

PREAMBLE

COMIBAM is a missionary movement that is continually growing and reflected upon.

Our purpose is to serve the Church and the missionary community throughout Ibero-America, inviting them to unity, missiological reflection, and the pursuit of missionary strategies to fulfill the Great Commission.

For this reason, in the midst of a changing world with so many challenges for the Church and for missions, we recognized the urgency of holding the Missiological Forum and convening the leadership of the missionary movement so we could sit together and reflect on today's challenges, as well as on our missionary motivation and practice, which are born from and grounded in the Word of God.

With this task before us, we developed a profile of the people who should participate in the Missiological Forum and invited the coordinators of the 25 National Missionary Cooperations (CMN) to call together mission leaders, pastors, and male and female missionaries to participate in the Forum. In this way, we gathered 100 delegates, along with other leaders invited by COMIBAM.

The process unfolded as follows: in the months prior, virtual working meetings were held and related readings were proposed, preparing the way for the in-person Forum gathering in Lima, Peru. There the work centered on four strategic areas: **The God of Mission, The Church and Mission, The Practice of Mission, and The Fields of Mission.**

Many hours of work, reflection, and discussion around these areas culminated in a draft of COMIBAM's Missiological Statement. From that point, a theological committee and an editorial committee were appointed to carry out the final content review.

The document you hold in your hands is the result of the Holy Spirit's guidance upon the leaders of the missionary movement and of a work process that required many hours of dedication over several months.

May the Lord be glorified among us and among all nations through a practice of missions that honors his name!

COMIBAM Internacional

"As the Father has sent me, I am sending you." (John 20:21)

A. THE GOD OF MISSION

THEOLOGICAL FOUNDATION

The Purpose of God

1. We affirm that the mission of God responds to the design of his heart to create a family, “bringing many sons and daughters to glory.” Mission work belongs to God (the *missio Dei*) and not to the Church. We declare that the ultimate purpose of missions is to glorify God and the consummation of all things in Christ, integrating personal salvation, the blessing of the nations, and cosmic reconciliation.

We commit to:

1.1. Reject every claim to self-importance and embrace our condition as co-workers in God’s mission.

Heb. 2:10; Gal. 2:20; 1 Tim. 1:15; Gen. 12:3; Col. 1:13-21; 1 Cor. 3:9; 4:1

The Holy Scriptures

2. We affirm that God has explicitly revealed his will through the Holy Scriptures, which establish the conceptual and practical framework for missions. God’s mission is present throughout the biblical narrative and provides us with an exegetical key for obeying it.

We commit to:

2.1. Continually and faithfully reread the Scriptures to make sure that, in carrying out his mission, we are following God’s plans and not our own.

Luke 24:44-47; John 17:14, 17; Matt. 24:35; 2 Tim. 3:15-17; Acts 17:11; 2 Pet. 1:19-21

The Image of God in the Human Being

3. We affirm that the human being was created “in the image and likeness” of God. This image was distorted by sin, and missions seeks to restore it by reconciling human beings with God and providing a way to reestablish communion with the Creator. This is the first objective of the divine mission, and its core is discipleship, which means, beyond transmitting doctrines, forming the character of Christ in believers.

We commit to:

3.1. Recognize and dignify the life of every human being as a way of recovering that image buried beneath the rubble of the fall.

3.2. Foster this dignity in every human being and people group, without distinctions of race, culture, class, or gender.

3.3. Likewise, we strive to dignify the creation God has entrusted to our care, since creation reflects his glory and deity, protecting it from destruction, for which God will call us to account.

Gen. 1:26-27; 2:15; 9:6; Rom. 1:20; 8:29; Gal. 3:28; 4:19; Jas. 3:9; Col. 3:10; Acts 10:34-35; Ps. 19:1; Rev. 11:18

The Kingdom of God

4. We affirm that God's mission consists of restoring every creature, family, nation, and every sphere of life under divine rule, and that the proclamation of Christ centers on the announcement of the Kingdom of God, whose practice and values are defined especially in the Sermon on the Mount and whose nature is explained in the parables of the Kingdom.

We commit to:

4.1. Reproduce, proclaim, and teach the principles and values of the Kingdom, obeying the mandate to make disciples of all nations.

Col. 1:20; Mark 1:14-15; Matt. 5-7; 13; 20; 25; 28:18-20

TRINITARIAN MISSION

The Sovereignty of God in Mission

5. We affirm that God is sovereign and is at work in all nations; and, by virtue of the *missio Dei*, he calls us to collaborate with him: "to bring about the obedience of faith for the sake of his name among all the nations."

We commit to:

5.1. Recognize that God has already been at work in the field long before the missionary arrives.

5.2. Carefully observe and discern what God is already doing among the nations and in each context, in order to join effectively in his work.

Gen. 12:1-3; Ps. 67; 96:2-3; Matt. 28:19-20; 2 Cor. 5:19; Col. 1:15-20; Rev. 5:9; 7:9; Rom. 1:5; Acts 14:17; 17:26-27; John 17:1-26; 20:21; Rom. 11:36

The Centrality of Jesus

6. We affirm that Jesus Christ is the only begotten Son of God, fully God and fully man. He, and not a religion, is the only way to obtain salvation and the restoration of humanity; and through his death, resurrection, and ascension to his throne, he provides God's blessing for all nations.

We commit to:

6.1. Proclaim the uniqueness of Christ in our pluralistic world.

John 1:1, 14; Col. 2:9; 1 Cor. 15:3-4; Rev. 5:9; John 3:16; 14:6; Acts 4:12

7. We affirm that the resurrection of Jesus Christ is the foundation of the hope of the gospel and God's definitive triumph over sin, death, and every form of evil. Through it, God inaugurates a new humanity reconciled to himself. The resurrection not only validates Christ's redemptive work, but also propels and directs a mission that is centered on its proclamation, inviting humanity to participate, even now, in the restoration of all things and in the eternal joy of God's presence.

We commit to:

7.1. Proclaim the resurrection of Christ as the foundation of the living hope of the gospel for all human beings.

Acts 1:21, 22; 2:32; 3:15, 21; 2 Cor. 5:17; Rev. 21:1-5; 1 Cor. 15; 1 Pet. 1:3

8. We affirm that missions is grounded in the centrality of Jesus. Our mission is to make him known, as the living and accessible Lord, and to reproduce the model he has left us. The Son of God came to save us from sin, to destroy the works of the devil, and thus to restore the divine image in every human being, "that he might be the firstborn among many brothers and sisters."

We commit to:

8.1. Proclaim salvation in Christ and identify with the oppressed, the needy, the broken, and the captives, announcing liberation in Christ and demonstrating it in ourselves.

Col. 2:6; Col. 1:13; 1 John 3:8; Rom. 3:24-25; 1 John 2:6; Rom. 8:29; 2 Pet. 1:3-4; Luke 4:18-19

9. We affirm that salvation is a divine work of reconciliation with God, with our neighbor, and with all creation through Christ, and not a human achievement or a mere moral change or improvement of external conditions.

We commit to:

9.1. Carry out God's mission in a way that leads people to reconciliation with God and contributes to freeing human beings from every spiritual, moral, and structural slavery, reconnecting them with Christ and the family of faith.

