

WORLD MISSIONS I

World Missions I: Syllabus

Notes

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CLASS #1:

I. The Purpose and Plan of God.

CLASS #2:

II. Israel's Obligation, Opportunity and Response.

CLASS #3:

III. Israel, Christ and the Kingdom.

CLASS #4:

IV. Missions and the Church.

CLASS #5:

V. The World Christian Movement.
Exam.

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World Missions I: Exam

Possible 20 Point Questions

- 1) Explain how the Bible gives us the model (or example) for world evangelization (p. 94).
- 2) Give a summary of the teaching on Israel's obligation, opportunity, and response (p. 105).
- 3) Choose three cases to show that Jesus' ministry went forth to the Gentiles (pp. 108,109).
- 4) Use three points of victory to describe the message of the Gospel of the Kingdom (pp. 111,112).
- 5) Use Acts 13:1-4 and 14:26, 27 to show how missionaries are sent out (p. 116).
- 6) Use Acts 26:18 to describe Paul's evangelistic methods (pp. 117,118).

Possible 10 Point Questions

- 1) Historically, how is the perception of the importance of the Bible related to the Church's efforts in world evangelization (p. 92).
- 2) In two or three sentences answer the following question: "Why is Satan still allowed to work?" (p. 95).
- 3) With respect to the purpose of God in history, list the two programs, two problems, and two goals of God (p. 99).
- 4) Briefly describe one of the "centripetal" opportunities (attracting forces) that Israel had as a missionary nation (p. 102,103,).
- 5) Briefly describe one example of how God "helps" reluctant missionaries to go to the nations (pp. 104,105).
- 6) In what way did the Jews misunderstand the Kingdom of God? (pp. 106,107).
- 7) When will the Kingdom come? (p. 110).
- 8) In one sentence, state the mission of the Gospel of the Kingdom (p. 112).
- 9) In one sentence, state the motive of the Gospel of the Kingdom (p. 113).
- 10) Draw a diagram that shows the fulfillment of Acts 1:8 as it is seen in the book of Acts (p. 114).
- 11) Define the term "apostle" (p. 117).
- 12) What is the specific objective of mission (p. 119).

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The World Missions Series of Courses:

There are three courses in the World Missions series. They are based on and adapted from the series edited by Jonathan Lewis. This series is available in Spanish and can be ordered from William Carey Library Publishers, P.O. Box 40129, Pasadena, CA 91114 (818-798-0819).

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The three World Mission Courses:

1. World Missions I - The Biblical/Historical Foundation¹
2. World Missions II - The Strategic Dimension
3. World Missions III - The Cross-Cultural Dimension

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I. The Purpose and Plan of God.

Author's Comment:

When we think of Jn 3:16, we usually think of this verse in relation to personal salvation. However, it points more directly to the larger plan of salvation. “For God so loved the WORLD.” The purpose and plan of God is for all of mankind to know Him through Jesus Christ.

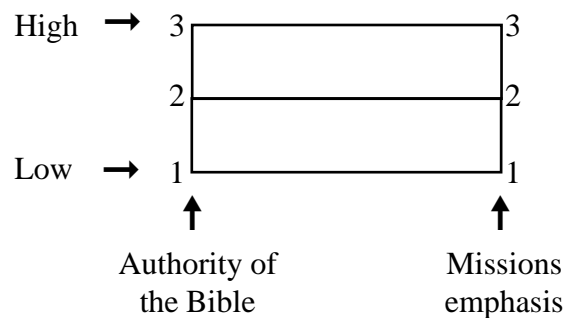
A. Mission Is the Basis For the Bible.

1. The Bible is the story of the mission of God. It is History. (It is His story!) Without a mission there is no reason for the Bible. Without the Bible there are no instructions for the mission. The mission of God is world evangelization.
2. The Bible is essential to world evangelization for the following reasons:

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- a. The Bible gives us the mandate (command) for world evangelization.
 - 1) World evangelization begins in the Bible.
 - 2) The importance of the Bible regarding world evangelization can be seen in history.
 - a) The importance of missions has changed throughout the history of the Church. When the Church put much emphasis on the authority of the Bible, it also put much emphasis on missions.
 - b) In Church history, there is a direct correlation between these two variables:



Discussion Point

Throughout history, if the Church gave little importance to the authority of the Bible (for example a value of 1 shown in the above diagram), then it also gave little importance to missions (a value of 1). Why is this true? Because the command to evangelize is in the Bible.

If there is little authority given to the Bible,
then there is little authority given to its commands.
Discuss this relationship.

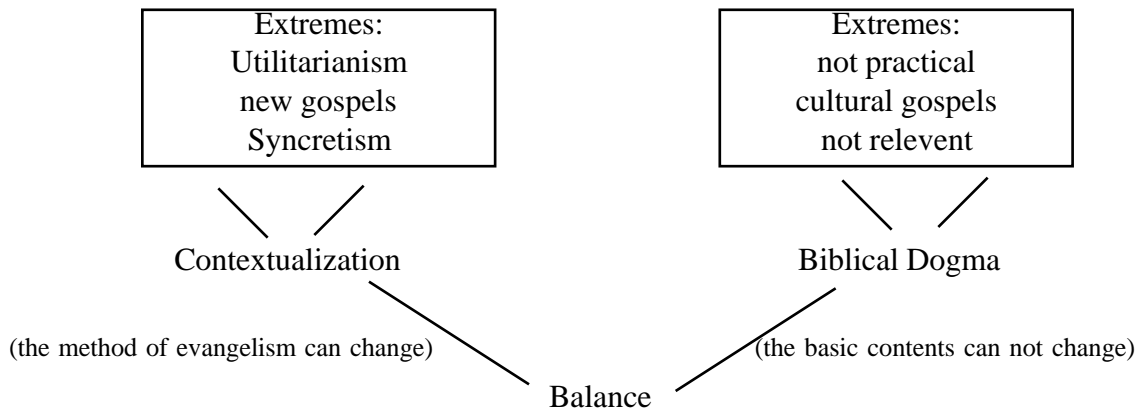
- b. The mandate (command) is not only in Mt chapter 28. It is in the whole Bible. From Gen 12:1-3 to Rev 7:9 we can see the missions mandate.
- c. The Bible gives us the message for world evangelization.
 - 1) This message is called the gospel. It is given to us. Its contents do not change.

