



# MISSIONS BASICS

Dorsey L. Burk



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## **FOREWORD**

### **(1984)**

Deep in the hearts of the early founders of the United Pentecostal Church was an understanding of the central purpose of the church. While they rejoiced in this beautiful apostolic message, they were also aware of the necessity of preaching this gospel in order for it to be effective in transforming lives. “How shall they believe in Him of whom they have not heard?” Thus, for our church the goal was established: “The Whole Gospel to the Whole World.” [“By the Whole Church” has since been added to the motto.]

Much of the world is yet untouched with the only message that saves from sin. Before us are great open doors of opportunity in world evangelism. Heathen religions have failed to satisfy that deep inner vacuum in the heart of man. Traditional Christianity has offered a form of godliness but is void of power. This is our day! It is high time for true born-again believers to rise as an army of the Lord and march forward, claiming new territory in Jesus’ name.

Satan has held in his grasp the lives of millions long enough. Let us preach a message of deliverance, for Jesus came to set the captive free.

This text on missions will enable the reader to look on the field with greater understanding. Then as we gain a more comprehensive view of the task before us and how to fulfill that task, may we fully commit our lives to world evangelism. Only then will the purpose of this book lie fulfilled.

Harry E. Scism  
Director of Foreign Missions





## PREFACE

The work of missions is the work of God. The spirit of missions, revealed in the Incarnation and the sacrifice of Calvary, is the Spirit of God. The purpose of missions is demonstrated whenever a missionary prays, preaches, and leads a sinner to God. What could possibly capture the essence of missions better than John 3:16: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Missions is loving enough to give the saving gospel to the perishing.

This book is about missions. It is not an exhaustive study, but a primer. As such, it is designed to introduce the student to the purpose and need of missionary activity in our day and to provide the teacher with a basic outline. In writing this book I have drawn from personal experience while serving in Jamaica and Germany and from insights shared by other missionaries and missionary leaders. The Recommended Reading list at the end of the book contains numerous biographical books by missionaries that will also give insights to missions.

May God bless you as you begin to explore the exciting and compelling world of missions.

Dorsey L. Burk





Crowd at conference in Madagascar

Photo by Chris Richardson

## Chapter 1

# THE WHY OF MISSIONS

One of the most frequently asked questions regarding missions is “Why?” “Why should I be concerned about those living around the world whom I have never met? Why should we spend all that money on the pagan? Why should I leave the luxury and comfort of home?”

The answer is found in John 20:21-23, John’s record of the Great Commission:

Then said Jesus unto them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them, and whose soever sins ye retain, they are retained.

Why missions? There are four basic reasons:

**1. Missions is a must because we are recipients of the gift of God.**

We have freely received the grace and peace of God. We did nothing to deserve this divine favor; we only accepted it through faith by the preaching of the gospel of Jesus Christ. Therefore, as Paul stated in Romans 1:14-17:

I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

Why missions? Because acceptance of the peace of God makes us debtors to the world. How dare we withhold the only life-giving message of salvation from the lost and dying?

**2. Missions is necessary because we are divinely commissioned.**

Jesus said, "As my father hath sent me, even so send I you" (John 20:21). Mark's record is even more emphatic: "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

Why missions? Because missions is ordained of God.

**3. Missions is incumbent on the church because we have been endued with power to fulfill the task.**

The Holy Ghost was not given simply to make us feel good or to give us a spiritual thrill. It was given to empower us. As Jesus stated in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be

witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

Why missions? Because we have been infused with power to witness unto the uttermost part.

#### **4. Missions is imperative because we are responsible for a lost world.**

Jesus told His disciples, “Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained” (John 20:23). The eternal destiny of the world rests in our hands. The salvation of the lost, the remission of their sins, depends upon our preaching of the Cross. Is it any wonder that Paul wrote to the Romans that saving faith comes through the preaching of the gospel?

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! (Romans 10:13-15).

Why missions? Because we have the responsibility of the lost.

Missions is not an option. Fulfilling the Great Commission must be the thrust behind every activity of the church. Reaching the lost must be the motivation of every program. The total structure of the church must be based on missions.

**If God wills the evangelization of the world, and you refuse to support missions, then you are opposed to the will of God.**

— Oswald J. Smith

<http://harvestministry.org/100-mission-mottos>

## Study Questions

1. What are the four basic reasons for missions?

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

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

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

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

2. Why did Paul consider himself a debtor to the Greeks and Barbarians?

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\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

3. Quote Acts 1:8. \_\_\_\_\_

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\_\_\_\_\_  
\_\_\_\_\_  
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4. The text states, "Reaching the lost must be the motivation of every program." Define *the lost*. \_\_\_\_\_

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5. What is your personal responsibility to missions? \_\_\_\_\_

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6. Are you willing to accept your responsibility to missions? Why? \_\_\_\_\_

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**Personal Study Notes**





Youth receiving the Holy Ghost Yangon, Myanmar.

Photo by Dorsey Burk

## Chapter 2

# THE GREAT COMMISSION: A DEFINITION

Because all power was given unto Him (Matthew 28:18), Jesus commanded His disciples, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15-16). From this statement, the following definition may be derived: Christian missions is the proclamation of the gospel to the unconverted everywhere in accordance with the commandment of Christ.

The above definition may seem narrow and restrictive. The social gospel of modernism has led many to equate the building of medical centers, the teaching of new agricultural methods, and the alleviation of social disorders with Christian missions. While these activities are commendable, they do nothing to affect the eternal destiny of the soul. That is why Jesus said, “Go . . . preach” (Mark 15:15); “Go . . . teach” (Matthew 28:19-20). Christian missions revolves solely around the preaching and teaching of the resurrected Lord for the salvation of lost souls. Anything else is only incidental at the most.

Let’s take a closer look at the definition.

*Missions* comes from the Latin *mitto*, which means “I send.” The term implies the need for four components:

1. A sender—Jesus Christ (Matthew 28:18-19; Mark 16:15)
2. Someone sent—“you” (Mark 16:15)
3. Those sent to—all nations (Matthew 28:19); every creature (Mark 16:15)
4. A special assignment—teach (Matthew 28:19); preach (Mark 16:15); remit sins (John 20:23); witness (Acts 1:8)

*Proclamations* are statements of authority given out by heralds. The ones sent forth by Christ have a message that cannot be withheld. All the authority in Heaven and earth backs their declarations (Matthew 28:18).

*Gospel* means “good tidings” or “good news.” The good news is that sinners of every class and race now alienated from God can find a place of reconciliation through and by Jesus Christ. In I Corinthians 15:1-4, Paul defined the gospel as the death, burial, and resurrection of Jesus Christ:

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our

sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures.

The *unconverted* means “not changed.” Those not changed continue in their unregenerate state and include the willful rejecters of Christ, the indifferent neglectors, and the ignorant. All of these are lost because those who have not believed are already condemned (John 3:18).

*Everywhere* encompasses the entire earth. There is no place where the gospel should not be preached. The disciples were to be witnesses in Jerusalem, their city; all Judea, their home province; Samaria, their neighboring state; and the uttermost part of the world. This gives a key to the believer’s personal responsibility: his home, city, state, and in some manner, all the world—“the uttermost part.” The gospel is to know no national boundary. Jesus stated, “And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come” (Matthew 24:14).

*The command of Jesus Christ* is an order. Jesus did not express a mere desire or make a weak suggestion. He emphatically ordered His disciples to “go ye therefore, and teach all nations” (Matthew 28:19). The command to “go” is equal to the command to “come” for salvation (Matthew 11:28). If one personalizes the promise and invitation of Christ for redemption, he must also personalize Christ’s imperatives to propagate the gospel. There is no other choice.