John 3:3-8; Col. 1:20; 2 Cor. 5:18-20; Eph. 2:12-16; Luke 4:18, 19; Isa. 58:6; John 8:32-36; Gal. 5:1

The Holy Spirit

10. We affirm that the Holy Spirit is the one who initiates, empowers, and leads the mission of the Church from the book of Acts until the final consummation. We recognize our need to depend totally on him in the fulfillment of God's mission, and not on plans, strategies, structures, and other merely human resources.

We commit to:

10.1. Pay attention in order to discern what the Holy Spirit is saying to us, both in the midst of and through circumstances, avoiding opposition to his work.

Zech. 4:6; 15:26, 27; 16:8-15; Luke 24:48-49; Acts 1:8; 1 Cor. 2:4-5; Acts 10:19-20; 11:17; 13:2, 3; 16:6-7; 26:19; Rev. 2:7

THE MISSION OF GOD AND THE CHURCH

"Mission" and "Missions"

11. We affirm the clear need to distinguish between the terms "mission" and "missions." "Mission" encompasses the whole redemptive purpose of God, including his purpose for the cosmos and the ages. By contrast, the term "missions" refers to the concrete activities of the Church to carry that expression of God's love to all nations.

We commit to:

11.1. Evaluate and adjust our missions to the mission of God.

John 14:26; 15:26, 27; Eph. 1:9-10; Acts 1:8; Ps. 127:1; John 15:5; 1 Cor. 3:11; 2 Cor. 3:5; Phil. 1:27; 4:14

The Church Called to Participate in the *missio Dei*

12. We affirm that God calls the whole Church, with all its members and all its resources, to participate in the Trinitarian mission, at all times and in every place, and not to limit itself to what happens in its building or under its institutional programs. The Church does not only send; the Church itself is the one sent in the Great Commission.

We commit to:

12.1. Avoid the professionalization of the missionary task and the placing upon those who go to the field of a responsibility that belongs to all believers.

12.2. Encourage every member to be a witness of Christ in every sphere of life, activity, and work, with a global and not merely local vision, and to realign our ministries according to God's guidance rather than human methods.

12.3. Reflect carefully in order to understand more fully each day what the Great

Commission is, what it means to establish ourselves in another culture, and how we can model life in Christ in every place where we serve.

Luke 24:46-47; Heb. 13:13-14; 1 Pet. 2:9; Matt. 16:18; 28:19-20; John 17:18; 20:21; Rom. 12:2; 1 Cor. 9:19-23; Matt. 5:13-16; Eph. 4:12; Col. 4:5-6

THE MISSION OF GOD AND MISSIONARY PRAXIS

The Incarnational Model

13. We affirm that God's mission is incarnational and that Jesus Christ must be our model for missions. We remember with awe that Jesus Christ identified so deeply with his disciples that they had to kiss him in order to distinguish him from among them. Likewise, the disciples were so conformed to Jesus that they were recognized as those who had been with him.

We commit to:

13.1. Display the same attitude as Christ, emptying ourselves of our cultural emphases so they do not hinder the work in the field.

13.2. Recover and reproduce the incarnational model of Jesus, which calls us to identify with every human being through a redemptive presence.

John 1:14, 18; Phil. 2:5-8; 3:7-11; Matt. 26:48-53; Acts 4:13; 1 Cor. 8:13; 10:23-33

Unity

14. We affirm that the unity of the Triune God commits us to promote and preserve unity among his people, and that this unity, rooted in the fundamental truths of revelation, is the most effective witness so that the world may believe.

We commit to:

14.1. Recognize the value of unity, whose absence has undermined the credibility of the gospel witness in the world.

14.2. Work for unity and harmony among churches, denominations, and Christian entities in order to manifest in ourselves our dependence on God and strengthen our capacity to fulfill our part in the mission, without demanding uniformity.

John 17:21; 1 Cor. 1:10-13; 3:3-4; Ps. 133:1-3; Eph. 4:3-6; Phil. 1:27; 2:1-4; 4:2-3

ULTIMATE END

The Glory of Christ

15. We therefore affirm that the ultimate end of mission is the honor and exaltation of Christ, to the glory of God the Father.

We commit to:

15.1. Participate in God's mission by prioritizing the glory of God above our particular interests.

15.2. Join God in the task of collaborating in the advance of the mission in such a way that the focus is placed on the living God and that honors Christ, giving him all pre-eminence.

Rom. 11:36; 2 Cor. 4:4-6; Phil. 2:9-11; Isa. 42:8; John 7:18; Phil. 2:21; Col. 1:15-18; 1 Cor. 1:23; 15:28; Rev. 5:11-13; 7:10-13

B. THE CHURCH AND MISSION

The Mission of God

16. We affirm that the mission of the Church arises from and is framed within the sovereign mission of God, present throughout all Scripture, whose purpose is to reconcile all creation to himself in Christ, so that every tribe, tongue, and nation may be redeemed and glorify God, living in obedient worship under his lordship.

We commit to:

16.1. Respond as the Church to God's call to be his ambassadors among all nations.

16.2. Give all glory to the one God, who is worthy to be worshiped by all creation.

Gen. 3:15; 12:1-3; Isa. 49:6; Ps. 86:9; Matt. 28:19-20; Acts 1:8; 10:35; Rom. 1:5; 5:10; 2 Cor. 5:18-20; Col. 1:15-16, 20; Rev. 7:9; 15:4

THE CHURCH IN MISSION

The Church as God's Agent

17. We affirm that the Church, constituted by Christ and indwelt by the Holy Spirit, is God's chosen agent and that, in its purpose to glorify God, it participates in the *missio Dei* by proclaiming his work of reconciliation, making and sending disciples of Jesus who announce the gospel to the whole world.

We commit to:

17.1. Glorify God among all peoples, languages, and nations, filling the earth with the knowledge of him.

17.2. Proclaim salvation in Christ to every human being, for the transformation and blessing of every society.

17.3. Participate with all our members and resources in making disciples among all nations, promoting total dependence on God.

Matt. 5:13-16; 9:35-38; 28:19-20; Mark 16:15; Luke 24:46-50; John 15:5; 20:21-23; Acts 1:8; 3:19-21; Ps. 67:2-3; Isa. 11:9; 49:6; Hab. 2:14; Eph. 1:3-14

The Centrality of Christ

18. We affirm that Christ is the center and the fullness of the gospel.

We commit to:

18.1. Guard a theology that emphasizes the preeminence of Christ and affirms the foundation upon which the Church is built: Jesus Christ, the cornerstone. To reject him is to break the unity of the body, thereby weakening our witness to the nations.

18.2. Discern and discard every interpretation that reduces the gospel and the revelation of God to social, economic, or political ideologies, and that limits redemption merely to addressing people's needs or pursuing material well-being alone.

18.3. Avoid confrontation and/or ecclesial support for a particular political line. Instead, seek to establish biblical values that help us live in community and justice.