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- 2) The ways to present the gospel can change. The method of presentation depends on the culture and specific needs of the listeners.

Discussion Point

Study and discuss the following diagram:



- 3) Contextualization is the process of planting the gospel within a different culture.
- It is very important to understand that the gospel is not North American or European. The gospel transcends any culture.
 - We must adapt the presentation of the gospel to specific cultures.
 - This must be done without moving into either of the two extremes.
 - Utilitarianism - the result justifies the method . . . that is, the temptation for missionaries to contextualize to such a degree that the content of the message is sacrificed.
 - Irrelevancy - becoming so inflexible with our dogma that one gospel presentation is perceived as impractical and irrelevant.
- 4) The balance in evangelism is found in the balance between contextualization and dogma (sound doctrine). The method changes but the contents stay the same.

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- d. The Bible gives us the model (example) for world evangelization.
 - 1) It is found in the incarnation (God became man). In the incarnation there is identification without the loss of identity (Jesus was completely man and completely God. In His humanity, he identified with us. In His Divinity, He did not lose His identity).
 - a) Identification means that to reach a people we must relate to them. We must have compassion for them (the word compassion comes from the Latin: (com means with) (pati means passion, which means to suffer). We must suffer with that people.
 - b) No loss of identity means that we must remain Christian. In identifying with the lost people we cannot lose our Christian standards and values.
 - c) Balance means that we must become one of them without losing who we are. This is very similar to the balance between contextualization and biblical dogma. We must be flexible while remaining true to ourselves. We must be in the world, but not of the world (Jn 17:14-18).
 - 2) If we maintain this balance, then we will be able to present Jesus Christ as the true stumbling block (barrier that must be dealt with) for salvation.
 - a) However, if we do not identify with the people, they may not accept the gospel because they may not accept us. In this case, we are being a stumbling block, preventing them from receiving salvation (instead of Jesus being the true stumbling block).
 - b) If we identify with the people to the extent of losing our Christian identity, then we may never be able to present Jesus as the true stumbling block because we have lost credibility. In this case, we are the stumbling block because the messenger is seen as being inconsistent with the message.
- e. The Word of God and anointing of the Spirit gives us the power for world evangelization (see Rom 1:16).

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C. The Purpose of God. What is God doing?

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- a. God has an eternal Kingdom.
 - 1) He is an eternal King (Ps 10:16).
 - 2) He is a sovereign King (Ps 103:19).
- b. There was a primeval rebellion.
 - 1) The rebellion of Lucifer (Is 14:12-14).
 - 2) Along with a following of 1/3 of the angels (Rev 12:4-7).
 - 3) They formed a counterfeit kingdom of darkness, which appears as a kingdom of light, in order to deceive (Is 14:14; 2 Cor 11:14, 15).
 - 4) The question remains, “If God is sovereign, then why did he not destroy this kingdom of darkness immediately?” (The more common versions of this question are, “Why do bad things happen?” and “Why is Satan still allowed to work?”)
 - a) God is not simply more powerful than Satan. He is sovereign over him!
 - b) God actually uses Satan to achieve His own purposes. Thus, the sovereignty of God is magnified and God is glorified.
 - c) The sovereignty of God is so profound that He is able to make the wrath of men to praise Him and his enemies to serve Him (Ps 76:10). God uses the wrath of men against Him to be His praises.
 - d) God could have destroyed Satan in the beginning. But this would diminish the sovereignty of God. It would have shown the strength of God, but not necessarily the sovereignty of God.

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Author's Illustration:

Imagine that you are in a boxing competition that allows each man to throw one punch at a time. You throw the first punch. You knock out your opponent. This means you are strong.

Imagine that in the next competition, you allow your opponent to throw the first punch. His punch does not knock you out. Then, you throw your punch. You knock out your opponent. This means you are stronger.

Imagine that in the final competition, you allow your opponent to throw the first punch. This time, through superior wisdom and creativity, you avoid the punch in such a way that the punch returns to your opponent and it knocks him out. This means you are sovereign over your opponent.

This represents what happened to Satan. Satan tried to kill Jesus. On Friday (the day of crucifixion) it appeared as though he threw a knockout punch. However, on Sunday (resurrection day) it was clear that it was Satan who had been knocked out--knocked out by his own punch!

God is not only stronger than Satan, He is sovereign over Him (Ps 103:19).

Insert Your Illustration:

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- c. The earthly kingdom of God is inaugurated.
 - 1) The creation of man (Gen 1 and 2).
 - 2) The fall of man (Gen 3).
- d. The two problems.
 - 1) There is a counterfeit kingdom led by Satan.
 - 2) Man is in a fallen state.
- e. The two goals.
 - 1) To reclaim the usurped kingdom (the kingdom program).
 - 2) Provide redemption for mankind (the redemptive program).
- f. The two parts of one solution.
 - 1) The resurrection victory over the counterfeit kingdom.
 - 2) It provides salvation for mankind.
- g. God's kingdom program and redemptive program are first seen in Gen 3:14, 15.
 - 1) The word enmity in verse 15 signifies a blood feud (in the original Hebrew language).
 - 2) The blood feud is between "her seed" (Jesus--see Gal 4:4) and the serpent (Satan--see Rev 20:2).
 - a) The seed will crush the head of the serpent (Christ's kingdom victory over Satan).
 - b) The serpent will bruise the heel of the seed (Christ's redemptive victory on the cross).

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- h. The two programs are seen in the covenants with David and Abraham.
 - 1) David represents the kingdom program.
 - a) He is promised a kingdom and a royal seed (2 Sam 7:12-16).
 - b) The Kingdom and seed would rule over Israel and the whole world forever (Amos 9:12; Zech 14:9).
 - 2) Abraham represents the redemptive program.
 - a) He is promised a seed that would bless all nations (Gen 18:18).
 - b) The seed is Jesus and the blessing is redemption (Gal 3:6-16).
- i. The two programs are seen in the lives of a son of David and a son of Abraham. (They represent a “type” or example that foreshows the future.)
 - 1) The Son of David was Solomon (a type of Christ the King). The kingdom of Israel was at its greatest point in the reign of Solomon.
 - 2) The Son of Abraham was Isaac (a type of Christ the Lamb).
 - 3) Study Gen 22:1-14 and notice the following observations.
 - a) Scholars believe that the mountain in the land of Moriah (Gen 22:2) is the same as Golgotha (where Jesus was crucified).
 - b) Verse 2 stresses that Isaac is an only son (see Jn 3:16).
 - c) Compare (Gen 22:6) with the account of the “Via de la Rosa” (the path Jesus walked carrying the cross to Golgotha).
 - d) Compare verse Gen 22:10 with Is 53:10.
 - e) Consider the conclusion in verse Gen 22:14 as a prophecy.
- j. The two programs are seen in the two animals related to David and Isaac. (These also represent “types”).
 - 1) The lion represents the kingdom program (Gen 49:9, 10; Rev 5:5).
 - 2) The lamb represents the redemptive program (Jn 1:29; Is 53:7).