Perhaps it should be pointed out that not everyone is physically required to go to “the uttermost part.” Nevertheless, he does have a responsibility within the body of Christ to see that the commission is fulfilled. For example, even though the Holy Ghost singled out Paul and Barnabas for special ministry, the assembly at Antioch was commissioned to send the missionaries forth (Acts 13). Individuals are called and sent, but the responsibility and rewards belong to the entire body. It is important that each one knows his position and accepts his responsibility in the church (Ephesians 4:11-16; I Corinthians 12:4-28). This aspect of missions shall be discussed more thoroughly in chapter 3.

## Study Questions

1. Define *Christian missions*. \_\_\_\_\_  
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\_\_\_\_\_
  
2. What is the Great Commission? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
  
3. Using your Bible, give three references for the Great Commission.  
A. \_\_\_\_\_  
B. \_\_\_\_\_  
C. \_\_\_\_\_
  
4. Who issued the Great Commission? \_\_\_\_\_
  
5. To whom was the Great Commission given? \_\_\_\_\_  
\_\_\_\_\_
  
6. How did Paul define *gospel*? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_



**Attendees at the Leadership Seminar at the Dead Sea in Jordan** Photo by Dorsey Burk

## Chapter 3

# TWO QUESTIONS ABOUT MISSIONS

While considering the passage cited in chapter 1, John 20:21-23, and missions, two questions should be asked. The answers will affect our relationship to the Great Commission. In response to the first question, we have no choice; the second, however, elicits a decision.

### **1. Shall I spend my life for world evangelism?**

The answer to this question is obvious, for God has already made the decision. Whether we spend our lives reaching all men with the gospel is not optional. Christ has commanded every Christian to do just that. There is a sense in which the motto, “Every Christian a missionary,” is true. The church does not have many things to do. It has one thing—fulfilling the Great Commission.

That all Christians must live their lives to spread the gospel is shown to be true, not only from this command of our Lord, but also from the reality that all men and women are lost without Jesus Christ. This fact that a person is lost without Christ is so horrifying in its consequences that no Christians could spend their lives in the will of God and sit idly by without seeking to save sinners. Perhaps this is just the reason why many have refused to admit clearly that every person on earth who is capable of moral judgment and who dies without receiving the Lord Jesus Christ will go to Hell. Facing and accepting this fact puts Christians in a position where there is no choice of living for any other purpose than to reach the perishing millions with the gospel.

And yet, the Bible declares that all people everywhere are lost without Christ. Even those who have not had a chance to hear the gospel and accept Jesus are lost and without any other hope. For though they have not rejected the gospel, they have rejected the light of Creation (Romans 1:20) and the light of conscience (Romans 2:14-15). They are without excuse. If there is a way for the heathen to be saved without hearing the gospel and accepting Christ, then Jesus is a luxury people may receive, not a necessity they must have. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Have you ever faced the reality of what this means? It is estimated that approximately forty million people die each year in heathen lands without hearing the gospel; more than three million each month, or one hundred thousand each day. This very day, which we have spent in the manifold blessings of salvation, one hundred thousand people have slipped out into eternity without Christ. There will never be another chance to go to them or pray for them or send someone to them. This vision caused Dr. A. B. Simpson, the founder of the Christian Missionary Alliance, to write:

They're passing, passing fast away,  
A hundred thousand souls a day,  
In Christless guilt and gloom.  
O Church of Christ, what wilt thou say

When, in the awful judgment day,  
They charge thee with their doom?

No, we do not have to decide the question, "Shall I spend my life for world evangelization?" In the light of Christ's command, to do so is binding upon every Christian; and in the light of the billions who are perishing without the only Savior, we realize that a just God could leave us no choice in the matter.

However, we must answer another question of far-reaching importance.

## **2. Where and how shall I spend my life for world evangelization?**

God has a perfect plan for each of our lives. According to that plan there is one kind of service in which God can best use each of us in reaching those who have never heard the gospel. For some, this service would be to go in person to the foreign mission field; for others, it would be some work at home in a church, or in business, or as a Christian wife and mother, or in some other service for Him. The important thing is to find God's place wherever and whatever it may be.

How, then, can we find this place? Suppose we look at the way a young man named Isaiah found it for himself:

In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, . . . for mine eyes have seen the King, the LORD of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken

away, and thine sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me (Isaiah 6:1-8).

We usually stop here when quoting this passage, but if we do, we miss the whole point. Read the first part of the next verse: "And he said, Go, and tell this people" (Isaiah 6:9). Suppose you were surveying the whole world with all its multitudes and tongues, wondering to which group at home or abroad He wants you to go. If God said, "I want you to go to this people," would not that settle the whole matter? That is exactly what God did say to Isaiah. And He is eager to do just the same for you, for He is no respecter of persons.

You will certainly reach this place of God's clear call if you follow the same path as Isaiah. Did you notice his steps? First, Isaiah recognized God's holiness and sovereignty. Second, he realized and confessed his sinful condition. Third, he received God's cleansing, forgiving grace. Fourth, the prophet heard the universal call, "Who will go?" Fifth, in full surrender to wherever God's will would lead, Isaiah volunteered for service. And finally, he received specific instructions from God.

When Isaiah said, "Here am I; send me," God had not yet indicated where He wanted him to go. Indeed, He had not even spoken to Isaiah, but had simply been sending out a universal cry to know who would go for the Lord wherever He would send. Isaiah heard and volunteered to go anywhere. Then God called him to a specific work for a specific people.

God usually does not tell us what He wants us to do and then give us the option of accepting or rejecting His will. We must accept God's will for our lives "sight unseen" before He will make clear to us what that will is. When we have honestly yielded everything to Him, then, and only then, will He make us know what we are to do.

As we are yielding to God, it is vitally important that we constantly remember that no position in God is "small." God may call you to a task that you consider "menial," not realizing how important that position is in view of



eternity. Unfortunately, some are more concerned about their own egos—some seek the spotlight, while others are afraid of center stage and seek the shadows—instead of allowing God to direct life’s drama. And as silly as it may sound, it is more of a sacrifice and takes more of a dedication for some people to remain in the homeland than to go overseas.

These same people often have a warped concept about the “glamour” and “self-sacrifice” of missions. There is a very real sense in which this full surrender to the will of God settles everything and guarantees that we shall not make any mistake when the time comes to take the first step in carrying out His will. If you are honestly willing to do whatever God wants, then you can be sure He will show you what He wants.

This does not do away with the need for prayerful consideration, guided by the Bible and the Holy Spirit, of all the circumstances involved as you seek to understand God’s will. It is just in this way that God usually speaks to His people.

In this regard it would be helpful to realize that we are not to maintain a passive or neutral attitude toward the place of service God has for us, as though we would make no assumption whatever until God tells us what to do. We are not simply to stand idle, waiting to see which way God will point. Rather, the Scripture indicates that the place of greatest need should be faced first. Surely, the foreign mission field with its untold millions still waiting for their first chance to hear the gospel is such a place.

Perhaps you have been thinking: “Unless God calls me to the foreign missions field, I will stay home.” Would it not be more proper to say, “Unless God calls me to stay at home, I will go to the foreign fields”? This is not to do away with the fact that you should have a definite missionary call before going, but it is a practical way of facing the place of greatest need and thus putting yourself squarely in the place where God can give you a call—if it be His will for you to go.

Unless God has made perfectly clear in some way that He does not want an individual on the foreign mission field, every young Christian should face in

that direction, and hold the matter before God until He either leads out to the field or closes the door by a call to other service. If God does call to service in the home field, this is, of course, just as high and blessed a call as the call others may receive to the foreign field.

Above all things, remember that unless we have obeyed the will of God in carrying out the Great Commission of our Lord in whatever way and place He designates, men will perish, and God will require their blood at our hands. Nothing matters quite so much as being able to say with Paul, "I am pure from the blood of all men" (Acts 20:26).