Mark 1:1; John 8:12; 18:36; Acts 4:12; Heb. 12:2; 1 Cor. 1:23; 2 Cor. 11:2-4; 1 Tim. 3:15-17; 1 Pet. 2:4-8; Luke 12:16-20; 13:1, 3; 16:15; Col. 2:8; Matt. 5:13-16; 22:21

THE ROLE OF THE CHURCH IN MISSION

Missional Identity

19. We affirm that the Church is missional and that, being guided and empowered by the Holy Spirit, it understands and aligns itself with the mission entrusted by God to carry his glory to all nations. As a sent people, the Church becomes an agent of this mission when it seeks local and global impact with all its members and all its resources.

We commit to:

19.1. Encourage and equip the Church to live fully into its missional calling, involving its members and making good use of its resources.

19.2. Avoid the dangers of accommodation, of self-centered Christianity or churches, and of internal struggles and divisions—dangers that end up diluting the missional and missionary essence of the Church, dragging it into irrelevance and the risk of losing “the lampstand.”

Acts 13:1-4; 1 Thess. 1:8-9; Eph. 4:11-16; 3 John 6; Gal. 1:10; 3:1-5; 5:15; Luke 8:16-18; Rev. 2:1-4; Phil. 4:15-20; Matt. 25:14-30

The Calling of the Church

20. We affirm that the Church faithfully fulfills its missional role when it seeks to establish communities of disciples (mature local churches) that reproduce in every nation, tribe, people, and language as a visible expression of the Kingdom of God. To this end, its calling is not reduced only to the proclamation of repentance, or only to social action, but seeks integral transformation.

We commit to:

20.1. Maintain the centrality of making disciples of Jesus in all nations as the primary activity of the Church—disciples who live and form community.

20.2. Care for the human being integrally, encompassing both body and soul, acknowledging the reality of their social and justice-related needs, without reducing the gospel to any one of them.

20.3. Establish biblical values that help us live in communities of solidarity and justice.

Acts 8:4, 12; 14:21-23; Matt. 28:18-20; 3 John 2; Luke 4:16-21; 1 Thess. 5:23; Matt. 5:13-16; 22:21; John 18:36

The Preeminence of Discipleship

21. We affirm that discipleship is the central element of the Great Commission and the specific task entrusted to every Christian; the multiplication of mature, faithful, and reproducing disciples is the true measure of the Church’s health and impact.

We commit to:

21.1. Work so that discipleship recovers its central place, and so that following Jesus becomes a transformative process that bears upon the spiritual and social healing of our environment and community, and from there to the ends of the earth.

Matt. 28:19, 20; Mark 3:14; Acts 6:7; 14:21-22; 18:23; Matt. 5:13-16; Matt. 16:24; Luke 5:10; 9:1, 2; Eph. 4:13-15; 2 Tim. 2:2

22. We affirm that the Church is the community of disciples called to reflect the Kingdom of God in every place and at every moment, encompassing every sphere of life.

We commit to:

22.1. Prioritize the clear proclamation of the gospel of Christ, which offers forgiveness of sins as well as a call to conversion, recognizing that this message is the foundation upon which the integral nature of missions must be built.

22.2. Live out holistic discipleship guided by the Word of God, shaping our thoughts and hearts so that it is reflected in our character and conduct in the world.

Matt. 13:33; 28:16-20; 1 Cor. 2:16; 10:31; Col. 3:17-23; Matt. 5:1-16; Rom. 12:1-2; Phil. 2:15; Luke 24:47; Acts 2:41, 44-45; Jas. 1:21-22

23. We affirm that discipleship, guided by the Word and the Holy Spirit, is relational, communal, intentional, and transformative, and is the natural outpouring of being a living Church.

We commit to:

23.1. Walk alongside the Church, as active members of it, in the process of forming disciples, promoting a personal and community life that reflects the character of Christ.

Mark 3:14; Matt. 4:19; Acts 2:42, 46-47; 11:26; Gal. 4:19; Phil. 3:17; Eph. 4:11-16; John 13:34, 35; Rom. 15:30; 2 Cor. 13:14

Generosity in Mission

24. We affirm that God is generous and gives abundantly, and that the missional Church is called to be generous, sharing its various resources (finances, time, talents, etc.) in order to bless the nations in response to God's generosity.

We commit to:

24.1. Practice and teach generosity, good stewardship, and accountability.

24.2. Foster generosity by participating financially in the mission of God, especially in the support of male and female missionaries.

Prov. 11:25; Isa. 32:8; Luke 6:38; 2 Cor. 8:14-15; 9:11; 2 Cor. 8:1-8; 9:6-7; 1 Cor. 9:9-12; Phil. 4:10-19; 3 John 6

TRAINING AND COOPERATION

Formation

25. We affirm that the Holy Spirit is the source of the calling, training, sending, and integral sustaining of the missionary work, and that the Church is the community where workers are shaped, trained, commissioned, and sent to the mission fields. Mature workers arise from mature communities.

We commit to:

25.1. Accompany the local church in its formative role for future missionaries, where the integral discipleship of members—focused on strengthening character, spiritual life, and biblical understanding before sending them to the field—must be a priority.

25.2. Intentionally promote spaces of service and discipleship in the community of believers, focused both on preparation and on the development of the character of Christ in the power of the Holy Spirit.

25.3. Support the church in its task of equipping believers to identify and develop their calling, so that it may be an active agent of God's mission.

John 14:26; 16:13; Acts 1:8; 13:2-4; 16:1-3; Gal. 4:19; 5:22-25; 1 Tim. 4:12-16; 2 Tim. 1:6; 2 Pet. 1:5-8; Eph. 4:1, 11-12; 1 Pet. 4:10

Missionary Collaboration

26. We affirm that dialogue and collaboration, faithful to the revealed truth, correspond to the biblical model for the advancement of missionary work, and that the body of Christ has different gifts and expressions of service in missions, both locally and globally. Interdependence is a fundamental value for collaborative work.

We commit to:

26.1. Mobilize the body of Christ intergenerationally to advance God's mission through collaborative work among churches, mission agencies, networks, movements, and training centers, in a spirit of complementarity and mutual accountability, and as an expression of a healthy articulation of the body of Christ.

Prov. 11:14; Acts 15; Rom. 12:3-8, 16; 1 Pet. 4:10-11; 1 Cor. 12:21; Ps. 145:4; Acts 9:31; 20:33; 1 Cor. 4:17; 1 Tim. 4:12

27. We affirm that churches in the field are not simply recipients of our mission, but partners and collaborators in it. Their voice, experience, and understanding of the gospel enrich us as sending churches, just as our presence can enrich them.

We commit to:

27.1. Listen to churches in the field in order to learn and receive correction, especially on culturally sensitive matters, and to value the understanding and practice of the gospel that those churches can contribute to sending churches, treating them as sister churches in every respect.

Acts 11:26, 29; 14:20; Rom. 1:11-12; Acts 18:24-26; Gal. 2:11-14; Phil. 2:3-4; Eph. 3:10; 4:15-16; 1 Pet. 4:10

THE CHURCH BEFORE THE NATIONS

The Kingdom of God and the Judgment of the Nations

28. We affirm that in the proclamation of the Kingdom of God, denunciation centers on the human heart and its fruits of corruption and injustice, and not on interfering in the political affairs of other nations or championing the policies of particular regimes. Ultimately, God is the one who will judge the nations.

