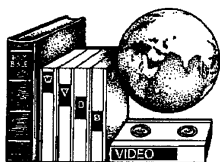


# World Video Bible School®

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## WORLD EVANGELISM



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# **PRACTICAL PRINCIPLES OF WORLD EVANGELISM**

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## CHAPTER I

### AN INTRODUCTION TO WORLD EVANGELISM

#### Introduction:

1. Alert, active congregations generally include courses in their educational curriculum to train teachers, personal workers, speakers, and elders and deacons, but seldom do they include a course in world evangelism.
2. Preacher training schools generally have courses dealing with every aspect of a local preacher's life and work, but some do not include even a single course in world evangelism in their curriculum.
3. The failure to include courses in world evangelism betrays the sad fact that many members of the church, including elders and preachers, do not understand or appreciate the great task which the Lord has given to His church.
4. **The great, essential task of the church of Christ is to make the gospel of Christ known to every accountable person in every land and in every generation until our Lord comes again!!!**
5. Congregations generally give less emphasis to this task than that of almost any other activity in which they commonly engage.
6. Less is done to equip men and women for the task of world evangelism than is done to train workers for any other function of the church.
7. This minimal emphasis on world evangelism accounts for two weaknesses in churches of Christ in regard to their mission:
  - a. There is a great dearth of men and women dedicating themselves to the task of world evangelism.
  - b. The few who do go out to engage in this very difficult work are, for the most part, inadequately prepared and, as a result, return home early, disillusioned and discouraged.
8. This course in world evangelism is designed to be both an introduction to the subject and a survey of world evangelism.
  - a. It is not an exhaustive study, nor the final word, but is intended as a foundation course upon which additional study can be built.

- b. It is designed for prospective missionaries as well as for elders, members of mission committees, local preachers, deacons, Bible class teachers, and indeed, for every member of the Lord's church.

## **Discussion:**

### **I. WHAT IS MISSIONS?**

- A. A clear definition of the term is essential.
  - 1. Many things are sometimes included under "missions" in a church budget that have little, if anything, to do with world evangelism.
  - 2. One does not really have a clear understanding of what the New Testament church is if he does not understand what its mission is.
- B. "Missions" is a synonym for "evangelism."
  - 1. The word "missions" is not found in our standard translations of the New Testament, but the concept of missions is clearly there!
  - 2. "Missions," in its broadest sense, has to do with every effort made to teach lost souls the gospel of Jesus Christ.
  - 3. In a more restricted sense, "missions" is commonly used to describe efforts of an individual Christian or a church of Christ to take the gospel to areas where the gospel has not yet gone, or else, where the church is extremely weak.

### **II. WHO IS A MISSIONARY?**

- A. The term "missionary" is not found in any of our standard translations of the New Testament, but the concept of a missionary is clearly there!
- B. A congregation once listed the names of three full-time workers in their church bulletin.
  - 1. One who was serving the local church as a preacher was called "the minister."
  - 2. A visiting preacher who had come for a gospel meeting was called "the evangelist."
  - 3. A man supported by the church to preach the gospel in Africa was designated "a missionary."

4. All of these men were preachers of the gospel, engaging in the same task of seeking to reach the lost, but just doing it in different geographical areas.
- C. A “missionary” is simply an evangelist, a minister of the Word of God , a preacher of the gospel (2 Tim. 4:1-5).
1. In a general sense, every Christian is a missionary; it has been truly said: “One is either a missionary, or else he is a mission field.”
  2. In the restricted sense, a “missionary” is a teacher of God’s Word who is sent out by the church to take the gospel to areas where it has not gone, or where the church is extremely small or weak.

### **III. IS MISSIONS A PRIORITY, OR AN OPTION?**

- A. Many elders, preachers and other leaders in the church seem to regard missions as an option.
1. If they choose to be involved in missions, it is good.
  2. If they choose to disregard the world-wide responsibility of the church (missions), it is just as good.
- B. When we study the missionary message of the Bible in the chapters to follow, we shall learn that God designed His church specifically to be the vehicle to carry His gospel to the whole world.
1. A church lacking in an active concern for missions is a church which lacks one essential identification mark of the New Testament church!
  2. It is imperative that leaders in the church understand the purpose of the church and be able to set priorities so the church can accomplish the work God designed it to do!
  3. Otherwise, our talents, time and treasures may be frittered away in good, but less needful, or even unimportant and self-serving activities.