**Why should anyone hear the Gospel twice, before everyone has heard it once? —Oswald J. Smith**

**If Jesus Christ be God and died for me, then no sacrifice can be too great for me to make for Him.— C.T. Studd**

**If ten men are carrying a log — nine of them on the little end and one at the heavy end — and you want to help, which end will you lift on? — William Borden**

**He is no fool who gives up what he cannot keep to gain that which he cannot lose. — Jim Elliot**

**Never pity missionaries; envy them. They are where the real action is — where life and death, sin and grace, Heaven and Hell converge. — Robert C. Shannon**

## Study Questions

1. According to the Bible, what happens to a person who dies without receiving Jesus Christ? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
2. Is the motto "Every Christian a missionary" true? \_\_\_\_\_  
If so, how? If not, why? \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
3. Quote Acts 1:12. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_
4. According to the text, how many are estimated to die each year without hearing the gospel? \_\_\_\_\_
5. Briefly describe Isaiah's vision and his response. \_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_

6. How can one find the will of God? \_\_\_\_\_

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7. Explain the statement "no position in God is small." \_\_\_\_\_

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8. How can it be more sacrificial and take more dedication for some to remain in the homeland instead of going overseas? \_\_\_\_\_

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9. According to God's Word, what will happen if we fail to obey the will of God in carrying out the Great Commission? \_\_\_\_\_

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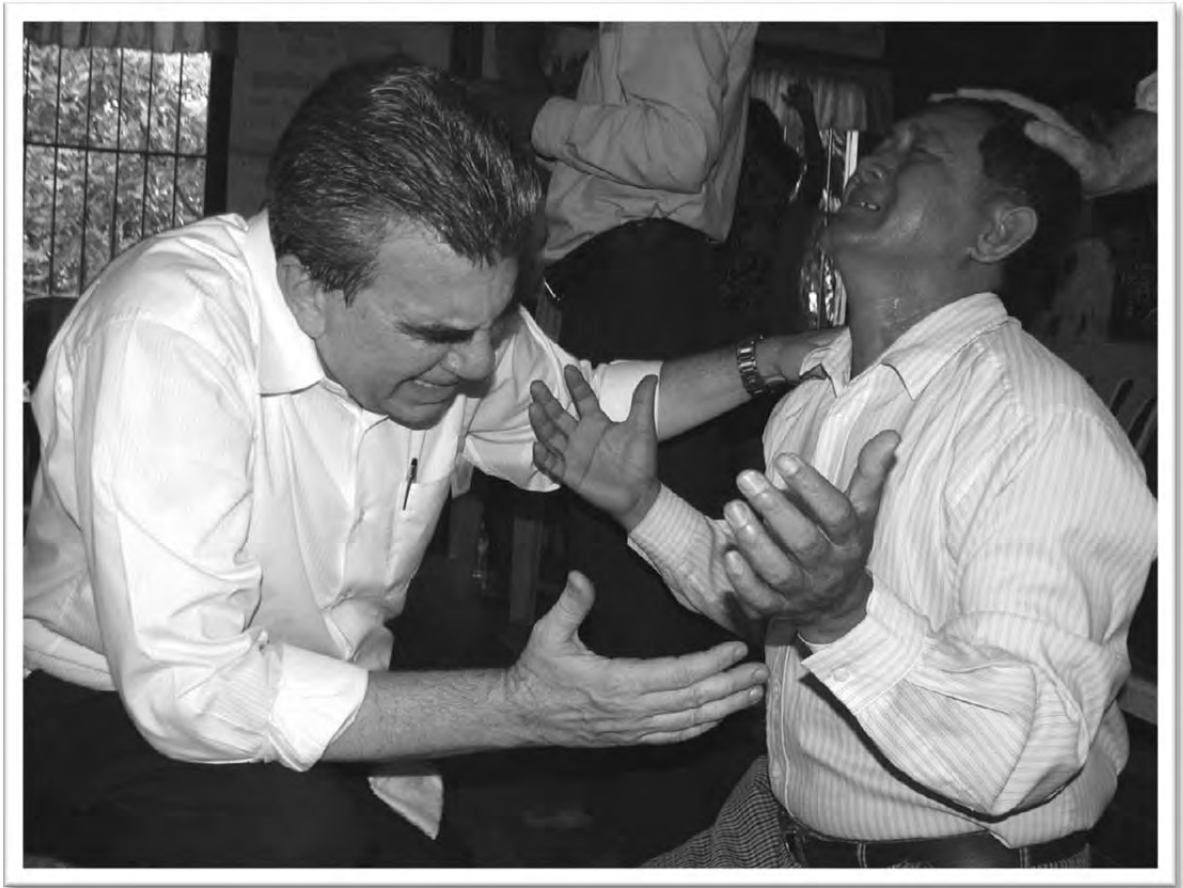
10. Why could Paul state, "I am pure from the blood of all men"? \_\_\_\_\_

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**Missionary Edward Simons prays for a minister at the Pastor and Leadership Seminar in Phnom Penh, Cambodia.**

Photo by Dorsey Burk

## Chapter 4

# THE MISSIONARY MOTIVE

Missionary stories often conjure up dreams of faraway places with strange sounding names. Whose spirit of adventure cannot be whetted by David Livingstone's exploits in uncharted Africa? Whose desire for travel cannot be sparked by a missionary's exotic travelogue? Who cannot be inspired by the revival "over there" and rationalize that one's ineffectiveness at home is because of the locale? Or who hasn't been moved by the emotional appeal of the impoverished,

sick, and dying? And who has never been guided by the misconception that “full surrender” and “the uttermost part” are synonymous? Unfortunately, each of the above factors has motivated some to go to the mission field. However, each of these motives is wrong. Untold damage has been done to the work of God by those who have gone to the foreign field with the wrong desire.

The proper motive for going to the field is found in John 3:16-17:

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

God’s love for humanity and its lost, perishing condition are the two motives that caused the first Missionary to leave His throne of glory, and to incarnate Himself in flesh so that He alone might atone for sinful man. God’s love is beyond comprehension and certainly cannot be analyzed or even properly handled in a short thesis. Yet it was that motivation that caused Christ to die for us. Romans 5:8 states, “But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.” Shouldn’t God’s love within us and our love for Him motivate us to be willing to go to the lost and dying?

The second motive is the fact that the world is lost and dying. As stated in the previous chapter, Christ is not an option that the world may receive. He is an absolute necessity if they are to be saved. “He that believeth not shall be damned” (Mark 16:16). Paul wrote to the Thessalonians:

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power (II Thessalonians 1:7-9).

As heartless and unmerciful as it may sound, unless the ungodly turn from their wicked ways and turn to Christ through faith and obedience to the preaching of the gospel, they are eternally lost, doomed to a devil's Hell. But how shall they hear and believe unless someone is willing to go? A realization of the lost condition of the wicked—now and eternally—must motivate us to be willing to go.

## Study Question

1. In your own words, write a 500-word essay describing the proper motives for missions. Use a separate sheet of paper.

**Only as the church fulfills her missionary obligation does she justify her existence. — Unknown**

**Our God of Grace often gives us a second chance, but there is no second chance to harvest a ripe crop. — Kurt von Schleicher**

**Some wish to live within the sound of church and chapel bell. I want to run a rescue shop within a yard of hell! — C.T. Studd**

**Someone asked, "Will the heathen who have never heard the Gospel be saved?" It is more a question with me whether we — who have the Gospel and fail to give it to those who have not — can be saved. — Charles Spurgeon**

**We talk of the Second Coming; half the world has never heard of the first. — Oswald J. Smith**

## **Personal Study Notes**





Tremayne Simoneaux preaches an open-air service in Zimbabwe. Photo by Vicki Simoneaux

## Chapter 5

# **GOD'S WILL AND THE MISSIONARY CALL**

By now a few things should be evident:

1. In their unregenerate state, sinful people are lost.

2. God, in His unfathomable love, has provided atonement for humankind through the shed blood of Christ.
3. God wants you to be involved in spreading the Good News of salvation to all the world.

