

MINISTERIAL DEVELOPMENT SERIES

WORLD MISSIONS



G. RANDY ADAMS

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By:

G. Randy Adams
Ministerial Development Series



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Table of Contents

| | | |
|-----|---|----|
| 1. | Foreword | 1 |
| 2. | Introduction | 2 |
| 3. | What Is Missions? | 3 |
| 4. | What Is the Great Commission? | 6 |
| 5. | Missions Impossible? | 11 |
| 6. | Everyone Must Give Or Go | 14 |
| 7. | What Is A Missionary? | 18 |
| 8. | What Are The Missionary's Objectives? | 22 |
| 9. | Indigenous Church Principles Of The New Testament Church | 26 |
| 10. | The Burden And The Visions For The Harvest | 32 |
| 11. | What Is The Missionary Call? | 36 |
| 12. | What Are The Prerequisites Of Being A Missionary And Doing Missionary Work? | 40 |
| 13. | What Are The Objectives Of The Foreign Missions Division Of The UPCI? | 44 |
| 14. | What Is The Set-Up Of The Foreign Missions Division? | 47 |
| 15. | What Is The Role Of The Missionary In The National Church At The Beginning? | 51 |
| 16. | What Is The Role Of The Missionary In The Indigenous Church? | 55 |
| 17. | Keeping the Main Thing the Main Thing | 59 |
| 18. | Tactics Satan Uses To Keep Missions Off Balance | 63 |
| 19. | The Missionary As A Steward | 68 |
| 20. | A Full Circle Of Missions | 73 |

Foreword

The many, daunting challenges of the world's missions fields today can, at times, be absolutely overwhelming to those laboring to **"preach the gospel to every creature."** This has often been due to inadequate direction for the missionary and poor preparation for the realities of the field. With an eagerness to quickly fulfill their calling, first-time missionaries arrived on the field and plunged into the work. But in spite of great personal sacrifice and much effort, the end results have been less than productive. As a result, they lose focus, become discouraged and leave missions. However, with properly trained missionaries, our mission fields can be producing strong indigenous churches throughout the world that are spiritually alive, robust and able to overcome every difficulty.

Missionary G. Randy Adams' personal passion, clear insight and comprehensive approach in this study series, **World Missions**, has produced a tremendous missions resource. Its focus is multilayered. It is a discussion of missions from the sending church's perspective, from the outgoing missionary's burden and calling and from the receiving church's goals and needs. With a strong Scriptural foundation, accurate statistical data and inspiring personal experience, Missionary Adams has blended a wide-ranging array of information into one, powerful World Missions study series. Every North American pastor and minister of the supporting church needs to read and understand this study series. Every potential missionary from every part of the world should read these lessons carefully. Throughout the world, national leaders, pastors and ministers working hand-in-hand with resident missionaries should read this study series and fully understand the ministry of the missionary. A major facet of this ministry is to see the "receiving" church transformed into a "sending" church. Too often, there is a mentality of always "receiving," and this must be reversed so that the work of God can be expanded beyond the borders of the national church. World Missions is not just a duty; it is a mandate from the Lord Jesus. The Church exists for the cause of worldwide missions. Without an effective missions witness, the Church cannot please the Lord.

Missionary Adams is a field-tested and proven missionary in the countries of Togo and Benin. Bro. Adams immediately began language instruction when he received his personal call to missions, and prior to arriving on site. Once there, he gave himself wholeheartedly to the work and to the people of Togo and Benin, launching evangelistic outreach and establishing a strong church for Jesus Christ. Laboring in the sub-Saharan climate of West Africa, the Adams family continues to effectively lead the church of Togo that was once unproductive, to an atmosphere of power, revival, outstanding growth and spiritual victory. He also serves as a member of Africa Aflame that is evangelizing and training souls through the printed page. I count it a great privilege to work with both he and his wife, Carolyn. They are true Christians and outstanding missionaries of the first order.

The victorious, vibrant Church will be able to accomplish this great mission if it is directed by a biblical approach to evangelizing the world that is found in Bro. Adams' study series. If you desire to better understand the work of missions around the world, this study series will be a tremendous blessing and will benefit you immensely. Instead of "missions impossible," we will agree with this writer, it is "MISSION POSSIBLE!" Enjoy these great lessons on World Missions, and be assured that you, too, are a part of GOD'S big missions plan.

Jerry R. Richardson
Regional Director, Africa
United Pentecostal Church International

Introduction

In October world population passed the six billion mark. Every twelve years another one billion is added. Every twenty-four hours 212,000 people are added to our planet. This calls for a united effort in world evangelism from the **“whole church.”** It requires a focus on principles that really yield the greatest results. This will ensure that the church planted cross-culturally will stand the test of time, temptation, and trial. The textbook you now hold will serve as a guide along the way.

William Booth, the founder of the Salvation Army, once remarked, **“Most Christian ministries would like to send their recruits to Bible College for 4-5 years. I would like to send our recruits to hell for five minutes. That would do more than anything else to prepare them for a lifetime of compassionate ministry.”** Obviously it is not possible to fulfill Mr. Booth’s desire; however, **“World Missions”** has been designed to impart a burden and vision for world evangelism. I am pleased to have Randy Adams as my neighboring missionary in Togo and also as a dear friend. He lives a life devoted to evangelism and establishing the indigenous church.

“World Missions” is the first textbook produced in the **“Ministerial Development Series.”** To date, this series is being developed by the Africa Aflame Committee. It is designed primarily for use in overseas training programs. It will also be a blessing to students in North American Bible Colleges, missionaries, national leaders, and all who are involved in world evangelism.

The **“Ministerial Development Series”** consists of courses that have been written by those who are (or have been) involved in active international ministry. The series is based on 2 Timothy 2:2, **“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.”** The lessons have been prepared in an easy reading and study format. The first part of each lesson is entitled, **“What I Have Learned”** and is from the instructor’s point of view. This is followed by **“What Have You Learned?”** which is a list of Study Questions or discussion points to be completed by the student at the end of each lesson.

Permission to copy, print, and/or translate this book can be received by contacting James Poitras, Chairman, Africa Aflame, 8855 Dunn Road, Hazelwood, Mo. 63042 or AfricaAflame@aol.com. Such permission is easily granted. This textbook is also available on diskette or CDROM and is a part of the **“Africa Aflame Resource(s) Database.”** Requesting and using the electronic copy will enable you to make any changes needed to make the material more relevant to your situation. This is encouraged. We realize that what may apply in one area of the world may not necessarily apply in other areas. The principles set forth by the author are applicable globally, however, methods may vary.

Rev. N. A. Urshan, long-time General Superintendent of the United Pentecostal Church International asserts that world evangelization requires, **“The Whole Gospel to the Whole World by the Whole Church.”** The command of the Great Commission is to all Christians and not just a select few in the North American church. Many times, in the past, missionaries have come from the Western world. This is quickly changing as the center of Christian gravity moves to other areas of the world. Missionaries today are being sent out from all over the world. This textbook addresses missionary topics that are relevant to all of these missionaries. It also gives a clear understanding of the indigenous church, priorities in world evangelism, and setup of the Foreign Missions Division (United Pentecostal Church International). For those who will never be missionaries it will provide an understanding of the task, the missionary, and the objectives of the missionary cause.

James G. Poitras
Chairman, Africa Aflame
United Pentecostal Church International

WORLD MISSIONS

Lesson 1

What Is Missions?

Key Verse: *"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."* Mark 16:20

Lesson Goal: Define and introduce what missions is about.

What I Have Learned

To establish a Biblical example that will help us understand what Missions is, we will begin with the Key Verse of this lesson, Mark 16:20:

"And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen."

After receiving the Great Commission (which will be studied in the next lesson), and the baptism of the Holy Ghost (Acts 2), the disciples went forth **"every where."** The Lord commanded them to preach and teach all men and He worked **"with them"** confirming the word with signs following.

I. Missions involves "Going Forth."

They **"went forth."** Philip went down to the city of Samaria and later went unto Gaza, which is desert. Peter went to Caesarea to the house of Cornelius. Paul and Barnabas went out from Antioch to Cyprus, Pamphylia, Pisidia, Lycaonia, Lycia, etc.

Jesus said, **"Go ye."** The word **"go"** is inseparable to missions. Just as surely as there is a mission there must be **"going"** to see it accomplished. **"Going"** is a vital part of the responsibility of the church. But to state that missions is only about going falls far short of the mark.

II. Missions involves being "Sent Forth."

Luke 9:1-2:

"Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick." (KJV)

This word **"sent"** is used quite frequently throughout the New Testament in the same sense that it is used here and it means to **"set apart"**, i.e. to send out (properly, on a mission); literally or figuratively.

1. We know that Jesus Christ, as the Son of God, was sent into this world on a mission. (John 3:16)

2. In Luke 10:1 we see that Jesus sent seventy more disciples (two by two), into every city and place that He was going to visit saying, ***"The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."*** It is important to take note that the prayer request of Jesus was to pray that labourers would be **"sent forth."**

3. In Acts 13:1-4, the Bible relates that Barnabas and Saul (Paul) were set apart and **"sent forth"** by the church (verse 3) as well as by the Holy Ghost (verse 4). It is worthy to note that the church plays an important role in the sending forth of missionaries that God has called and set apart for this work. If the church will do her part in sending out men and women called of God, the Lord will do His part by equipping them, going with them and through them to accomplish His will and purpose.

Paul's closing remark to the Jews in the book of Acts 28:28, states that ***"the salvation of God is sent unto the Gentiles, and that they will hear it."*** This **"unto the Gentiles"** means unto all nations of the world, i.e. every kindred, and tongue, and people, and nation. In Revelation 5:9; 7:9, it is evident that this prophesy is fulfilled by those who are being **sent forth on a mission** by the Lord.

III. Missions involves "Doing."

To go and to be sent are essential but would be wasted effort without **"doing"** what one has been sent to do. The birth of the Christ would

have accomplished the going and sending aspect of the mission. But the accomplishment of the mission required the living of a sinless life, the suffering and dying of the innocent for the guilty, the burial and glorious resurrection and finally the ascension back to heaven. That is the **“doing”** aspect.

The birth of a mission’s burden is essential. However, this birthing must go beyond the cradle of our mind and penetrate to the very fibers of our purpose in order to see the mission accomplished. There must be a **“doing”** of it.

Just before his death, King David gave unto his son Solomon the plans for the building of the Temple and concluded by saying, **“Be strong and of good courage, and do it.”** (I Chronicles 28:20)

By all means, we should think about it, talk about it, pray about it, preach and even teach about it. Then at all costs we must go and our going must be accompanied with a sending by the Lord.

But all of these efforts are in vain if after arriving on the field we fail to set in motion the actual work of missions. Missions involves work!

“Just do it!”

IV. Missions is “Reaching.”

If we go forth, sent by the Lord, preaching and teaching as we are commanded, the result will be the reaching of a lost world. A good formula to remember is:

Preaching + Teaching = Reaching

In Luke 19:10 Jesus states His mission, the very reason He came, the reason for the incarnation:

“For the Son of man is come to seek and to save that which was lost.” Luke 19:10

This verse well describes the mission of the Church; **seeking and saving of the lost**. The mission of the church is nothing less than an extension of the ministry and mission of Jesus Christ. Jesus had a global mission in mind; **“all nations; all the world; every creature.”** The

world was always in His thoughts. **“For God so loved the world that He gave His only begotten Son,”** and why? **“That the world through Him might be saved.”** (John 3:16-17)

One of Paul’s favorite comparisons of the church was to the body of Christ. This is a powerful revelation. Consider the following carefully:

**His hands, His feet, His eyes,
His ears, and His mouth -
His body.**

Most often when we think in these terms, we think of the miracles. However, while it is true that He changed water into wine, that was not His mission. He healed all manner of disease, opened blind eyes, raised the dead and even walked on the water. But these supernatural acts were not the focus of His coming. **He came to seek and to save lost mankind.** This is the mission of the church.

**Missions states the reason for
the existence of the Church**

It must be remembered that missions is not a process by which a society or culture is improved. It is a process by which lives are transformed and saved.

Simply put, missions states the reason for existence of the Church.

Someone has said:

“Missions is to the Church what wood is to the fire.”

In Andrew Murray’s book, **“Key To The Missionary Problem”** the following conclusion is reached concerning the importance of missions to the church:

“Missions are the chief end of the Church. The chief end of the ministry is to guide the Church in this work, and to equip her for it. The chief end of the preaching to a congregation ought to be to train it to help to fulfill her destiny. And the chief end of every minister in this connection ought to be to fit

himself thoroughly for this work.” (Key To The Missionary Problem; Andrew Murray; Copyright 1979; Leona F. Choy; This Printing 1983)

“Where no wood is, there the fire goeth out.” Proverbs 26:20

If, in fact missions is to the church what wood is to the fire, then we must continue to add fuel to the flame. If we are going to see this world, for which Christ died, consumed by the flames of apostolic revival, there must be a continual burning in the bosom of the church. God’s instruction to Moses concerning the fire upon the altar was that, **“it shall never go out”** (Leviticus 6:13). **The halls of history holds the memories of religious organizations, who in their early years burned with a zeal for missions but allowed that fire to go out.**

**We must go!
We must send!
We must do it!
We must reach the world!
That’s why the Savior died.**

Some questions that must be answered to define missions include the following: (Answer in the space provided.)

1. **What was the purpose of the birth of Jesus Christ? (Matthew 1:23-26)**

2. **What was the purpose of His ministry? (Isaiah 61:1-4, Luke. 4:16-20)**

3. **What was the purpose of His suffering and death? (Isaiah 53)**

4. **What was the purpose of His burial and resurrection? (Romans 6)**

5. **What is the purpose of the church in the earth? (Matthew 16:18-19)**

Jesus summed it all up in His final words before

His ascension:

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.” (Matthew 28:18-20)

“And he said unto them, 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)

What Have You Learned?

1. What were the results of the disciples’ preaching as they went forth?

2. What does the word **“sent”** most often mean in the New Testament?

3. Describe the role of the Church in sending out missionaries.

4. What did David tell Solomon after giving him the plans for the building of the Temple?

5. Give one verse from the Bible that describes the mission of Jesus Christ.

6. What is the reason for existence of the

Church?

7. What do we learn about the mission of Jesus Christ by studying Isaiah 53?

8. Why is the revelation of the Church as the body of Christ powerful?

9. Throughout history, what has been the fate of religious organizations that lost their zeal for missions?

10. Name four actions that well describe the work of missions.

WORLD MISSIONS

Lesson 2

What Is The Great Commission?

Key Verse: *"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."*
Acts 1:8

Lesson Goal: Define and provide understanding of the Great Commission.

What I Have Learned

The Great Commission is a very simple declaration that has the potential to affect the entire world when put into practice.

Because of the importance of the Great Commission, it is needful that we give careful consideration to this subject. Jesus repeated or spoke of the Great Commission at least three times during the forty days between His resurrection and His ascension. The fact of this being reported by all four of the Gospels reveals its importance.

The following are the three occasions on which Jesus spoke of the Great Commission:

1. While at the table in Jerusalem. (Mark 16:14-18; John 20:22-23)
2. On a mountain in Galilee. (Matthew 28:18-20)
3. On the Mount of Olives just before His ascension. (Luke 24:45-51; Acts 1:6-9)

The Great Commission is not simply a suggestion or request but rather a commandment.

Peter made direct reference to this fact at the house of Cornelius in Acts 10:42 saying, "**And he (Jesus) commanded us to preach unto the people.**"

The Great Commission is the basis of the authority of the church.

This Great Commission is not a commandment

addressed only to the apostles but is an irrevocable order addressed to the church. When a person receives a commission to do something, he also receives the authority to act on the behalf of the one giving the commission. The apostle Paul recognized this when he said, **“we are ambassadors for Christ.”** (II Corinthians 5:20) The church has been given a commission by the Lord with the authority to accomplish the task.

With authority comes power.

Jesus told His disciples, **“tarry ye in the city of Jerusalem, until ye be endued with power from on high”** (Luke 24:49) and He followed up by saying, **“but ye shall receive power, after that the Holy Ghost is come upon you.”** (Acts 1:8) So we see that there was an order given with the promise of power to carry it out. It could be said that the Great Commission constitutes the **marching orders** of the New Testament church. Therefore, when an individual, called of God and filled with the Holy Ghost, goes forth to preach or teach the gospel of Jesus Christ, this is in direct obedience to the Great Commission. This is why the apostle Paul could say, **“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.”** (Romans 1:16)

Authority with power brings responsibility.

If authority brings power, then it also carries with it responsibility. The greater the authority - the greater the responsibility. It is certain that the people who are endued with the greater degrees of authority are the ones who also carry the greater responsibilities. No man has any greater responsibility than he who has been called of God and endued with heavenly authority and power to go forth preaching and teaching the eternal Word of God. This man carries the responsibility of communicating the saving gospel of Jesus Christ to eternal souls, which are lost.

The responsibility to accomplishing the Great Commission rests on every member of the Church.

The Church of Jesus Christ has a two-fold responsibility:

(1) To the Lord

(2) To a lost world for which Christ died.

I. First of all it is called the **Great** Commission. It is great for many reasons:

- ❑ Its Giver is the greatest of all.
- ❑ His motivation was **“His great love.”** (Ephesians 2:4)
- ❑ The **greatest price was paid** to insure its effectiveness - the blood of the Lamb of God. (1 Peter 1:18)
- ❑ Its vehicle is **“great grace.”** (Acts 4:33; Titus 2:11)
- ❑ Its goal is the greatest. It concerns **“all the world; every creature; all flesh.”** (Matt. 28:19; Mark 16:15)
- ❑ Its results are the greatest - complete salvation for the eternal soul. (Romans 1:16)

II. Secondly it is the Great **Co-mission**.

This meaning of course that we are not going or doing alone. Notice that Jesus said, **“and, lo, I am with you always, even unto the end of the world”** (Matthew 28:20) and **“they went forth, and preached every where, the Lord working with them, and confirming the word with signs following”** (Mark 16:20). This is why we can go and we can accomplish the mission set before us.

**He that goes with us,
and does through us,
is greater than the task
that is set before us.**

We will now take a look at the following accounts of the Great Commission including that of Acts 1:8 because of its importance to the mission of the church:

- (1) Matthew 28:16 - 20**
- (2) Mark 16:14 - 20**
- (3) Luke 24:44 - 53**
- (4) John 20:19 - 23**

(5) Acts 1:8

1. Matthew 28:19-20

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.”

In our brief study of each of the five accounts of the Great Commission, we will pay close attention to the action words or verbs that are addressed to the Church. In these verses of Matthew 28, we see the verbs **Go; teach; baptize; observe** used. Now let us consider the implication of these verbs.

- a. Who is to go, teach and baptize? You
- b. To whom are you to go? All Nations
- c. What do you teach them? To Obey All Of The Commandments That Jesus Taught.
- d. What is His promise for you? I Am With You Always, Even Unto The End Of The World.

2. Mark 16:15-20

“And he said unto them, 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. And these signs shall follow them that believe; In my name . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.”

Notice the verbs **Go; preach; believe; baptize;** are associated with the term **saved**.

- ❑ If you go in faith, preaching the gospel, and baptizing those who believe, this will work towards the salvation of their souls. Included is the promise of signs and miracles to those who believe.
- ❑ This is a manifestation of the promised presence and power of Jesus Christ.

The gospel according to Mark closes by saying that they in fact went forth and preached every where and the Lord worked with them and

confirmed His word with signs following.

***They went –
we must go.
They preached everywhere –
we must preach everywhere.
The Lord worked with them –
He will work with us!
Amen.***

3. Luke 24:45-49

“Then opened he their understanding, that they might understand the scriptures, And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.”

Luke tells us that Jesus did something very special for these disciples: **He “opened their understanding that they might understand the scriptures.”** It is important to take note that the apostles had a clear understanding of what they were to do.

After this was done, Jesus gave them the message they were to preach:

“Repentance and remission of sins in His name among all nations and they were to begin at Jerusalem.”

After giving instructions as to what they should preach, Jesus then reminds them of the promise of the Father which is the Holy Ghost and that they must tarry in Jerusalem until they have received this promise that will endue them with heavenly power.

To be truly effective as a preacher of the gospel, you

must be filled with the Holy Ghost.

4. John 20:20-23

“And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord. Then said Jesus to 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.”

Here we see that Jesus talks of sending His disciples out. This is the commissioning of these men and once again we see that He tells them that they should receive the Holy Ghost.

Some would teach that at this point the disciples actually received the Holy Ghost but the Bible does not support this teaching. They did not actually receive the Holy Ghost until the day of Pentecost. (Acts 2:1-4)

Again in verse 23 the remission of sins is mentioned. **“In the mouth of two or three witnesses shall every word be established.”** (2Corinthians 13:1)

5. 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.”

This verse has been rightly called **“The Pentecostal Commission”** because of the reference to the infilling of the Holy Ghost.

The Pentecostal Commission can only be carried out by a Pentecostal Church with Pentecostal Power.

Acts 1:8 is not difficult to understand. The power to be a witness unto Jesus will come only after one has received the Holy Ghost. Notice that the order given for the spreading of the gospel is exactly according to the order followed by the Church in the book of Acts:

1. Jerusalem,
2. Judaea,
3. Samaria,
4. The uttermost part of the earth.

Notice that this last part, **“the uttermost part of the earth”** is the only part yet to be completely fulfilled. The responsibility to see this accomplished is upon you and me.

We must go, we must preach, we must teach, and in doing so, we will reach this world with the saving message of Jesus Christ.

In summary, **the Great Commission is a direct order to the church, to go by faith into every nation of the world, teaching and preaching the gospel of Jesus Christ.** This includes the necessity of repentance, baptism in Jesus name for the remission of sins and also the promise of the Holy Ghost. There needs to be an understanding that those who believe and obey will be saved. This should be done with an expectation that the Lord will manifest His presence and power by confirming the Word with signs following.