We commit to:

28.1. Invest the time and effort needed to understand, from within, the worldviews and cultures of the fields to which we send our missionaries, rather than issuing ethnocentric judgments, so that we may honor those values that align with the Kingdom and graciously confront those that oppose it.

Matt. 15:19; Rom. 3:10-12; Joel 3:2; Ps. 9:8; Isa. 2:4; Matt. 25:31-32; Prov. 18:13; Col. 4:5-6

29. We affirm that no culture or society meets the standards of the Kingdom, including those to which the sending churches belong; therefore, they must not be identified as biblical truth, nor should entire cultures and civilizations be judged as evil simply because they do not resemble one's own.

We commit to:

29.1. Support the denunciation of sin and oppression with discernment and a posture of dialogue with the churches in the field, without allowing ourselves to be instrumentalized by geopolitical *lobbies* or belittling other nations and cultures through exclusionary prejudices.

29.2. Proclaim a living Jesus and a Kingdom that transcends human systems, calling every person to repentance, faith, following Jesus, and seeking the justice of the Kingdom, without aligning ourselves with eschatological approaches that stigmatize entire peoples.

John 3:17; Rom. 2:1-3; 3:10-18; 1 Cor. 5:12-13; Isa. 58:1; Acts 4:19; 5:29; John 18:36; Acts 10:34-35; Phil. 3:20

30. We affirm that the missional Church is a pilgrim community that does not seek applause, that embraces God's love for all peoples, and that fixes its eyes on the One who will return and restore all things.

We commit to:

30.1. Repent for having, in many cases, centered ourselves on local interests, our own well-being, complicity with power, or eschatologies that have led us to neglect peoples instead of prioritizing God's love for the world and bringing the hope of the gospel to the most forgotten.

30.2. By his grace, renew our commitment as a pilgrim people to sacrificial service centered on the places and groups of greatest need.

Heb. 11:14-16; Gal. 1:10; Mark 8:33; Acts 1:6-8; 3:21; John 3:16; 15:25; 1 Cor. 9:22; Mark 10:45

C. THE PRACTICE OF MISSION

VOCATION AND SPIRITUAL DEPENDENCE

The Pillars of Missionary Action

31. We affirm that every missionary action must be Trinitarian in its origin, Christ-centered in its content, biblical in its foundation, contextual in its proclamation and practice, eschatological in its hope, and empowered by the Holy Spirit.

We commit to:

31.1. Participate in God's mission with humility and faithfulness to his Word, allowing ourselves to be guided and empowered by his Spirit, serving with the attitude of Christ and announcing the Gospel of the Kingdom with integrity in every time and place.

Matt. 28:19; Col. 1:28; 2 Tim. 3:15; 1 Cor. 9:22-23; Rev. 7:9-10; Acts 1:8; 13:4; Phil. 2:5; 2 Cor. 2:17

Our Identity and Vocation

32. We affirm that every Christian, and in particular the male and female missionary, has an identity rooted in Christ and not in activity, position, structures, or results. Before we are called to a specific task, we are called to remain in him, to obedience and holiness, recognizing that joy and fulfillment flow from intimacy with God and that genuine fruit for his glory flows from there.

We commit to:

32.1. Prioritize our relationship with Christ above any task or agenda, cultivating a deep devotional life through spiritual disciplines such as prayer, fasting, and the study of the Word—means of grace that give life to true service.

32.2. Model a personal and communal spirituality that is manifested in healthy, equal, and dignifying relationships, rejecting individualism, self-centeredness, and the pursuit of self-promotion—attitudes that contradict the character of Christ and of the gospel.

John 14:15; 15:10; Mark 1:35; 3:14; 1 Pet. 1:14-16; Rom. 6:16-19; Phil. 4:12-13; Ps. 1; Luke 10:41-42; Phil. 2:3-5; Col. 3:12-14

33. We affirm that our vocation is to live, demonstrate, and proclaim a gospel that saves, reconciles, transforms, liberates, and dignifies.

We commit to:

33.1. Follow Christ, living and proclaiming “the whole counsel of God,” in a personal, communal, and deep discipleship process that entails the transformation of our lives in all their dimensions.

Eph. 1:13; 4:1-4; 2 Pet. 1:10; 2 Cor. 5:17-20; Luke 4:18-19; Luke 13:23-27; Acts 20:18-27

Serving in Vulnerability

34. We affirm that male and female missionaries manifest the power of God in their vulnerability and must reject every attitude of self-sufficiency, pride, vainglory, sense of superiority, and anything that rises up against dependence on and honor for Christ.

We commit to:

34.1. Serve with humility, recognizing that as bearers of the gospel we are vulnerable “jars of clay” and not the protagonists of God’s redemptive purpose, so that all glory may be his alone and for him alone.

Ps. 139:23-24; Rom. 8:26; 1 Cor. 1:26-29; 3:18; 4:9-13; 2 Cor. 3:5; 4:7; 10:5; 12:5, 9-10

A MODEL OF A MISSIONARY WHO KNOWS HOW TO DEPEND

Listening and Discernment

35. We affirm the importance of listening and discerning the will of God in each context and situation, both personally and communally.

We commit to:

35.1. Cultivate a spirituality of listening that discerns God’s initiative in order to reject

activism that replaces the guidance of the Spirit.

35.2. Foster attitudes and spaces of understanding characterized by humility, valuing and welcoming the diversity of spiritual gifts and cultural perspectives.

Isa. 30:15, 21; Acts 8:26, 39, 40; 10:19, 20; 13:1-3; 16:6-7; Eph. 6:18; Phil. 4:6-7; John 5:19; Rom. 15:7; Phil. 2:3

Discipleship and the Attitude of a Servant

36. We affirm that Jesus is our supreme model of discipleship, which entails reproducing in others the character of Christ that we ourselves are living, and therefore developing healthy relationships and attitudes of humble service, placing our lives at the disposal of others.

We commit to:

36.1. Be and make disciples, developing relationships of reciprocity and mutual learning that spread the character of Jesus to others and show the world his model of “perfect humanity.”

Mark 10:45; John 13:3-5; 13-15; 2 Tim. 2:2; Eph. 4:13; 5:1, 2; Col. 1:28; 1 Cor. 11:1; Phil. 4:9

THE PRACTICE OF MISSIONS AND THE CHURCH

Nurturing Healthy Churches

37. We affirm that the practice of missions, following the pattern we find in the New Testament, seeks to nurture healthy churches that reflect the love of God, contribute to the transformation of both the individual and society, and renounce the abuse of power and control.

We commit to:

37.1. Foster a practice of missions that flees the idolatries of power, fame, ostentation, and everything that contradicts the model of Christ and the missional practice of the apostles.

Matt. 13:33; 2 Cor. 1:24; 10:8; Eph. 4:15-16; Mark 10:42-45; John 5:44; 1 Tim. 6:9-11; Phil. 3:17-21

A Service That Is Not Isolated

38. We affirm that male and female missionaries must serve with the church in the field and the broader community, with modesty, resilience, flexibility, and commitment, reflecting the Trinitarian and communal character of God’s mission.

We commit to:

38.1. Recognize the value of community through the responsible service of workers with local churches in the field, carrying out the task in unity amid diversity.