These facts are clear and easily accepted. But how do you fit into the Great Commission? As one missionary family was preparing to go to their third field of labor, the wife raised up from the crate she was packing and said, "Honey, I know the Bible says to 'Go into all the world,' but this is ridiculous!" Ridiculous? Perhaps. But the results of their labor in that field and three others show that their packing and unpacking were in the will of God. But how can you know the will of God for you? How does the "Missionary Call" relate to you? What is a missionary call?

The will of God can be defined as that which God, because of His sovereignty, chooses to do in the universe, in Heaven, in the earth, and in humanity. We know it is God's will that all people come to repentance (II Peter 3:9); that each individual comes to the knowledge of truth (I Timothy 2:4-5); that every person receives the Holy Ghost (Acts 2:39); that humans everywhere give thanks in all things (I Thessalonians 5:18); and that men and women live holy lives (I Thessalonians 4:3).

This general aspect of the will of God is easily understood. It is its specific application to our own daily lives that is difficult. What shall I do with my life? Where does God want me to labor? In what capacity does He want me to labor? How can I best prepare myself to serve Him? What about marriage? What about the mission field? What about both my immediate and future concerns?

It is in all of these very personal areas of life that God will give us clear direction as we seek him. "The steps of a good man are ordered by the LORD" (Psalm 37:23). It is not God's will that our Christian life should follow the course of least resistance like a river that meanders from the mountaintop to the sea. Instead, He will give "a cloud by day and a pillar of fire by night" to definitely guide our lives. If we are spiritually sensitive and attuned to God, we need never fear that we will lack direction—when the time comes. After all, Moses and the

children of Israel were given direction by the cloud or pillar of fire only when it was time for them to act.

Perhaps knowing what the will of God is not will help one to determine what it is.

**1. The will of God is not a “bean dream” that is produced by overeating.**

Seeing things in your imagination or subconscious is not necessarily the revelation of God’s plan for your life.

**2. The will of God is not a “special feeling.”**

The goose bumps and the tingly spine that you have may be the result of a draft from an opened window. The true will of God will last long after the excitement and emotional appeal of the hour or missionary conference have faded.

**3. The will of God is reasonable (Romans 12:1-2).**

Because God is perfect, He cannot ask anything unreasonable. Many things may seem beyond reason. However, when we view Calvary, we can only echo the words of Paul that to present our bodies a living sacrifice is only our reasonable service.

**4. The will of God is not contradictory to the Word of God.**

At no time will the revealed will of God oppose the already known will of God in His Word. Statements such as, “I know he’s not saved, but I love him so much that our marriage must be the will of God,” simply reveals the speaker’s carnal nature.

## **5. The will of God is not necessarily visionary.**

For many, the will of God will be the seemingly ordinary, the mundane things of everyday living: an 8:00-5:00 job on the assembly line so that you can witness to a fellow employee on your lunch hour; washing a child's dirty face while you tell him that Jesus loves him; working on a broken-down car so that the missionary can make her next deputation service; vacuuming the church carpet so that sinners will have a clean and comfortable place to find God. All of these can be the will of God.

While it may be difficult to pin down the actual will of God, definite guidelines can help you find it:

### **1. God guides through His Word.**

In His Word we find the life and teachings of Jesus Christ. What would Jesus have done in this situation? How would He have responded in this matter? What would His attitude have been regarding this problem or decision? God will not guide you into anything that is not "Christ like." Likewise, the Bible reveals the experiences of many other people. Their victories and defeats, their spiritual highs and lows, help to show God's will.

### **2. God guides through counsel.**

The wisdom gleaned from the collective experience of men and women who have consistently lived for God through the years is often a key to God's will. It is a wise person who will subject himself or herself to the advice of godly men and women. The spiritual maturity of the elders has helped many Christians to avoid the pitfalls of Satan.

### **3. God guides through circumstances.**

Some doors of service are shut because God does not intend for you to labor there. Instead of beating on the door and trying to force it to open, isn't it wiser to look around and see if God has opened another door? Perhaps He shut

the door because it wasn't His time. It is vitally important that we do God's will in His time. In Acts 16, the Lord forbade Paul from going into Bithynia to preach, because it was God's time for the door to be opened in Macedonia. Bithynia later heard the gospel.

#### **4. God guides through the inner voice.**

Throughout the Bible God spoke to men and gave them specific direction: Moses, Joshua, Samuel, and others. God still speaks to men and women today. And many times when everything else seems to have failed, God will reveal His will through His soft, still voice.

Seven times in Revelation 2-3, God said, "He that hath an ear, let him hear. . . ." The word *let* means "allow." Too often we want the spectacular and miraculous. We act as if God's communication with Balaam through the donkey and Paul's encounter with God on the road to Damascus should be the norm. Such thinking shows that one has forgotten that God was dealing with a backslidden prophet and a sincere but unconverted soul. However, the child of God should know the voice of God and be guided by it as it whispers above the turmoil of this world. If our ears are attuned to God, there is no need for Him to shout at us. Instead of God speaking louder, perhaps we need to "let" our ears hear.

#### **5. God guides by His peace.**

If He directs and you accept that direction, there will be a peace that passes all understanding. "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Philippians 4:7). His peace can be your compass point amid the storm of life. His peace will witness that you are on course, in the will of God.

For some people this will of God will be manifested in "the missionary call." The missionary call may be defined as a witness of the Spirit, a God-consciousness that one should go to the mission field to preach the gospel. It is the inner compulsion that says "I must go" or, as in the words of Paul,

“Necessity is laid upon me; yea, woe is unto me, if I preach not the gospel!” (I Corinthians 9:16).

Nothing missionaries may possess will supersede the call of God in their lives. Regardless of how talented and learned they may be, it is the call of God that will get them to the field and keep them there. It is the motivation that forces them to break the homeland ties. It is the drive that compels them to overcome obstacles and hindrances from going to the field. It is the fortitude that allows them to wait patiently until it is God’s time to go. It is the instilled knowledge that God has definitely called them and that they are in the will of God in spite of homesickness, loneliness, frustrations with language, and cultural adjustments. It is the adhesive that binds them to their God-given task regardless of opposition and seeming defeat. When Satan is raging and missionaries are immobilized by frustrations, when their spouse is sick and medical authorities despair, when it’s Christmas and they feel all alone, when a loved one is dying at home and they cannot get there, when they are desperately trying to communicate the gospel to others and they laugh at their misuse of their language, it is imperative to be able to say, “God, You called me here!” The call of God will keep missionaries and give them direction long after a mere burden has been cast aside and forgotten.

A prerequisite for missionary service is the absolute knowledge that one is called and in the will of God! The self-called and self-propelled person will come to naught.

**The gospel is only good news if it gets there in time.**  
— Carl F. H. Henry

**The Great Commission is not an option to be considered;  
it is a command to be obeyed.** — Hudson Taylor

<http://harvestministry.org/100-mission-mottos>

## Study Questions

### *Short Answers*

1. In their unregenerate state, sinful men and women are \_\_\_\_\_  
\_\_\_\_\_.
  
2. God has provided atonement for humanity through \_\_\_\_\_  
\_\_\_\_\_.
  
3. God wants everyone to be involved in spreading \_\_\_\_\_  
\_\_\_\_\_.
  
4. Name five things the will of God is not.
  - A. \_\_\_\_\_  
\_\_\_\_\_
  - B. \_\_\_\_\_  
\_\_\_\_\_
  - C. \_\_\_\_\_  
\_\_\_\_\_
  - D. \_\_\_\_\_  
\_\_\_\_\_
  - E. \_\_\_\_\_  
\_\_\_\_\_
  
5. Name five things God uses to guide His people.
  - A. \_\_\_\_\_
  - B. \_\_\_\_\_
  - C. \_\_\_\_\_
  - D. \_\_\_\_\_
  - E. \_\_\_\_\_

## **Personal Study Notes**





**Regional Director R. K. Rodenbush leads a prayer walk in North Africa.**  
Photo by Evangeline Rodenbush

## Chapter 6

# A HISTORICAL OVERVIEW OF MISSIONS (PART I)

Missions is as old as man's need for salvation. It was in the Garden of Eden on that fateful day of Adam and Eve's sin that the first message of redemption and hope was given to fallen man. In speaking to the serpent, Jehovah God said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). Even in its disobedient, sinful state, humanity had hope of restoration to full communion with the righteous, merciful, and compassionate Creator. This first prophecy pointed to One who would be sent; it was the message of the coming Christ, the foremost missionary.