Rick Warren, in his book **“The Purpose Driven Church”**, says:

A great commitment to the Great Commandment and the Great Commission will produce a great church.

¹The Purpose Driven Church by Rick Warren; Copyright 1995; Zondervan Publishing House; Grand Rapids, Michigan 49530; Page 102

What Have You Learned?

1. Name the three occasions on which Jesus spoke of the Great Commission.

2. To whom is the Great Commission addressed?

3. Identify the Power that was promised to the disciples.

4. Who is responsible for the fulfillment of the Great Commission?

5. Why is it called the **Great** Commission?

6. What is meant by "**Co-mission**"?

7. Give at least five action words (verbs) directly associated with the Great Commission.

8. List the five accounts of the Great Commission studied in this lesson.

9. Write out in full the "**Pentecostal Commission.**"

10. Write a paragraph describing the contents of the Great Commission.

WORLD MISSIONS

Lesson 3

Mission Impossible?

Key Verse: *"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35*

Lesson Goal: Reflect upon world and region population statistics and our mission.

What I Have Learned

The title of this lesson makes reference to a question that has often surfaced in the minds of sincere Christians and religious organizations throughout the centuries of the existence of the Church. ***Is it possible to reach the entire population of the world with the gospel of Jesus Christ?*** After all, the Church has been in existence now for almost 2,000 years. The population of the world has exploded well beyond five billion and has topped six billion during this generation. Every twelve years another one billion people are added to the world's population. 212,000 people are added to our planet each day. Reaching the world with the gospel; is this an impossible mission?

Facts And Figures About World Population

The United Nations, an accepted authority on population levels and trends, estimates that the world population reached 5.3 billion in 1990, and is increasing annually by more than 90 million persons. As of 1990, 1.2 billion people lived in the developed nations of the world, and 4.1 billion people lived in the less-developed countries. Nine out of every ten people who are now being added to the world's population are living in the less-developed countries. The projections issued in 1990 show the world population increasing from 5.3 billion in 1990 to 6.2 billion in 2000, and 8.5 billion in 2025.

Some estimate that 1.7 billion people in the world adheres to some form of Christianity. Statistics show that Islam's adherents are

increasing at the rate of 16% a year, Hinduism's at 13%, Buddhism's at 10% and Christianity's at only 9% per year. Even with this the followers of Jesus Christ are growing more rapidly than at any time in history, especially in Africa, Latin America and parts of Asia. However, it must be noted that this surge of Christianity has not kept pace with the world's population explosion.

Facts and Figures about the African Region

Teacher's Note: Research your own population statistics and insert here.

In 1990 the total population of the continent was estimated at 642.1 million and Africa's share of the world population is expected to more than double by the year 2025. The most densely settled areas of the continent are those along the northern and western coasts; in the Nile, Niger, Congo, and Sénégal river basins; and in the eastern African plateau. Nigeria, with an estimated population of some 127 million, is the most populous nation in Africa. The continent's population increases annually by about 3 percent, making it the fastest growing of all the continents. The African birth rate is about 43 per 1000. By contrast, the birth rate in Europe is about 13 per 1000. The age distribution is weighted heavily toward the young. **In most African countries, about half the population is 15 years of age or younger.** It is estimated that Africa will contain nearly a quarter of the world's population by 2050. The African population remains predominantly rural, with only about a third of the population living in towns of more than 20,000 inhabitants. The urban centers act as magnets, attracting large numbers of rural migrants who come either as permanent settlers or as short-term workers. Africa will remain the region with the highest growth rate. In 1990 this rate was 3.1 percent; in 2025 it is projected to be about 2.2 percent. Africa's population will almost triple, from 642.1 million in 1990 to 1.58 billion in 2025, and then continue growing at a rate that would almost double the population size in another 35 years. More than 3000 distinct ethnic groups have been classified in Africa with more than 1000 languages spoken. Christianity is Africa's most widespread religion and Islam the second most widespread.

Are we to accept the idea that our God has commissioned us to an impossible task? Are we to be content with the statistics that tell us that the false and idolatrous teachings of world religions are going to sweep the face of this earth like a giant broom plunging untold millions into a hopeless, eternal lake of fire?

Jesus said:

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35

A very interesting calculation was made some years ago that is worthy of mention here. If there was only one Christian on the face of the earth, and he determined to reach one other person within a year, and they determined to reach one other person each for the following year and this process continued, in only 33 years there would be over 4 billion Christians. If this process were projected for 34 years, there would be 8,589,934,592 Christians. From time to time we have taught this same concept of ***"each one reach one"*** in our Churches.

Consider that a city of over half a million could be reached in 20 years, a nation of 8 million could be reached in 24 years, a nation of over 16 million in 25 years; a nation of over 32 million in 26 years, 64 million in 27 years, etc. Mission Impossible?

Growth of the Early Church

Follow the progress reports of the Early Church taken from the book of Acts:

1. Acts 2:1-4 - Pentecost, the beginning - 120 received the Holy Ghost.
2. Acts 2:37-41 - That same day 3,000 were baptized and added unto the Church. (3120 members)
3. Acts 4:4 - About **5,000 men** were converted. (This doesn't even include the women and children.)
4. Acts 5:14 - **Multitudes** (plural) both men and women. (No total given, just multitudes)
5. Acts 6:7 - The number of disciples multiplied

greatly and great number of priests were converted.

6. Acts 9:31 - The ***Churches were multiplied***. (Meaning the number of Churches increased)

7. Acts 11:24 - ***Much people*** was added unto the Lord.

8. Acts 16:5 - The Churches ***increased in number daily***.

As the disciples of the Early Church went forth preaching and teaching the gospel of Jesus Christ, the results were astounding. It has been said: ***"Any fool can count the seeds in one apple, but only God can count the apples in one seed."*** In the parables of Jesus, the seed was the Word of God and the field was the world.

Consider the following account of Paul's activities while at Ephesus from the 19th chapter of Acts:

"But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus. And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks."
Acts 19:9-10

They disputed daily

Notice the frequent use of the word **daily** in the history of the Early Church:

1. Acts 2:46 - They continuing **daily** with one accord . . . (This speaks of the daily actions of the Church)
2. Acts 2:47 - The Lord added to the Church **daily** . . . (The Lord added daily because they continued daily)
3. Acts 3:2 - There were **daily** prayer meetings at the temple.
4. Acts 5:42 - **Daily** in the temple and in every house, they ceased not to teach and preach Jesus Christ.
5. Acts 6:1 - There was a **daily** ministration of the word of God.
6. Acts 16:5 - The Churches were

established in the faith, and increased in number **daily**.

7. Acts 17:11 - They searched the scriptures **daily**.

8. Acts 17:17 - **Daily** discussions in the synagogue as well as in the market places.

9. Acts 19:9 - **Daily** discussions in the school of Tyrannus.

The **daily** activities of the New Testament Church were the key to their success in evangelizing their generation.

Daily, daily, daily, they ceased not!

And as long as they did their daily things, the Lord did His daily things. He added to the Church daily. This last mention of the word daily in Acts 19:9, is of particular interest. During a two year period, "**all they which dwelt in Asia**" heard the word of God whether Jews or Greeks.

"All they which dwelt in Asia heard the word"

What an interesting statement! This in itself gives hope of reaching the entire world with the gospel.

If we believe the same things, preach and teach the same things and put into practice the same principles, surely we will see the same results.

Someone has said that if all the unsaved people in the world were to line up single file at your front door, the line would reach around the world 30 times. This line would grow by 32 kilometers each day. If you were to drive a car at 80 kilometers per hour for 10 hours a day, it would take you 4 years and 40 days to get to the end of this line of lost souls. And by then it would have increased in length by 48,279 kilometers.

Mission Impossible?

Perhaps if we attempt this task of world evangelism depending upon our own power and ability, we would quickly conclude that, yes, it is "**Mission Impossible**." But if we approach this task from a biblical standpoint, all the time leaning on the all-sufficient power of the Almighty, and go forth in faith and obedience,

we will say in the end **"MISSION ACCOMPLISHED"**.

To conclude this lesson, let us look into the inspired writings of the prophet Isaiah as he spoke in prophetic utterances to the Church concerning an abundant harvest of souls that would come:

"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. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." (Isaiah 60:1-5)

Truly there is a great harvest in the field awaiting this New Testament Church. May she arise to meet the challenge of this hour. Amen

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What Have You Learned?

1. According to the United Nations statistics, what was the population of the world in 1990?

2. What is the projected population of the world for the year 2000?

3. As of 1990, what was the population of the continent of Africa (or your region)?

4. Name the country in West Africa with the

highest population of all African countries.

5. What is the most widespread religion in Africa (or of your region)?

6. Write a paragraph and explain the concept of **"each one reach one."**

7. According to the Bible, how many converts were there in Acts 2?

8. What does the Bible say happened during the two- year period that Paul taught in the school of Tyrannus in Acts 19?

9. What seems to have been the key to success of the evangelism by the Early Church?

10. In your own words, explain the prophesy of Isaiah 61:1-5 as pertains to the New Testament Church.

WORLD MISSIONS

Lesson 4

Everyone Must Give Or Go.

Key Verse: *"For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." Luke 12:48*

Lesson Goal: Understand the responsibility of every member of the Church is be involved in World Missions.

What I Have Learned

I. We have a responsibility.

With revelation of truth and blessing comes responsibility. What greater responsibility could anyone have than that of the Church to reach a world of lost souls with the only saving message, that of the death, burial and resurrection of Jesus Christ?

The children of Israel were recipients of the blessing of God to Abraham. They were also enlightened by the revelation of the one, true and living God, Creator of heaven and earth. This placed a great responsibility upon their shoulders to act as a conductor of this blessing and revelation to the Gentile world around them. To be as a light in the world of darkness. For God had said unto Abraham, **"in thee shall all families of the earth be blessed."** (Genesis 12:3)

In the same sense, the Church has the greatest responsibility of all, that of communicating the saving gospel of Jesus Christ to a lost world. Jesus said:

"For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more." (Luke 12:48)

Surely those whose sins have been forgiven and washed away, and have been filled with the Holy Spirit are blessed above all men. These privileged people who have received the revelation of God in Christ reconciling the world

unto Himself are greatly blessed. But to whom much is given of him shall be much required. We have a responsibility!

This responsibility is not just to the pastors, deacons or other leaders of the Church. It is to every member of the body of Christ.

Everyone must give or go.

It has been said: ***“Some give by going and others go by giving.”*** This simply means that everyone must be involved in the process of sending or taking the gospel of Jesus Christ to every nation, people, kindred and tongue in the earth.

Some give by going and others go by giving.

Some will give but will never go because they lack the call; others will give by their going because they are called.

One of the first questions on the application for Foreign Missions appointment with the UPCI is concerning the candidate's personal history of giving to support the work of Foreign Missions. These wise men that make up the Foreign Missions Board, have learned that if there is a genuine call and burden, the individual will express this by his personal giving to the cause of world missions.

Not everyone can go; but everyone can give. However, giving is not limited to finances. There is the giving of oneself in prayer and fasting for the harvest. There is also giving by the use of one's talents and abilities.

The following story was found in a local newspaper several years ago.

The small child attending a Christian School in Africa, who gave his teacher a beautiful shell as a Christmas present, knew the real secret of life. When the teacher learned he had walked many miles to find the extraordinary shell, she said to the footsore boy, “You should not have gone all that way to get a gift for me.” His eyes brightened as he answered, “The long walk is part of the gift.”

There is no real giving with out the giving of yourself.

II. Give and it shall be given unto you.

In a later lesson we will take a careful look at the Church at Antioch where the disciples were first called Christians. (Acts 11:26) But for this lesson we will only mention that the Church at Antioch was a missions-minded Church. It was the Church from which Paul based all of his missionary journeys. Why? Obviously the Church at Antioch was a giving Church.

Not everyone at Antioch went to the mission field, but it seems reasonable that those who did not go, gave to help send men like Paul and Barnabas who were definitely called of God. (Acts 13:1-4)

When the local Church involves itself in giving to send missionaries to a foreign land, that missionary becomes an extension of the ministry of that local assembly. The members will be able to rejoice with great joy as reports of the harvest come in from the field because they are involved with the fulfillment of the Great Commission of the Lord. They will have played a vital part in the harvest of souls and will feel more of a sense of responsibility to the rest of the world. Their prayer time will be more meaningful as they visit these foreign lands on their knees in prayer before the throne of God. Not only will their burden become greater for the foreign fields, but their burden will increase for the local community as well.

III. And they gave.

In 2 Corinthians 8:1-5, we read of the generosity of the churches of Macedonia. How they first gave themselves to the Lord and then gave sacrificially (Paul said ***“beyond their power”***) to the work of God abroad.

When the local Church puts ***“World Missions”*** at the top of its priorities, it is putting the Kingdom of God in first place and Jesus said:

“But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.” (Matthew 6:33)

God will bless the local assembly because it has set its eyes on the fields that are white already to harvest.

Every local church should have a **“World Missions”** program and receive an offering designated to this cause on a regular basis, preferably once every month. This is regardless of where this church is located in the world. The pastor should encourage the people to give liberally and then lead them in giving.

**Giving to World Missions
is the will of God for every local
assembly.**

Not only will God bless the finances of the Church, but He will as well send spiritual blessings that cannot be measured. Churches who have faithfully involved themselves with giving to missions through the years have a history of being Churches with a passion for souls at home and abroad. The fire of revival seems to always burn there.

Perhaps one of the great sins of the modern Church is that of selfishness. God never intended for the Church to turn His blessings inwardly upon itself. Rather, He set the example that the Church should follow, that being to turn His blessings outwardly unto the lost souls for which Christ died.

IV. Go ye into all the world.

The first commandment given from the Lord unto Paul (while on the road to Damascus) was,

“Arise, and go into the city, and it shall be told thee what thou must do.” Acts 9:6

The ministry of the great Apostle to the Gentiles began with the commandment **“go”** and throughout his life this seemed to be a never-ending quest. Paul became the writer of over two-thirds of the New Testament, founder of a majority of the Churches mentioned in the New Testament, successful missionary, pastor, evangelist, teacher and soul winner. A Christian. What an inspiration for every preacher of the gospel!

Why did Paul go, and go, and keep on going?

Was it because of a driving desire to travel and see the world? Hardly. Perhaps it was his ambition to rise to great heights among his fellow ministers. Never! It was, however, because of a calling that he was sure of. He had heard that certain sound, that of the voice of the Lord. He could never forget it and unlike Jonah of old, he would not run from that voice and calling. It was this same Paul that said, ***“For the gifts and calling of God are without repentance.” (Romans 11:29) And yet again, “yea, woe is unto me, if I preach not the gospel!” (1 Corinthians 9:16)***

**The call of God is of utmost
importance.**

A young, aspiring preacher was contemplating what he felt to be the will of God for his ministry. He felt that God was calling him to plant a Church in a town where there was no apostolic (Pentecostal) Church. So, he decided it wise to ask counsel from an older, wiser pastor who had already traveled that same path successfully. The counsel that was given by the older pastor is as follows:

“If you are 100% sure, that God has called you to that city, then go with your mind made up that you are going to stay. Settle the matter within yourself from the start, I’m here in the will of God and I’m going to stay according to the will of God. When difficulties and problems come, and they will, you will be able to stand firm because you know that you are there according to the will of God and problems cannot drive you away. Even if Satan himself comes against you, the matter has already been settled, I’m staying because it is the will of God! But if you are not convinced within yourself that it is God’s will, you will question yourself every time problems arise and you will often consider quitting and leaving because of that uncertainty.”

The calling must be received from God and not from someone else. Pastors cannot call someone into the ministry and neither can a missionary. Unfortunately this has happened at times and has always proven to be a costly mistake. God still gives a clear and precise call to men placing them into the ministry.

V. And they went forth.

In Acts 13:1-4; we read the inspiring account of the sending out of Barnabas and Paul from Antioch. At the first look, it seems that these two men were somewhat celebrities in the Church. What a privilege to be sent out on an expense paid, two-year vacation! But take a second look and consider the following scriptures:

"It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ." (Acts 15:25-26)

Some gave. Others went. But both were involved in the accomplishment of the Great Commission of the Lord Jesus Christ.

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Hebrews 12:1-2)

Amen.

What Have You Learned?

1. What was the responsibility of Israel concerning the blessing of Abraham and the revelation of the true God?

2. What is the greatest responsibility of all?

3. Who must give to the cause of "World Missions"?

4. What are some of the blessings that a local church can expect from God because of its faithful giving to support "World Missions"?

5. Who should be the first to give to the cause of missions in the local church? Why?

6. From where did Paul base his missionary journeys?

7. What one qualification is the most important for the person seeking to go into the field of "World Missions"? Why?

8. What happened to Paul (Saul) while on the road to Damascus that set the course for his life?

9. Who accompanied Paul on his first missionary journey?

10. Describe the plan that the local church should have for the support of World Missions.

WORLD MISSIONS

Lesson 5

What Is A Missionary?

Key Verse : *"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Acts 13:2*

Lesson Goal : Understand the calling and the work of a missionary.

What I Have Learned

There are many wrong concepts in the world about a missionary. Therefore, the first thing that will need to be established is what a missionary is not.

What A Missionary Is Not.

1. A Missionary is not necessarily American or European.

Nationality does not determine the qualification of an individual called of God.

2. A Missionary is not a guaranteed source of Foreign Income.

It is certain that he will help with needs according to his ability but this is not his reason for existence and he should not be required to do so.

3. A Missionary is not the "Papa" of the nationals.

This leads to erroneous concepts. The Missionary is a brother in Christ. He is a fellow laborer in the harvest.

4. A Missionary is not perfect.

He is on the same road to perfection as other Christians. He is a human being and can make mistakes just like everyone else.

5. A Missionary is not God.

Therefore, he cannot do all things, he does not know all things and he cannot be in two places at the same time. He is limited in his abilities and possibilities.

What A Missionary Is.

Let us now go the Word of God to establish a biblical concept of a Missionary. In order to do this, we will begin with Acts 13:1-4. Here we see that the Holy Ghost singled out Barnabas and Saul (Paul) to be sent forth to do a specific work. The Church at Antioch responded quickly by sending them out on their first missionary journey.

"Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus." Acts 13:1-4

1. A Missionary is faithful to God and the Church.

This means he is born again of water and of the Spirit; faithful to God in obedience to His word; maintaining a life of prayer and fasting; proving oneself faithful and trustworthy in spiritual as well as material matters; sound in doctrine; faithfulness in paying tithes and in giving offerings; gaining and guarding the trust and confidence of fellow believers and making his calling and election sure. Others will recognize these characteristics and acknowledge that he has a special calling and anointing for the work of missions.

2. A Missionary is called by God.

All men and women are called to God for salvation but some receive a special call to a specific work. Moses was singled out by God who spoke to him from the burning bush. Samuel received his call as a child while sleeping. Isaiah was worshipping in the Temple, Jeremiah was yet in his youth and Ezekiel was among the captives of Judah in Babylon.

Acts 9:3-6 gives us the biblical account of the call of God to Saul of Tarsus, later named Paul. It was a definite call that came in an unforgettable way. This call would serve as both a reference point and an anchor throughout the

life of the Apostle Paul. He referred to the calling as:

- | | |
|--|-------------------------|
| a. <i>"The high calling of God"</i> | Philippians 3:14 |
| b. <i>"Holy calling"</i> | 2 Timothy 1:9 |
| c. <i>"Heavenly calling"</i> | Hebrews 3:1 |

And finally Paul states that, ***"the gifts and calling of God are without repentance"*** (Romans 11:29).

Jesus said that many are called but few are chosen (Matthew 20:16).

This statement could never be truer than in the area of missionary work.

A Missionary is someone who has been called and then chosen by God himself.

3. A Missionary has said, "yes" to the Lord.

Jesus said that many are called but few are chosen. Why would He call many yet only chose to use a few? The answer could be found in their willingness to say, "yes" to the call.

God will use what has been made available to Him.

After the widow of Zarephath made available to God, her last handful of meal and last bit of oil, He multiplied it so that it outlasted the famine (1 Kings 17:9-16). After the lad made available to Jesus his 5 barley loaves and 2 small fishes, He took them and blessed them so that the multitude could eat their fill and even have 12 baskets full remaining. Paul said:

"If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." (2 Corinthians 8:12)

Looking again at the positive response of Paul to the call of the Lord is inspiring here:

"And he trembling and astonished said, Lord, what wilt thou have me to do?" Acts 9:6

A Missionary has had his own ***"Damascus Road"*** experience and he too has asked, ***"What***

wilt thou have me to do?" He has made himself available.

4. A Missionary is someone that has been sent.

Notice the use of the word ***"sent"***:

- The Church sent them. (verse 3)
- The Holy Ghost sent them. (verse 4)

The Holy Ghost spoke, the Church obeyed by sending out Barnabas and Saul (Paul), and this was considered to be the action of the Holy Ghost. Do not underestimate the importance of the role of the Church here. The Church recognized their calling and layed their hands on them before sending them out. It could be said that the missionaries passed through the hands of the Church before going to the field. This same process is followed in the United Pentecostal Church today.

The Church, as the body of Christ, plays a vital role in the sending out of missionaries.

5. A Missionary has a compassion for people.

Matthew mentioned at least 4 times in his gospel that Jesus had compassion toward others in need. He was moved with compassion when He saw the multitudes that were scattered as sheep having no shepherd. He was moved with compassion for the blind, the leper, the demon possessed, and the heartbroken. The parable of the Good Samaritan speaks of compassion for the hurting and troubled. Jesus concludes this parable in Luke 10:37 by saying, ***"Go, and do thou likewise."*** The parable of the Lost Sheep speaks of a compassion that compelled the shepherd to go out into the cold, dark night in search of that one lost lamb until he found it and brought it back to safety. (Luke 15:1-7). Finally, the Prodigal Son who came home was welcomed by the warm arms of compassion (Luke 15:20).