38.2. Encourage the worker to avoid isolating himself or herself or positioning himself or herself “above” others, so that the worker may “rejoice with those who rejoice, weep with those who weep” in a spirit of empathy, identification, and unanimity, thereby rejecting an aid-based paternalism that infantilizes and a triumphalism that denies the cost.

Acts 20:18-20; Gal. 5:22-23; Phil. 2:1-8; 1 Cor. 3:2-7; 4:11-13; 12:12-14; Eph. 4:3-6; Rom. 12:15-16; 2 Cor. 4:8-11

Indigenous Churches

39. We affirm that the Church is a living expression of the Kingdom of God, called to proclaim the Good News in the midst of a wounded world. Hence the need to plant and accompany indigenous churches that, even in their vulnerability, reflect the healing of Christ as a foretaste of a restored world.

We commit to:

39.1. Raise awareness and mobilize missionary action that fosters local churches, where reciprocal listening, forgiveness, and compassion exemplify the restored dignity of the human being.

39.2. Foster from the beginning the development of indigenous leadership in churches in the field, leadership that assumes responsibility for missions in its own context, promoting communities that become agents of blessing and restoration in their own societies.

Phil. 2:14, 15; Acts 2:44-47; 1 Cor. 6:11; Matt. 18:20-22; Eph. 4:24, 31, 32; Col. 3:12-15; Titus 1:5; Luke 4:18, 19

40. We affirm that in those contexts where no indigenous local church yet exists, missionary efforts must be intentionally oriented toward its formation from the first fruits.

We commit to:

40.1. Promote the planting of local churches, assuming all the sacrifice that this entails and the slow process that results in most contexts among the least-reached peoples.

40.2. Make sending churches aware of the cost of seeing fruit in the most closed fields, urging them to remove from the shoulders of male and female missionaries the burden of reporting great achievements.

40.3. Encourage workers to communicate the fruits of missionary action honestly, realistically, and with integrity, fleeing from exaggerations and inflated numbers, thereby

dignifying the communities and contexts where we serve, while also valuing those efforts in places where fruit is costly. Relying on the Lord's grace alone and despite every challenge, waiting with them in faith for abundant fruit of great impact for the glory of his Name and the blessing of the nations.

Acts 14:21-23; Rom. 15:20; 1 Cor. 3:6-7, 10-11; 4:2; Ps. 126:5-6; Gal. 6:9; Jas. 5:7; Luke 10:20; Luke 8:15; 2 Cor. 4:1-2; 8:21; Eph. 3:20-21

MISSION OF ALL AND FOR ALL

Participation of Every Believer in Mission

41. We affirm that God is calling people from all generations and cultures, from different contexts and realities, to join his mission in the world. We affirm that this call is born from the “manifold grace of God,” visible in the diversity of gifts, resources, capacities, and experiences that we want to share generously within the Body of Christ.

We commit to:

41.1. Strengthen the new realities and spaces that have given voice to regions that had been set aside, to generations that had been ignored, and to ethnic groups that had been excluded from participating in missions in the past, promoting a polyphonic mission in which diverse voices and gifts are harmoniously integrated.

41.2. Cultivate a theology of missions that forms every generation to love, live, and participate actively in God's mission and that helps us value the richness of encounter among different generations and cultures.

1 Cor. 12:12-18; 23-24; 1 Pet. 4:8-11; 5:1-5; 1 John 2:13-14; Acts 6:1, 2; 13:1; 15:1, 2; 1 Tim. 4:12; 2 Tim. 2:2

Contextualization and Interculturality

42. We affirm that God works amid the diversity of peoples and cultures, and that the gospel, without losing its essence, is embodied in concrete contexts in order to transform lives and communities; and that God's mission unfolds in the encounter of distinct peoples, where we are called not only to communicate the gospel, but also to allow ourselves to be shaped by encounter with the other.

We commit to:

42.1. Learn in each context, paying genuine attention and serving in interdependence, to recognize those elements of each culture that preserve traces of the divine image and to discern those that need to be redeemed.

Matt. 5:13-16; John 4:9; Acts 10:28, 34-35; 14:17; 17:22-23, 28; Rom. 1:19-20; 2:14-15; Phil. 3:15, 16

43. We affirm that no culture possesses supremacy in missions; all are called to be redeemed, transformed, and reconciled in Christ. Faithful proclamation of the gospel requires a contextualized expression, free from all cultural coercion, that promotes a faith rooted in each soil and, at the same time, faithful to the unchanging truths of the gospel.

We commit to:

43.1. Renounce every form of superiority, paternalism, or cultural imposition, instead cultivating relationships of reciprocity, hospitality, and mutual edification.

43.2. Discern communally the work of the Spirit in each people, welcoming and celebrating the diversity of expressions of the Kingdom.

Acts 2:9-11; 15:28; 1 Cor. 9:22-23; Eph. 2:14-18; Rom. 12:10, 13; Phil. 2:3; 1 Tim. 5:10; 1 Thess. 5:19-21

Agents of Change

44. We affirm that, together with the call to proclaim repentance and faith, male and female missionaries are called to practice God's love and justice in such a way that their very presence challenges every oppression, abuse, and violence—evils that damage the image of God in people—and points toward an order alternative to that of the world.

We commit to:

44.1. Develop exemplary missionary action that embodies the ethics of Jesus, with integrity, transparency, and accountability; action that is itself a denunciation of every injustice and an announcement of the justice of the Kingdom.

Isa. 1:17; Mic. 6:8; Phil. 2:15; Matt. 5:13-16; 20; 2 Cor. 4:1-2; Phil. 3:7-9; 1 Pet. 2:24; Rev. 19:8

The Gospel of the Kingdom

45. We affirm, ultimately, that we are called to proclaim the Gospel of the Kingdom of God, whose center is Jesus Christ, and to embody its values in every dimension of life. It is a Kingdom manifested in "righteousness, peace and joy in the Holy Spirit," and its announcement entails both word and visible witness.

We commit to:

45.1. Seek and guard the balance among the Lived Gospel, the Incarnated Gospel, and the Proclaimed Gospel (between being-doing-saying), so that the three together favorably influence, as one, the transformation of people and their communities.

Rom. 14:17; Luke 17:21; Acts 20:25; 28:31; 1 Pet. 2:12; Matt. 4:23; 9:35; 24:14; 25:35-40; Jas. 2:14-17; 1 John 3:17-18

D. THE FIELDS OF MISSION

The Priority of the Unreached

46. We affirm the urgency and relevance of sending male and female missionaries to the regions with the greatest concentration of unreached peoples, responding to the call to take the gospel to the ends of the earth, following Paul's example of "preaching the good news where Christ was not known, so that I would not be building on someone else's foundation."

We commit to:

46.1. Promote God's mission to all peoples as an ongoing and nonnegotiable task for the whole Church.

46.2. Prioritize the task of sending workers who serve with preparation, humility, and dependence on the Holy Spirit in order to reach the peoples and ethnic groups that have not yet heard the Good News, or have not received it clearly.