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k. The two programs reveal the purposes of God. They are distinct programs. Yet, they are related. They are joined together (Rev 5:12).

- 1) Satan hates man.
- 2) But God is sovereign over Satan.
- 3) God uses the need for the first plan (the problem with Satan) to be the solution to the need of man. Thus, He uses Satan and his rebellion in a positive way.

Discussion Point

Study and discuss the following chart as a summary to the Purpose of God.

2 Programs	2 Problems	2 Goals	2 Parts 1 Solution	2 Injuries	2 Covenants	2 Sons	2 Animals
Kingdom Program	Counter-Kingdom of Satan	Reclaim usurped kingdom	Victory in resurrection	Crush the head	Davidic	Soloman	Lion
Redemptive Program	Fallen man	Redeem mankind	Salvation Provision	Bruise the heel	Abrahamic	Isaac	Lamb

D. The Plan of God.

1. Gen chapters 1-11 show the Creation, the Fall, and the progressive wickedness of man.
2. A change occurs in Gen 12:1-3. God chooses an individual through whom He could work.
 - a. Did God suddenly decide to forsake the human race? Maybe He was frustrated. Did He choose a favorite person in order to appease Himself?
 - b. No! Nothing changed from the initial hint of the plan in Gen 3:14, 15. God simply used a new approach. He began to work His plan **through** chosen instruments.

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II. Israel's Obligation, Opportunity, and Response.

A. God Selected Israel to be Missionary Nation.

1. God's mission to the nations did not start in Mt 28. It started in the book of beginnings, which is Genesis.
2. After the tower of Babel, God scattered the people of the earth into nations and languages (today there are over 5,000 different languages.) Then God began to work His plan nation by nation and family by family. The rest of the Bible tells this great missionary story.
3. Israel was selected as a missionary nation. Israel was not selected in order to exclude others. Rather, Israel was selected in order to include others (remember that at the end of chapter 1 we saw that God changed His method of reaching the nations--He decided to work through people).
4. We can understand the Old Testament better when we study it from three different viewpoints:
 - a. Israel's obligation (their responsibility to "be a blessing"). Israel was given a commandment to share God's blessing with others.
 - b. Israel's opportunity (their authority from God "I will bless you"). Israel was given the resources and the ability to obey the commandment.
 - c. Israel's response. With a few exceptions, Israel did not obey the command. Finally, Israel was sent to the nations involuntarily (through being exiled).

B. Israel's Obligation.

1. Passive obligation - - to be a blessing to the world means to provide a genetic line for the birth of the Messiah.
2. Active obligation - - to be a blessing to the world means to have an aggressive and active role in God's mission plan.

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- a. Study Gen 12:1-3 (three statements of obligation).
 - 1) “And so you shall be a blessing” (verse 2c).
 - 2) Bless those who bless you and curse those who curse you (verse 3).
 - 3) “And in you all the families of the earth shall be blessed” (verse 3c).
 - a) Gen 12:1-3 is a covenant. It is the type of covenant that gives obligations to both groups that are involved in the covenant (for example obedience in return for protection). The stronger the commitment of each member to complete its part, the stronger the covenant. God’s obligation was to bless Israel. Israel’s obligation was to be a blessing to others.
 - b) The covenant is repeated to Abraham in Gen 17. It is repeated to Isaac in Gen 26:4 and to Jacob in Gen 28:14, 15.
 - c) As stated earlier, God’s mission to the nations did not start in Mt 28. It started in Genesis.
 - (1) Note the similarity of Mt 28 (“Go” in verse 19) and Gen 12 (“Go” in verse 1).
 - (2) Also note the similarity of Mt 28 (“nations” and “I am with you always”) and Gen 28:14, 15 (“all the families of the earth” and “I am with you”).
- b. Study Ex 19:3-6.
 - 1) Israel had an obligation to obey and keep the covenant.
 - 2) Israel had an opportunity:
 - a) They would be a special treasure (a light to the nations).
 - b) They would be a kingdom of priests (ministers to the world, ministering the kingdom of God, mediators between God and the nations).

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c) They would be a holy (separated) nation (to set apart the name of God among the nations). Indeed Israel was blessed in the Exodus. The blessing was used to make God's name great among the nations.

c. Study Ps 67:1-7.

1) Note the reasons for God's blessings in verses two through 5 and verse 7.

2) Israel received blessings for the purpose of blessing the nations. This was Israel's obligation within the Abrahamic covenant.

C. Israel's Opportunity.

1. Study Gen 12:1-3 again (Three statements of blessing or opportunity).

a. "I will make you a great nation" (verse 2a).

b. "And I will bless you" (verse 2b).

c. "and make your name great (vs. 2c).

1) God kept His part of the covenant. He blessed Israel. He did not expect them to be able to bless the nations unless He first blessed them (God never asks us to do more than we are able--see Mt 25:15 and 1 Cor 10:13).

2) God provided the opportunity to keep the obligation.

2. Opportunities to attract others.

a. The Temple attracted many people to Israel (see 1 Kgs 8:41-43).

1) Remember that God said that he would make their name great (Gen 12:2c).

2) Why? So that all the peoples of the earth may know His name (1 Kgs 8:43).

3) In this way, Israel was given the opportunity to keep their obligation.