A Missionary will carry a genuine love in his heart for the people to whom he has been sent. He does not estimate their value by the color of their skin but by the price paid for their redemption, the blood of Christ. God will put this love in his heart and help to maintain it. When frustrations and disappointments come, this love will continue to flow.

There is in the heart of every true missionary a burning passion for lost souls. This is often referred to as a burden for souls. It is this burden coupled with his calling that causes him to leave behind the familiar surroundings of home and family to go to that sometimes-distant land, to share the Good News of Jesus Christ.

6. A Missionary is acquainted with sacrifice.

The name Barnabas means “**Son of Consolation.**” This companion of Paul lived up to his name. He sold his land and brought the money and layed it at the Apostle’s feet. He held back nothing; he gave his all to the work of God. Is it any wonder that the Lord mightily used Barnabas?

This story has often been repeated in the lives of men and women called of God to the work of missions. Jesus said:

“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” (Luke 9:23)

Charles H. Spurgeon, a well-known minister of the 19th century once said:

***For Him I count as gain each loss,
Disgrace for Him, renown;
Well may I glory in His cross,
While He prepares my crown!***

7. A Missionary must adjust to a different culture.

This is always a challenge and at times can be very difficult. There is the language to learn, customs and traditions, adjustment to the climate, formalities with the foreign government, etc. It requires patience and understanding from both the nationals and the missionary. On the one hand, the missionary has not been sent to change the culture of the nationals and on the other hand he cannot allow the different culture to undermine his personal convictions.

It must be remembered that the principles of the Word of God do not change with culture. God’s word is forever settled in heaven. In the eyes of the Lord, there is only one Church. It is not American, European, Asian or African. It is Christ-like. The principles of the Word of God are applicable to every culture on the face of the earth.

There is a fine line between tolerance and compromise. One must never compromise the truths of God’s Word. Yet tolerance is a valuable quality. Paul said that he was made a minister to the Gentiles “**according to the gift of the grace of God**” (Ephesians 3:7) Paul best states how this gift operates in 1 Corinthians 9:19-23:

“For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel’s sake, that I might be partaker thereof with you.”

This does not speak of compromise but rather of an ability to adapt to different cultures and levels of society. And why? For the gospel’s sake.

Conclusion

The work of a missionary speaks of the unfolding of the plan of God for making the gospel of Jesus Christ known to the entire world. This involves taking the gospel into areas where it has never been before. A true Missionary will risk everything for the sake of the lost souls of this world. He sees the mission as being more important than his own desires and goals. His priorities are set with the accomplishment of his mission in mind. His goal is to please and glorify God by delivering the whole world into His hands. It doesn’t matter where he is stationed, for he is always at home in his Father’s arms. He is a soldier of the Lord on the front line of the battle. Perhaps he is hidden from the eyes of many, but always within vision of He who sees all. He is a man after God’s own heart. AMEN.

What Have You Learned?

1. Name some of the wrong concepts about missionaries discussed in this lesson.

2. Explain the role of the Church in sending out missionaries.

3. Why is faithfulness in spiritual as well as material matters an important qualification of a missionary?

4. In what 3 ways did Paul refer to the call of God?

5. Jesus said that many are called but few are chosen. Why?

6. Who was the “**son of consolation**” and why was he called this?

7. What 3 things did Jesus require of those who would be His disciples?

8. List some problems that a missionary might face in adjusting to a different culture.

9. When is it permissible to change a principle of the Word of God in order to adapt to a culture?

10. In your own words, describe what you think a missionary should be.

WORLD MISSIONS

Lesson 6

What Are The Missionary's Objectives?

1) Key Verse: "And so were the churches established in the faith, and increased in number daily." Acts 16:5

Lesson Goal: To understand the biblical purpose, goals, and objectives of the Missionary, in the country where he labors.

What I Have Learned

Someone has said, **"If you aim at nothing you are sure to hit nothing. But if you aim at the stars, you just might hit one."** This teaches us that there must be a well defined goal before there will be success. Every journey begins with one step but for that journey to end at the right destination, every following step must be in the right direction. For this reason, the Missionary must have a clear concept of his own work as a missionary and of his proper relationship with the nationals. Someone has compared this to the scaffolding used in the erection of a building. The scaffolding is intended to be a temporary support for the building until it is completed. If the building collapses after the scaffolding is removed, what would your conclusion be?

If you were to ask several different Christian organizations, the question **"What are the objectives of your missionaries,"** you would probably receive as many different answers. Some would say their purpose is to improve the overall living conditions of the people, others would say to raise the level of education for the people or to build hospitals, schools or clinics.

Although these are worthy objectives, they are by-products and are not at the heart of the purpose of missions. If this is not understood, chances are that strong institutions will be built but the Church will remain weak.

What is the biblical purpose of missions?

Jesus stated His purpose clearly in Matthew 16:18 when He said, **"upon this rock I will build my church."**

He came to seek and to save that which was lost (Luke 19:10) and to give his life as a ransom for many (Matthew 20:28). This ransom was accomplished by His death on the cross and insured by His glorious resurrection. After giving the Great Commission to His disciples in His farewell address on the Mount of Olives, He ascended back up to His heavenly abode. After some ten days, His Spirit gave birth to the Church on the day of Pentecost (Acts 2:1-4). This Church would be the instrument by which He would accomplish His divine purpose of transmitting the saving Gospel to all flesh.

Consider that the purpose of Jesus Christ was to establish His Church and then the Church would act as His body and as an extension of His ministry. Therefore, the primary goal of every missionary should be:

To establish, in the country of his labor, the New Testament Church, based upon the teachings and principles of the Word of God.

Jesus said that the wise man built his house upon the rock (Matthew 7:24), and He being the all-wise God who created all things by His wisdom (Psalms 104:24) said, **"upon this rock I will build my church; and the gates of hell shall not prevail against it."** (Matthew 16:18) The Church must be founded upon the rock, which is the Word of God and the revelation of the divinity of Jesus Christ, if it is to prevail against the gates of hell and the forces of the devil.

In order to accomplish this primary goal, it is vital that the Missionary have the following objectives:

1. Establish the New Testament Church upon the foundation of the apostles' doctrine.

"And they continued steadfastly in the apostles' doctrine . . ." (Acts 2:42)

" . . . built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;" (Ephesians 2:20)

a. Preach the apostolic doctrine - Acts 2:38.

The Great Commission includes the command to preach and gives the message that should be

preached: Repentance, Baptism in Jesus name for the remission of sins, and the gift of the Holy Ghost (Matthew 28:19; Mark 16:15-16; Luke 24:47-49; John 20:22; Acts 1:8; 2:38).

b. Teach the apostolic doctrine.

The Great Commission includes the command to teach. We read that the New Testament Church **“ceased not to teach”** Jesus Christ (Acts 5:42). The word doctrine implies instruction or learning, both of which are the result of teaching. There is a great potential of revival through the teaching of sound doctrine. This is easily seen in the fact that after Paul taught for only two years in the school of Tyrannus (in Ephesus), all of Asia heard the Word of God (Acts 19:10).

c. Practice the apostolic doctrine.

It has often been said that you should practice what you preach. It could be rather said, **“Preach what you practice.”** This is vital to the success of the ministry of the New Testament Church. A preacher must live the message before he can successfully preach it to others. New Testament preaching must be preceded by New Testament practicing in order to be effective.

2. *Establish, as soon as possible, training programs to train the nationals.*

“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” (2 Timothy 2:2)

a. Bible Schools.

Bible Schools play a vital role in the fulfillment of the Great Commission. A day school is preferable but often, night classes are needed for men who work jobs and cannot attend day classes. Other options include a correspondence program or Portable Bible School (PBS). But for the training of future pastors and leaders, there is nothing better than for them to spend two or three years in a well organized Bible School that is staffed by God called, Spirit filled teachers. The training program should have as a goal to develop spiritual, soul-winning churches throughout the

nation.

b. Seminars.

At times the Missionary will want to plan a Seminar for the leadership of the National Church (pastors, evangelists, deacons, teachers, etc.) This setting will give him the opportunity to address areas that need special attention or it can serve as a refresher course for the ministry. He may call in other missionaries, international guests, or delegate some of the more mature national pastors to help with the teaching. The training and equipping of the national leadership must be a top priority in order to see the New Testament Church well established.

c. On the job training.

The classroom gives a wonderful opportunity for the Missionary to teach, to train and to influence the nationals. The many hours spent together are invaluable and help to build a strong and lasting relationship. However, nothing can take the place of **“hands-on-experience.”** The airplane pilot learns much about the dynamics of flight in the classroom. But he does not learn to fly and control the airplane until he sits beside an experienced pilot, watching his movements, listening to his explanations and feeling the effects of his actions. Then and only then, is the aspiring pilot ready to take the controls into his hands and fly the airplane. This same principle is true with the ministry. Young, or new ministers, will benefit greatly by working closely with other, more mature ministers, who are wiser and more experienced.

3. *Establish a program of New Testament Evangelism.*

“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.” (Acts 5:42)

a. Daily Evangelism.

The word daily is mentioned frequently in the book of Acts. In Acts 2:46-47, something very interesting can be seen. Verse 46 says that they continued daily and verse 47 says that the Lord added to the Church daily those that were saved. They were busy with daily evangelism and the Lord was busy with daily additions to the

Church. The concept of the modern Church seems to be more of a weekend only evangelism but the Missionary must encourage daily evangelism if he is to reach an entire nation.

Daily Evangelism is New Testament Evangelism and it works!

b. Personal Evangelism.

If ***Daily Evangelism is New Testament Evangelism***, then door to door, house to house, one on one evangelism, follows the model of the book of Acts Church. In Acts 2:46; we see that ***daily*** they were ***from house to house***. Acts 5:42 says ***“And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”***

In Acts 20:20; Paul mentions that while at Ephesus, he taught them ***“publicly and from house to house.”*** Peter was sent by the Holy Ghost to the house of Cornelius and God poured out His Spirit (Acts 10). After his miraculous release, Paul went to the house of the Philippian jailer where the jailer and his household were converted (Acts 16:25-34).

After going to the house of one named Justus, Paul saw the conversion of many of the Corinthians including Crispus, the chief ruler of the synagogue (Acts 18:7-8).

After being shipwrecked on the island of Melita, Paul entered into the house, where the father of the chief lay sick and healed him and as a result many others were blessed by the ministry of Paul (Acts 28:7-8). But we see that personal evangelism in the book of Acts was not limited to the house. Philip was sent to the desert of Gaza on a venture of one-on-one, personal evangelism. There he met the Ethiopian eunuch and a miraculous conversion took place (Acts 8:26-40). In Acts 16:13, there was a prayer meeting taking place on a riverbank and Lydia of Thyatira was converted.

Personal Evangelism works!

c. Mass Evangelism.

In recent years, the Church has become acutely aware of the fulfillment of the prophecy of Joel 2:28. That being that God would, in the last

days, pour out of His Spirit upon all flesh. During the last few years in Ethiopia, literally tens of thousands have been filled with the Holy Ghost each year in Mass Evangelism Crusades. Repeatedly, reports have come in from around the world of several thousand receiving the Holy Ghost in one service. This to the point that we are no longer amazed at such happenings. But did this all start in the 20th century? No. Let us look again to the book of ***Acts, God’s Training Manual For The Church Today***. The first record of Mass Evangelism is found on the birthday of the Church in Acts 2:38-41. Here we see that 3,000 gladly received the preaching of Peter and were baptized in Jesus name and we have reason to believe that they also received the Holy Ghost. Acts 4:4 tells us that 5,000 men believed and were converted. Acts 5:14 says that multitudes were added to the Lord. That is Mass Evangelism.

Mass Evangelism worked then and it works now!

4. Establish an Indigenous Church.

***“And so were the churches established in the faith, and increased in number daily.”
(Acts 16:5)***

Last but not least, the Missionary must purpose from the beginning, to establish the Indigenous Church in the country where he labors. In as much as the next lesson will be a study of ***Indigenous Church Principles of the New Testament Church***, we will not go into great detail here. We will only try to define what is meant by ***Indigenous Church***. There are many religious organizations in the world but there is only one Church and it is the body of Christ. It lives because He lives and it is powerful because His Spirit dwells within. Because of this, the New Testament Church has the power to maintain itself and to expand itself. The Indigenous Church has three undeniable characteristics.

1. It is **Self-Propagating** which means it is expanding itself by the preaching of the Gospel.
2. It is **Self-Supporting** meaning that the necessary funds do not come from an outside source.

3. It is **Self-Governing** which means that it produces and trains the needed leadership from among it's own membership.

If we are amazed at the great accomplishments of the book of Acts Church, we should also be inspired to accomplish the same things today. Our God is the same, His word has not changed and we have received the same Spirit.

If we teach, preach and practice the principles of the book of Acts Church, we will have the same results as the book of Acts Church.

In the pursuit of these objectives, toward the establishment of the New Testament Church, the man of God must be consecrated totally to the work of the Lord and maintain a life of effectual, fervent, daily prayer. Prayer is an indispensable element to the accomplishment of the mission. Amen.

What Have You Learned?

1. Why must we have a well-defined goal to see success?

2. What did Jesus state as being His purpose?

3. Describe the biblical purpose of missions.

4. What is meant by the term "**apostolic doctrine**"?

5. What are some benefits of attending a Bible School?

6. Why is **on the job training** important?

7. Describe New Testament Evangelism.

8. Give some examples of Personal Evangelism from the book of Acts.

9. Give some examples of Mass Evangelism from the book of Acts.

10. Name and briefly explain the three characteristics of the "**Indigenous Church**."

WORLD MISSIONS
Lesson 7

*Indigenous Church Principles
Of The New Testament Church*

Key Verse: *"...Upon this rock I will build my church; and the gates of hell shall not prevail against it." (Matthew 16:18)*

Lesson Goal: To discover, define and understand the principles upon which the New Testament Church was established and to show how they are relevant to the Church today.

What I Have Learned

When you think of the New Testament Church what is the first thing that comes to mind? Without doubt, the answers would vary from one individual to another. A study of the New Testament reveals several analogies used in describing the Church, such as the body of Christ (Ephesians 1:22-23), God's building (1 Corinthians 3:9; Ephesians 2:21), a spiritual house (1 Peter 2:5) or the bride of Christ (Revelation 21:2-9) to name a few. By far, the most widely used by Paul was that of the body of Christ. Thinking in terms of the Church as the body of Christ, it is hard to imagine that the physical body of Jesus Christ could have been diseased, crippled, deformed or weak. Can you picture in your mind, Jesus Christ hobbling around on crutches? Certainly not! The Bible says that after 40 days of fasting in the wilderness, He came forth in the power of the Spirit.

In the same sense, it should not be imaginable that the New Testament Church, which is the body of Jesus Christ in the earth, could be weak, crippled or diseased. Yet when we look at some churches that have been established for many years, whether on the national or local level, we do not see the example of a strong, healthy body, functioning in the power of the Spirit. Rather, we see a Church that is dependent upon foreign leadership, foreign money and foreign evangelists. This is not according to the New Testament pattern that we see in Acts. God never intended for His Church to hobble through

this world trusting in these foreign crutches. But rather that she should trust in Him with all of her heart, leaning not unto her own understanding.

Two things that must be kept in focus as you work to establish the Indigenous Church are:

1. The importance of the Local Church.
2. Every member has a responsibility.

The local Church is a living cell of the body of Christ working in unity, an expression of the body of Christ to its community, and the present manifestation of the Kingdom of God with power. It is responsible for its mission and has the authority to see it accomplished.

The importance of the Local Church must never be underestimated. The strength of the National Church is determined by the strength of the Local Church. It must be remembered that it is the growth, development and maturity of Local Churches that will produce the need for a National Organization. The natural result of strong, indigenous, local assemblies is a strong, indigenous, national work.

The New Testament Church has the power to maintain itself and to expand itself. This is what is meant by the **Indigenous Church**. The Indigenous Church has three undeniable characteristics, which are: **self-propagation, self-support and self-government**. We will now look at each of these characteristics.

I. Self-Propagation

The Church is God's agent to accomplish the evangelization of the world. This can, as well, be applied to a local Church for the evangelization of a city or community. Though God has given some men a special gift and calling to be evangelists, every individual that has been filled with the Holy Ghost has received power to be a witness (Acts 1:8) and should be a soul-winner. The responsibility of evangelism rests upon the shoulders of every member of the body of Christ.

The New Testament Church was designed to reproduce itself by means of preaching and teaching the Gospel through the power of the Spirit. It has the potential of spreading itself to

cover the face of the earth like a mighty flood of waters.

"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." (Acts 1:8)

Notice the progressive order given for the expansion of the Church: Jerusalem => Judaea => Samaria => Uttermost part of the earth.

Follow the fulfillment of this plan: Jerusalem (Acts 2-7); Judaea (Acts 8:1-4); Samaria (Acts 8:5-25); Uttermost part of the earth (Acts 8:26 - until now).

After her conversation with Jesus about the living water and the revelation of His identity, the Samaritan woman left her water pot and went to the people of her city as a witness of Jesus. As a result many believed on Jesus (John 4:1-42). After casting the unclean spirits out of the Legion of Gadara (Mark 5:1-19), Jesus told him to go home to his friends and tell them of the great things the Lord had done for him (Mark 5:19). After his baptism and conversion, the Ethiopian eunuch returned to his country and likely testified of his experience to his own people (Acts 8:26-39). These all acted out of a sense of responsibility.

Who would better know how to reach a Samaritan than a Samaritan? A Gadarene than a Gadarene? Or an Ethiopian than a fellow Ethiopian? Who could better witness to a European than a European? A Chinese than another Chinese? Or an African than a fellow African? God has so designed the Gospel to be adaptable to every climate, race, and to every social and economic level on the earth. It fills the need of the European, Chinese, African or American. Therefore, if the Gospel seed is properly planted, it will produce an indigenous Church in any village, town, city or nation upon the face of the earth. And that indigenous Church will in turn, reproduce itself, after its kind, over and over again.

"And so were the churches established in the faith, and increased in number daily." (Acts 16:5)

Jesus said that the kingdom of heaven (the Church) is like a grain of mustard seed, which a man sowed in his field. This seed (the Word of God) is the least of all seed: but when it is grown, it is the greatest among herbs, and becometh a tree (Matthew 13:31-32).

The interpretation given by Daniel of Nebuchadnezzar's dream in Daniel 2 included a prophecy about the kingdom of God. Daniel said that the stone that was cut out without hands, which smote the image upon his feet, became a great mountain and filled the whole earth (Daniel 2:31-35).

There is an interesting statement that pertains to the Church in Isaiah 60:22:

"A little one shall become a thousand, and a small one a strong nation." (Isaiah 60:22)

The potential of the New Testament Church in any generation is limited only by her silence: if she does not proclaim the Gospel, remains stationary and she does not go.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." (Psalms 126:6)

II. Self-Government

Self-government is vital to the day-by-day operation of the Church and this goal should be kept in mind from the very beginning of the work. The obvious place to begin the practice of self-government is in the local Church. Keep in mind that the local Churches form the base from which the National Church will be organized. The author is firmly convinced that it is a mistake to attempt to form a National Church government before there is a strong base of local Churches. The establishment of strong local Churches will in turn create the need for National Church government and will also furnish the qualified personnel to staff this government. We should be able to look to the local Church as a seedbed that produces workers.

While there are many important principles worthy of consideration concerning self-

government, we will mention three.

1. Training

The future of the National Church is dependent upon the quality of leadership produced by the local Churches. Paul said:

"And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Timothy 2:2)

The work of the Church is not carried on just by good men, but by ***instructed men***. It is essential that training be given on every level including the children, which represent the leadership of the future. With the goal of self-government in view from the beginning, steps should be taken early to establish a systematic Bible training program for training the ministry and leadership. Someone has said that those who do not prepare for the future will not have one.

The qualifications of those placed into leadership positions must be according to the Word of God. The following scriptures list qualifications for Church leaders that should be taught and practiced: Acts 6:3; 1Timothy 3:1-13; Titus 1:5-9.

2. Timing

Shortly after conversion, a person should be introduced to responsibility.

If a local Church is properly organized, it will create a sense of spiritual responsibility among the members. The same is true on the national level. Self-government nurtures this sense of spiritual responsibility and helps it to spread into other areas of the Church. It is out of this sense of responsibility that leaders will step forth as the need requires.

"For unto whomsoever much is given, of him shall be much required:" (Luke 12:48)

Thomas Jefferson (third president of the USA) received a letter of encouragement in 1790 which said, ***"Great necessities call forth great leaders."***

God always has someone to fill the position.

1. Israel was in Egypt ----- Moses.

2. Israel at the entrance of Canaan ----- Joshua.
3. Midian was invading the land ----- Gideon.
4. Goliath came against Israel ----- David.
5. The walls of Jerusalem had fallen ----- Nehemiah.

The wise man Solomon said, ***“To every thing there is a season, and a time to every purpose under the heaven:”*** (Ecclesiastes 3:1) This is especially true when working towards the goal of self-government. The Church must maintain an atmosphere of sincere prayer and seeking after God’s timing.

3. Trust

Trust is a vital factor. An Indian proverb says, ***“Nothing grows under a banyan tree.”*** A missionary has to be careful not to become too much of a dominate figure in the National Church. If he allows his control of the work to overshadow that of the nationals, he can easily cripple the effect of national leadership. At the same time, he will need to maintain a certain degree of control to insure that the work is carried on properly and for the sake of training the nationals. A missionary should not hold a position in the National Church that a national is able to fill. This will help to develop the ability and ministry of the nationals.