Matt. 24:14; 28:19; John 4:35; Acts 1:8; Rom. 1:14; 10:14, 15; 15:20, 21

SCENARIOS OF MISSION

Ethno-Religious Blocs

47. We affirm the need to take the Good News in an embodied way to all ethnic and religious blocs, without imposing foreign cultural forms and practices, but rather showing the gospel's capacity to be translated, while its understanding redeems cultural aspects incompatible with biblical revelation.

We commit to:

47.1. Proclaim Christ to every ethnic and religious group through cultural contextualization, linguistic effort, and respect for local authorities.

47.2. Wisely use technology to optimize the proclamation and translation of the Scriptures into their mother tongues, allowing the Truth to take root in their hearts and in their intellectual and cultural structures.

Acts 2:6, 8, 11; 14:15-17; 17:22-23; Rev. 5:9; 7:9; 14:6; 1 Pet. 2:17; Neh. 8:8; 1 Cor. 14:10-11

48. We affirm that the gospel is not an offer for a rival religion, but the making known of Someone—the living Christ; and that the noble and ethical aspirations of most religions are only fully and completely satisfied through encounter with Jesus as God, Lord, and Savior.

We commit to:

48.1. Preach only Christ, who is the true wisdom and definitive fullness for their lives.

48.2. Be sensitive to the respect some of these peoples have for creation as an act of stewardship, and actively advocate for the care and protection of all that has been created, avoiding syncretism that dilutes the sovereignty of the Creator.

Acts 17:23, 27-28; Prov. 8:35; John 4:13-14; Gen. 2:15; Jonah 4:11; Matt. 6:26-30; Gen. 1:1, 28-31; Ps. 24:1; Rev. 11:18

Human Mobility and Migration

49. We affirm that the world is being profoundly reconfigured by contemporary migratory movements, which do not fall outside the Lord's saving purpose to fill the earth with the knowledge of his glory; these movements constitute a providential door for God's mission, where the Church has the opportunity to extend its witness among the nations that now cross every border.

We commit to:

49.1. Recognize that the way God is bringing the nations into our neighborhood is a reminder of our responsibility to share the gospel with people from all nations.

49.2. Act with the responsibility to welcome, serve, and bear witness among the displaced, refugees, and migrants, seeing them not only as a crisis but as a convergence of peoples and a providential opportunity to embrace them and proclaim the Good News to them.

Gen. 1:28; 11:31; Isa. 11:9; Hab. 2:14; Lev. 19:33-34; Acts 8:1, 4; 11:19-21; 17:26, 27; Ex. 22:21; Matt. 25:35; Eph. 2:19

Mission in Urban Centers

50. We affirm the strategic value of cities as the largest centers of population concentration (70% of the world's population by 2050), and of cultural, economic, and spiritual influence, recognizing that although major urban centers are settings where human tensions are reflected—such as injustice, loneliness, violence, and so on—new opportunities open within them where the Holy Spirit is at work to reach peoples and ethnic groups that were previously difficult to access.

We commit to:

50.1. Promote the mission of God in cities, discerning and addressing in them not only the challenges of modern urbanism, but also the providential opportunities for encounter among cultures, peoples, and ethnic groups.

Jer. 29:7; Gen. 11:5; Job 24:12; Jonah 1:2; 3:2-5; 4:11; Prov. 11:11; Isa. 11:18; Acts 18:9-10; 19:8-10; Matt. 21:10; Luke 8:39

Witness in Spheres of Influence and Decision-Making

51. We affirm that beyond the daily social environment of the least-reached peoples, the gospel must also reach every institution and sphere of the community, including the academic, business, legislative, and media worlds, correcting mistaken perceptions and defending the faith with a respectful, firm narrative free from geopolitical agendas.

We commit to:

51.1. Develop, in dependence on indigenous churches, communication strategies and a public presence of the gospel that dignify the name of Christ in the decision-making spheres of every society, without allowing ourselves to be instrumentalized by interests foreign to the gospel or diluting its essential content.

51.2. Support indigenous churches' initiatives regarding the attainment of religious freedom, legality, and the recognition of their rights, equipping believers to give a reason for their hope and to defend the faith with integrity, grace, and wisdom before public authorities and other religious or ideological systems.

Matt. 5:13-16; 10:18; 22:21; John 18:36; 1 Pet. 2:17; 3:15; Acts 25:11; 26:24-29; Col. 4:5-6; 1 Tim. 2:1-2; Titus 3:1-2

Mission in Every Setting

52. We affirm that God's mission knows no political borders or geographic limits, and that today's mission fields include ethnic territories, urban, cultural, generational, digital, and influential centers, where the gospel must become life and redemptive presence.

We commit to:

52.1. Extend the gospel at every level of human reality, striving to discern the social and cultural changes that are transforming global reality, in order to respond with missionary strategies that are guided by the Holy Spirit, contextualized, and relevant.

Gen. 12:3; Ps. 19:4; 72:8-11; Isa. 11:9; 49:6; Hab. 2:14; Dan. 2:21; Joel 2:28; Acts 17:21-23; 1 Cor. 2:1-5

INTERRELATIONSHIPS IN MISSION

Strategic Cooperation

53. We affirm the necessity and richness of collaborative work both with mission agencies present in the field and with local and indigenous expressions of the Church, believing that missions is more fruitful when it takes place within the framework of unity in diversity.

We commit to:

53.1. Seek to overcome unilateral visions and dependency structures in the field in order to embrace a networked and co-responsible mission, where each part of the body contributes its gifts and perspectives, recognizing that missions is not fulfilled “for” others or “over” others, but “with” others, acting with each other as co-workers in interdependence, commissioned by God for one and the same labor.

53.2. Strengthen cooperation among churches, agencies, networks, and missional movements, fostering research, dialogue, and joint action. We commit to do this through an embodied and transformative witness that communicates the gospel with creativity, integrity, and cultural sensitivity, so that every generation and every people may experience the redemptive presence of Christ.

1 Cor. 3:5-9; 12:21-25; Phil. 1:3-5, 27; 4:2; 2 Cor. 1:24; Ps. 78:4-6; Eccl. 4:9, 12; Eph. 4:15-16; Col. 4:5-6

The Importance of Supporting the Work Already Existing in the Field

54. We affirm that the effectiveness of the cross-cultural worker is strengthened when he or she integrates into and collaborates with the local church in the field, honoring and not belittling, adding to and not subtracting from, the witness of nationals.

We commit to:

54.1. Help sending churches and sent workers understand their role of support and complementarity with the churches God is already using in the field, so that their ministry may be more effective and “that we may be mutually encouraged,” rather than importing foreign models and/or creating greater fragmentation that weakens the witness to an entire nation.

John 4:37-38; Acts 11:22-26; Rom. 1:10-12; Acts 18:24-26; Phil. 1:27; 2:1-11; Eph. 4:1-4; Rom. 12:3-5; 1 Cor. 14:12

Regarding the Languages of the Fields

55. We affirm the importance of language learning, including lingua francas, in order to meet the needs of the fields, since language is an indispensable bridge for communication, the incarnation of the message, and contextualized and effective missionary practice.

We commit to:

55.1. Emphasize the need for mastery of the local language and, when necessary, a lingua franca, as an essential part of the missionary training process, avoiding the view that it is optional and allocating sufficient time and resources for its learning, recognizing that such mastery requires patience, discipline, and accompaniment.