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- b. The location of Israel attracted many people.
 - 1) It was a fertile land.
 - 2) Moreover, it was located in the center of three continents.
 - 3) It was a strategic crossroads of the world.
 - 4) God said he would make Israel a great nation (Gen 12:2a). Here again God gave Israel the opportunity to keep their obligation.
- 3. Opportunity to expand.
 - a. The location of Israel also served as an obvious strategic location by which to send out missionaries. Without much effort, Israel could go out to many areas and many peoples.
 - b. Throughout the Old Testament we see messengers “sent” to other nations to be a blessing (Joseph--see Gen 50:20, Daniel, Esther, Jonah, as well as many “oracles” to the nations in the prophetic books).
 - 1) Israel was blessed with the knowledge of God.
 - 2) Therefore, they had an obligation to bring that knowledge to others.
- 4. The message as the greatest opportunity.
 - a. Israel’s greatest blessing was that God revealed Himself to them. They could know God (see Ps 73:28).
 - b. Israel had direct contact with God. They had a message from God and they were obligated to share it.
 - 1) The message was summarized in Mic 6:8.
 - 2) God gave the message through revealing Himself in His names (especially Yahweh--the Sovereign God--Ex 3:13-15).

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3) The message was one of salvation (see Job 19:25-27).

- a) It was a blessing to have access to the message. It was an opportunity.
- b) Therefore, it was an obligation to share it. Israel had more privileges than others. But they also had more responsibilities (remember the kingdom principle in Mt 10:8 and Lk 12:48).

D. Israel's Response.

1. Israel's response was not positive. God blessed them but they rebelled and practiced idolatry. They did not fulfill their obligation.
2. God allowed them to have a king. That resulted in more idolatry. Finally, the kingdom was divided (read 1 Kings 11:1-13).
3. Israel did not respond to the mercy of God or His discipline (Jer 3:1-14 [especially 3-5]). Nevertheless, God would restore a remnant (Ezek 20:30-38).
4. Israel responded in idolatry, rebellion, and ethnic selfishness. She resisted her obligation to be a witness to the nations. This was exemplified very clearly in the case of Jonah.
5. God "helped" Jonah to obey the mandate to go to the nations by using a whale. If the chosen vessels of God do not obey the missions mandate voluntarily, then they will complete their obligation involuntarily.
 - a. Israel's witness was beginning to have a negative effect on God's mission plan.
 - b. They were not a blessing. Therefore, they stopped being blessed and became an involuntary blessing. This was called the Dispersion, or Exile.
6. The Dispersion or (Exile).
 - a. Israel was exiled to Assyria in 722 B.C.
 - b. Judah was exiled to Babylon in 587 B.C.

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c. It is from this remnant (those who survived and remained faithful) that God began to activate His missionary purposes again.

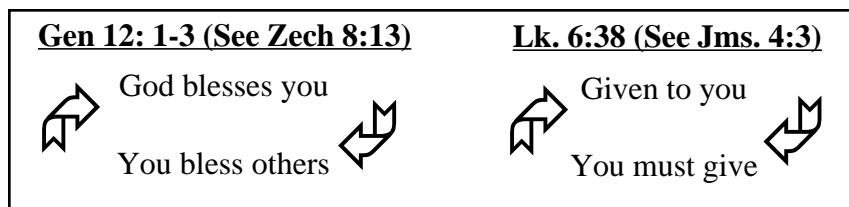
- 1) Through the Exile, the Jews spread the word of God throughout Babylon and Persia,
- 2) Then later, they spread the word of God in Greece and Rome as emigrating Jews settled in different places (they had no country until 1948).

E. Summary Review.

1. God chose to work His mission plan through a vessel (Israel).
2. They formed a covenant: God would bless them so that they could bless others. In this way, the nations could have a witness of God and His salvation message. The witness would be given, in word and deed, by an obedient Israel (Rom 4:11; Jms 2:23).
3. God blessed Israel.
4. Israel did not use those blessings to be a blessing to other nations.
5. God withdrew the blessings, which resulted in exile. Thus, the mission plan of God through Israel continued involuntarily.

Discussion Point

Use the following diagram to promote discussion and application of the previous concepts.



Note: There is an obligation because there is an opportunity. The more opportunity, the more obligation. The more obligation, the more opportunity there is available.

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III. Israel, Christ, and the Kingdom.

Author's Comment:

The missions emphasis in the Old Testament continues in the New Testament. The final book of the Old Testament is Malachi. It emphasizes and denounces Israel's failure to witness to the nations (Mal 1:11), and it promotes the anticipation of the Messiah (Mal 3:1).

A. Israel and the Coming Kingdom.

1. Israel did not understand the coming Kingdom. They were waiting for a political change. They were anticipating a physical dominion.
2. Christ brought a spiritual dominion.
 - a. They were confused with such statements as Mt 4:17 and Jn 3:3, 5.
 - b. They tried to understand them in the context of judgment upon the nations, along with a political Messiah for Israel.
 - 1) This misunderstanding resulted in the crucifixion of Jesus because he did not fulfill their model of a Messiah. They called Him a blasphemer.
 - 2) Their understanding of the Messiah fit with their nationalistic desires. They were blinded. They could not see the true plan and purpose of the Messiah.
 - 3) The Kingdom of God is the rule of God. It is not simply a place or a people.

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3. The Jews misunderstood the kingdom of God. It was a mystery. It was hidden (Mk 4:11). But the mystery was revealed to those who had ears to hear.

a. The kingdom works among men in two different stages:

1) It has not yet fully come because it has not yet destroyed human rule.

2) It has already come because it attacks Satanic rule.

b. Instead of political and external changes, the kingdom produces spiritual and internal changes.

c. Instead of being here with power (fire and destruction), it is here in persuasion.

1) The kingdom is here with power like that of Pentecost (Mk 9:1).

2) However, it is not for destruction (fire--see Mt 3:11 and Lk 9:51-55), but for persuasion (a sign or a proof--see Jn 2:11 and Mk 16:20).

4. Christ rejected the offer of a physical kingdom (Mt 4:8-10) because of Jn 18:36.

C. Christ and the Kingdom.

1. Jesus referred to Himself most often as the Son of Man (representative of mankind).

a. The Son of Man reference comes from Ezekiel (Ezek 2:3; 3:17--note the missionary role of the Son of Man). Also note the emphasis of missions (Ezek 37:28; 39:7).

b. The Son of Man reference also comes from Daniel (Dan 7:13, 14). What is the nature of the kingdom that is given to the Son of Man?

2. It is true. From the beginning of His ministry, Jesus was destined to a world dominion. However, He would not acquire it through a compromise with Satan (Mt 4:8) nor would it exclude salvation for all nations (Lk 4:24-26).