Jesus set the example that we should all follow in trusting the work into the hands of others. Before choosing the twelve, He spent all night in prayer (Luke 6:12-13). After choosing them, and knowing that one of them would betray Him, He spent three and one half years with them teaching them by word and example. He taught them what their work would be and then entrusted them with the task of evangelizing the world and governing His Church. What an example of trust!

Trust is the oil that lubricates the wheels of relationships and organizations and keeps them working smoothly with a minimum amount of friction.

The Church must produce its own leaders. This is true for both natural and spiritual reasons. Natural reasons include language, customs, and climate all of which make it difficult for an outsider to fit in. Spiritually, if the Church strives

for maturity, she will not find it necessary to depend on foreign workers. Two final questions. Who could better understand the needs and problems of the Church in any country than the citizens of that country? And with proper training, who could better work towards taking care of needs and the solving of problems than the nationals of that country? That is indigenous thinking!

III. Self-Support

Again it is worthy to mention, that in order to establish a self-supporting National Church, we must start at the base with self-supporting local Churches. Following are some reasons why we should work to establish self-supporting Churches.

1. It is God’s plan.

If this were the only reason given to insist on self-support, it should be sufficient. A careful study of the Old and New Testament reveals that God’s plan for the support of the ministry and the house of God is that of tithes and offerings. The tithe (10%:) is for the support of the ministry and the offerings are for the building and upkeep of the house of God.

A study of the Acts of the Apostles should convince anyone that this was the apostolic method. We find no record of the Mother Church at Jerusalem supporting the new church plants among the Gentiles. The Churches that Paul established were obviously self-supporting congregations. Paul wrote, ***“Even so hath the Lord ordained that they which preach the gospel should live of the gospel.”*** (1 Corinthians 9:14)

2. It is logical and practical.

An example that has often been used in teaching the logical aspect of self-support is that if there are ten or more families that tithe faithfully, they can support a pastor at the same level at which they themselves live. For example: 10 X 10% = 100%.

3. Faith and sacrifice are necessary elements in the spiritual development of the pastor and members.

Rev. Jerry Richardson, son of a pioneer missionary and himself a missionary to Madagascar for over 20 years and presently Regional Director for the Africa Region; related the following true story. As a boy in the Philippines, he watched his father teach the poor people in a certain village the principle of tithing. At first these people did not have shoes, sufficient clothing to wear, and hardly enough to eat. Tithe envelopes were purchased and distributed to the people and the people began to give. The amount of their tithe at first was not even enough to pay the cost of the envelopes much less support the pastor. However, as time went by, he noticed that the people began to wear shoes to church, and then their clothing improved, soon some men were wearing ties and nice shirts. Obviously the living conditions of the people progressively improved because they were cheerfully giving in obedience to the Word of God.

“Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” (Malachi 3:10)

4. The pastor should feel responsible to the congregation rather than the Missionary.

In order for the necessary relationship to exist between the pastor and the congregation, it is vital for the people to feel a responsibility to their pastor and for the pastor to feel a responsibility to them. This will not happen if the Missionary supports the pastor. If the pastor receives his livelihood from the Missionary, he will obviously feel responsible to the Missionary and not to the congregation. On the other hand, the pastor who is supported by his church will sense a close tie with the people and the people with him.

5. Self-support helps to place the pastor in good standing with his own people.

A pastor who is supported financially by the Missionary, will usually be looked upon by his own people, as being an employee of a foreign organization. He will lack the respect due him as a man of God and be seen as an agent of a foreign religion, preaching a strange doctrine because he receives a salary to do so.

6. Self-support opens the door to unlimited expansion.

The funds that a Missionary brings into a country are always limited. He works with a fixed budget that depends upon pledges that were made by Churches in his homeland. If the National Church depends upon these funds to operate, it will quickly come to a standstill. The day will come when no more workers can be sent out, no more new Churches established, evangelism will be capped and progress will cease. The Indigenous Church on the other hand, has no such limits. It depends upon the funds generated by the national Churches. As they increase in number, the funds also increase, the more it spreads, and the more it can spread. The Church must be trained in independence rather than dependence.

The goal of establishing the Indigenous Church can only be reached by a people who accept and fulfill their God given responsibilities. The salvation of God brings authority and privilege to the born again Christian. But authority and privilege are always accompanied by responsibility. The exercise of authority or privilege, with the neglect of responsibility, leads to a false concept of reality. For example, when the members of a local assembly enjoy the privileges of full membership without being taught to understand and accept their responsibility of maintaining a place of worship, and supporting their pastor, this leads to a false concept that they should always be on the receiving end with no obligation to give. Jesus said that it is more blessed to give than to receive (Acts 20:35). Every individual that has been forgiven of sin, baptized in Jesus name, and filled with the Holy Ghost, has a responsibility to the mission of world evangelism. This can only be accomplished by self-propagating, self-governing and self-supporting Churches. Amen.

What Have You Learned?

1. What seemed to be the favorite analogy of Paul in describing the Church?

2. What two things must be kept in focus while working towards the establishment of the

Indigenous Church?

3. Give a good, clear definition of the Local Church.

4. What is the most convincing reason for the Church to be self-propagating?

5. Why must self-government begin on the local level?

6. When should a new convert be introduced to responsibility in the Church?

7. Why is trust an important factor in self-government?

8. What is the plan of God for the support of the Church?

9. Name two necessary elements in spiritual development.

10. If the pastor is supported by the Missionary, what problems are likely to arise?

WORLD MISSIONS
Lesson 8

*The Burden And The Vision For
The Harvest*

Key Verse: *"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:35)*

Lesson Goal: To show that both a burden and a vision are necessary elements in order to see a harvest of souls on the Mission Field.

What I Have Learned

After a long, exhausting morning, the disciples left their Master sitting on the curbing of Jacob's well (at Sychar) and went into the city to buy food. The conversation that followed between Jesus and a Samaritan woman is recorded in John 4:7-26. We look on as thirsty spectators as Jesus talks of a living water that would forever quench the thirst of weary souls and then as He reveals Himself as the long awaited Messiah to a woman of no reputation. As His disciples return they are quite amazed that He would converse with this heathen but quickly pass it off as they hastily seek to fill their empty stomachs. Someone blurts out, **"Master, eat."** And then, as from another world Jesus answers, **"I have meat to eat that ye know not of."** Hesitating between bites for a few quick words, they ask if someone has brought Him food in their absence.

Jesus responds:

"My meat is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." (John 4:34-35)

These words will serve as a reference point for this lesson on the burden and vision for the harvest. At this point in the scriptures, the disciples did not comprehend the purpose for which Christ had come into the world. They were not feeling the burden of His heart for a lost

world, and neither were they seeing what He saw when He looked at the crowds.

I. Understanding the purpose of the Incarnation.

A story was told of a young lad who was proudly strolling through his village showing everyone the bird in his cage that he had recently snared. An old man met him and asked if he could take a closer look at the caged bird. Of course the boy was happy to show the old man his new captive. After taking a long, careful look at the bird, the old man asked the boy if he would sell it. Surprised that the old man was interested, the boy quickly responded **"yes"** and quoted his price. The old man reached deep into his pocket and counted out the exact amount of money into a dirty little hand. Then ever so carefully, the old man reached into the cage, took the frightened bird into his gentle hand and removed it from the cage. After examining the bird, the old man raised his hand high into the air and released the bird. Flapping its wings frantically, the bird quickly flew away across the fields to freedom. The boy quickly asked the old man, **"Why did you do that?"** The old man calmly answered **"When it was your bird, you kept it in the cage, I paid the price for the bird so I could set it free."**

This was the purpose of the birth of the Christ in Bethlehem, the Lamb of God, which taketh away the sin of the world (John 1:29). He came to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised (Luke 4:18). He came to seek and to save that which was lost (Luke 19:10). He came to give his life a ransom for many (Mark 10:45). There is no real freedom without the freedom from sin.

Until we understand this purpose we cannot:

- ☐ ***feel the burden for a lost world for which he died.***
- ☐ ***sense the urgent need to go into the fields.***
- ☐ ***see the vision of a ripened harvest that waits.***

II. How to receive a burden.

1. Give.

It has been proven time and time again that a real burden for the harvest manifests itself through consistent giving to World Missions.

As has been previously stated, an important factor taken into consideration by the Foreign Missions Board of the United Pentecostal Church, when considering an application for missionary appointment, is the candidate's history of giving.

Has he or she expressed a genuine burden for World Missions by a consistent giving of finances?

This can also be seen as we look at the Early Church. Many good things can be said of the Church that was at Antioch. It was at Antioch where the disciples were first called Christians. There were prophets in the Church at Antioch, the Holy Ghost spoke frequently through the Church at Antioch and at Antioch Jews and Gentiles worshiped together. One notable thing about this Church was that the people gave liberally. Acts 11:29-30 says that special love offerings were taken and sent to the Church at Jerusalem. But by far, Antioch is best known for its missionary involvement. Antioch seems to have been solely responsible for the sending of Paul and Barnabas on their first missionary journey. As well, this was the Church from which Paul based all of his missionary work. It is reasonable to believe that special funds were provided by this Church for the purpose of world evangelism.

Giving to a cause promotes a feeling of being involved and this gives way to the birth of a burden for that cause.

2. Pray.

One of the easiest and quickest ways to visit a foreign land is on our knees in prayer. A world map can be spread out and in a matter of an hour's time; you can visit every nation on planet earth. National boundaries cannot stop prayer. You can visit nations that are hostile to Christianity while in the safety of your home. Prayer changes things but prayer also changes

people. Most noticeably, prayer changes the one who prays. An individual cannot sincerely pray day after day for the harvest without being greatly affected day after day by an increasing burden for the harvest.

An important part of praying for the harvest is that of making yourself available to God. Saul of Tarsus (later Paul), with his face in the sand on the Damascus road, responded to the voice of the Lord by saying, ***"Lord, what wilt thou have me to do?" (Acts 9:6)*** He was in essence saying, Lord I'll do what you want me to do; I'll go where you want me to go. God will use what is made available to Him. It could be a hand full of meal in a barrel, 5 loaves of bread, 2 small fish, a Saul of Tarsus or you and me. Paul said in Romans 12:1 that we should present our bodies a living sacrifice unto God and this, among other things, to prove what is the will of God for our lives.

3. Take a new look at the crucifixion.

Read Isaiah 53 carefully. Place yourself in the scriptures. For example: ***"He was wounded for my transgressions."*** And then put the masses of lost humanity in the scriptures. Example: ***"He was wounded for their transgressions."*** The intention is not to change the Word of God but to draw our attention to the purpose of the crucifixion of Jesus Christ. Read carefully again the account of the crucifixion in Matthew, Mark, Luke and John. Consider the heathen population of this world in the light of John 3:16; Romans 5:6-8; 1 John 3:16; and many others. Visit Calvary again in your prayers. The greatest expression of the love of God for mankind was put on exhibition by the death of the Jesus Christ on the cross. ***"Greater love hath no man than this, that a man lay down his life for his friends."*** (John 15:13) Let the love of God flow from Calvary through your heart unto the world for which the Savior died. While kneeling there in contrition, gaze upon the harvest fields allowing the Holy Ghost to push forth a well of compassion from your inner most being. A sincere heart cannot remain unmoved in this atmosphere.

Reflect on the words of a song by George Bennard:

On a hill far away stood an old rugged cross,

*The emblem of suffering and shame;
And I love that old cross where the dearest
and best
For a world of lost sinners was slain.*

4. Look upon the fields.

Jesus said, ***“Lift up your eyes, and look on the fields.”*** It is a natural tendency for us to focus our attention upon our own personal needs and problems. At times to the point that all we see is that small area of life called ***“self.”*** But if there is to be a burden for the harvest, we must look beyond self, beyond home, and fix our eyes upon the masses of unevangelized people in other villages, cities, nations and regions. Jesus said that the field is the world (Matthew 13:38) and looking on the field helps to create a genuine burden and concern for souls. Receiving letters and reports from missionaries in other countries can be very inspiring. This can be arranged through the National Headquarters or through the Foreign Missions Division in North America.

III. What do you see when you look at people?

1. He saw their sufferings.

“And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus’ feet; and he healed them.” (Matthew 15:30)

2. He saw their tears.

“And when the Lord saw her, he had compassion on her, and said unto her, Weep not.” (Luke 7:13)

3. He saw their fears.

“But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.” (Matthew 14:27)

4. He saw their need of forgiveness.

“And he said unto her, Thy sins are forgiven.” (Luke 7:48)

5. He saw their desire for the Word of God.

“And it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret,” (Luke 5:1)

6. He saw their faith.

“When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.” (Mark 2:5)

7. He saw them through eyes of compassion.

“I have compassion on the multitude, because they have now been with me three days, and have nothing to eat:” (Mark 8:2)

8. Jesus saw them as sheep having no shepherd.

“And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd” (Mark 6:34)

“What do you see when you look at people?”

Jesus stood on a hillside and wept over the city of Jerusalem as He considered their dilemma (Luke 19:41). Jeremiah was grieved by the spiritual condition of his people as he said, ***“Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!”*** (Jeremiah 9:1)

While in the city of Bethsaida, a blind man was brought to Jesus for healing. After He had spit on his eyes and put His hands upon him, Jesus asked him if he could see. The man responded that he saw men as trees walking. Afterward, Jesus put His hands on his eyes a second time and made him look up. After this second touch, he saw every man clearly (Mark 8:22-25). We should pray for the Lord to touch our eyes again that we might see all men clearly through eyes of compassion.

IV. A vision for the harvest.

Without doubt, the greatest promise in the Bible pertaining to endtime harvest is that of Joel 2:28-32 which was also chosen by Peter on the day of Pentecost.

“And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh:” (Acts 2:17)

All limits of race and nationality are removed by

this promise. The only limits to this promise are to those who do not believe it.

1. As pertains to the Church, what is a vision?

A vision is a clear and preferable mental image of the future of the Church as its leadership believes it can and must be.

Do not confuse the ***Mission of the Church*** with a ***Vision for the Church***. They are both vitally important to success but very different in meaning.

Mission: describes why the Church exists.

Vision: describes where the Church is going in the future with the Mission.

2. How do you receive a vision?

In his book '***Developing The Leader Within You***', John Maxwell gives the following 6 guidelines on how to receive a vision:

1. **Look within you:** What do you feel?
2. **Look behind you:** What have you learned?
3. **Look around you:** What is happening to others?
4. **Look ahead of you:** What is the big picture?
5. **Look above you:** What does God expect of you?
6. **Look beside you:** What resources are available?

"Whereby are given unto us exceeding great and precious promises" (2 Peter 1:4)

God prepared a garden for Adam. He promised Noah that his family would be saved in the ark. For Abraham there was a promised son (Isaac) and a promised land (Canaan). This same country was promised to Isaac, Jacob, Moses, Joshua and Israel. But to the Church the promise is ***exceeding great and precious***. God has promised the whole world: ***"all flesh."*** There are no physical or cultural boundaries. Neither is race, age, nor social status a factor. The harvest is ripe and plentiful but there is a

great shortage of laborers. Let us bend our knees and bow our hearts in prayer. Let us place our shoulder under the cross and bear a burden. Let us lift up our eyes and look on the fields that are white already to harvest. And let us go and work while it is yet day for the night cometh when no man can work.

Amen.

'Developing The Leader Within You; Thomas Nelson, Inc Publishers; Copyright © 1993 by Injoy Inc; (Pages 145-148)

What Have You Learned?

1. What was the **"meat"** spoken of by Jesus in John 4:34?

2. What was the purpose of the incarnation?

3. Why is a good understanding of the incarnation necessary?

4. Explain what is meant by a burden for the harvest.

5. Name 4 things that will help someone receive a burden.

6. Name some things that Jesus saw when He looked at people?

WORLD MISSIONS

Lesson 9

What Is The Missionary Call?

Key Verse: *"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them."* (Acts 13:2)

Lesson Goal: To establish a scriptural point of view of the call of God and to know how to recognize the call of a Missionary.

What I Have Learned

The word ***call*** is used in various ways in the New Testament. Most often it refers to the Christian life and not service that would pertain to the ministry. In Acts 2:39, after giving the requirements for salvation, Peter said that the promise of the Holy Ghost ***"is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."*** Obviously Peter was not saying that God calls everyone into the ministry but that everyone is called to repentance, baptism in Jesus name for the remission of sins, and to receive the Holy Ghost. This constitutes the universal call to salvation. There is however, a definite call to Christian service on a full-time basis, which would include apostles, prophets, evangelists, pastors, and teachers (Ephesians 4:11). It is from among these areas of ministry that some receive a special call to go into other cities, regions and countries to announce the Gospel to those who have never heard. They go and establish the New Testament Church according to the pattern in the Word of God. These men and women are ***Missionaries*** that have been called and sent into the harvest by the Lord of the Harvest.

I. Characteristics of some who were called.

We will consider here, seven men who received a definite call of God in the Word of God. In each example, there were certain characteristics that seem to have dominated their lives. Some of them possessed all of the qualities that will be listed, but others only a few. There seems to

7. What is significant about Joel 2:28?

8. Give a definition of **"vision"** as pertains to the Church.

9. Explain the difference between ***Mission*** and ***Vision***.

10. How do you receive a vision for the harvest?

have always been a dominant trait in each of them. It is our goal to show that if some or all of these same characteristics are present in an individual today, he may be a candidate for the call of God to service.

1. Abraham => faith in God

From his entrance onto the pages of the Bible until his exit, Abraham walked by faith. Many were the times that his faith was tested. **“For what saith the scripture? Abraham believed God, and it was accounted unto him for righteousness.” (Romans 4:3)** The writer of Hebrews speaks of the call of Abraham on this wise: **“By faith Abraham, when he was called to go out . . . went out, not knowing whither he went.” (Hebrews 11:8)**

2. Moses => obedience to God

When you look at the life of Moses, you see that he regularly received commandments from God and was quiet thorough with the carrying out of those orders. **“Go tell Pharaoh . . . Go tell the children of Israel . . . Throw the rod on the ground . . . Stretch the rod out . . . Smite the rock . . . Gather the manna each day . . . Build a tabernacle . . . etc.”** And he obeyed the voice of the LORD.

3. Gideon => courage

This **“mighty man of valor”** was called to deliver his people from the hands of Midian. It took courage to go and face an army that was compared in number to grasshoppers, with only 300 men. Courage increases in the life of a leader at the same rate as the importance of the mission. If he sees his mission as being great, his courage will increase to meet the challenge. On the other hand, if the mission is not important to the leader, he will lack the courage to endure hardships in the pursuit of the mission. True courage will always be challenged.

4. Elisha => hard work

The call of God to Elisha was unexpected. Elijah did not find him in the school of the prophets but in the field ploughing (1 Kings 19:19). He must have been quite a successful man to have owned land, oxen and servants. Yet Elisha did not think it a disgrace to put his own hands to

the plough. He was a hard working farmer.

1. “Idleness is no man’s honor, nor is husbandry any man’s disgrace.”

Were not Peter, James and John busy fishermen when called by Jesus? Matthew was a tax collector and Luke a doctor. God calls hard-working men!

5. Isaiah => willingness / availability

Some say that Isaiah was a courtyard prophet, well acquainted with royalty, wealth and affluence. But he was not called on the basis of these impressive qualities.

It was after the death of the prideful king Uzziah that Isaiah saw the vision of the Lord upon His throne. During this vision of the glory of God, Isaiah **“heard the voice of the Lord, saying, whom shall I send, and who will go for us?”** His response was **“Here am I; send me.” (Isaiah 6:8)** Simply stated, Isaiah had a vision, heard a voice, saw a need and volunteered. Availability is indispensable to receiving the call of God.

6. Jeremiah => burden / passion for his people

The **“Weeping Prophet”** was called into service at a young, tender age. When he heard the voice of the LORD he responded, **“I cannot speak: for I am a child.” (Jeremiah 1:6)** His lifetime of ministry is well marked by a stream of tears that were shed for his people. He prophesied of the backsliding, bondage and restoration of the Jews. He was rejected by his neighbors, family, other priests and prophets, his friends and by the king. He was put in stocks, in a miry dungeon and carried captive into Egypt. His call was characterized by an undying burden and passion for the Jewish nation.

7. Paul => self-denial / personal sacrifice

Much could be said of this man named Paul. He was from a very prominent background. He was circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;

Concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless. (Philippians 3:5-6) Furthermore, he was brought up at the feet of Gamaliel, (possibly the most sought after rabbi of that day) and taught according to the perfect manner of the law of the fathers. (Acts 22:3) And yet the following statement echoes throughout the ministry of the apostle to the Gentiles:

“But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ.” (Philippians 3:7-8)

None of these men were perfect and there is none perfect today. But there were obvious characteristics in their lives that were of particular interest to God. He chose them. He called them. He sent them. He equipped them and they said, “yes.”

II. Prerequisites for receiving a call.

J. Herbert Kane in his book, “**Life and Work on the Mission Field**” suggests that one who is going to be called must meet the following conditions:

1. **An open mind.** We must be absolutely honest with God, our leadership, and ourselves. We must keep all options open and allow the Holy Ghost to take full control of our mental faculties. (2 Corinthians 10:5)
2. **An attentive ear.** We must keep our ears open to the voice of the Lord. We must train ourselves to hear His slightest whisper. This sensitivity is only developed through a consecrated prayer life.
3. **A pure heart.** God reveals His truth, not to those who want to know it, but to those who want to do it. Holiness is required by God (1 Peter 1:16). Only the pure in heart will stand in His holy place and see Him (Psalms 24:3-4; Matthew 5:8).
4. **Busy hands.** There is a saying, “**idle hands**

are the devils workshop.” The call of God comes to those who are busy like Moses, David, Elisha, Peter, James, John, etc. He seeks workers, not lazy people to work in His vineyard (Proverbs 13:4; 20:4). Any person feeling a call should get busy doing something for the Lord.