55.2. Value the learning of the local language as an expression of love and respect

toward the peoples we serve, understanding that knowing their mother tongue brings us closer to their heart.

Neh. 8:8; 13:24; Acts 2:1-11; 21:37, 40; 1 Cor. 14:11; Dan. 1:4; 1 Cor. 14:9-11; Rev. 5:9; 7:9

ON THE THEOLOGY OF SUFFERING

Suffering as Part of God's Plan

56. We affirm that suffering is an inherent part of the missionary vocation and often an unavoidable consequence of obedience to God's mission in the world, both for the worker in the process of adaptation and for our local brothers and sisters in fields where there is persecution.

We commit to:

56.1. Foster a deeper spirituality of obedience and faithfulness, one that does not see suffering as a deterrent to missions, nor as mortification or heroism, but as a privilege for showing our love for Christ and as an element that strengthens Christian witness.

56.2. Cultivate, in turn, a surrender that seeks to alleviate the pain of those who suffer physically, socially, and spiritually, in the midst of a groaning world, following the example of Christ, who offers us healing through his own wounds.

Phil. 1:29; 1 Thess. 3:3-4; 2 Tim. 1:8-9; Acts 5:41; 1 Pet. 4:14; Rev. 2:10; Matt. 25:35-40; Jas. 1:27; 1 John 3:17-18; Rom. 8:22; Isa. 53:5; Col. 1:24

Formation for Resilience

57. We affirm our conviction that God uses pain in all its expressions, as it is experienced in the fulfillment of missions in the field, according to his sovereign plans.

We commit to:

57.1. Promote integral missionary formation that includes tools for the practice of a sacrificial and embodied spirituality, cultural discernment, and theological and contextual reflection.

John 15:18, 19; Rom. 5:3-4; 2 Cor. 4:16-17; 2 Tim. 2:10; 3:12; 1 Pet. 4:1, 12-16; 4:19; 5:10; Phil. 1:27-29

Accompaniment and Integral Care

58. We affirm that integral accompaniment (spiritual, emotional, financial, and professional) is essential for the care and perseverance of workers in the field and for collaboration with indigenous churches that are going through processes of suffering.

We commit to:

58.1. Embrace a biblical vision of integral care for male and female missionaries, preparing sending churches to understand their direct participation in missions—not through interference and control from a distance, but by fostering a culture of vibrant intercession, empathetic relationship, and faithful support for them.

58.2. Identify in practical ways, from sending churches and organizations, with the needs of churches in the field, especially in those contexts where they suffer persecution, seeking ways to meet their spiritual, material, and legal-advocacy needs, especially those of leaders and members who are oppressed, lose their livelihood, are imprisoned, or are in danger of death.

Isa. 35:3-4; 2 Cor. 1:3-4; Gal. 6:2; Phil. 4:10; Acts 14:26-27; Phil. 4:14-16; 3 John 5-8; Prov. 31:8; 1 Cor. 12:26; 2 Tim. 1:16-17; Heb. 13:3

ON CULTURAL IDENTIFICATION

Incarnation and Cultural Respect

59. We affirm, as a priority of service in the field and in accordance with the Pauline model, the need to respect local cultural values, rejecting every external imposition and seeking genuine identification with the peoples among whom God sends us. In the apostle's words, "I have become all things to all people, Jews or Greeks, so that by all possible means I might save some."

We commit to:

59.1. Live out God's mission in the field as an encounter of peoples, where we all have something to give and to receive, rejecting every attitude of superiority and every form of paternalism or tutored dependence, recognizing the dignity and gifts that the Lord has placed in each culture, a reflection of the image of God in humanity.

John 1:14; Phil. 2:1-7; 1 Thess. 2:7-8; 1 Cor. 9:20, 21; Luke 10:7, 8; Rom. 12:9, 10, 16, 17; Rev. 21:24, 26

In the Face of Exclusion and Vulnerability

60. We affirm that in the fields of missions there are also situations of injustice that violate the dignity of the human being, created in his image, and that God calls us to be a voice and agents in the face of these situations, recognizing that redemption in Christ encompasses freedom from every oppression and the restoration of the oppressed.

We commit to:

60.1. Assist victims of modern slavery, overexploitation, and forced displacement; advocate and act against the destruction of ethnic groups, the mutilation and trafficking of women, and child exploitation in all its forms, including forced recruitment, embracing an ethic of committed compassion.

60.2. Promote change that neither replaces nor presents itself as detached from reconciliation with God through repentance and faith in Christ, recognizing that the integral transformation of people and communities is not limited to the improvement of external conditions, but requires the gospel of salvation.

Prov. 31:8-9; Isa. 1:17; 58:6-7; Luke 4:18-19; Ps. 82:3-4; Heb. 13:3; Acts 20:21; Rom. 1:16; 2 Cor. 5:18-20; Col. 1:21-23

CONCLUSION

Representing the diversity of the Church in Ibero-America and the movements integrated into COMIBAM International, we conclude this statement by reaffirming that we are not the owners of the mission, but humble collaborators with a missional God.

He calls us to be a Church that not only sends, but embodies; that not only proclaims, but suffers and serves; and that not only extends across geographic spaces, but redeems cultural spaces, including digital spaces, for the glory of Jesus Christ, loving and honoring in them the whole human family.

We recognize that this immense task has been entrusted to people, to human beings, to workers whom the Lord reminds us are fragile, imperfect, and few. Yet they are effective by his grace, for to his sons and daughters he has delegated “the foolishness” of being witnesses in every place and sphere, with the guarantee of his presence and the assistance of his power.

Therefore, we pray to “the Lord of the harvest to send out workers into his harvest field.” (Matt. 9:37)

And so, as a Trinitarian community that proclaims the Good News, forms disciples, nurtures local churches, and is a visible sign of the Kingdom in every context,

WE CALL UPON OURSELVES, and we call upon the People of God, to:

- 1. Live in Interdependence:** Embrace these affirmations as a common roadmap that inspires our missionary formation, sending, and care.
- 2. Model the Humility of Christ:** Renounce all triumphalism and self-sufficiency, embracing vulnerability and service as our greatest credentials.
- 3. Persist in Hope:** Move forward with the certainty that the Lamb who was slain is the living hope for the nations and worthy to receive all worship.

“You are worthy ... because you were slain, and with your blood you purchased for God persons from every tribe and language and people and nation... To him who sits on the throne and to the Lamb be praise and honor and glory and power, for ever and ever! Amen.” (Rev. 5:9, 13-14)

Glossary of Missiological Terms

Introductory Note

This glossary is a reference tool for reading the Missiological Statement that emerged from the missiological consultation convened by COMIBAM in Lima, Peru, in 2025. This glossary incorporates perspectives from important Latin American missiologists and others from different regions of the world.

Fundamental Missiological Terms

CONTEXTUALIZATION

The process by which the Christian faith is understood, expressed, and lived in relation to a specific cultural context. It involves interpreting the biblical message in its original context and then seeking to apply it faithfully in diverse contemporary contexts.

DISCIPLESHIP

An integral process of spiritual, moral, and intellectual formation through which a person comes to follow Jesus Christ in an increasingly deep and faithful way, being transformed by the action of the Holy Spirit and the community of faith, which prepares and sends that person to be an agent in the establishment of the Kingdom of God, from here to the ends of the earth.