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3. “To the Jew first and also to the Gentiles” (Rom 1:16; 2:10).
 - a. The Jew first (see Mt 10:5, 6, 18, 23).
 - 1) The 12 apostles (representing the 12 tribes of Israel) are **sent** out on a mission to the house of Israel.
 - 2) Why did they go to Israel first?
 - a) For strategic purposes. A Jew could understand the Gospel. It was based on Judaism.
 - b) Because of a situational priority. Soon, judgment would come upon Israel.
 - b. Also to the Gentile (see Lk 10:1).
 - 1) The group of 70 were **sent** out to the cities (Gentiles).
 - 2) In Jewish tradition (based on the 70 descendants of Noah that formed the nations) there were 70 nations.
 - 3) Some scholars think that symbolically, Jesus **sent** out the first missionaries to the Jews and to the Gentiles.
4. It is easy to see the double purpose in Christ’s ministry (to the Jews and to the Gentiles). Some people say that Jesus did not minister to the Gentiles. This is not true!
 - a. Study the example of the Roman centurion (Mt 8:5-13).
 - 1) Was the **ROMAN** centurion a Jew? No.
 - 2) Who are those who come from the east and west? Gentiles.
 - 3) Who were the sons of the kingdom? Jews.
 - 4) Do you see the change that was beginning to happen?
 - b. Study the example of the Canaanite woman (Mt 15:21-28).
 - 1) Was the **CANAANITE** woman a Jew? No.

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- 2) Jesus seemed to say that He could not minister to Gentiles. Yet, we know that he already had ministered to many Gentiles. Was Jesus a liar? No.
- 3) Jesus was using hyperbole as a teaching tool. He was teaching His disciples (who would be sent to the teaching nations) not to be prejudiced.
- c. Study what happened in the Samaritan village (Lk 9:51-56).
 - 1) Was a **SAMARITAN** a full blooded Jew? No.
 - 2) Jesus spoke of salvation in the context of this event. Did He mean that salvation was only for Jews? No. He was making the opposite point.
 - 3) Note that Jesus sent out the 70 immediately after this event.
- d. Study Jn 12:32.
 - 1) Will every person be saved? No (Mt 7:13, 14).
 - 2) When Jesus said, “all men,” He is speaking of all types of men. Men from every nation (Rev 7:9).
 - 3) Note that Jesus said this in the context of questions asked by Gentiles (Jn 12:20-23).
- e. Study the events on the road to Emmaus (Lk 24:27, 45-49).
 - 1) What did Jesus explain to them? He explained the Old Testament.
 - 2) How did He explain the Old Testament? He showed them that the plan of God was to reach the nations.
 - 3) Remember that Luke continues his Gospel in the book of Acts. Jesus told His disciples of the missionary plan of God (Lk 24:47). Then He sent them to the nations (Acts 1:8).
5. The double purpose of Jesus Christ’s ministry was seen in His final command (Mt 28:18-20).

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D. The Gospel of the Kingdom.

1. When will the kingdom come? (Mt 24:14).
 - a. The kingdom is already and not yet. It has already come in Christ, but it has not yet come in its fullness.
 - b. It will come in its fullness when the gospel is preached to all the nations.
 - c. If our first desire is for the kingdom of God (Mt 6:33), then we will do everything possible to complete the requirement for the Kingdom to come in its fullness. The requirement is to preach the gospel to all the nations. Missions must be a priority of every Christian.

Author's Comment:

All Christians should be committed to the work of missions. Some people will be gifted to go as a missionary. Some people will be gifted to help finance missionary efforts. Some people will be called to intercession for these efforts. Some people will work in small servanthood ways to make the effort possible. Yet, all Christians should be committed to missions.

- d. What is the main purpose of living in a kingdom that has not yet arrived in its fullness?
 - 1) It is to live in a way that will help the kingdom to arrive in its fullness. This way is called the way of missions.
 - 2) The kingdom is available now. Why? It is to be used to bring in the fullness of the kingdom.
 - 3) We know God so that we can make God known.
 - 4) Power (signs and wonders) is available in the kingdom now. Why? It is to be used to bring the gospel to the nations (Mk 16:20).
 - 5) The kingdom that is “already” exists in order to bring in the kingdom that is “not yet”.

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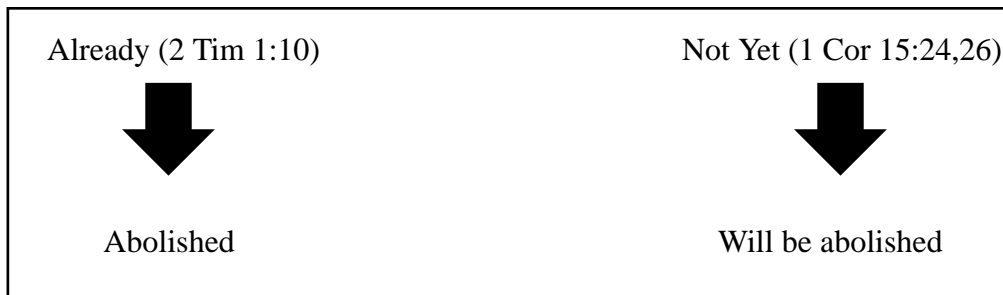
2. Message, mission, and motive (Mt 24:14).

a. The message is “the gospel of the kingdom.”

1) Victory over death.

a) This is the most important mission of God (1 Cor 15:26).

b) The announcement of Christ’s victory over death is the good news of the kingdom. This victory is “already” and it is “not yet”.



In both verses the same greek word is used. It is abolished already. It is not abolished yet. There are two stages in the destruction of death because there are two stages in the coming of the kingdom.

2) Victory over Satan.

a) This is also “already” and “not yet”.

(1) Already - Satan has already been defeated (Heb 2:14, 15--note that the same Greek word is found here as is found in 1 Cor 15:24).

(2) Not yet - Satan will be cast into the lake of fire (Rev 20:10). He is now at work (1 Pt 5:8 and 2 Cor 11:14).

b) The gospel of the kingdom is the message. The message proclaims victory over death and Satan. The victory is “already” and “not yet”.

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3) Victory over sin.

a) This is also “already” and “not yet”.

(1) Already - Sin has been destroyed (Rom 6:6 and Heb 9:26--note that the same Greek word is found in Rom 6:6 as is found in 1 Cor 15:24).