5. **Ready feet.** “***How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!***” (Isaiah 52:7) The time is short and the King’s business requires haste (1 Corinthians 7:29; 1 Samuel 21:8). Indecision and procrastination are enemies of the call of God.

III. Steps in recognizing the call.

Usually a call is a developing process that may take months, even years to come to full fruition. However, along the way there are some well-defined stages that are helpful in recognizing the call. These include the following: (Based on “**Recognizing a Call**” by J. Herbert Kane)

1. **Curiosity.** This may come through a book, conversation, friend or speaker. The person may be completely unaware.
2. **Interest.** Turning again and again to the subject that has caught his attention.
3. **Understanding.** One begins to understand the nature, scope, meaning, and mandate of the mission; lost man; the unfinished task; and the opportunity for service.
4. **Assurance.** One’s heart is strangely warmed and he begins to feel.
5. **Conviction.** He feels that he must be a missionary or a preacher.
6. **Commitment.** He is ready to sign the Princeton Pledge: “***I purpose, God willing to be a missionary.***”
7. **Action.** He plans and goes where his heart is; and where his heart is, his feet will follow.

These seven steps involve the whole man. The first three involve the mind, the next three

involve the heart, and the last one involves the will.

IV. Making your calling and election sure.

To conclude this lesson, we look at 2 Peter 1:5-10. These verses begin and end by exhorting us to use **all diligence** in the interest of making our calling and election sure. It is understood that this exhortation is not given uniquely for the ministry but for all believers. But it is certainly applicable for those who sense that God is calling them into a special area of service. The practice of these guidelines will be helpful to the individual who sincerely seeks to please the Lord. In these verses, we are given seven spiritual building blocks to add to the foundation of our faith. They are:

2. virtue
3. knowledge
4. temperance
5. patience
6. godliness
7. brotherly kindness
8. charity

Notice carefully verses 8-10:

"For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:" (2 Peter 1:8-10)

Amen.

What Have You Learned?

1. What is the difference between the universal call of God to salvation and His call to service?

2. What one characteristic seemed to dominate the life and calling of Abraham?

3. Moses?

4. Gideon?

5. Elisha?

6. Jeremiah?

7. Paul?

8. List 5 prerequisites for receiving a call.

9. Explain in your own words, how to recognize the call of God.

10. Write a paragraph and explain the calling of a missionary.

WORLD MISSIONS
Lesson 10

What Are The Prerequisites Of
Being A Missionary And
Doing Missionary Work?

Key Verse: "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." (Acts 11:24)

Lesson Goal: To determine the prerequisites of becoming a missionary, to show why they are important to the work, and to understand that there must be a time of preparation beforehand.

What I Have Learned

From the very beginning, following the new birth experience, the believer should be taught the importance of self-preparation for involvement in the mission of the Church. Salvation is like a journey and the new birth is the starting point. This is especially true of an individual who is feeling the call of God upon his or her life. Even before it is clear what area of ministry the calling is for, preparation should be set in motion early. Someone has said:

"What you are going to be tomorrow, you are becoming today."

The coach of a basketball team that was undefeated during the regular season and went on to win the national championship was asked what was the key to the success of the team. ***"Was it the will to succeed?"*** he was asked. The coach replied, ***"The will to succeed is important, but what is more important is the will to prepare."*** If training and preparation are important to the success of a sports team, how much more important is it to the success of the ministry of a missionary in a foreign country. Let it be understood that the prerequisites given in this lesson are basic Christian characteristics that can be developed in a day by day walk of faith and obedience to the Word of God, a life of prayer and consecration, and the practice of self-discipline.

1. Must be born again.

This may sound basic and elementary, but the new birth experience constitutes the very entrance into the Kingdom of God (John 3:3-8). Jesus made it very clear in his teachings that to be born again of water and of the Spirit is necessary and not optional. How can someone teach others the way of salvation if he himself has not had the experience?

Notice carefully the following paragraph taken from the UPCI Foreign Missions Manual: ***"One must have the personal experience of full New Testament salvation according to our fundamental doctrine (Acts 2:38), namely, repentance of sins, baptism in water in the name of Jesus Christ for the remission of sins and the receiving of the gift of the Holy Ghost, evidenced by speaking with other tongues as the Spirit gives utterance. Said candidates must believe this to be essential to salvation."*** (Foreign Missions Manual of the United Pentecostal Church International, page 18, paragraph B1)

2. The call of God.

There are many wrong motives for entering Foreign Missions service: the desire to travel; seeking personal glory; seeking freedom from authority; ineffective at home; just to name a few. However, the proper motivation is the call of God with a sincere desire to fulfill the will of God by reaching a lost world. We have studied in previous lessons, the importance of the call and how to recognize the call.

We would do well to notice again that Paul and Barnabas were called by the Holy Ghost while at Antioch, to go to the mission field. The Church then recognized their call, laid their hands on them, prayed for them and sent them away. This was all considered to be the work of the Holy Ghost (Acts 13:1-4). The importance of the Church recognizing the call of God in someone's life should not be overlooked. The Church has the responsibility of sending to the field those whom the Lord has called.

3. A burden for the lost.

There must, of necessity be within the heart, a sincere burden to see the lost saved. When Jesus spoke of the shepherd who left the 99 sheep to go in search of the 1 lost lamb, He said that he will ***"go after that which is lost, until***

he find it.” (Luke 15:4) He said of the woman that had 10 pieces of silver and lost 1 of them that she would **“seek diligently till she find it.” (Luke 15:8)** What is it that would cause the shepherd to search without cease until he finds the lost lamb? What would drive the woman to seek tirelessly, searching every inch of the house with light and broom until the lost piece is found? The answer is found in a deep-seated desire and passion to recover that which was lost.

This is comparable to the burden that must be present in a candidate for missionary service. It is because of a burden that he will leave behind familiar comforts.

We will search of those precious lost souls for which Christ died. This burden will not leave him at peace until he has brought that which was lost within reach of the compassionate Savior.

4. Proven faithful in the Church.

a. To the local church and pastor.

It is imperative that the candidate for missions service be proven faithful in his local church and to his pastor. The endorsement of his pastor will be necessary. If a person has not been faithful in the local church and to his pastor, how can he be trusted to be faithful in a far away land? Faithfulness begins at home with small things (Luke 16:10)

b. To the organization with which he works.

To have the endorsement of the organization, the candidate must have worked in faithful cooperation with other ministers and with those in leadership positions. He must have proven himself trustworthy in doctrinal as well as spiritual matters, keeping in mind that those who will support his endeavors abroad will likely be his fellow ministers.

c. Live a consistent, consecrated life.

Paul said **“every man that striveth for the mastery is temperate in all things”** (1 Corinthians 9:25). He was speaking of an athlete disciplining himself while in training for the race. He went on to say that they do this to receive a corruptible crown but that we, as Christians, exercise self-discipline in order to receive an incorruptible crown. Paul wrote to the Christians at Rome saying **“that ye present your bodies a living sacrifice, holy, acceptable unto God,**

which is your reasonable service.” (Romans 12:1) Notice he said for **you to present your bodies.** This requires self-discipline. This practice should be put into action early in the life of an individual born again into the Kingdom of God. If bad habits are made, rest assured good habits can also be made. The mission field is not the place to work out personal convictions of holiness. There will be many other things that will demand ones time and energy. An individual must be well settled in this area. He should also have an unquestionable moral character. If an individual has a history of immoral conduct since his conversion, the mission field could be detrimental for him and the work could be greatly hindered.

d. Practice faithful stewardship.

Concerning Christian stewardship, faithfulness is the key, and honesty must be at the heart of it all. Paul said, **“It is required in stewards, that a man be found faithful.”** (1 Corinthians 4:2) Notice that it is **not suggested** but **required** that a steward be found faithful. Again, this must start at home. A minister who is not faithful at home, will not be faithful abroad. If he has not maintained a faithful practice of tithing and giving in offerings at home, he will not be able to effectively teach these important principles of the Word of God on the mission field. If he has not proven himself a faithful steward with money at home, he will not be trustworthy in a foreign land. If he has not shown faithfulness with his own finances in his local church, he will not show faithfulness with the financial support of other churches that would send him to the mission field. He must be honest with God, his fellowman and with himself.

e. Personal prayer life.

The space given here is not sufficient to cover this important subject. From day one after conversion, an individual should begin to develop his personal prayer life with special times set aside for daily prayer. Prayer can be taught. One can preach about prayer. There is much reading material on the subject of prayer but prayer must be practiced to be effective. Prayer is direct communication with God. Prayer is powerful. Prayer moves God to work on the behalf of the Church. Prayer changes things, but the most important thing that prayer changes is the person that is praying. Praying in groups is good, praying with other saints is needful but

nothing takes the place of being alone with the Lord, pouring out one's heart upon a personal altar of prayer. It is very easy to neglect personal prayer on the mission field. Therefore this habit must be developed while at home.

5. Sound in doctrine.

It has been said, ***“he who stands for nothing will fall for anything.”*** A missionary must be well settled in what he believes. There are many strange doctrines running rampant in the earth today. Paul said, ***“that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;”*** (1 Timothy 4:1) It is certain that a missionary will encounter these and many other situations on the field. He must preach and insist upon the new birth experience as is recorded in Acts 2:38, as a necessity of salvation. Before he can effectively preach and teach the apostolic doctrine, he must first believe it himself.

The following statement referring to candidates for Foreign Missions service is taken from the **UPCI Foreign Missions Manual**, page 18, paragraph B2:

“Said candidates will teach the essentiality of this same born again experience to all converts.”

“And they continued steadfastly in the apostles' doctrine.” (Acts 2:42)

6. Must understand the objectives of the work.

Much time, money and many precious souls can be lost if the missionary does not have a good understanding of the objectives that he or she is working to accomplish. It is suggested that every candidate for missions service study very carefully the *Indigenous Church Principles* before going to the field. There are some good books available on this subject. The primary objective for every missionary should be to establish in the country of his labor, the New Testament Church based upon the practice of New Testament Church principles.

7. Understand responsibility and the proper use of authority.

Responsibility follows blessings and

responsibility brings authority. The abuse of either of these can cause serious problems in the work of God.

a. Responsibility.

The call of God to the missions field carries with it, the responsibility, many times, of reaching an entire nation with the Gospel of Jesus Christ. This is a two-fold responsibility: (1) to the Lord and (2) to the world for which He died. Every Christian will one day give account of his responsibilities to the Lord. This should never be taken lightly but rather with the utmost of sincerity.

Then there is the responsibility to the organization. Again accountability is a key word. The missionary must maintain a good rapport with the pastors and churches that have sent him to the field. He must understand his responsibility in this area. A good, clear and honest record is of utmost importance. Whether it is finances or statistics, honesty is the best policy.

b. Proper use of authority.

The abuse of authority in the Church has led to the downfall of many good men and all this in the name of religion. Authority can be compared to a loaded gun. If it is put to the head or turned towards oneself and discharged it can be deadly. In the same way if authority is used for personal gain, personal glory or for personal power struggles, it will surely bring spiritual injury or death to those involved. A careful study and application of 1 Peter 5:2-4 is helpful here.

8. Willing to work in harmony with others.

The key word here is **“teamwork.”** The power of unity can easily be seen throughout the scriptures. In Genesis 11 there was unity and teamwork by the builders of the tower of Babel and the LORD said that their goal would be accomplished. They were working contrary to the will of God. In Acts 2 there was unity in the upper room on the Day of Pentecost and the Holy Ghost was poured out. Throughout the book of Acts we see unity, cooperation and teamwork in the day-to-day operation of the New Testament Church. This was according to the perfect will of God. One only has to look to the pages of history to see the importance of teamwork in the accomplishment of great tasks.

There is no greater or more important task in the world than the accomplishment of the Great Commission of the Lord Jesus Christ.

There must be a willingness to work in harmony and unity with other men if this mission is to be accomplished. Whether it is with nationals or fellow missionaries, there must be a willingness to work with others. There must as well be a willingness to work with and under the authority of the established leadership in the organization. Once again it is worthy to mention that this must begin at home in the local church setting.

9. Adjust to change and be in good health.

a. Adjusting to change.

Perhaps one of the most trying areas of missionary work is that of adjusting to different cultures. This depends largely upon the fields involved. The candidate must be willing to accept a lower standard of living than his own, if necessary, for the cause of Christ. It is likely that the food and eating habits will be different than those he is accustomed to. Many times the climate will be different than at home. He can expect language barriers, social differences as well as traditions other than his own. These adjustments can be stressful for the missionary, his family and for the people with whom he is working. Patience and much prayer are necessary.

b. Good health.

Obviously, because of the many changes that he will face, the candidate must be in reasonably good health. The availability of proper medical help and facilities can be lacking on many fields. Common illnesses can become deadly enemies.

There is also the threat of different viruses and fevers in different lands. Therefore, good eating habits, plenty of rest and exercise are necessary practices to maintain a healthy body. Paul stated that the body is the Temple of the God and that we should take care not to defile His Temple (1 Corinthians 3:16-17).

10. Have some leadership qualities.

Perhaps it would be unjust to make a list of leadership qualities and state that each is essential for missionary work. However, it is fair to say that a candidate for missionary work must have the ability to lead people if he is going to

accomplish his task. His ability to lead people in the right direction will surely determine the success or failure of his mission. It is true that if God calls an individual, He will also qualify that individual. However, the man who desires to make his calling and election sure as a missionary, would do well to give some time to the development of leadership skills before going to the field. Both Moses and David were shepherds before they were leaders of God's people. There was obviously a time of preparation. Again, much can be accomplished in this area in the local church setting.

What Have You Learned?

1. What does the UPCI Foreign Missions Manual state in regards to the candidate for Foreign Missions service and the new birth experience?

2. Name some wrong motives for entering Foreign Missions service.

3. Describe the correct motive for entering Foreign Missions service.

4. Explain why a burden is a prerequisite to Foreign Mission service.

5. Name five areas of faithfulness in the Church that are considered important prerequisites to Foreign Missions service.

6. Why is soundness in doctrine important?

7. What should be the primary objective of every missionary?

6. What is the two-fold responsibility of every Christian including the missionary?

7. What is the usual result of the abuse of authority in the Church?

8. What is the keyword to working in harmony with others?

9. Name some changes that can be difficult for the missionary on the foreign field.

10. Why is it important for the person who feels the call of God to develop some leadership skills?

WORLD MISSIONS Lesson 11

What Are The Objectives Of The
Foreign Missions Division Of
The UPCI?

Key Verse: *"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;" (Revelation 7:9)*

Lesson Goal: To have a clear understanding of why the United Pentecostal Church International exists and what it seeks to accomplish in the world through the Foreign Missions Division.

What I Have Learned

Motion and activity are not always evidence of true progress but rather at times only show our busyness. It all depends upon the direction in which we are actually moving as compared to the direction in which we should be moving. Therefore, we must have and follow a set of clearly defined objectives that will help us to maintain movement in the right direction. That is progress. It was stated in a previous lesson, ***"if you aim at nothing you are likely to hit it."*** Effective planning for the future is impossible without clear objectives because you have no target at which to aim. This is true on the local as well as the national level of the Church.

Karl Marx ended his ***Communist Manifesto*** with these words, ***"You have a world to win."*** Communists believe that if you make big demands on people you will get a big response. Marx's aim was high but his motivation was godless and evil.

Jesus Christ ended His earthly ministry by saying, ***"Go ye into all the world, and preach the gospel to every creature."*** (Mark 16:15) He made great demands on His followers but promised to give them great grace and power to accomplish the task. His aim was the highest and His motivation was godly and pure.

There are five questions, which when answered, are helpful in determining our true objectives:

1. What does God want us to do?
2. Who are we trying to reach?
3. How are we going to accomplish this?
4. Where is our geographical target?
5. What results do we anticipate?

With these in mind, we will study the objectives of the United Pentecostal Church in organizing the Foreign Missions Division. The contents of this lesson are taken from the **UPCI Foreign Missions Manual** and the **Foreign Missions Insight** printed by the Foreign Missions Division of the United Pentecostal Church International, 8855 Dunn Road, Hazelwood, Missouri 63042-2299 USA

The United Pentecostal Church International

In 1945 two major organizations of ministers and layman embracing the doctrine and experience of apostolic Pentecost, as related in Acts 2, united into a body known as the United Pentecostal Church. The purpose of this church, as stated in the “Foreword” of the **United Pentecostal Church International Manual**, 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.”

“to send forth missionaries”

The same document further declares, “To the 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.”

Why - The Foreign Missions Division?

The objective of the United Pentecostal Church International (UPCI) in organizing the Foreign Missions Division is 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”** (Mark 16:15).

“the whole gospel to the whole world”

It is further “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).

The Ultimate Goal And Aim

The ultimate goal and aim is the preparing of the church for the coming of Jesus Christ for His bride. **“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”** (Ephesians 5:27). To this end it is the absolute responsibility of this God-instituted body to teach the Oneness of the Godhead in Jesus Christ; the repentance of all sin; baptism by immersion in the name of Jesus Christ for the remission of sin; and the receiving of the Holy Ghost with the initial evidence of speaking in other tongues as the Spirit gives utterance.

“the preparing of the church for the coming of Jesus Christ”

Thereafter it is the responsibility of the ministry to teach all baptized believers that they must **“follow peace with all men, and holiness, without which no man shall see the Lord”** (Hebrews 12:14).

Objectives Of The Foreign Missions Division

It is imperative that every missionary of the UPCI knows and understands the objectives of the Foreign Missions Division. For this reason these objectives are stated as follows:

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, self-propagating, and self-supporting 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 in the United States and Canada and with the 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. This love 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).

Being aware of the human impossibility of the task, we put our trust in God, His power and His Word, and seek to establish a center of operations in every land from which national workers and ministers are sent forth. The missionary must be aware of the fact that he alone cannot fully accomplish that which must be done; therefore, he 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.

What Have You Learned?

1. Why must we, as a church, have a clearly defined objective?

2. There are five questions given in this lesson that will help to determine our objectives as an organization. List these five questions with the answers as you see them.

(1) _____

(2) _____

(3) _____

(4) _____

(5) _____

3. State the purpose of the formation of the United Pentecostal Church International according to the Manual.

4. State the objective of the United Pentecostal Church International in organizing the Foreign Missions Division.

5. What is the message of Mark 16:15?

6. What are the three basic characteristics of an indigenous church?

7. What is the ultimate goal and aim of the United Pentecostal Church International?

8. What is the fundamental doctrine that must be taught by every missionary of the United Pentecostal Church International and why?

9. In your own words, state the 5 objectives of the Foreign Missions Division.

- (1) _____

- (2) _____

- (3) _____

- (4) _____

- (5) _____

10. Explain the following statement: ***“The whole gospel to the whole world.”***

WORLD MISSIONS Lesson 12

What Is The Set-up Of The Foreign Missions Division?

Key Verse: *“And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.” (1 Corinthians 12:28)*

Lesson Goal: To show the set-up of the Foreign Missions Division and to understand the daily operation of the Division as well as the responsibilities of the administrative officers.

What I Have Learned

In his letter to the Corinthian Church, Paul, in 1 Corinthians 12, gave a beautiful analogy of the Church as the body of Christ. Each individual, being a member of that body, served in different capacities. He opened this chapter with a clear identification of spiritual gifts and their operation in the Church. He continued with the importance of unity in the body concluding in verse 28 by mentioning ministerial gifts that God has placed in the Church. Among these ministerial gifts we find those of helps and governments. It is imperative that we understand that it was God who established these gifts in the Church and, no doubt, this was to fill a need.

2) In a careful study of the New Testament Church, it is easily seen that there are three distinct reasons for which the Church exists in the earth. These are:

- (1) To worship God in spirit and in truth.**
- (2) To edify and perfect the saints.**
- (3) To evangelize the world.**

There are however, other functions that are necessary for the daily operation and continuation of the work of the Church in the earth and these are called functions of auto-continuity. Some examples of this are the purchase of property, the construction and maintenance of buildings, finances and administration. Paul stated that, ***“God is not the author of confusion, but of peace, as in all***

churches of the saints.” (1 Corinthians 14:33)

We must therefore approach this lesson with a sincere appreciation of the provision that God has made for His Church, by giving us the gifts of helps and governments for the purpose of administration.

With this in mind, we will now look at the set-up of the Foreign Missions Division of the United Pentecostal Church International as is given in the **Foreign Missions Manual** and from the **Foreign Missions Insight** printed by the Foreign Missions Division of the United Pentecostal Church International, 8855 Dunn Road, Hazelwood, Missouri 63042-2299 USA

Foreign Missions Board

The Foreign Missions Board (FMB) consists of the General Director of Foreign Missions, Secretary of Foreign Missions, Director of Promotion, Director of Education and Associates In Missions, six Regional Directors and nine pastoral members. The UPCI Board of General Presbyters appoints the pastoral members for a five-year term. The General Conference ratifies such appointments.

3) The responsibilities of the Foreign Missions Board include carrying out the foreign missions enterprise of the UPCI under the supervision of the General Conference and the Executive Board. The FMB is the immediate governing body of the Foreign Missions Division and the foreign work of the organization. It is therefore responsible for all foreign missionary activities of the UPCI, both in the USA and on the various mission fields, in accordance with the Foreign Missions Policy (UPCI Manual, Article XII). It examines candidates and recommends appointments to Foreign Service. In judicial matters pertaining to foreign missionaries, the FMB serves in the capacity of the District Board in the area of investigation.

The Foreign Missions Board meets four times each year to review the status of the Division, deliberate, plan and make decisions relative to major aspects of foreign ministry.

Foreign Missions Administrative Committee

The Foreign Missions Administrative Committee (FMAC) consists of four divisional executives:

General Director of Foreign Missions, Secretary of Foreign Missions, Director of Promotion, Director of Education and Associates in Missions, and six Regional Directors.