Time advanced and Jehovah chose a man from idolatrous Ur of the Chaldees and revealed to him the truth of the one God. From that man sprang a nation whose God was Jehovah. It was God's purpose and plan that Israel would be a holy people, separated from their pagan neighbors by their monotheism and their worship of the one, invisible God. It was God's intention that Israel would be a missionary nation that would lead the heathens to the truth.

With the exception of a few proselytes, Israel failed miserably at her God-given task, and instead, she herself embraced idolatry. In spite of Israel's folly, God sent seers who continually prophesied of redemption through the coming Messiah. Their messages made it clear that all the earth would be blessed by His coming. Isaiah proclaimed:

Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. . . . Thy sun shall no more go down; neither shall thy moon withdraw itself: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended. Thy people also shall be all righteous: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the LORD will hasten it in his time (Isaiah 60:1-3, 20-22).

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth (Isaiah 49:6).

Consequently, the missionary voice of the Old Testament continued to point to the redemptive work of Calvary for all people.

Finally, it pleased God that the Sent One should appear. The King of kings veiled Himself in flesh and became man. He came with a message. For thirty-three and one-half years, He walked among His brethren, proclaiming the message of reconciliation.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light (Matthew 11:28-30).

If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water (John 7:37-38).

Preaching alone was not enough for Christ; He was the Anointed One. He was sent with a task to perform. He came to establish His kingdom and spent three years teaching His disciples the laws by which His realm would be governed. When the teaching was completed, He went to Calvary, bearing our sins that our redemption might be finished (I Peter 2:24). Being content doing the will of the Father that sent Him (John 6:38), He had left His own to seek and to save the lost (Luke 19:10). In doing so He exemplified the true missionary spirit.

As a true missionary, Jesus transmitted His love for the lost to His followers. He taught missions (Matthew 8:5-13; 24:14). Even though He limited His own ministry to “the lost house of Israel,” Jesus indicated that the Gentiles were to be a part of the kingdom (John 10:16; Matthew 13:38; John 12:32). This was more evident after His resurrection when He commanded His disciples to go into the “uttermost part” of the world. As He had been sent, He sent them forth so that “repentance and remission of sins should be preached in his name among all nations” (Luke 24:47).

The Great Commission given to the apostles on Mount Olivet before the ascension of Jesus placed a call upon their lives that they could not shirk. That command rang in their ears as they assembled in the upper room and were endued with Holy Ghost power on the Day of Pentecost: “Jerusalem . . . all

Judaea . . . Samaria . . . and the uttermost part of the world.” Equipped and emboldened, they did the only thing they knew to do: they obeyed the Lord’s command. Such obedience has marked the history of the church.

From its beginning, the Christian church has considered Christ’s command to be binding. In the apostolic days as persecution scattered the believers, those who were scattered “went every where preaching the word” (Acts 8:4). The early saints did not consider that the responsibility to proclaim the good news rested solely upon the apostles. All Christians, whether soldiers, merchants, artisans, or tradespeople sensed, and gladly accepted, their part in fulfilling the Great Commission. This is readily seen in Paul’s commendation of the Thessalonians: “For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place” (I Thessalonians 1:8).

At the time of Christ, the Roman Empire comprised almost all of the then-known world. The empire reached from Britannia in the north, Spain to the west, most of Northern Africa in the south, and the Black Sea to the east. In apostolic times, as travel in this area consisted primarily of boat, animal, or by foot, one would spend many weeks or months journeying from one outpost to another. Yet the Bible indicates that this entire area had a witness of the gospel (Acts 17:6; 24:5; Romans 1:8; Colossians 1:5-6, 23).

Consider the following missionary endeavors attributed to four of the apostles:

1. Peter preached in Jerusalem, Lydda, Joppa, Antioch of Syria, Babylon, Asia Minor, and perhaps in Rome.
2. John ministered in Jerusalem and Samaria. He also presided as the bishop of Ephesus before his exile to the Isle of Patmos.
3. Thomas is reported to have gone to India.
4. Paul seeded Asia Minor, Greece, and Italy with the gospel.

This type of missionary zeal fired the church through its first three hundred years, despite persecution from the Roman emperors. In AD 306 Constantine the Great became the emperor and the Edict of Milan, issued in AD

313, gave Christianity a favored place in the empire. While this move seemingly was a boon for Christianity as it made it possible to evangelize legally in every part of the empire, in reality it sapped its missionary spirit. Hundreds were “converted” and masked their paganism with Christian terminology. As the fervency of sincere worship gave way to ceremonialism, the fire of evangelism burned to embers.

**The light that shines farthest shines brightest  
nearest home. — C. T. Studd**

**The mark of a great church is not its seating capacity,  
but its sending capacity. — Mike Stachura**

**The spirit of Christ is the spirit of missions. The nearer we get to  
Him, the more intensely missionary we become. — Henry Martyn**

**The supreme task of the Church is the  
evangelization of the world. — Oswald J. Smith**

**To know the will of God, we need an open Bible  
and an open map. — William Carey**

<http://harvestministry.org/100-mission-mottos>

## Study Questions

1. When was the first message of redemption and hope given and to whom was it given? \_\_\_\_\_

\_\_\_\_\_

2. What is a proselyte? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

3. In apostolic times, what were the basic means of transportation? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

4. Which apostle was the bishop of Ephesus before he was exiled to the Isle of Patmos? \_\_\_\_\_

\_\_\_\_\_

5. Which apostle preached in Palestine, Syria, Babylon, and Asia Minor?

\_\_\_\_\_

6. Which apostle reportedly went to India? \_\_\_\_\_

\_\_\_\_\_

7. Where did Paul sow the gospel? \_\_\_\_\_

\_\_\_\_\_

\_\_\_\_\_

8. Using an encyclopedia or the Internet, identify

A. William Carey \_\_\_\_\_

B. Oswald J. Smith \_\_\_\_\_

C. Henry Martyn \_\_\_\_\_

D. Mike Stachura \_\_\_\_\_

E. C. T. Studd \_\_\_\_\_

F. Jim Elliot \_\_\_\_\_

## **Personal Study Notes**





Graduates, Harvest Bible School, Glasgow, Scotland

Photo by Jerolyn Kelley

## Chapter 7

# A HISTORICAL OVERVIEW OF MISSIONS (PART II)

With the rise of Constantine, Christianity achieved greater popularity. Persecution that existed under former emperors ceased. The churches soon filled with those professing Christianity but who were without an apostolic experience. Worldliness crowded out holiness; ceremonialism superseded true worship; complacency replaced evangelistic zeal. But even though Christendom

seemingly had lost its spark, individuals—many of whom erred in their understanding of the Scriptures and were steeped in traditions—kept the embers of the missionary spirit glowing.