DISCIPLE

An unconditional Christian who has undergone an integral transformation of character, actions, and commitment, preparing him or her to be an agent of the Kingdom. The disciple's development process begins at the moment of conversion and accompanies the person throughout life.

ECCLESIOLOGY

The branch of systematic theology that studies the nature, identity, purpose, and mission of the Church. Missional ecclesiology maintains that missions is not an additional activity of the Church, but the horizon that defines its constitutive identity.

GOSPEL

From the Greek euangelion ("good news"), it refers to the message of salvation in Jesus Christ, centered on his incarnate life, vicarious death, bodily resurrection, ascension, and Second Coming. The Gospel is not merely doctrinal information; it is the power of God for salvation (Romans 1:16), capable of integrally transforming the human being and renewing the human community.

EVANGELIZATION

A dimension and activity of the Church's mission that, through word and action, offers every person and community the opportunity to be confronted with the truth of the Gospel of Jesus Christ and to respond to it with faith and repentance. It is the Church's duty to proclaim it, just as it is the right of every person, in any cultural context, to hear it clearly and understandably, in their own language and in a culturally appropriate way, so that they may give a personal and informed response regarding their salvation.

ETHNIC GROUP (ETHNÉ)

A human group that shares a common cultural identity, including language, history, values, traditions and, in many cases, territory. It is a key term that highlights the deeply cultural and intercultural dimension of the mandate of the Great Commission (Matthew 28:19). Ethnic diversity constitutes both a challenge and a richness for cross-cultural missions. The task of discipling each ethné in its own language and cultural expression requires a missiology that is sensitive to plurality without compromising the saving exclusivity of Christ.

GREAT COMMISSION

The Great Commission is the missional mandate of Jesus Christ to his disciples, recorded in Matthew 28:18-20, Mark 16:15, Luke 24:46-49, John 20:21, and Acts 1:8. It constitutes the primary foundation of the Christian missionary imperative: to go and make disciples of all peoples through baptizing and teaching. Its scope is universal (all nations), its power is divine (the authority of the risen Christ), and its promise is permanent (his presence to the end of the age). In the Latin American evangelical tradition, the Great Commission cannot be read in isolation from the “Great Commandment” (Matthew 22:37-40).

CHURCH (CAPITALIZED) — UNIVERSAL COMMUNITY

Refers to the universal community of all believers in Christ throughout history and around the world, who confess that Jesus is Lord and Savior (Ephesians 1:22-23; 4:4-6). It is the eschatological people of God, called to communion with Jesus Christ and sent to make disciples of all nations.

church (LOWERCASE) — LOCAL CONGREGATION

Designates a local congregation of believers who gather in a specific context to worship, build one another up in the faith, celebrate the sacraments, and actively participate in the Mission of God from their context to the ends of the earth. It is the concrete and incarnational expression of the universal Church in a particular place and time.

MISSIONAL CHURCH

Although every church is missional in its essence, we call a Christian community a missional church when it recognizes this aspect of its identity and, as a sent community, lives aligned with the Mission of God in every dimension of its existence and, guided by the Holy Spirit, actively participates in the divine purpose both locally and in cross-cultural contexts.

IMAGE OF GOD (IMAGO DEI)

A fundamental biblical doctrine (Genesis 1:26-27) that affirms that the human being has been created in the image and likeness of God. This truth grants intrinsic and inalienable dignity to every person—regardless of ethnicity, gender, social class, or condition—and grounds Christian ethics, social justice, and integral missions by recognizing the universal value of the human being as a bearer of the divine imprint, which includes his or her vocation: to be God’s representative in the care and responsible stewardship of creation (Psalm 8; Genesis 1:28).

MISSION OF GOD (MISSIO DEI)

From the Latin *missio Dei*, this concept designates God’s sovereign purpose in history, directed toward the redemption and integral restoration of all fallen creation. The concept emerges from

a Trinitarian understanding of missions: the Father sends the Son, the Son sends the Holy Spirit, and the Spirit sends the Church into the world (John 20:21). In this way, God's mission does not originate in the Church or in its programs, but in the very character of the triune God who is, by nature, a sending God.

MISSIONS

Designates the historical and concrete actions through which the Church participates in the *missio Dei*, especially in the proclamation of the Gospel and cross-cultural work. The evangelical missionary effort faces the challenge of responding critically to reductionisms that come both from social ecumenism and from individualistic pietism.

MISSIONAL

A theological adjective that describes what is related to mission or reflects its constitutive character (Wright, 2009). Beyond specific activities, the term designates the very identity of the Church as a community sent into the world. The term "missional" not only describes what the Church does, but what the Church is: a community that actively participates in God's mission from its particular cultural context (Goheen, 2018).

MISSIOLOGY

The systematic and critical study of the Mission of God and of missions (Ekstrom, 2025). As an interdisciplinary theological discipline, it integrates contributions from biblical theology, church history, cultural anthropology, and the social sciences to analyze the nature, purpose, and practice of Christian missions. An equivalent term is *misionología* in Spanish, widely used in evangelical circles.

MISSIONARY / CROSS-CULTURAL MISSIONARY

Refers to the person who, responding to God's call, actively participates in his mission, generally by being sent to cultural contexts different from his or her own. A missionary, also called a cross-cultural worker, is a Christian who participates in the process of bringing the knowledge of God and the gospel across a cultural, ethnic, linguistic, geographic boundary, or a combination of these. The missionary does not carry out this task in isolation but as part of the missional responsibility of the church.

INTEGRAL MISSION

Integral missions describes a holistic understanding of missions that encompasses the proclamation of the Gospel, transformative social action, the pursuit of justice, and the restoration of human dignity as inseparable dimensions of Christ's mandate. From Latin American evangelical missiology, it seeks to distinguish itself from the so-called "social gospel" and liberation theology.

UNREACHED PEOPLES

A term coined within the missiological movement of the second half of the twentieth century to designate those ethnic or cultural groups that do not have adequate access to the Gospel of Jesus Christ or an indigenous Christian community capable of evangelizing them without outside intervention. The commonly accepted threshold defines a group as "reached" when at least 2% of its population is evangelical Christian.

CHURCH PLANTING

The process by which, through the proclamation of the Gospel, discipleship, and the action of the Holy Spirit, new communities of believers are established in places where viable Christian congregations did not previously exist. The planting of contextualized churches is the model with the greatest impact for the growth and multiplication of the body of Christ, which requires cultural sensitivity, local participation, and a robust missional ecclesiology that moves beyond models of denominational or institutional transplanting.

KINGDOM OF GOD

A central concept in the teaching of Jesus (Mark 1:15; Matthew 6:33) that refers to the sovereign and redemptive rule of God over all creation. It is not merely a geographic place or a purely future reality, but a dynamic reality in which God reigns, transforming lives, communities, and social structures in the present, with a view toward its eschatological consummation. The Kingdom is already manifested in the present—in the practice of justice, mercy, and peace—although it awaits its definitive fullness at the parousia of Christ. The “already” and the “not yet” of the Kingdom are a creative tension for the church in its ethical responsibility before God and society.

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