This committee is authorized to act in all matters that do not specifically require action by the Foreign Missions Board. As all committee members are at World Evangelism Center (Hazelwood, Missouri USA), the committee counsel is readily available for such decisions. This relieves much of the detail work of the FMB.

It also provides answers based on committee decision at the earliest possible moment without unduly placing responsibility upon any single member of the Foreign Missions executive staff.

1. General Director of Foreign Missions.

The General Director of Foreign Missions is the head of the Foreign Missions Board. He chairs the FMB and serves on the UPCI's Board of General Presbyters and Executive Board. He strives to work in harmony with the General Superintendent and all other divisional heads.

As the executive head of the FMB, the Director gives spiritual and organizational leadership to this vast ministry at home (U.S.A.) and abroad. He seeks to coordinate the work of the Foreign Missions Division with the total aspect of the general organization. In order to fulfill these duties, he must keep fully informed of every facet of this worldwide enterprise.

Foreign Missions policy requires the Director to supervise the disbursement of all foreign missionary funds. Missionaries must seek his approval before entering into any project requiring such funds.

Prospective missionaries should correspond with him regarding their call and possible appointment. Missionary personnel on the field must keep him informed monthly of their activities. Prospective National Missionaries should follow the guidelines set up within the Region and correspond to their Regional Director and/or Area Coordinator.

2. Secretary of Foreign Missions.

The Secretary of Foreign Missions serves as secretary to the FMB. He chronicles all decisions and sends a copy of such minutes to the members of the Executive Board and the Foreign Missions Board. He also keeps proper financial records of the Foreign Missions Division.

The Secretary oversees all aspects of the Partners in Missions program. He supervises all routine correspondence from the missionaries on the field; the disbursement of funds as authorized by policy, the General Director of Foreign Missions, FMB, and FMAC; the preparation of necessary documents as required by the work; the processing of missionary applications; and fulfills such other duties as may be deemed necessary.

3. Director of Promotion.

The Director of Promotion is responsible for keeping the church in North America informed, challenged, and involved in fulfilling the Great Commission. His duties include coordinating the missionaries' deputational ministry and missionary conferences; promoting Faith Promise giving and Partners In Missions; coordinating all Foreign Missions Division activities at the General Conference; and serving as coordinator of the District Foreign Missions Directors. The Director of Promotion is also responsible for editing the ***World Harvest Today*** and providing material for the ***Pentecostal Herald*** and such other publications requiring Foreign Missions material originating at the divisional level.

4. Director of Education and Associates In Missions.

The Director of Education and Associates In Missions coordinates the development and implementation of training programs for nationals and the ministry of the printed word abroad. His portfolio includes vernacular radio broadcasting abroad; the Associates In Missions program; the annual School of Missions; and Foreign Missions Seminars in North American Bible colleges. Fulfilling these responsibilities demands representation of this program in North America, occasional on-site assistance, the coordination of short-term personnel, and other activities related to these areas of missions

concern.

Regional Directors

The foreign missionary fields are divided into six geographical regions. Upon recommendation of the Foreign Missions Board, six men are appointed by the Board of General Presbyters to serve as Regional Directors over each of the respective regions. The geographical regions are defined as follows: Asia; Pacific; Central America and the Caribbean; South America; Africa (south of the Sahara Desert); and Europe and the Middle East (including the countries of Africa bordering the Mediterranean Sea). The Regional Directors are appointed for a term of four years and are supported through the Partners In Missions plan, the same as missionaries. The location of residency of each Regional Director shall be in St. Louis, Missouri; U. S. A. An informal summary of their responsibilities is as follows:

In North America the Regional Director seeks qualified candidates for his respective field; represents his region to the Foreign Missions Board; spends two or three months per year promoting the missionary endeavor; promotes the needs of unevangelized territories within his region; and generally serves as a good-will ambassador.

This is accomplished by representing the needs and burden of his region to the North American Church.

While abroad he supervises the work in his area under the jurisdiction of the Foreign Missions Board and the General Director of Foreign Missions. He makes regular reports and recommendations to the Foreign Missions Board. It is his responsibility to represent the North American Church to the foreign missionaries and the foreign church. He works to maintain harmony among all the brethren; to establish priorities within his region in cooperation with the missionaries; and may be called upon to settle problems that might arise. He is to promote world evangelism; the establishing of the indigenous church; encourage the training of national ministers; and generally work for the total fulfillment of the Great Commission in the region for which he is responsible. He also represents the national

churches in his region to the Foreign Missions Division and the North American Church.

The Regional Directors sit in an advisory capacity with the Board of General Presbyters. They are members of the Foreign Missions Administrative Committee and Foreign Missions Board.

What Have You Learned?

1. Why are the gifts of helps and governments necessary in the Church?

2. List the members that make up the Foreign Missions Board of the UPCI.

3. Describe briefly the duties of the Foreign Missions Board.

4. List the four members that make up the Foreign Missions Administrative Committee.

5. What is the difference in the operation of the Foreign Missions Administrative Committee and the Foreign Missions Board?

6. Who chairs the meetings of the FMAC and the FMB?

7. What are the basic duties of the Secretary of Foreign Missions?

8. What are the basic duties of the Director of Promotions?

9. Who has the responsibility and oversight of the Bible School training programs for all foreign fields?

10. Name the six regions of the world as divided by the Foreign Missions Division.

WORLD MISSIONS
Lesson 13

What Is The Role Of The
Missionary In The National
Church At The Beginning?

Key Verse: *"According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon." (1 Corinthians 3:10)*

Lesson Goal: To clarify the role of the Missionary in the National Church in its early stages of development as he sets the stage for its future growth and maturity as an indigenous church.

What I Have Learned

The work of a land surveyor can be somewhat complicated at times depending on the circumstances involved. The quality of his finished work always depends upon the accuracy of his original point of reference and how true he has maintained his work from that point.

**The quality of his finished work
always depends upon the accuracy of
his original point of reference and
how true he has maintained his work
from that point.**

The book of Acts continues to be the original point of reference for our study of World Missions. It is there that we find the birth, ministry and expansion of the New Testament Church. It is there that we find accurate references to the day-by-day activities and operation of the body of Christ in the earth. It is there, in Acts, that we find the needed blueprint for the work of the World Missions today. May the Lord help us to remain true to His plan in the establishment of His Church?

The Missionary as Founder

The words of the Apostle Paul to the Church that he founded at Corinth, reflect the duty and heart-felt responsibility of every pioneer Missionary. This duty is to lay the foundation of the New Testament Church in a foreign land, among people who speak a different language, follow different practices and have different beliefs than those of his own. From the earliest days of his involvement in a foreign land, the Missionary must begin the crucial work of establishing the foundation upon which the work will stand in years to come.

1. The right place and the correct way to start.

After being sent out from Antioch on their first missionary journey, Barnabas and Saul, we are told in Acts 13:5, arrived at Salamis and there they ***"preached the Word of God"*** to the people. The following verses report the first miracle wrought by the Lord by the hands of these missionaries. A sorcerer named Bar-jesus (Elymus) was stricken blind at the words of Paul. In Acts 14:7 when they arrived in Lycaonia, we are told ***"And there they preached the gospel."*** Again, following the preaching of the Word, a miracle, the healing of a lame man. This is in perfect harmony with the Great Commission as is recorded in Mark 16:15-20. Jesus said that signs would follow those that believed and preached the gospel.

It is therefore important to understand that from the beginning of his arrival on foreign soil, the Missionary is first of all a preacher of the gospel.

=> Preacher of the Gospel.

The preaching of the death, burial and resurrection of Jesus Christ is indispensable. Acts 2:38 must be preached and taught as the only plan of salvation. The divinity of Jesus Christ must be taught according to the scriptures. One Lord, one faith, one baptism and one body of Christ - the Church must be deeply implanted into the hearts of the people. Faith in God, love of God and our fellow man must be preached and lived. This is the laying of the foundation. The Missionary must not cut any corners! There are no short cuts! He cannot assume that after preaching and teaching a few times on these and other vital subjects, that the message has been established. He must preach it and teach it; preach it and teach it; preach it and teach it; and then start over again and

again.

Secondly, the Missionary is a church planter.

=> **Church Planter.**

In the Parable of the Sower, Jesus said the **seed is the Word of God** (Luke 8:11) and in yet another parable He said the **field is the world** (Matthew 13:38). Preaching the Word of God can aptly be compared to the plowing and planting of a field with the hope of a good harvest. The natural result of the preaching of the Gospel in a new area should be the establishment of the New Testament Church.

Paul said, ***"I have planted, Apollos watered; but God gave the increase."*** (1 Corinthians 3:6) As we focus again on our **original point of reference** (Acts), we see that as a result of Paul's preaching, a group of believers with trained leaders capable of carrying on the work was formed into a local church. This is also the duty of the modern missionary. New Testament evangelism should have as its goal the establishment of the New Testament Church.

As a church planter, the work of the Missionary includes:

- (1) **Evangelizing** the unconverted
- (2) **Teaching** the converts and training national workers and leaders.

2. Preparing for future growth and development.

The foundation of any building is not an end within itself. It is actually the preparation for future growth and development. The same is true with the establishment of the Church. The future will depend upon the strength of the foundation. No matter how big and beautiful the building may be, if cracks appear in the walls, you know that there is a weakness somewhere in the foundation. The same is true in the Church. If we want a strong Church in the future, we must dig deep and lay a strong foundation at the beginning. One that will be able to support future progress. Paul said that we ***"are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."*** (Ephesians 2:20) Jesus said, ***"upon this rock I will build my church; and the gates of hell shall not prevail against it."*** (Matthew 16:18) That rock is His Word, the

revelation of His identity.

3. What the foundation should look like.

In order to understand what the foundation should look like, we must go back to the Word of God. By reading and studying carefully the Great Commission along with Acts chapters 2 - 10, one should get the picture. Simply stated, the foundation should look like the original plan if we have followed the instructions correctly.

"the foundation should look like the original plan"

If the original plan called for repentance, then repentance should be there. If the original plan called for baptism in Jesus name, then it should be there. If the original plan called for receiving the Holy Ghost with the evidence of speaking with other tongues, then that should be present. If unity and brotherly love were in the plan, then they should be present in the foundation.

The Missionary as Builder

A missionary is not intended to be a permanent factor in the life of a foreign people. His work is to make Jesus Christ the permanent factor. He needs to pass on to others as quickly as he can. It is possible to center the work too much on the leader, in the money that he brings into the work, and in his own abilities. When this happens, the Missionary becomes indispensable to the work. The nationals depend on him for everything and consequently they do not develop the initiative to shoulder their own responsibilities and the work never reaches the state of maturity where it can be left without the supervision of the Missionary. This is always an unfortunate situation.

The true success of a Missionary cannot necessarily be measured by his ministry while on the field, but rather after he has moved on to another.

The true success of a Missionary cannot necessarily be measured by his ministry while on the field, but rather after he has moved on to another. If he has laid a proper foundation, centered the work around Jesus Christ and not

himself, taught the nationals and allowed them to assume their responsibilities, then when the day comes for his departure, the work will stand firm and continue to grow and develop.

The Missionary must have a clear concept of his work as a Missionary. He must understand the transitory aspect of his ministry. This has appropriately been compared to the scaffolding used in the construction of a building. What would we think of a builder who insisted that the scaffolding remain in place permanently for fear that his building would collapse?

What would we think of a builder who insisted that his scaffolding remain in place permanently for fear that the building would collapse?

The scaffolding is not to be considered a permanent part of the building. Its purpose is to give the necessary support to hold the permanent materials in place and in form until they have gained the needed strength to stand alone. Once this goal has been reached, the scaffolding will be carefully and systematically removed and moved on to the next building site.

This example can be aptly applied to the role of the Missionary in the National Church. It should be noted that the use of the term **“support”** does not always refer to financial support. However, far too often, the development of the Indigenous Church has been hindered by the introduction of foreign funds into the structure of the work. The result has been that the people depend on the outside funds for its support and advancement.

This weakens the spiritual and moral fiber of the Church, kills the initiative of the members and dulls their sense of responsibility. The people must be trained in independence rather than dependence.

The Missionary must therefore be as a wise masterbuilder. He must:

1. Know when support is needed

- a. Timing is of the utmost importance.
- b. Too early can spoil the people.
- c. Too late can hinder growth.

2. Know what kind of support is needed.

- a. Moral.
- b. Spiritual.
- c. Financial.

3. Know how much support is needed.

- a. Do not over-do-it.
- b. Do not under-do-it.

And then he must:

1. Know when support can be removed.

- a. Too early can be deadly.
- b. Too late can be crippling.

2. Know what support can be removed.

- a. The moral and spiritual will be long lasting.

3. Know how to remove the support.

- a. Carefully.
- b. Wisely.
- c. Systematically.

Only by leading a life of daily prayer and consecration, and by being sensitive to the Holy Ghost, can the Missionary understand how to accomplish this delicate part of the work.

He must maintain a close relationship with:

1. The Lord.

2. The people.

3. The mission that he was sent to accomplish.

If he drifts out of focus in any of these relationships, he can easily make bad judgments that will cause delays in the progress and development of the National Church.

A good Missionary will keep in mind that he is not a permanent fixture in the National Church. He may be the one who laid the foundation and even the one who labored to build thereon. Yet it may happen, for various reasons, that he is not able to stay on the field until the Church has matured to the point that it can function without the help of a Missionary. This would then require that another Missionary come to continue the work of developing the National Church toward the indigenous state. If the founding Missionary has built the work by indigenous principles then the one who follows will not have any problems continuing in the same direction.

Paul said, ***“as a wise masterbuilder, I have laid the foundation, and another buildeth***

thereon.” (1 Corinthians 3:10)

What Have You Learned?

1. Identify the original point of reference for this study of World Missions.

2. Describe the message, which must be at the foundation of the Church.

3. What should the foundation look like?

4. What is the deciding factor for the future growth development of the Church?

5. What should be the natural result of the preaching of the Gospel in a new area? Why?

6. Name two important areas of the work of a Missionary as a church planter.

7. Explain why the work of a missionary can be compared to the scaffolding of a building.

8. Name some things that the missionary must know about support of the National Church.

9. Describe the three-fold relationship that the

missionary must maintain.

10. If the founding Missionary has not built on indigenous principles, what are some problems that the succeeding Missionary may face?

WORLD MISSIONS Lesson 14

What Is The Role Of The Missionary In The Indigenous Church?

Key Verse: *"And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed." (Acts 14:23)*

Lesson Goal: To clarify the role of the Missionary in the National Church after it has reached a state of maturity whereby it is self-propagating, self-governing and self-supporting.

What I Have Learned

By keeping the goal of the Indigenous Church in view, the Missionary should have no problem understanding that his role in the National Church is temporary. The day will come when his presence will no longer be necessary if he has closely followed the plan of the New Testament Church. As the National Church develops and matures, the role of the Missionary will gradually see some important changes. There are certain aspects of his role that will see little if any changes while others will take on a completely different face.

I. The Missionary and the *Self-Governing* Church.

The role of the Missionary in the **Self-Governing** Church will have changed dramatically from that of the early stages of the National Church. Perhaps in his early days of involvement, he made most decisions alone. But now few, if any, are made by him. His role will have changed from that of a strong voice setting policy to that of counselor or advisor. A good rule to follow is that a Missionary should never hold a position that a national is able to fill.

A good rule to follow is that a Missionary should never hold a position that a national is able to fill.

Self-government promotes a sense of spiritual responsibility that will manifest itself in every other area of the Indigenous Church. Without self-government, it will be difficult for the Church to attain a state of self-propagation and self-support.

From the beginning the Missionary will need to pay close attention to those nationals who show leadership abilities. These men will likely become future leaders in the Church and the Missionary should not hesitate to delegate responsibilities to them. Then they must be given the authority and the opportunity to carry out those responsibilities. One does not learn the art of driving an automobile by sitting in the back seat all of the time. There is, of course, a necessary time in the classroom and a time to sit beside an experienced driver observing his actions. But one has to get the feel of the steering wheel, the accelerator pedal and the brake pedal and that only comes by sitting in the driver's seat. This same principle is applicable to the Church.

God will always raise up capable men to match the needs of His Church in any generation.

God will always raise up capable men to match the needs of His Church in any generation. This is true regardless of location, culture or tradition. Whether in a city of North America or in a village somewhere in Africa, God will always have a certain man, for a certain task, at a certain time in His kingdom.

These men may not measure up to all of the personal desires of the Missionary and they should not be required to. The Missionary must keep in mind that he is not there to change the culture but rather to establish the New Testament Church. Leadership training should be given top priority in order to equip these men to do the work efficiently. Mistakes will be made. However, valuable experience will be gained. At times, the Missionary may even find it necessary to allow some mistakes to be made by the maturing leaders in order to avoid the risk of greater errors in the future. (People learn from mistakes.)

At all times and in all things, the Spirit of God must be allowed to direct every decision and

action. A spiritual atmosphere of love, hope, patience, faith and trust must be cultivated between the Missionary and the nationals. This is the breeding ground of success in the National Church.

In Acts 14:23 we see that ***“when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.”*** Paul and Barnabas realized that God had raised up certain men for certain tasks. After prayer and fasting, they placed these men into the Lord’s hands.

They delegated the responsibility of the churches into their hands and believed that God was able to accomplish His will through them.

II. The Missionary and the *Self-Propagating* Church.

In the ***Self-Propagating*** Church, the role of the Missionary will change very little from that of his early days of involvement in the National Church. He is still called of God and he is responsible to preach the Gospel to all men.

1. Practice evangelism. The words of Jesus, ***“Go ye into all the world, and preach the gospel to every creature” (Mark 16:15)***, continue to apply to the ministry of the Missionary in the Indigenous Church. Even though the National Church may have well developed its ministry of evangelism under his leadership, evangelism should continue to occupy a position of top priority for the Missionary personally. He must maintain a desire to see the lost saved and show this by his personal involvement in evangelism. He must keep the fire burning. It has often been said, ***“action speaks louder than words.”*** He will certainly not be able to be involved in every crusade or revival as he was in the early days but his presence and his voice will be very encouraging and motivating whenever his involvement is possible.

2. Promote evangelism. In the Indigenous Church, the Missionary will continue to be held in high esteem by the men and women that he has patiently and lovingly worked with and ministered to. They will respect his voice and confide in his council. Therefore he should

continue to promote evangelism as often as possible. This promotion of evangelism should be made at every level of the work starting with the new convert. Every individual must be taught that he or she has a responsibility to reach lost souls.

The promotion of evangelism should also include creating opportunities for involvement. Making plans, setting goals and following through with plans are important parts of an effective evangelism program for any National Church.

Encouraging the planting of new churches is another important aspect of the promotion of evangelism. Until the New Testament Church has been established in every village, town, city and neighborhood, the work of church planting is not finished.

3. Teach evangelism. The greatest change in the role of the Missionary in the ***Self-Propagating*** Church will be the fact that the number of workers will have increased substantially and he will be devoting a large portion of his time training them. This is nothing less than a God-given opportunity for the Missionary to affect an entire nation. This is his opportunity to reproduce his burden and cast his vision to the national workers. The instruction of Paul to Timothy is worthy of mention here, ***“And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.” (II Timothy 2:2)***

The possibility of reaching an entire nation with the Gospel depends upon the degree of involvement of national workers in the task. The Missionary must realize from the beginning that he cannot do it alone. Someone has said that it is better to put ten men to work than to do the work of ten men.

“It is better to put ten men to work than to do the work of ten men.”

There are many advantages to sending out national evangelists as opposed to foreign. The national evangelist will have no problem eating the food of his fellow-citizens; he will adjust easily to the living conditions; he will understand the culture and traditions of his own people and

perhaps most importantly, he will be able to speak their language and thus communicate the Gospel to them.

III. The Missionary and the *Self-Supporting Church*.

An Ambassador from Ghana to the United States was writing concerning U.S. Foreign Aid policy. He wrote: ***“What Africa needs today is not someone who can give it fish to eat so it can ask for more fish each day. All Africa is asking for is a friend who can teach it to fish better so it can feed itself forever.”***

In order for the National Church to reach a state of self-support is actually not as difficult as it has been portrayed by some. For this goal to be achieved there are two vital elements:

(1) The biblical plan of tithes and offerings must be taught and practiced from the very beginning of every local church.

(2) Faithful stewardship must be required on every level of the Church.

If these two factors are in place, the National Church should basically be self-supporting.

From the very beginning, the Missionary should exercise wisdom and great care in involving foreign funds in the work. It is understood that some funds are necessary, but regrettably, the use of money by the Missionary in the National Church has often weakened rather than strengthened it. If the Missionary were faced with the choice of too much money or too little money, it would probably be better for the National Church if he chose too little money.

Following are some suggested guidelines for the Missionary to follow:

1. No project should be started that cannot eventually be taken over, supported and managed by the National Church. One exception to this may be the Bible School. This is one area of the national work that can be greatly blessed by the proper use and management of foreign funds.

2. The National Church should be required to participate in every project before involving

foreign funds. Even though their participation may be small, it is extremely important.

3. It should be clearly understood that any and all foreign funds are limited and temporary. Great care should be taken because ***temporary measures*** can easily become ***permanent policies*** on the mission field. A good practice for the Missionary to follow is to stipulate when and how it will end. It should always have an ending! This requires setting goals and guidelines and following through with them. It is always easier to extend the time limit of foreign support than to stop it.

4. Mission funds come from Mission sources and since the Missionary is the one who is held responsible for such funds to those who gave them, he should maintain the control and oversight of how these funds are used.

5. The national leaders should have oversight as to how funds generated by the National Church should be used.

6. The Missionary may need to continue for some time, his help to the National Church with the tasks of evangelizing new territories, the training of workers and literature publication. But, eventually these responsibilities will be borne by the National Church.