(2) Not yet - When the perishable **will** put on the imperishable then we will say to death where is your sting? Where is sin? (1 Cor 15:54-56).

b) The message is that you do not have to be under the power of sin even though sin exists.

4) Summary Review.

a) The message is the Gospel of the kingdom. The good news (gospel) is that there is victory over enemies. It is the announcement of God’s victory now and in the future.

b) Study the following diagram:

Victory	Current Victory	Future Victory
Death	2 Tim. 1:10	1 Cor. 15:24-26
Satan	Heb 2:14	
Sin	Rom 6:6	

Note: The same Greek word is used in each verse (katargaysay). It is a two phase victory because the kingdom is “already” and it is “not yet”. The message (the good news of the kingdom) is the good news of both phases. It is a message of freedom-now and to come!

b. The Mission is that the message “must be preached in all the world for a witness to all nations.”

1) We must have a biblical world view of history in order to understand the mission. We must see history as the history of redemption.

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- a) Israel was chosen as a missionary nation.
 - b) Israel rejected her active responsibility (to be a testimony to the nations).
 - c) Israel fulfilled her passive responsibility (the birth of Christ).
 - d) Israel rejected Christ. The mission was taken away from Israel (Mt 21:43).
 - e) The responsibility is given to a new nation--the Church (1 Pt 2:9).
 - f) The Church was the new missionary nation (Mt 28:19, 20).
- 2) Meaning in history between the two comings of Christ is found in the spread of the gospel to the nations (Mt 24:14).
- c. The Motive is that “then the end will come.”
- 1) Do you want to see Jesus? Do you want to see the fullness of the kingdom? Are you looking for the new heavens and the new earth?
 - 2) If you seek these things, then you will want to hasten the coming of the day of the Lord (2 Pt 3:8-13). You will want to evangelize the nations!

IV. Mission and the Church.

A. Obedience to the Will of God.

1. What is the will of God for me? Do I ask first: What are my desires? Do I then try to fit His will into my desires?
2. Or am I willing, as Jesus was (Jn 4:34), to make His will my priority? Can I say sincerely: Not my will, but Your will be done? (Lk 22:42).
3. Jesus lived in obedience to the will of God. Therefore, He could say the words of Jn 17:4. At that moment it actually appeared as though Jesus had accomplished nothing.

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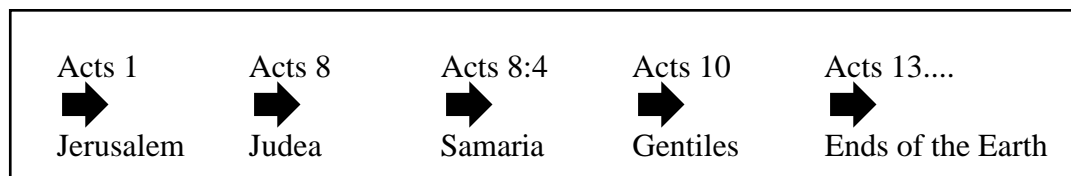
4. However, success in life is not measured by the world's standards. It is measured by obedience.
5. Jesus was obedient until the end (Lk 23:46). Thus, He was successful. He was more successful in life than any other (Phil 2:9-11). And He is more highly exalted than any other.
6. And so, with all authority (Mt 28:18) He will fulfill Mt 16:18.

B. The Church in the Book of Acts.

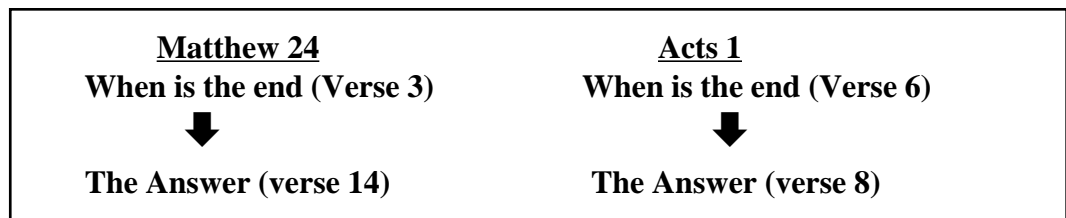
1. The book of Acts is a history of missions in the early Church. In Acts, we can observe the role of the Church in missions. We can also study missionary methods.
2. In Acts 1:8, we see the missionary mandate. The remainder of the book of Acts serves to show how the early Church responded to the mandate.

Discussion Point

Study the following diagram and discuss the progressive fulfillment of missionary expansion of Acts 1:8.



3. The importance of missions is seen in the beginning of Acts. Compare Acts 1 with Matthew 24:



How important is missions? Jesus seems to emphasize its importance. The end depends on it.

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4. The next event (the outpouring of the Spirit on the day of Pentecost) also showed the importance of missions.
 - a. In a sense, the mission was fulfilled in a symbolic way on that day. All the tongues (nations) represented at that place were “hearing them speak in his own language” (Acts 2:6).
 - b. Note also the direct connection that the coming of the Holy Spirit has to missions in Lk 24:46-49.
5. With the power of the Holy Spirit, the Church began to grow in Jerusalem.
 - a. Then, in chapter 8, we see that the second phase of the mission began (8:1).
 - b. In chapters 10 and 11 the third phase began.
 - 1) Philip, Peter, and John were used to reach the Samaritans (half brothers of the Jews).
 - 2) Peter was used to open the door to the Samaritans through the laying on of hands (8:14-17).
 - a) Remember: Peter was given the keys to the kingdom in Mt 16:19.
 - b) His preaching was the key that opened the door to the Jews in Acts 2.
 - c) Then in Acts 8, he was used with the Samaritans.
 - d) In Acts 10 he was used to open the door to the Gentiles.

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- 3) By the time of Acts 11:18, it is clear that the gospel could and would go forth to the nations.
 - a) So a missionary was sent to Antioch (11:22-24). Another missionary joined the work (11:25, 26). For the first time the Church was recognized as something other than a Jewish sect. The disciples became known as Christians (11:26).
 - b) Later, in Acts 15, we see the question of whether or not Christian requirements would include Jewish culture. They were not required. Christianity found its own identity.
6. The final phase of missions moved into full operation in Acts 13. Missionaries were sent out to “the uttermost parts of the earth.” How were they sent out?
 - a. They were sent out by the Holy Spirit:
 - 1) They were called by the Spirit (13:2).
 - 2) They were sent by the Spirit (13:4).
 - b. They were sent out by the Church:
 - 1) They were called by the Church (in verse 2 the Spirit spoke through the leadership of the Church).
 - 2) They were sent by the Church.
 - a) Through the laying on of hands (verse 3).
 - b) They also reported back to the church that sent them (14:26, 27). They were accountable to the local church. The local church is God’s instrument in sending missionaries (although it is also very clear that the local church does not control the ministry of the missionaries--the missionary has authority over his own ministry).