Notable among these individuals are such men as:

1. **Ulfilas** (311?-381) was the apostle to the Visigoths in the area north of the Danube River in what is now Eastern Europe. His primary contributions were translating the Bible into Gothic, reducing the language to writing, and then teaching the people to read. (The vast majority of written languages in the world were first reduced to writing by missionaries so that people might have the Word of God.)
2. **Patrick** (389?-461?), a Scotsman, carried Christianity to Ireland. Patrick was captured and forced into slavery in Ireland while a boy. He later escaped and studied in France. Feeling the call of God, Patrick returned to Ireland, established schools for his converts, and trained a local ministry, thereby laying a solid foundation for the development of the Catholic Church in Ireland. He has been described as “a Bible-reading, Bible-believing, Bible-preaching missionary.”
3. **Columba** (521-597), an Irishman, evangelized Scotland two centuries after Patrick’s work in Ireland. He was a man of prayer and worked in North Scotland, the Hebrides, Orkney, and Shetland Islands.
4. **Columbanus** (543-615) of Leinster, Ireland, felt the call to the ministry as a lad. He and twelve companions went to Burgundy in northern France and eventually reached Switzerland.
5. **Augustine** (?-605), a monk, is sometimes credited with bringing Christianity to England. He is best known for bringing the English Christians under the Pope’s authority.
6. **Willibrord** (657-739) was also an English missionary. He evangelized in Denmark and Holland.

7. **Boniface** (680?-755) brought Christianity to Germany. He was an Englishman named Winfrid and ministered to the Germanic tribes in Friesland, Hesse, and Saxony.

## **The Rise of Islam**

As Christianity slowly spread across Europe, Islam was on the rise in the Near East. Islam, founded by Mohammed about 622, is monotheistic, but its deity is far removed from the loving and saving God of Christianity. It is said that Mohammed admitted taking what he felt to be the best from Judaism, Christianity, and paganism, and forging them into the “true religion.” At first Mohammed was content to proselyte by preaching. Then he turned to forced conversions by the sword. As he promised that anyone killed in battle would immediately be transported to Heaven, his followers fearlessly conquered Persia, Asia Minor, Palestine, Egypt, North Africa, and Spain. (Their advance into Europe was turned back by a decisive defeat at the Pyrenees in 732 by Charles Martel and his forces.) Where Islam reigned, all Christian missionary activities were suppressed.

## **The Middle Ages: 800-1517**

During the Middle Ages most of unevangelized Europe received at least a portion of the gospel.

### **1. Scandinavia**

The fearless, plundering Vikings made many raids upon England during the ninth century, looting the churches, leaving a wake of death and destruction. Their raids were halted by Alfred the Great who won a decisive victory over the Danes in 878 and forced their leaders to “convert” to Christianity. At this same time missionaries were making “preaching raids” into Denmark, Norway, and Sweden. As the Scandinavian kings were converted, either by force or conviction, they imposed their newfound religion upon their subjects, many of whom had only a vague idea of Christianity and its teachings.

## **2. Slavonia**

During the Middle Ages, Slavic peoples populated the eastern European countries of Bohemia, Moravia, Hungary, Poland, Pomerania, Prussia, and Russia. Missionary activity among these groups began as early as 845 in Bohemia, an area that is now a part of the Czech Republic. However, because of the methods used, reaction to Christianity was often so violent that one wonders how many hearts were genuinely changed. For example, when Pomerania came under Polish authority in 1121, the people who were still very attached to their ancient gods were compelled to be baptized or perish.

The work in Bulgaria and Moravia, now a portion of modern Czech Republic, seems to have had a better foundation than other areas of eastern Europe. This area was first reached by two missionaries from the Eastern Church, Constantine (later called Cyril) and Methodius. Methodius was an artist and converted the Bulgarian king through a painting of the Last Judgment. Cyril was a philosopher. Together they reduced the Slavonic language to writing and translated the Scriptures and the liturgy used in the services. The Roman Catholic Church later dominated Moravia while Bulgaria remained a part of the Orthodox Church.

## **3. Moslem Countries**

As mentioned above, Islam supplanted Christianity in North Africa and the Holy Land during the seventh and eighth centuries. Inflamed with a missionary zeal that was not in accord with scriptural teaching or Christian love, the armies of Europe marched against the Moslems. The Crusades (1095-1272) were really a mere formal show of Christianity. They were military expeditions whose purpose was to wrestle the Holy Sepulcher from the infidels and restore Christianity once again as the faith of the masses.

Although the motives of the Crusades can be questioned, Ramon Lull (1235-1315) was sincerely concerned about the conversion of the Moslems. He acknowledged Christ after a desolate life as a merry courtier and immediately turned from his former associates, dedicating himself to the Lord and the

evangelization of the Moslems. As he could not arouse the interest of the church or state with his burden, he went alone to Tunis, Cyprus, and Turkey. The Moslems were amazed at his audacity and cast him into prison. His life was spared because of his courage and he was expelled from the country. Finally, on his third attempt, at eighty years of age, Lull was stoned to death at Bougie, east of Algiers.

## **From Luther to Carey**

Luther, Melancthon, Calvin, Zwingli, and Knox, the greater leaders of the Reformation, seemingly sensed no missionary responsibility. The reformers were so taken up with their fight against the errors of Romanism and their own theological differences that they had no time to consider the spiritual needs of those in heathen darkness. It was 300 years after Luther before any Protestant church formally accepted any responsibility to preach Christ to the pagans. Yet the translation of the Bible into the languages of the common person paved the way for later worldwide missionary movement.

While the Protestants were embroiled in their own theological debates and fighting against Rome, the Catholic Church produced one of its greatest missionaries, Francis Xavier (1505-1552). He began his work at Goa in India, and then went on to South India, Ceylon (Sri Lanka), the Chinese Archipelago, Malacca, the Moluccas, and Japan. He then died on the Isle of Sancian in 1552 before being able to fulfill his desire to enter China. In ten years Xavier is said to have planted the cross in fifty-two different kingdoms, and baptized over one million people.

Following the Reformation, the European nations began their period of exploration and colonization. The colonists took their faith with them and a few colonists felt a responsibility to evangelize the original inhabitants of their new homeland. However, the organized churches made no definite move to evangelize the peoples of the foreign countries.

Surprisingly, governments began to move into this missionary void created by an uncaring church. The Dutch government sent chaplains with its

East Indian Company to evangelize the East Indians. They established an aggressive work on Java, but it was built on a shallow foundation. England's East India Company also sent clergymen who ministered to the natives as well as the English. England's Long Parliament granted the first charter to a missionary society in 1649 to the New England Company. The company's purpose was to evangelize the Indian tribes of New England. The Danish government also sponsored the Danish Missions to India.

## **Forerunners of Modern Missions**

In the late seventeenth century and early eighteenth century, several individuals came to the fore who championed the cause of missions. The first of these was Baron Justinianus von Welz, an Austrian nobleman who made a vigorous missionary appeal to the church-at-large through two publications issued in 1664. He propounded three soul-searching questions:

1. "Is it right that we evangelical Christians hold the gospel for ourselves alone, and do not seek to spread it?"
2. "Is it right that in all places we have so many students of theology and do not induce them to labor elsewhere in the spiritual vineyard of Jesus Christ?"
3. "Is it right that we spend so much on all sorts of dress, delicacies in eating and drinking, etc. but have hitherto thought of no means for the spread of the gospel?"

His appeals brought no answer, only ridicule and rebuff. Finally, after his ordination, he went to Dutch Guiana and labored there until his death.

Hans Egede (1686-1758) emerged a few decades after von Welz. He was educated in Denmark and pastored in Norway. He and his wife, with forty-six companions, went to evangelize the Eskimos in Greenland in 1721.

Notable of these early missionary pioneers is Count Nikolaus von Zinzendorf (1700-1760), the son of an Austrian nobleman and a contemporary of

Egede. It was Zinzendorf who gave the Moravian Church its missionary vision. The spiritual descendants of John Hus, the Moravians had steadfastly maintained their faith in spite of severe persecution and found refuge on Zinzendorf's estates in Saxony.

While in Copenhagen to attend the coronation of Christian IV of Denmark, Zinzendorf met natives from Greenland and the Danish West Indies. This encounter awakened a fierce missionary burden in the count. As a result, Leonhard Dober and David Nitschman became the first Moravian missionaries and established a mission in the West Indies in 1732. Christian David and others went to Greenland in 1733 and August Gofthlieb Spangenberg began to minister in Georgia in 1735. Since then the Moravian missionaries have gone—or at least have tried to go—to every nation of the world.