It has been said that God takes one day to grow a mushroom, yet He takes one hundred years to grow an oak tree. What kind of church are we trying to grow? ***A mushroom church*** or an ***oak tree church***?

The following is a quote from ***The Indigenous Church*** by **Melvin L. Hodges**:

“Anything which hinders the development of the Church, no matter how much immediate good it does, should be sacrificed for the slower but more permanent good achieved through the establishment of the Indigenous Church.”¹

¹ The Indigenous Church by Melvin Hodges; 9th Printing 1993; Copyright 1953, 1971, 1976 by the Gospel Publishing House, Springfield, Missouri 65802; Page 117; top of page.

What Have You Learned?

1. Explain why a missionary should not hold a position that a national is able to fill?

2. Should national leaders be required to measure up to the personal desires of the Missionary? Explain.

3. Is it possible to benefit from mistakes that have been made? Explain.

4. Describe the atmosphere that must exist between the missionary and the nationals.

5. Why will the role of the Missionary have changed very little in the *Self-Propagating Church* as compared to his early days of involvement with the work?

6. What are some important things to remember about the promotion of evangelism?

7. Explain in your own words 2 Timothy 2:2.

8. Name the two necessary elements for achieving the goal of self-support in the National Church.

9. Explain how the use of foreign funds in the National Church by the Missionary can weaken the Church rather than strengthen it.

10. Describe the role of the Missionary in the ***Self-Supporting Church***.

WORLD MISSIONS
Lesson 15

Keeping The Main Thing
The Main Thing

Key Verse: “For what shall it profit a man, if he shall gain the whole world, and lose his own soul?” (Mark 8:36)

Lesson Goal: (1) To show that Satan causes confusion as to the true purpose of missions. (2) To help us maintain our focus on the salvation of souls.

What I Have Learned

Keeping priorities in order.

The story is told of two vandals who broke into a large store in the night. The strange thing was that they did not steal anything. They did change many of the price tags on items in the store. On cheap items they put high prices and on expensive items they put cheap prices. In the morning confusion reigned. It did not take the storekeepers long to notice that the prices were wrong. Finally the manager closed the store and spent the rest of the day putting things back in order.

In the same way, much needless delay in evangelism has been caused in the past fifty years. How? Simply by changing the price tags! The true value of the preaching of the Gospel to the lost has been lost by placing more value on the social welfare of people than on salvation. Other programs and activities have replaced New Testament evangelism. Such programs focus more on the material, and physical needs of mankind to the neglect of the spiritual.

Rev. T. F. Tenney, a former General Director of the Foreign Missions Division, wrote a book entitled, ***“Keeping The Main Thing The Main Thing.”*** Before Jesus ascended up into heaven from the Mount of Olives, He stated clearly what the ***“Main Thing”*** for His disciples and His Church would be: ***“Go ye into all the world, and preach the gospel to every creature.”*** **(Mark 16:15)** In this one statement we see the mission of the whole Church defined. It is a

mission of going into the entire world in order to preach the Gospel to all men everywhere.

In this lesson, we will consider four deceptions Satan uses to bring confusion and to change the focus of the church away from its true purpose.

Deception Number 1:

“How can we preach the Gospel to a man with an empty stomach?”

This deception has resulted in much mission resources being spent on social programs during the past century. But even worse, it has resulted in untold millions of lost souls plunging into an endless eternity hopelessly lost. Their stomachs may have been full but their souls were empty and void of the necessities of salvation. While it is true that helping to feed the hungry is a means by which one can show his Christ-like compassion, this should never take the place of the preaching of the Gospel. The condition of a man's stomach has nothing to do with the condition of his heart. Food may be the answer for an empty stomach, but only the Gospel of Jesus Christ contains the remedy for a sin filled heart.

Food may be the answer for an empty stomach, but only the Gospel of Jesus Christ contains the remedy for a sin filled heart.

All men everywhere must hear and obey the Gospel in order to be saved from being lost. A man with a full or empty stomach can hear, and by faith, repent and obey the Gospel, and go to heaven. Or, this same man, if he has not heard and obeyed the Gospel will go to a devil's hell, hopelessly lost, with a full or empty stomach.

Deception Number 2:

“Humanitarian work is the main work and mission of the church.”

Who would not be touched and moved with compassion at the sight of starving children or adults? We have all seen pictures and advertisements for various religious

organizations as they make appeals for funds to feed and clothe the many unfortunate people in the world. It is certainly our Christian duty to do what we can to relieve the suffering of our fellow man. Too often this has been misinterpreted as missions work.

A national pastor gave the following testimony. He received the call of God to go to a particular village in a very remote farming region of the bush country of Togo, West Africa.

Arriving in the village, he found the people very poor. They had very few clothes and were hungry because of their extreme poverty.

There were no churches, schools or hospitals in the area and the villagers practiced the only religion they knew; that being their traditional forms of idolatry and voodoo. The pastor had nothing to give but the Gospel. He began to teach and preach the Gospel and the principles of the Word of God. The people received it gladly and put into practice the truths of the Bible. Many repented, were baptized in Jesus name and received the Holy Ghost.

After just two years the results were amazing. Their fields, which were once barren, were now producing abundant crops. They built their own church building, complete with walls and roof. The people attending the church were now dressed modestly. The men wore shirts and ties, the women and children were neatly dressed as well. The joy of the Lord was evident among the villagers. The worship of idols has been replaced by the worship of the true God in spirit and truth. What a change!

The interesting thing about this is, there are still no schools, or hospitals in the area. And there is only one church, an apostolic church preaching and teaching the Gospel of Jesus Christ. There is no program on the face of the earth, which has the power to transform the lives of miserable mankind like the New Testament plan of salvation. Christ died on the cross, was buried and resurrected in glorious power and this must be preached everywhere. Because of the Gospel, man has forgiveness through repentance, cleansing through baptism and the power to overcome and be a witness through the gift of the Holy Ghost. That is grace! That is amazing grace!

Preaching, teaching, and reaching are Priorities in missions work!

Deception Number 3:

“Social work, in missions is equal to the preaching of the Gospel.”

During His earthly ministry, Jesus gave the following reason for His coming, **“For the Son of man is come to seek and to save that which was lost.” (Luke 19:10)**

When Jesus began His earthly ministry, He quoted the following Scripture from the Old Testament prophet Isaiah. (Isaiah 61:1-2)

The Main Things of Missions

“...The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord.” (Luke 4:18-19)

In this **Mission Statement**, Jesus does not establish social programs as the priority. Everything mentioned deals with the physical and spiritual needs of mankind, coupled together with the fact that the remedy comes through preaching. This important declaration begins and ends on the same note; the preaching of the Word of God.

According to this prophecy, there are several benefits that will result with the preaching of the Gospel.

1. Preach the Gospel to the poor. This is the first thing on the list. The results of social work may be a more comfortable life, but it does nothing for the inner needs of the soul. The preaching and practice of the Word of God releases the power of God to transform the entire life.

2. Heal the brokenhearted. Where is the social program that can heal the hurt of people in a war-torn nation? Or that can heal the deep

wounds left by a divorce or abandonment by family? What can social programs do for the widow who is about to bury her dead son? What can Jesus do to heal these same situations? Everything! Through the preaching of the Gospel, people are brought within reach of He who can do all things.

3. Preach deliverance to the captives. Our world is full of spiritual captives. Men are captive to their own will, captive to materialism, captive to tradition, captive to sin and held captive by the devil. Interestingly, this condition is not limited to the underprivileged people of the world. Deliverance comes through the preaching of the gospel. The gospel is a proclamation of liberty, like that given to Israel in Egypt and in Babylon.

4. Recovering of sight to the blind. Bartimaeus (Mark 10:46-52) was healed when Jesus came within close proximity of where he was. As he cried out and reacted in faith, Jesus healed him. This is precisely what happens through the preaching of the Gospel. Jesus is brought within reach of those who hear and when they believe and react in faith, they will experience His transforming power.

5. Set at liberty them that are bruised. Social programs have their place but should never be allowed to take preeminence over the preaching of the Gospel. Social work is an act of charity and compassion but neither of these can set a man free from his misery and pain.

Jesus said ***“And ye shall know the truth, and the truth shall make you free.”*** (John 8:32) In Acts 8:5 Philip went down to Samaria to preach.

It was a simple Gospel message. The verses that follow tell about the miracles that took place as a result. ***“For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed.”*** (Acts 8:7)

6. Preach the acceptable year of the Lord. Reference is made here to the year of jubilee as found in Leviticus 25:8-13. This was the year of release or **jubilee**. This was to be an acceptable year to servants who were then set at liberty; to debtors, against whom all actions were dropped;

and to those who had mortgaged their lands, for in this year the lands were returned to them. This **jubilee trumpet** was and is to be sounded by the preaching of the Gospel. Paul made reference to this same subject as follows, ***“For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.”*** (2 Corinthians 6:2)

Nothing can take the place of the preaching of the Gospel.

Deception Number 4:

“They will not listen to the Gospel unless we offer them something else first.”

It is good to give food, clothes and money to the poor when you have such things to give. But these things should never be given to induce people to come to Jesus Christ. Jesus Himself loved and helped the poor but most of His time was spent teaching, preaching and making disciples. He knew at times that the multitudes followed Him, not just because of the miracles, but also for the loaves and fishes. (John 6)

If material gifts could save lost souls, the entire world would have been converted long ago.

Gifts of food, clothing and money can never bring the same results as the Word of God and the Holy Spirit. Perhaps the giving of food will save a man from dying of starvation, medical aid can fight disease, building houses can make life more comfortable, but poverty and sickness are not the root causes of this world's misery and suffering. At the root of this world's woes is sin and only the Gospel of Jesus Christ has the remedy for sin.

The early church was a church of compassion. It took care of those in need within the church – especially the widows. Paul instructs us, ***“As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.”*** (Galatians 6:10) We do have a responsibility to others and especially to our brothers and sisters, in the

faith, which are in need.

We are to have the same compassion that Jesus showed. If there is a natural disaster causing starvation in a poor country, we as a church should be the first in helping. If God has blessed us with material goods, we should share it with the needy. However, the greatest exhibit of compassion is the sharing of the Gospel, which can change all aspects of that country.

Gifts of food, clothing and money may draw a crowd, but only the Gospel introduces the sinner to Jesus Christ, the Savior. When Peter and John encountered the lame beggar at the Beautiful Gate of the Temple, Peter's words were, **"...Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."** (Acts 3:6)

What is the value of one soul?

In closing this lesson, let us consider the value of a soul in order to better understand the value of the preaching of the Gospel.

Jesus asked the question, ***"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?"*** (Mark 8:36) Here, Jesus spoke of one soul, ***"a man."*** He simply said that if a man were to gain all the wealth, land, houses, cars, clothes, etc. of this world and then lose his soul, all is in vain. Therefore, we see that it is impossible to estimate the value of one soul by measures of this world's goods. But the true value of one soul can be seen in the fact that Jesus Christ shed His precious blood to redeem that soul from eternal destruction. (1 Peter 1:18-19) Therefore, we must go, we must preach and we will reach the lost. Why does Satan want to confuse the focus of the Church? He wants to hinder the preaching of the Gospel of Jesus Christ.

Paul said, ***"if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."*** (2 Corinthians 4:3-4) Simply stated, if they do not hear, they cannot believe and be saved.

Simply stated, if they do not hear, they cannot believe and be saved.

What Have You Learned?

1. Define the Mission of the Church in one statement.

2. State the four deceptions that Satan attempts to spread into mission's work.

3. What is the ultimate purpose of these deceptions?

4. Should missions work be involved with the feeding of the hungry? When and how?

5. Can the needs of people be met through the preaching of the Gospel? How?

6. From Luke 4:18-19, list the six areas of ministry mentioned by Jesus.

7. What is meant by ***"preach the acceptable year of the Lord."***?

WORLD MISSIONS
Lesson 16

*Tactics Satan Uses To Keep
Missions Off Balance*

8. What is at the very root of this world's misery and suffering and how must it be dealt with?

9. Why did the multitudes follow Jesus during His ministry on earth?

10. Explain the value of a soul.

Key Verse: *"Lest Satan should get an advantage of us: for we are not ignorant of his devises."*
(2 Corinthians 2:11)

Lesson Goal: To reveal the tactics of Satan in hindering the growth and development of the National Church and to understand the serious consequences of these deceptions.

What I Have Learned

1. Dependence on the Missionary.

What would you think of an eight-year-old child that makes no attempt to walk but rather insists on being carried everywhere on its Mother's back? Or what would you think of a Mother who refuses to allow her eight-year-old child to walk on his own but insists on carrying the child herself? Even though these examples do not sound reasonable, both could be aptly applied to some relationships between National Churches and Missionaries. Early in the life of a child, the Mother must begin to allow and encourage her child to stand alone and to take those first steps. She knows that there will be many falls before the art of walking has been mastered. Yet because of her love for the child and her concern for the future of the child, the wise Mother will carefully and systematically withdraw her physical support.

This same principle is true for every National Church on the mission field. It must be remembered that the Missionary should not be considered the **"Papa"** of the nationals. Obviously this will lead to a wrong concept. In many cultures, the father is looked upon as being responsible to provide for his children until his old age and death. However, it is altogether proper to allow the Mother - Daughter concept in the Church as this is more inline with the model of the book of Acts Church. For example, the Church at Jerusalem could easily be considered as the **Mother Church** from which other

Daughter Churches were established. When there were problems, they were brought to Jerusalem for a final judgment (Acts 15:1-31).

Unfortunately, Satan has hindered the growth and maturity of many National Churches by convincing nationals to depend on the Missionary for many unnecessary things. A Missionary cannot do for the national church what the national church should be doing for itself. On the other hand, some missionaries who have overly enjoyed the feeling of being in control, have helped to create this kind of atmosphere. Both actions are out of context with New Testament Church principles and therefore should be stopped and avoided in the future.

2. Dependence on foreign support.

Jesus said, ***“upon this rock I will build my church; and the gates of hell shall not prevail against it.” (Matthew 16:18)*** Regardless of the culture, race or nationality, wherever the Gospel is preached and practiced, it will produce a Church that has the potential to reproduce, govern, and support itself. **Satan fears such a Church!**

This trick of Satan has prevented the blessings of God from coming into many National Churches. There are many references in the Bible that clearly speak of the promised blessings of God to those who give to, and support the work of His Church in the earth.

- **Malachi 3:10 – “...a blessing, that there shall not be room enough to receive it.”**
- **Luke 6:38 – “Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom...”**
- **Acts 20:35 – “...It is more blessed to give than to receive”.**
- **2 Corinthians 9:7 – “...God loveth a cheerful giver.”**
- **Matthew 6:33 – “But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”**

Failure to act upon these scriptural principles can be viewed as an act of doubt or an act of

rebellion, both of which are sin. God’s plan for His Church is such that if the people will obey the principles of His Word in giving, He will bless them in ways that will surpass their imagination. In simple terms, when His principles are practiced, His promises will be accomplished!

When His principles are practiced, His promises will be accomplished!

God blesses the one that gives. This is why the Lord has abundantly blessed the North American Church. She has consistently given through the years, for the advancement of the Kingdom of God in the earth. However, it must be understood that this is not a special favor that God has granted, but rather in keeping with the promise of His Word. He will do the same thing in any nation among any tribe or people.

We now understand why Satan strives to deceive a National Church into depending too much on foreign funds, rather than giving and sacrificing for its own support. Not only does this prevent the blessings of God but it also prevents the progress of the Church. Foreign funds are always limited but God’s funds are unlimited. If the National Church depends too much upon foreign funds, its growth and development will be limited. But if it depends upon God and practices His plan, its growth and development will never be limited.

Foreign funds are always limited but God’s funds are unlimited.

Every National Church must be trained in **independence** and not **dependence**. The use of the term **independence** does not in any way imply isolation. Nor does it mean to encourage a spirit of independence that seeks to operate separate and apart from the organization. Rather, it means a Church that is independent in the sense that it does not depend upon foreign funds or personnel for its existence, or for its continued advancement and growth.

3. The Missionary doing the work of nationals.

As the early Church began to grow, the ministering to the needs of the people became

an increasingly large task. This moved the apostles to make the following decision: ...***“It is not reason that we should leave the word of God, and serve tables.” (Acts 6:2)*** This of course led to the choosing of deacons to fulfill this needed ministry of service. There was never a question of the necessity of this ministry, but rather a question of priorities. The apostles said, ***“...we will give ourselves continually to prayer, and to the ministry of the word.” (Acts 6:4)***

There was never a question of the necessity of this ministry, but rather a question of priorities.

As we discover tactics used by Satan to keep the work of missions off balance, let us consider the importance of setting and following priorities by the Missionary. His work of preaching, teaching and training is of such eternal importance, that he cannot afford to be sidetracked. Time is one of his most valuable assets. Wise use of time in the work of missions means ***“souls saved or lost.”*** The Missionary must therefore use his time in the most efficient way possible to accomplish his mission.

Time is one of his most valuable assets.

When the Missionary considers the needs among the people to whom he has been sent, it is like looking up into the sky at night and viewing the innumerable stars. He must therefore be able to maintain his focus on the mission as a whole. That is the ***“Big Picture”*** or simply his purpose of being on the field. Satan will attempt to frustrate his purpose by occupying his time in many needful areas of ministry that actually should be carried out by the nationals.

The following are some areas of ministry that the Missionary will be involved with on the field. The mention of these activities is not in any way intended to diminish their importance, but rather to place emphasis on the prioritized work of the Missionary.

A. Baptism of converts.

There is certainly nothing wrong with the Missionary baptizing new converts. In fact, this is in fulfillment of the Great Commission. In the early stages of the National Church, the

Missionary may find it necessary to help regularly with the baptism of converts. But as pastors are trained and the Church matures, this task should be turned over completely to the pastors. Why? Because there is a spiritual relationship established between a convert and his pastor when he is baptized in Jesus name for the remission of sins. It is similar to the relationship that is established at birth when a newborn child is placed in its mother's arms. The newborn begins immediately to learn his mother's voice and touch. The same is true with new converts. They should begin to learn immediately the voice and touch of the man of God who baptized them in Jesus name. This is the beginning of a spiritual relationship that is intended to last for life. Satan will work diligently to prevent this relationship from being established.

Paul explained in 1 Corinthians 1:13-16, that his principle objective was to preach the Gospel. He was not attempting to diminish the importance of baptism but rather to emphasize the more important task of preaching the Gospel. Paul evidently delegated the work of baptism to the local pastors and workers in order to give his full time to more important things.

B. Weddings, funerals and baby dedications.

Again these are special ceremonies that will be remembered for years to come by those involved. This is a wonderful opportunity for a pastor to make a lasting impression on individuals, families and entire communities. Many will be the times that the Missionary will be invited to attend and officiate at these events. However, he would be wise to turn these responsibilities over to local pastors for obvious reasons. One of which is to encourage the people to look to their pastors for spiritual guidance and to allow the pastors to feel their responsibilities toward their people.

Remember, the Missionary's involvement in the National Church is temporary, no matter for how long a time that may be. But the national pastor will be there when the Missionary has moved on to other fields of labor.

C. Filling Leadership Positions.

As has been already mentioned in a previous lesson, the Missionary should not fill any position in the National Church that can be filled

by a national. Rarely should the Missionary accept the responsibility to pastor a local church and that only for a short period of time until a national pastor can be installed. Teaching in the Bible School is one of the most influential activities for the Missionary. This may as well be the one area of his longest involvement in the National Church. But again, as soon as possible, this task should be turned over to competent and qualified nationals.

The Missionary should not fall into the trap of feeling it necessary to put his hand on everything that is done. Nor should he allow himself to make every decision concerning the work. He must learn the valuable art of self-discipline and practice it. He is only one man and can only do the work of one man himself. But by training others and then delegating the work to others, he will find it possible to accomplish much more. And in doing so, he will also be constantly working towards an Indigenous National Church.

D. Disciplining Members.

This can be a very delicate work even in the best of situations. The Missionary is already a stranger among a people whose culture is different than his own. Therefore, any measure of discipline handed down by the Missionary will usually be viewed as unfavorable. He will be accused of not understanding the customs, traditions and feelings of the nationals.

It may be necessary at times, because of his position on the National Board, for the Missionary to be involved with the decision of discipline for a pastor who has sinned. But even in this case, the national brethren should pass along the final decision.

The matter of discipline of church members is a necessary part of self-government of a local church. While the Missionary may be called upon for council by a local pastor, he should avoid any direct involvement in the disciplining of members.

Jesus said, ***“the thief cometh not, but for to steal, and to kill, and to destroy...”*** (John 10:10) One precious commodity that Satan seeks to steal is the time of the Missionary.

4. The Missionary trying to

westernize instead of evangelize.

Quite often the Missionary falls into a trap of frustration because, without realizing it, he measures the progress of the National Church by the Church in his homeland. While this may be a natural tendency, it should be avoided at all times. This trap of frustration has a twofold affect. Not only is the Missionary affected, but the nationals as well will experience frustrations if they feel that they are not measuring up to the requirements of their Missionary who is trying to impose foreign customs upon them.

Jesus did not say, ***“upon this rock I will build my American / European / African / Asian, etc. Church.”*** He did say however, ***“my church.”*** The preaching and practice of the Gospel will produce the New Testament Church and there are common results that should be expected. While the results may be the same whether in America, Europe, Africa or Asia, the reaction to the Gospel may differ from one culture to another. For example:

1. Common results. The preaching of repentance will produce repentance among those who hear, preaching baptism will result in people being baptized; and the preaching of the promise of the Holy Ghost will result in people receiving the Holy Ghost.