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C. Paul's Apostolic Ministry.

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1. Paul's calling (see Acts 26:15-19).
 - a. An apostle is someone who is sent (from the Latin we get the synonym "missionary").
 - b. Paul had a very strong sense of his missionary calling (Rom 1:14, 15). This is essential. Without a strong sense of calling, a missionary will be an easy target for the devil.
2. Paul's ministry preparation.
 - a. Christ commissioned Paul at his conversion. However, it took somewhere between 7 and 17 years to prepare him for his missionary work.
 - b. The development of strong leadership abilities is done over a long period of time. Often, the process includes many trials and hardships (Rom 5:3-5 and Jms 1:2-4).

Discussion Point

Study and discuss the following diagram of Paul's ministry preparation.²

Conversion	Witness & Rejection	Withdrawal	Training	Effective Ministry
Road to Damascus	Damascus & Jerusalem	Arabia	Tarsus and Cilicia	Antioch & Missions

3. Paul's evangelistic methods (see Acts 26:18).
 - a. "To open their eyes."
 - 1) The ability to contextualize the gospel.
 - 2) The ability to make the gospel practical.
 - 3) The ability to apply the gospel to real needs.

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- b. “Turn them from darkness to light.”
 - 1) The ability to point to the light.
 - 2) The ability to point to Jesus.
 - c. “Turn them from the power of Satan to God.”
 - 1) The ability to lead someone to repentance.
 - 2) The ability to lead someone to submission to the Lordship of Christ.
 - 3) The ability to minister deliverance if necessary.
 - d. “That they may receive forgiveness of sins.”
 - 1) The ability to lead someone into new life through faith.
 - 2) The ability to lead someone towards assurance of salvation.
 - e. “That they may receive an inheritance among those who have been sanctified by faith.”
 - 1) The ability to disciple a new believer.
 - 2) The ability to lead someone in participation in the life of the body of Christ.
4. Paul’s missionary team.
- a. It is important to realize that Paul was not alone in his work.
 - b. Paul worked in a team. Note the following Scriptures: Acts 13:2, 5, 13; Acts 15:36, 40; Acts 18:2-5; Phil 4:3.

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5. Paul's missionary vision.

- a. Paul's methods are in stark contrast to many contemporary methods.
- b. For Paul, the work of missions meant to go to unreached areas. Paul always kept his eyes focused on the frontiers (Rom 15:20).
- c. Paul planted and nurtured the infant church. Then he left to go to new, unreached areas (Rom 15:14-25).
- d. Many modern missionaries fail to leave; instead systems of dependence are often created.
- e. Paul was able to leave because:
 - 1) He never lost his vision for missions (to go to unreached areas).
 - 2) He trusted in the Holy Spirit to continue and finish the work that was started (Phil 1:6; 1 Thes 5:23, 24; 2 Thes 3:3).
- f. The results were more positive than if he had stayed:
 - 1) The gospel was able to go to all known parts of the earth (Rom 15:19).
 - 2) Strong, non-dependent churches were established instead of weak, dependent churches.

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D. The Objective of Missions.

- 1. What is the specific objective? What will be the end product?
 - a. In the book of Acts the end product is the local church.
 - b. Why?
 - 1) The necessary functions of the body of Christ imply the existence of the local church.
 - 2) There must be a local church planted so that the missionary work will remain.

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2. What is the Church?

- a. The biblical analogies that are used to describe the Church emphasize a real, alive, and loving relationship between Jesus and the Church.
- b. The Church is the body of Christ. Therefore, it plays an essential role in the mission of the head.
- c. We must have a biblical perspective of the Church.
 - 1) The cosmic/historical perspective.
 - a) Cosmic--the Church is the body that is given to Christ. It will continue His work, which is the work of the kingdom of God.
 - b) Historical--the Church consists of the people of God whom God has worked through throughout the history of redemption.
 - 2) The Church is dynamic and “charismatic.” It is not institutional.
 - a) It exists by the grace of God. It is built by the gifts of grace and is structured like a human body.
 - b) It is a community. It is not a hierarchy.
 - c) It is an organism. It is not an organization.
 - d) Consider: 1 Cor 12; Rom 12:5-8; Eph 4:1-16; 1 Pt 4:10, 11.
 - 3) The Church is the community of God’s people. It is the people of God in fellowship together. They are called out of the world and they are called to come together.
 - a) The Church is people. It is not an institutional structure although it does have structure.
 - b) These are not an isolated people. They are a people in community.

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- c) Compare Ex 19:5, 6 with 1 Pt 2:9. In the cosmic/historical sense, the Church is the people of God.
- d) As a charismatic organism, the Church is the community of the Holy Spirit. It is Christians living together.
- d. The Church and its duty (see Mt 25:14-30).
 - 1) The Church has been entrusted with the gospel.
 - 2) It will be evaluated according to how it uses the Gospel and how it reproduces it.

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V. The World Christian Movement.

A. Missions History.

1. Now we want to study how the gospel spread throughout the world during the Church age.
2. We must realize that the growth of the kingdom is largely hidden and unnoticeable (Mt 13:31-33). We do not view history, therefore, as the world views it. The kingdom of God has always been growing. The witness of the gospel has been proclaimed continuously.
3. The following diagram by Ralph Winter³ shows the 4000 year history of missions.
 - a. Notice that there are 10 periods, with each period covering approximately 400 years of God's mission plan.
 - b. In Gen 1-11, we see the beginning of the problem that we spoke of earlier in this course.
 - c. In Gen 12, we see the beginning of the 10 epochs.
 - d. Exactly in the middle of the 10 epochs is the central event of this counterattack. The event is the life of Christ.
 - 1) Before Christ we see the first 5 epochs.
 - 2) After Christ we see the 5 epochs of the Church age.

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e. Notice that there are different ways in which God completes His mission purposes.