The honor of “Father of Modern Missions” has been bestowed upon William Carey (1761-1834), a self-educated shoemaker who became a Baptist minister. The voyages and discoveries of Captain James Cooke ignited Carey's missionary zeal.

In the face of strong opposition, Carey urged the sending of missionaries. His book, *Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*, and his sermon, “Attempt Great Things for God; Expect Great Things from God,” led to the formation of the Baptist Society for Propagating the Gospel Among the Heathen in 1792. Carey went to India, becoming the society's first missionary and proving himself a remarkable linguist and botanist with unquenchable missionary devotion.

Largely as a result of Carey's vision, others began to awaken to the need for missions. The interdenominational London Missionary Society was organized in 1795. The evangelical Church Missionary Society followed in 1799, while the Wesleyan Methodist Missionary Society of England was founded 1817-1818. Other missionary groups sprang up in America and in Europe in the early nineteenth century. Since then missionaries of the many various societies and denominations have gone into almost all areas of the globe.

We of the United Pentecostal Church are thankful for the dedication, sacrifice, and contribution made by the early advocates of missionary endeavors. Nevertheless, we who cherish the Pentecostal experience and the revelation of the mighty God in Christ know that most of the world has not heard the message of full salvation. It is incumbent on us more now than ever before to take the whole gospel to the whole world.

**We are debtors to every man to give him the gospel in the same measure in which we have received it.**

— P.F. Bresee, founder of the Church of the Nazarene

**World missions was on God's mind from the beginning.** — Dave Davidson

**You can give without loving. But you cannot love without giving.** — Amy Carmichael

**You must go or send a substitute.** — Oswald J. Smith

<http://harvestministry.org/100-mission-mottos>



## Study Questions

Matching. Put the corresponding letter next to the correct number.

- |                             |   |
|-----------------------------|---|
| _____ 1. Ulfilas            | a. Father of modern missions                  |
| _____ 2. Patrick            | b. missionary to Eskimos in Greenland         |
| _____ 3. Columba            | c. Austrian nobleman                          |
| _____ 4. Columbanus         | d. Moravian missionary to Georgia             |
| _____ 5. Augustine          | e. Catholic missionary to India and Ceylon    |
| _____ 6. Willibrord         | f. founder of Islam                           |
| _____ 7. Boniface           | g. missionary of the Eastern Church           |
| _____ 8. William Carey      | h. defeat the Moors at the Pyrenees           |
| _____ 9. Charles Martel     | i. carried Christianity to Ireland            |
| _____ 10. Mohammed          | j. Irishman who evangelized Scotland          |
| _____ 11. Alfred the Great  | k. Missionary to France and Switzerland       |
| _____ 12. Methodius         | l. monk, missionary to England                |
| _____ 13. Martin Luther     | m. English missionary to Denmark              |
| _____ 14. John Calvin       | n. English missionary to Germany              |
| _____ 15. Francis Xavier    | o. father of the Reformation                  |
| _____ 16. John Hus          | p. martyr in Bohemia                          |
| _____ 17. N. von Zinzendorf | q. early Reformer                             |
| _____ 18. Hans Egede        | r. apostle to the Visigoths                   |
| _____ 19. Leonhard Dober    | s. gave Moravian church its missionary vision |
| _____ 20. Christian David   | t. Moravian missionary to West Indies         |
| _____ 21. A. Spangenberg    | u. Moravian missionary to Greenland           |
| _____ 22. J. von Welz       | v. English king                               |

## **Personal Study Notes**



**Gospel literature distribution in Sweden.**

Photo by Bjorn Dahlin

## Chapter 8

# OUR MISSIONARY OBJECTIVES

Once again the question, “Why missions?” arises. We have already discussed the imperative of the Great Commission and the motives of missionary work and its call. By doing so, we have touched on the objectives or goals of missions. However, you may have missed the purpose as you focused on other aspects of the subject. Therefore, as we conclude this brief study of missions, let’s take a final look at our missionary objectives.

Perhaps it can be stated that the simplistic, overall goal of missionaries is to work themselves out of a job. Christ said to go into all the world and teach all nations. As missionaries follow the Lord's command, they will raise up a national churches that are self-propagating, self-governing, and self-supporting.

These institution should be a vital, flourishing churches, rooted and grounded in Jesus Christ, carrying on a full and active ministry in fellowship with other churches, but not dependent on them. They should be mature churches, able not only to support themselves and direct their own affairs, but also to beget children and care for them properly. They must be healthy and strong churches, well-nourished in the Word of God and fervent in spirit. They must reach the point where they can train and prepare their own ministers and participate in meeting the world's need for the gospel. Ultimately, indigenous churches will reach the place where missionaries are no longer needed – out of a job – and free to begin afresh in a new field.

Let's see how this theory relates to missionary objectives of the United Pentecostal Church International.

In 1945, two major organizations of ministers and laypeople, each embracing the doctrine and experience of Apostolic Pentecost as related in Acts 2, merged to form the United Pentecostal Church. As stated in the "Foreword" of the *United Pentecostal Church International Manual*, the purpose of the newly formed body was and is "to preach the gospel of Christ Jesus; to publish and distribute religious literature; to establish new churches; to send forth missionaries; to perform any other duties connected with religious work; and to help in any way possible to meet the needs of local churches." The same document further declares, "To this end we now pledge our prayers, our faith, our life and love, our earthly means of support, and our time, in the fear of God and for His glory alone."

With the above-mentioned goals in mind, the United Pentecostal Church International (UPCI) organized the Foreign Missions Division – now called Global Missions – in order to proclaim *The Whole Gospel to the Whole World* by sending forth God-called men and women in obedience to the Great Commission. "Go ye into all the world, and preach the gospel to every creature"

(Mark16:15). In doing so, it is “the purpose of the United Pentecostal Church to seek out and to carry the gospel to the whole world, and to help establish self-supporting, self-governing, and self-propagating national churches” (*UPCI Manual*, ARTICLE XII, Section 1, Paragraph 1).

Naturally, the ultimate goal and aim of sending forth missionaries is the preparing of the church for the coming of Jesus Christ, her Bridegroom. Paul stated in Ephesians 5:27, “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” Because of this, the UPCI recognizes and accepts the absolute responsibility as a God-instituted body to teach the fullness of the Godhead in Jesus Christ; repentance of all sin; baptism by immersion in the name of Jesus Christ for the remission of sin; and the receiving of the gift of the Holy Ghost with the initial sign of speaking with other tongues as the Spirit gives utterance; and the imminent return of Jesus Christ for His church. Likewise, it is understood that the responsibility of the ministry is to teach all baptized believers to “follow peace with all men, and holiness, without which no man shall see the Lord” (Hebrews 12:14).

Consequently, the specific objectives of Global Missions of the United Pentecostal Church are:

1. To send forth God-called missionaries into all the world to preach the gospel of the kingdom to every creature.
2. To train national workers and ministers that they might, in fulfillment of the Great Commission, be able to evangelize and give leadership to the churches among their own people and in missionary outreach to other nations.
3. To produce under God self-governing national churches in every country according to the apostolic pattern.
4. To establish an international fellowship of the United Pentecostal Church. National churches shall be encouraged to maintain the closest

fraternal fellowship with the United Pentecostal Church International, United States of America and Canada, and with United Pentecostal churches worldwide.

5. To create, by the power of the Word of God and the working of the Holy Spirit, a love for truth and holiness that will bind the church to the heart of God and produce the bride of Christ from among every nation, tribe, and tongue in the whole world (Revelation 5:9).

Aware of the human impossibility of the task, Global Missions, UPCI puts its trust in God, His power, and His Word, and seeks to establish a center of operations in every land from which national workers and ministers are sent forth. Missionaries must be aware of the fact that they alone cannot fully accomplish that which must be done; therefore, they must pray and trust God to add to the church capable nationals who will bring to completion the full evangelization of each country and thereby the whole world.