2. Different Reactions. The American style of worship may come naturally to an American but it will seem very strange to the African. On the other hand, the African way of worship is unique and beautiful to the African but may seem unusual to the western mind. Who is right and who is wrong? The answer is that both are right and neither is wrong. God is looking for true worshippers that worship him in spirit and truth. True worship is spontaneous and voluntary. It may take on a different look depending upon the people and culture involved. It is quiet natural for the Chinese Church to take on a Chinese appearance, the Indian Church to look Indian or the African Church to reflect African culture.

The issue here is not doctrinal matters or matters pertaining to biblical principles. The Word of God is forever settled in heaven and must not be added to or taken away from. We must preach it and not seek to change it.

The wise Missionary learns to present the Gospel as the water of life, to the nationals in their own cup and not in a foreign one. This simply means that he must learn the art of communication with the people to whom he has been sent. This is more than just learning their language, it is praying and allowing the Lord to work through him to make contact with the people on their level. The Missionary will do well to include in his daily prayers, a request to the Lord to help him better understand the people and their needs, and then to watch and listen closely to them. He will learn many valuable lessons in observing the simple, daily life of the people after having prayed for understanding.

5. Putting emphasis on social programs rather than evangelism.

One of the strongest motivations for social programs is compassion for those who are underprivileged and in need. As important as this may be in third world countries, these efforts should grow out of the local church. The local church, the body of Christ, is God's tool for Christian caring and sharing. Therefore, all acts of compassion should be channeled through the local Church in order to encourage the people in the area to see the Church as a city of refuge in times of trouble. Yet in doing so, great care must be taken not to allow social welfare to become the major emphasis of the Church. At all times and in all ways, the major emphasis of the Church must be evangelism.

The following comparison will help us to see and better understand the importance of the work of evangelism in World Missions.

| Social Programs | Evangelism |
|--|---|
| Backed by human ability | Backed by the power of God |
| Formulated by man | Planned and ordained by God |
| Pleases men | Pleases God and men |
| Relieve temporary misery | Delivers from eternal destruction |
| Change the exterior appearance of man | Changes the interior condition of man. |
| Brings hope of a better life on earth which is temporary | Brings hope of a better life in Heaven that is eternal. |

| | |
|----------------|-------------|
| May save lives | Saves souls |
|----------------|-------------|

Paul states clearly his purpose as an apostle and missionary to the Gentiles in the following verse: ***"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;"*** (Ephesians 3:8) At best social programs are limited. But what did Paul say? He said, ***"The unsearchable riches of Christ."***

Let us look once again into the book of Acts to see the value of evangelism as opposed to social programs and other such activities: ***"Then Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with loud voice, came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."*** (Acts 8:5-8) At best, social programs produce happiness, but the result of New Testament evangelism is ***great joy.***

What Have You Learned?

1. Explain the Mother - Daughter concept of the New Testament Church.

2. How does depending on foreign support hinder the work of missions?

3. Why has God blessed the North American Church?

4. Explain what happened in Acts 6:1-7 and tell why also.

Lesson 17

The Missionary As A Steward

Key Verse: *"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful."*
(1 Corinthians 4:1-2)

Lesson Goal: To see and understand the responsibility of the Missionary as a steward and the importance of his faithful accountability to God, to the sending Churches and to the organization.

What I Have Learned

The key word here is **"faithful"** in the sense of being trustworthy. If you put any other word in its place, the value of stewardship is lost. The word steward literally means: **manager or overseer** of another person's wealth, gifts and possessions.

The words of Jesus **"Well done, thou good and faithful servant"** (Matthew 25:21; 23), have become synonymous with the teaching of Christian stewardship, and rightfully so. In Matthew 25:21; 23, the word **"faithful"** is used 4 times. And again in Luke 16:10-12 in the parable of the unjust steward, the word **"faithful"** is mentioned 4 times. In the teachings of Jesus, faithfulness was always rewarded and unfaithfulness always punished.

In his epistles, Paul spoke of being **found faithful** (1 Corinthians 4:1); **faithful in the Lord** (1 Corinthians 4:17); being a **faithful minister** (Ephesians 6:21); being **faithful brethren** (Colossians 1:2); being counted **faithful** (1 Timothy 1:12); **faithful in all things** (1 Timothy 3:11); being **faithful men** (2 Timothy 2:2); abiding **faithful** (2 Timothy 2:13); and even of having **faithful children** (Titus 1:6). John recorded the closing message to the Church in Smyrna by saying, **"be thou faithful unto death, and I will give thee a crown of life."** (Revelation 2:10)

Consider also that a minister, as the steward of God, must be blameless or above reproach. Look carefully at Titus 1:7 in the light of the

5. Explain why time is one of the Missionary's most valuable assets.

6. Why should the Missionary leave the tasks of baptisms, weddings, funerals, etc. to the national pastors?

7. Give a good rule for the Missionary to follow concerning leadership positions in the National Church.

8. What are some common results of the preaching of the Gospel regardless of the culture?

9. In what ways may cultural differences affect the Church?

10. What are the unsearchable riches of Christ?

WORLD MISSIONS

following 3 versions of the Bible:

"For a bishop must be blameless, as the steward of God;" (King James Version)

"For the overseer must be above reproach as God's steward," (New American Standard)

"Since an overseer is entrusted with God's work, he must be blameless" (New International Version)

Paul also mentioned another important quality that must be present in the life of a steward and that is honesty. ***"Providing for honest things, not only in the sight of the Lord, but also in the sight of men."*** (2 Corinthians 8:21)

Keeping in mind, faithful, blameless, and honesty as vital characteristics, let us now look at some areas of ministry where the Missionary must maintain an unquestionable practice of Christian stewardship.

I. Finances.

A. Accountability. The Missionary's accountability can be seen as twofold:

1. He represents and seeks to fulfill the burden, desire and sacrifice of the sending Churches and organization to reach the world. They gave and sacrificed making it possible for him to be on the field. He is therefore accountable to them.
2. He seeks to fulfill a calling to go into the entire world to preach and teach the Gospel to all men. It was God who called him and God who worked through local Churches to send him. He is therefore accountable to God.

The sobering call of the rich man to his unjust steward in Luke 16:2 was, ***"...give an account of thy stewardship."*** The lesson taught by Jesus in the parable of the talents was accountability (Matthew 25:14-30). Paul stated clearly in Romans 14:12 that ***"...every one of us shall give account of himself to God."***

The best way to maintain an equitable form of accountability is through clear, precise and regular reports. The Missionary should be faithful with such reports to the Churches and organization that supports him. A clear line of communication must be kept open and operating. A wise man will appreciate the fact

that he must give account. Accountability makes a good watchdog!

B. Honesty and Integrity. Honesty has a way of removing all fear from accountability. If an individual has properly used finances or materials that have been entrusted to him, he has no reason to fear giving account to others. On the other hand, dishonest practices give reason for fear of accountability.

Honesty has a way of removing all fear from accountability.

C. Tithes. It is assumed that the Missionary would have proven himself faithful in the area of tithing before going to the field. This certainly should be the case. A man who is not faithful in tithes and offerings in his homeland, cannot be trusted to be faithful in financial matters in a foreign land.

The Missionary must be careful to maintain his practice of tithing on the mission field. Perhaps it would be easy for him to think that it does not matter in a foreign land where no one really knows what he does or does not do and therefore leave off the paying of his personal tithe. But never forget, God sees and knows all things and all men will give account to Him. Regardless of the system used for his personal compensation, the Missionary must be faithful and honest with his tithe.

D. Designated Offerings. These offerings are given and sent to the Missionary to be used for special projects or needs on the mission field. These funds will usually be a specified amount for a specific purpose. Much care should be used in the handling of such funds. Once received, they must be guarded in security until the day of their use and then a clear, precise and complete report made as to the disbursement of these funds. If there are funds remaining after the completion of the project, there should be some communication between the Missionary and his superiors as to what will be done with the excess funds. It would not be wise for the Missionary to assume that he is free to use these funds at his own discretion. He is the steward and not the owner of these funds.

He is the steward and not the owner of

these funds.

The Missionary as steward must be wise and prudent in the use of all funds that he has received from all sources. In doing so, he will be in good standing with the Churches and organization that sent him and with God who called him. He will also be setting a good example for the nationals and will be able to effectively teach them and require them to do the same.

E. Property Management. One of the most important areas of involvement of the Missionary on the field is that of teacher. Care should be taken to train the nationals in property management so that the investment of funds is not lost. Whether the funds come from foreign or national sources, this is of utmost importance for the continued development and security of the future of the National Church. How sad it is, after people have given sacrificially, and a good parcel of land and/or buildings purchased, only to loose all because proper measures were not taken to obtain a clear set of documents showing ownership. Or, after having built a nice, attractive building, only to let it deteriorate after a few years because of the lack of simple maintenance practices such as painting and making needed repairs. These and many other costly mistakes can be completely avoided by properly training the nationals how to manage and maintain properties and facilities. This is practical Christian stewardship that should not be neglected.

II. Time.

Jesus clearly made reference to the importance of time in relation to the harvest when He said, ***“Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.”*** (John 4:35) A sense of urgency can be detected in these words spoken by the Lord of the harvest. The hard labor of cultivating the ground, sowing the seed and working in the field has produced its reward. There is a harvest in the field and it is ripe and ready to be gathered. But, time must not be wasted.

Paul said, ***“See then that ye walk circumspectly, not as fools, but as wise,***

Redeeming the time, because the days are evil.” (Ephesians 5:15-16) And again, ***“Walk in wisdom toward them that are without, redeeming the time.”*** (Colossians 4:5)

Minutes make hours, hours make days, days make weeks, weeks make months and months make years. Therefore, if minutes are wasted eventually hours will be wasted. If hours are allowed to go by carelessly, before long it will turn into days, weeks and months, etc. It takes time to make disciples out of sinners. It takes time to establish a Church. It takes time to teach and train pastors and ministers of the Gospel. Therefore souls saved or lost depend upon how wisely time is used. Proverbs 11:30 says, ***“...he that winneth souls is wise.”***

The question may be asked, “Is the use of time actually a matter of stewardship?” In order to better understand this consider the answer to the following question: Who has allotted the space of time to the individual and why or for what purpose? The answer is that God has given the space of time for the purpose of reaching the lost and a steward is a ***manager or overseer*** of another person’s wealth, gifts and possessions.

So yes, the use of time is a matter of stewardship.

“Efficiency” is the keyword here. The Missionary should strive to be efficient in his use of time. The purpose of this lesson is not to give an in-depth study of time management, but we will mention seven simple guidelines that can be beneficial.

1. Identify the primary objective.
2. Analyze how time is spent.
3. Eliminate activities that waste time.
4. Identify proper priorities.
5. Delegate whenever possible.
6. Practice self-discipline.
7. Plan work schedules and calendars.

To the farmer, time means food, to the fisherman, time means fish, to the banker, time means money, but to the Missionary, time means a harvest of souls.

III. Ministry and the Mysteries of

God.

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God." (1 Corinthians 4:1)

We are Ministers of Christ and stewards of the mysteries of God. And what are these **mysteries** spoken of by Paul and how are ministers of Christ stewards?

The mysteries, to name a few, are: **the creation; the incarnation; redemption; grace; the Church; salvation; the resurrection; eternal life; the return of Jesus Christ for His Church; the judgment of all men and eternity.** Ministers of Christ are stewards of these mysteries according to what is done with the knowledge of these truths and how this is done.

1. Prayer. Consider that in the early Church:

- ☒ Prayer preceded Pentecost.
- ☒ After prayer, the Word of God was spoken with boldness.
- ☒ Prayer preceded the baptism of the Holy Ghost.
- ☒ Angels were sent because of prayer.
- ☒ Prayer was made and the dead were raised.
- ☒ The sick were instantly healed through prayer.
- ☒ Because of prayer, prison doors were opened.
- ☒ Prayer always preceded ministry.

Pray because, ***"The effectual fervent prayer of a righteous man availeth much."*** (James 5:16) 1 Thessalonians 5:17 states, ***"Pray without ceasing."*** This simply means regularly, faithfully, and daily. Prayer helps to strengthen your faith: ***"...building up yourselves on your most holy faith, praying in the Holy Ghost"*** (Jude 1:20)

2. Study. Paul said to Timothy, ***"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."*** 2 Timothy 2:15) It matters very much how the Word of God is presented. This could be compared to the preparation of a meal. Using the best ingredients is important but if they are not properly proportioned, they will not produce a savory meal. In the same way, the Missionary must be well educated in the Word of

God in order to preach or teach to the people what is needed in a timely and appropriate manner. That is, ***"rightly dividing the word of truth."*** Studying is an essential part of preparation and preparation always precedes blessing. The time that one spends in preparation by studying the Word of God is not wasted.

3. Preaching / Teaching. A good rule for a minister of the Gospel to follow throughout his ministry is: ***"Never be satisfied to give anything less than your very best."***

"Never be satisfied to give anything less than your very best."

Whether it is twenty or two hundred, because it is the Word of God, and because God sends him, the Missionary should do his best to reach each one of them. Whether it is to kings and governors, to the educated or uneducated, to the rich or to the poor, native villagers, as a steward of God, he should give his best without respect of persons (James 2:1-9).

Jesus Christ became the supreme sacrifice for the sins of the world. He was crucified, buried and resurrected to accomplish the eternal purpose of God towards lost mankind. The Missionary must exercise faithful and honest stewardship in the dispensing of these mysteries if he is to be found blameless before God.

What Have You Learned?

1. What is the indispensable word in the practice of stewardship?

2. Name at least 3 essential characteristics of a good steward.

3. What are the 2 aspects of the Missionary's accountability?

4. What is the best way to maintain an equitable form of accountability?

5. What is the best way to remove all fear of accountability?

6. How should the Missionary handle all designated offerings?

7. Why is teaching in property management needed?

8. Explain the importance of time as relates to the harvest.

9. What is meant by, ***“redeeming the time”***?

10. Name some helpful guidelines for efficient time management.

11. What are some things that will help the

Missionary exercise good stewardship as pertains to his ministry of the Word of God?

12. What is a good rule for a minister of the Gospel to follow throughout his ministry?

WORLD MISSIONS

Lesson 18

A Full Circle Of Missions

Key Verse: *"Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."* (Luke 10:2)

Lesson Goal: To focus our attention upon the need of National Churches sending national missionaries into other nations, in order to multiply greatly the efforts of world-wide evangelism, and to fulfill the Great Commission of our Lord Jesus Christ.

What I Have Learned

A very basic fact of life is that a healthy body has a God given potential to reproduce itself. Consider also that the Church, as the body of Christ by the indwelling of the Spirit of God, has this same God given ability. Life begets life. And in as much as the Spirit of God is the source of all life, where His Spirit dwells there is life and the potential to reproduce that life (John 1:4). This is true on the local as well as the national level. In fact, the goal of every local assembly and every National Church organization should be to reproduce itself in another area or nation where the Gospel has not been preached. In this lesson, our focus will be concentrated on the national level as we seek to understand the need of **"a full circle"** of missions work.

I. Why a full circle?

God never intended for the work of missions to stop until the return of Christ for His Church. The Apostle John saw an interesting sight in Revelation 7:9-10 that is very relevant to this lesson. ***"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."*** By posing a few simple questions, we will see the importance of these verses in relation to

World Missions.

1. Who are these people? This is the raptured Church clothed in righteousness and singing their songs of praise and victory before the throne of God.

2. Where did they come from? They came from every nation, every race, every tribe and every language in the earth.

3. Who preached the gospel to them? The logical answer to this question would be those called and sent by God unto every nation, race, tribe and language.

In the past the work of missions was basically perceived as a straight line. Westerners being sent to the third world. Considering that there are still possibly 15,000 unreached people groups in the world, one can see that this has been successful to a small degree in comparison to the overall population of the world. The concept of ***westerners to the third world*** is natural because these people come from nations where Christianity has dominated their culture throughout the centuries. But the world scene is changing rapidly. We are told that the largest church in the world is not in the USA or Europe but in Seoul, Korea. It is estimated that at the turn of the century at least 60% of the world's Christian population will be located in third world countries. Statistics indicate that within the next few decades the heaviest concentration of Christian population will have shifted to the African continent. Therefore our concepts and methods of missions work must change in order to take advantage of these shifts if we are to reach the increasingly expanding population of this world. With the increasing worldwide Christian population, there should be a natural increase in the number of laborers called of God and equipped to go forth into the harvest. Our missions program must change from a **"straight-line"** concept to a 360 degree **"full circle"**.

II. A full circle. What does it look like?

1. The 90-degree missions program.

This has been the most commonly followed program through the years. The 90-degree program is that of sending out missionaries to a

certain group of people to preach the gospel, convert them to Christianity and to plant churches. This is in fact the first logical step in the fulfillment of the Great Commission. But too often, Christian missions organizations have remained on this level without going on to the next phase.

2. The 180-degree missions program.

At this level, the seed of the Word bears fruit; nationals are trained and in turn are reaching and pastoring their own people.

An evangelism program using the nationals and a training program has been incorporated.

Although the National Church is beginning to govern itself somewhat, it is still under the supervision and care of the mission.

3. The 270-degree missions program.

The National Church has now become nationalized and is taking care of its own needs. It has matured and is basically self-supportive. Through evangelism it is reproducing itself and has trained national leaders who are governing its own affairs. If the missionary is still there, he is usually involved with the Bible School and training program. The National Church is growing and reaching into new regions but only within the borders of its own nation.

This is an admirable accomplishment that is praiseworthy. Many National Churches after years of existence never reach this state. However, at this point there is a need to take this church to the next level of development being the **“full circle”** of missions work.

4. The 360-degree missions program.

The **“full circle”** is accomplished when the National Church, which was originally started as a missions church, gives birth to a mission of its own. The 270-degree position of missions work is desirable but often means that the National Church has entered into a maintenance mode of just keeping itself alive. But remember, a healthy body will reproduce itself.

The 360-degree or **“full circle”** program not only maintains itself, but also generates other churches in other cultures. This simply means

that the National Church is sending or helping to send missionaries from their nation into other nations to preach the gospel and establish the New Testament Church. The 360-degree church is a mission-minded church.

The 360-degree church is a mission-minded church.

III. Antioch - the model of a full circle.

Once again we will focus our attention on the model of the New Testament Church at Antioch as is found in the Acts of the Apostles. The Church at Antioch was founded and appears on the pages of the Bible in Acts chapter 11 and is mentioned frequently throughout the book of Acts. Here are some important facts to remember about the Church at Antioch:

1. Antioch was the first church founded among the Gentiles. It was a multi-cultural church.
2. The disciples were first called Christians at Antioch.
3. Antioch was a spiritual church where the Holy Ghost could and did speak.
4. It was from Antioch that the first missionaries were sent out. It was a missions-minded church.
5. Antioch was a church that gave generously.
6. Antioch was the place of departure of the 1st, 2nd and 3rd missionary journeys of Paul.

The Church at Antioch was evidently founded as a missions endeavor among the Gentiles by the mother-church at Jerusalem (Acts 11:19-30). This Church quickly became a pillar and focal point of the truth among the Gentiles. By the time we reach Acts 13, the church dominates the scene as the launching pad for world missions. Paul based all of his missionary journeys from this Church. Antioch was quick to respond to the financial needs of the Church at Jerusalem. It also seems that she, in some way gave support to the early missionary efforts. The Church was established in Rome, Corinth, Galatia, and Ephesus. Churches were founded

among the Philippians, Colossians and Thessalonians. Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea are mentioned in Revelation.

In brief, Antioch was founded as a missions work but in time became involved in the sending of missionaries to preach the gospel and establish the Church in the regions beyond. This represents a **“full circle”** of missions and this is what we should be striving for in every National Church around the globe. Life gives birth to life and missions will give birth to missions.

IV. A full circle. How?

Every true Christian is a member of the body of Christ and every local church represents the body of Christ in its locality. As Christians who have received the knowledge of the gospel, we are debtors to those who have not had this opportunity.

From the very beginning of a new church, the responsibilities of world evangelism must be taught to the converts. Every believer must be made aware that he is a debtor and should be taught how to discharge this responsibility. The task of world evangelism is too great to be limited to a select group of people from North America or Europe.

If this important mission is to be accomplished, it will be done by the vision and cooperative effort of every local church and every member.

When a church is founded, it must begin as a missions-minded church with a burden to reach other nations. Every pastor has the responsibility to penetrate his congregation with a vision for missions. This can be accomplished by sharing with them information from mission fields such as reports from missionaries which can be received through the Foreign Missions Division. People informed will be people concerned. Every church should establish the practice of receiving regular missions offerings. Praying for missionaries and unevangelized nations should be given an important place in the local church. Jesus instructed His disciples in John 4:35 to **“Lift up your eyes, and look on the fields; for they are white already to harvest.”** Looking at the conditions and needs of the foreign fields will help to create the needed burden and concern for the lost.

In brief, the **“full circle”** of missions can be accomplished in the Church locally as well as nationally by regularly practicing these simple steps:

- 1. Teach missions.**
- 2. Preach missions.**
- 3. Give to missions.**
- 4. Pray for missions.**
- 5. Live missions.**

What Have You Learned?

1. Explain the basic principle of reproduction as would relate to the Church and missions.

2. What does the vision of John, found in Revelation 7:9-10, have to do with missions?

3. In your own words, explain what is meant by a **“full circle”** of missions work.

4. Describe the following:
a. The “90-degree” missions program.

- b. The “180-degree” missions program.

- c. The “270-degree” missions program.

- d. The “360-degree” missions program.

5. What is meant by the term “**mission-minded church**”?

6. Give some important facts about the Church at Antioch.

7. Why do we say that Antioch represented a “**full circle**” of missions?

8. Why do you think that Paul based his missionary journeys from Antioch?

9. What is the responsibility of the pastor of every local church to the congregation as concerns world missions?

10. What instructions did Jesus give in John 4:35?