1) Many times the mission agents do not cooperate voluntarily.

2) Nevertheless, God's purposes cannot be stopped (Job 42:2).

Discussion Point

Discuss the following chart, which describes the 10 epics of missions history.

4000 BC
|
Gen 1-11
|
2000 BC

Time Period	Ten Epochs	Mission Agents	Method
2000-1600	Patriarchs	Abraham	Voluntary going
1600-1200	Egyptian Captivity	Jacob	Involuntary going
1200-800	Judges	Israel	Benign attraction, invasion
800-400	Kings	Exiled Jews	Benign attraction, invasion
400-0	Post-exile	Dispersed Jews	Involuntary going
Jesus comes and takes away the Great Commission from the missionary nation (Israel) because they have not used their blessings to be a blessing to the nations. He gives the Great Commission to a new missionary nation (the Church). Consider : Romans 11:13-224, Mt 28:18-20.			
0-400	Rome	Early Church	Involuntary \ Voluntary going
400-800	Barbarians	Celts, Monks	Invasion, Voluntary going
800-1200	Vikings	Slaves	Invasion, Involuntary going
1200-1600	Saracens	Crusaders, Friars	Voluntary going
1600-???	Ends of the Earth	Modern Missions	Voluntary going

2000 AD

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4. Unfortunately, there is not a great difference between Israel and the Church. We see the same cycle.
 - a. Blessings that are received are not shared.
 - b. They are then taken away.
 - 1) For example, the Romans did not reach out to the Barbarians. What happened?
 - 2) The Barbarians received Rome's blessings (remember the principle of Ps 76:10--there is often irony in the Sovereignty of God).

B. Romans and Barbarians.

1. Winning the Romans (0-400 A.D.).
 - a. It is not clear exactly how Rome became Christianized.
 - 1) However, it is clear, that not very much of the Christian expansion was caused by any great Roman missions movement.
 - 2) Much of the expansion seemed to occur through involuntary going.
 - 3) In 312 A.D., Constantine (the Roman emperor) declared himself to be a Christian. In 375 A.D., Christianity became the official religion of Rome.
 - b. However, Roman Christianity made no special attempt to fulfill the Great Commission.
2. Winning the Barbarians (400-800).
 - a. Roman Christianity did reach out to the Barbarians in a minimal way.
 - 1) When the Barbarians invaded they had at least been exposed to Christian principles.
 - 2) Thus, it was a more humane invasion and Rome was not destroyed.

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- b. The Barbarians inherited a Christian culture.
 - 1) They became Christians.
 - 2) They contributed much to Christianity and to human civilization.
- c. However, they did not concentrate on fulfilling the Great Commission.

C. Vikings, Saracens, and the Ends of the Earth.

- 1. Winning the Vikings (800-1200).
 - a. The Barbarians emphasized mission, but their emphasis did not include the Vikings in the North.
 - b. Thus, when the Vikings invaded, they destroyed everything, because they had no awareness of Christian morals.
 - c. The Barbarian Christians did not reach out to the pagan peoples. So, the pagan peoples came to them. Once again, through invasion “the conquerors became conquered by the faith of their captives.”
 - d. The Viking invasions resulted in blessing and tragedy.
 - 1) Christianity spread.
 - 2) However, it did not spread through voluntary agents.
- 2. Winning the Saracens (1200-1600).
 - a. The “missions” of the Crusades were a tragedy. They tried to force the spread of Christianity. This stain in Christian history has alienated Muslims.
 - b. The period ended with the Reformation. There was a sense of new life.
 - c. Worldwide expansion began. Empires such as Spain began to send out explorers in order to expand their empires. Christianity went with them.

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3. To the ends of the Earth (1600-2000).

- a. 1600-1800: There was a great missions emphasis in the Roman Church.
- b. 1800-2000: The Protestants finally woke up to missions.
- c. The Church in the non-Western world was born. It was ready to begin to dominate spiritually as is the secular non-Western world ready currently to dominate politically.

D. Three Eras of Expansion Within the Final Epoch (specifically from 1800-2000).

1. The first era (1792-1910).

- a. It began with the ministry of William Carey. He challenged the Protestant Church to respond to the missions mandate.
- b. There were student movements for missions. Mission societies were started.
- c. There was great sacrifice. Missionaries who went to unreached lands usually died within two years.
- d. Emphasis was put on the coastlands.
- e. Missiologists began to define the different stages of development that exist between the mission and the local church that has been planted.
 - 1) The pioneer stage--the first contact with a people group.
 - 2) The paternal stage--missionaries train national leaders.
 - 3) The partnership stage--national leaders work as equals with the missionaries.
 - 4) The participation stage--missionaries are not equal partners. They participate by invitation.
- f. The most important principle of missions practice was established. A missionary must work himself out of a job (he must equip the national leaders for leadership so he can move on).

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2. The second era (1865-1980).
 - a. It began with the ministry of Hudson Taylor. The unreached of the inland areas were emphasized. Taylor's specific focus was China.
 - b. There was a fresh zeal in young people (student movements) to go to the mission fields. Mission societies with an emphasis on the inland areas were being formed.
 - c. However, there was also a step backwards.
 - 1) Some of the new missionaries did not understand indigenous principles and they began to replace national pastors and leaders.
 - 2) Finally, they made the transition and began to return the places of authority to national leaders. After this there was much fruit.
3. The third era (1934-?).
 - a. The coastlands had been reached. The inlands had been reached. Cameron Townsend (Central American Indians) and Donald McGavran (Asian Indians) began to identify the unreached hidden tribal peoples.
 - b. Mission agencies begin to target the "hidden peoples".
 - c. It is estimated that there are 11,000 (as of 1994) of these people groups.
 - d. If history repeats itself, the young churches of Africa, Asia, and Latin America will be used most significantly to reach out to this "final frontier".

Conclusion:

This concludes World Mission I, which provided a Biblical and historical foundation for missions. The next course in this series, World Missions II, considers the strategic dimension for fulfilling the missions mandate.

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World Missions I: Endnotes

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¹Jonathan Lewis, ed., World Mission - Part I (Pasadena, CA: William Carey Library, 1987). The flow of the major points of the outline of this course are adapted directly from World Mission - Part I. Used by permission, with letter on file.

²Ibid., Fig. 4.4, pg. 86.

³Ibid., Fig. 5.1, pg. 103.

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