At the time of this writing (2012), the United Pentecostal Church International has 853 missionaries (301 fully appointed missionaries, 18 associate missionaries, 339 associates in missions, 125 associated ministers, 29 advanced global educators) serving in 198 fields. UPCI's overseas constituency exceeds 2.4 million believers in 36,804 churches and preaching points served by 22,129 licensed national ministers. Two hundred ninety-three Bible schools trained over six thousand students and graduated 1,414. Over one hundred thousand students were trained in short-term seminars. For more complete details of current missionary endeavors of the UPCI, see [www.globalmissions.com](http://www.globalmissions.com).

Why missions? Because the task is possible. God calls, equips, and sends. *The Whole Gospel to the Whole World* is not a hollow phrase. It must be the motivation and objective of the body of Christ. The whole world will hear the whole gospel as we wholly follow the Lord and heed His example.

“As my Father hath sent me, even so send I you” (John 20:21).

## Study Questions

1. Define *self-propagating*. \_\_\_\_\_  
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2. Define *self-supporting*. \_\_\_\_\_  
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3. Define *self-governing*. \_\_\_\_\_  
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4. List four missionary goals of the United Pentecostal Church International.  
A. \_\_\_\_\_  
\_\_\_\_\_  
B. \_\_\_\_\_  
\_\_\_\_\_  
C. \_\_\_\_\_  
\_\_\_\_\_  
D. \_\_\_\_\_  
\_\_\_\_\_
  
5. As of the 2012 report, the UPCI had how many fully appointed missionaries?  
\_\_\_\_\_
  
6. As of the 2012 report, the UPCI had how many overseas Bible schools?  
\_\_\_\_\_





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## Missionary Spotlight: Rev. and Mrs. Paul A. Dennis

By Paul Dennis

Paul and Shirley Dennis grew up in Ohio. In their Sunday school days, they attended the same church in Crooksville, Ohio, but were not closely acquainted.

When Shirley graduated from high school in 1953, she was hired as a secretary at the Mosaic Tile Company. After graduating in 1954, Paul joined the military. Paul was not a church member; Shirley was.



Years passed. Paul gave eight years of service to the military before deciding that a military career was not for him. He returned to Ohio and was employed as a pottery inspector at the then-famous Watt Pottery Shop. Soon after his return, Paul gave his life to God at the church where his mother and Shirley were members. Shirley continued working for her company and attending her church where she was the piano player, choir director, and Sunday school teacher.

On October 15, 1960, Paul and Shirley were married. Paul was promoted to manager with the Gilbert Shoe Company, a large shoe chain in Lima, Ohio, and in 1962, their daughter Paula Ann was born. They both worked in the home missions church in Lima before he transferred to Toledo, Ohio, in 1964 to work for the Newcomb-Baker Company, a private shoe company. They attended the First Apostolic Church, and he trained as an understudy, learning all types of ministerial services under the mentorship of Fred E. Kinzie, before becoming pastor of the Antioch Apostolic Church in Toledo, Ohio.

Paul had received his call to missionary work in 1961 while attending the Ohio camp meeting where Billy Cole was holding special services. Paul said, "The Lord spoke to my heart and mind and it was as if I had heard an audible voice saying, 'I am sending you to Japan.' (That experience is as real today as it was then and I have finished my course.)" He did not voice this special call to many people. He kept it to himself because he thought no one would believe him.

Paul became pastor of the Antioch Apostolic Church, Rall Road, Toledo, Ohio, in 1972, but he was always aware of the underlying call. AAC was then an independent holiness group, but under Paul and Shirley Dennis's leadership, the church was brought into the UPCI and is still in operation to this date.

Under his leadership the church grew from fifteen to 160. They were able to build a new sanctuary, clear five acres of land for the future, and run a bus and van route. Upon their leaving the AAC, all debts were paid and the church payment was paid three months in advance.

In May 1976, Paul and Shirley received their missionary appointment to the country of Japan. In 1977, they worked in Kyoto, Japan, and in 1978, they worked in Hokkaido, Japan, learning the customs, culture, and language of the country, as well as helping in the national churches. They moved to the island of Okinawa in 1979 to work among the US military and the Japanese people of Okinawa.

While on Okinawa, Paul built a strong church from among all branches of US military, establishing the First United Pentecostal Church. In 1981 the Asia Military District was formed. Paul was the Asia military coordinator besides being pastor of the First United Pentecostal Church (FUPC) until 1994 when he accepted the appointment of regional field supervisor of Asia.

He served as RFS of Asia for eight years before health and physical problems made it necessary retiring to accept the appointment of furlough replacement and international ministries.

## ON FIELD MINISTRY

Arriving in Japan was a very exciting day for Shirley and Paula Ann in experiencing a new side of life. Paul had been stationed in Japan for three years in the military and had already experienced the Japanese customs and culture, but this kind of life was at the other end of the spectrum than what he had experienced in his military days!

Adjusting to the style of living and eating Japanese food was no task for the Dennises. However, the language was a high hurdle to jump for Paul and Shirley, but for Paula's young mind, it was an everyday enjoyable experience.

While in Kyoto and Hokkaido and working with the Japanese pastors, the Dennises formed English classes as a bridge builder and outreach program.

After moving to Okinawa, it was revival from 1979 through 1994. Souls were being saved every day, and the waters of baptism were always moving. (They used the East China Sea or the Pacific Ocean for a baptismal tank!) Miracles of healing were many, families were mended, but the greatest of all was to witness the men and women receiving the Holy Ghost, both military and nationals.

Today there are two established Japanese churches pastored by men that came into the FUCP under the leadership of Paul and Shirley Dennis. Both David Doan and Edward Hosmer received UPCI credentials, served on AIM, and are appointed career missionaries. Both have established Bible training schools, one on the north and the other on the south end of the island.

Then during Paul's tenure as RFS—title later changed to regional director—he witnessed many miracles. He saw blind eyes receive sight, the deaf hear, the lame walk, the mute speak, and many sicknesses healed. His assignment included the nations of Taiwan, Japan, South Korea, China, Hong Kong, Pakistan, Thailand, Burma, Vietnam, Cambodia, Laos, South India, Northeast India, Bhutan, Nepal, Bangladesh, and Sri Lanka. Contingent plans are in place for the opening door to North Korea and Mongolia.

The Dennises withstood many typhoons, earthquakes, broken bones, and discouragements, family deaths, and seemingly their utmost, watching their only child leave the nest. She returned to the US to attend Bible school and then Paul gave her away in marriage. The ultimate joy was having her and her husband (John Keith Townsley) come to Okinawa for two years as AIMers and then receive missionary appointment and work in Japan for eight more years.

In 2007 Paul and Shirley retired from FM (now called Global Missions) and are located in Tulsa, Oklahoma, working with Keith and Paula Townsley, teaching, preaching, and doing what they can to continue building the kingdom of God

Paul has authored *Order My Steps* with Barbara Westberg. It is the missionary story of Paul and Shirley Dennis's lives. You can order this book through the Pentecostal Publishing House at [PentecostalPublishing.com](http://PentecostalPublishing.com).

Paul stated:

If you are considering missions, you need to have a call, not an emotional feeling. The established AIM program is an excellent way to "try the spirits." When we were appointed, however, we would not have considered a short-term experience. But as it turned out, we did need to make a change in our appointment. This did not deter us in remembering God's promise of Japan.

The only loneliness we experienced was when our daughter left to attend Bible school. Knowing we would see her in a few months kept us going. You keep your daily schedules, meeting people, doing the business, learning the culture and trying a hobby, all with the thought in mind of the King's business. Train the young people you associate with. They will branch out, maybe using your ideas, but making and adding the most of their potentials and it becomes an expansion of the Kingdom.

I want to be remembered as in II Chronicles 24:16, "He had done good . . . both toward God, and toward his house."