### **IV. THE CHURCH OF CHRIST IS GOD’S MISSIONARY SOCIETY.**

- A. The wisdom of God clearly designed His church so that no other organization was needed to take the gospel to the whole world.

- B. The church of Christ evangelized the world in the first century; it can do so today (Col. 1:23)!

### **Conclusion:**

1. Congregations and preacher training schools must have classes in world evangelism to encourage, inform, inspire and equip members for the God-given task of taking the gospel to the whole world.
2. "Missions" is a term used to describe the task of the church to take the gospel to those who have never heard.
3. A "missionary" is a worker sent out by the church to teach the gospel to those who have never heard, and to build up the church in areas where it is weak.
4. God has perfectly designed His church so that it is adequate to train and send out workers to take the gospel to the whole world.

### **REVIEW QUESTIONS**

#### **True or False:**

1. \_\_\_\_\_ Most congregations have classes in world evangelism in their Bible school curriculum.
2. \_\_\_\_\_ All preacher training schools include at least one course in world evangelism in their curriculum.
3. \_\_\_\_\_ Most congregations give more emphasis to missions than to anything else.
4. \_\_\_\_\_ If one does not understand the mission of the church, he does not understand the church.
5. \_\_\_\_\_ "Missions" is really a synonym for evangelism.
6. \_\_\_\_\_ "Ministers," "evangelists," and "missionaries" describe totally different workers in the church.
7. \_\_\_\_\_ The term "missionary" is not found in any of our standard Bible translations.
8. \_\_\_\_\_ The concept of "missions" is not found in the New Testament.



9. \_\_\_\_\_ A church may choose not to be involved in missions even though it is able to support mission work.
10. \_\_\_\_\_ The church was designed by God to be His missionary society.

**Short answers:**

1. Define "missions."
2. Define "missionary."
3. What is God's missionary society?
4. What are two weaknesses in churches of Christ caused by minimal emphasis on our God-given mission?
5. What is the difference between "ministers," "evangelists," and "missionaries" biblically?

.....

**CHRIST IN US**

Christ has no hands but our hands  
To do His work today;  
He has no feet but our feet,  
To lead men in His way!

He has no tongue but our tongue  
To tell men how He died;  
He has no help but our help  
To bring them to His side.

We are the only Bible  
The careless world will read;  
We are the sinner's gospel,  
We are the scoffer's creed.

We are the Lord's last message  
Given in deed and word;  
What if the line is crooked?  
What if the type is blurred?

What if our hands are busy  
With work other than His?  
What if our feet are walking  
Where sin's allurements are??

## CHAPTER II

### THE MISSIONARY MESSAGE OF THE BIBLE (1)

#### Introduction:

1. Since the Bible is a record of God's plan to redeem lost man through Jesus Christ, it would be strange indeed if the Bible did not give great emphasis to God's plan to make this message of redemption known to all the world.
2. **The message of the Bible is the message of missions!**
  - a. Man is lost and can not save himself.
  - b. God has provided the means by which man can be saved through Jesus Christ.
  - c. Jesus Christ must be made known to all men.
  - d. God designed His church as the vehicle by which Christ is made known.
3. The Bible is truly a missionary Book from center to circumference, from cover to cover.
4. The late Batsell Barrett Baxter told of crossing the Atlantic in a great ocean liner.
  - a. This huge ship was propelled across the sea by powerful engines which were hidden far below the decks where the passengers stayed.
  - b. Although they were not visible, the mighty thrust of the engines could be felt everywhere on the ship.
  - c. Brother Baxter compared the missionary message of the Bible to these engines; although not always explicitly stated, it is found in every book, every chapter and on every page; whether stated or not, it underlies all other teaching; its thrust is everywhere seen by the discerning Bible student.

#### Discussion:

#### I. THE BIBLICAL BASIS OF MISSIONS IS ROOTED IN GOD'S PLAN TO REDEEM MAN FROM SIN!

- A. In the beginning, God created man as a perfect human being (Gen. 1:26,27, 31).

1. He then made a suitable companion for man (Gen. 2:18-25).
  2. He gave man satisfying work to do (Gen. 2:15).
  3. God gave the first couple only one prohibition: "Of every tree of the garden, you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die" (Gen. 2:16,17).
- B. Satan tempted the man and woman to disobey God (Gen. 3).
1. Eve was first persuaded to eat the forbidden fruit (Gen. 3:1-6).
  2. She gave it to Adam who also ate of it.
  3. As a result of their transgression, our first parents lost three precious privileges:
    - a. Their personal fellowship with God.
    - b. Their home in paradise.
    - c. Their right to partake of the tree of life.
  4. Eventual physical death, both for themselves and all their descendants, was the inevitable result of being removed from access to the tree of life (Gen. 3:22-24).
  5. Spiritual death was immediate, i.e. they were severed from God's fellowship just as soon as they sinned.
- D. When God pronounced sentence upon Satan for his part in bringing about the fall of man, He gave the first glimpse of the gospel: "I will put enmity between you and the woman, and between your seed and her Seed; He shall bruise your head, and you shall bruise His heel" (Gen. 3:15).
1. A great spiritual warfare was beginning between the servants of Satan and the servants of God.
  2. A "Seed" of woman would be born (Gal. 3:16).
    - a. Through woman, unaided by man, sin first entered into the world (1 Tim. 2:14).

- b. Through woman, unaided by man, the Savior from sin would be born into the world (Isa. 7:14; Matt. 1:22,23; Luke 1:31-35; John 3:16; Gal. 4:4,5).
- c. The seed of Satan (his servants - John 8:44) would “bruise the heel” {deal a minor blow by bringing about the death temporarily} of the Seed of the woman (Christ), but Christ would “bruise Satan’s head” {deliver a blow from which Satan could never recover, i.e. make it possible for man to be free from sin and death and thus no longer under the dominion of Satan} (1 Cor. 15:55-58; Heb. 2:14, 15).

## II. **GOD PREPARED A PEOPLE FOR THE SENDING OF THE SAVIOR INTO THE WORLD.**

- A. God chose the lineage of Seth, third son of Adam and Eve (Luke 3:38; Gen. 4:25).
  - 1. Noah, a descendant of Seth, and his family were the only ones saved when God destroyed the earth with the Great Flood (Gen. 5:28, 29; Gen. 6:8-10).
  - 2. Shem, one of Noah’s three sons, was chosen to continue the lineage (Gen. (9:26; 10:21 ff; 11:10 ff ).
- B. Abraham, of the lineage of Seth and Shem, was selected to be the father of the nation through which Christ would come (Gen. 11:10-26).
  - 1. God called Abraham to leave his homeland and his father’s house (Gen. 12:1-3).
  - 2. God promised Abraham an heir through Sarah (Gen. 12:3; 17:15-21; 18:11-15).
  - 3. In God’s appointed time, Isaac was born in fulfillment of His promise to Abraham and Sarah (Gen. 21:1-7).
- C. Isaac became the father of twin sons, Esau and Jacob (Gen. 25:19-34).
  - 1. Esau, the elder of the two, was a “profane man” (worldly-minded) and wholly unsuited to carry out the promise, so God over-ruled in certain events so that Jacob was selected (Heb. 12:16,17; Gen. 28:12-16; Rom. 9:10-13).

2. Jacob had twelve sons who became the fathers of the twelve tribes of the nation of Israel (Gen. 46:8-27; 49:1-28).
- D. God chose Judah as the tribe through which the Savior would come (Gen. 49:10).
1. David was of the tribe of Judah (Gen. 38; Ruth 4:18-22).
  2. Jesus Christ, the promised Savior, was of the seed of David, according to the flesh (2 Sam. 7:12,13; Psa. 110:1; Luke 20:41-44).

### **III. THE PROPHETS FORETOLD THE COMING OF CHRIST AND HIS KINGDOM.**

- A. More than 300 prophecies of Christ are found in the Old Testament which are fulfilled in the New Testament.
1. The basic facts of the life of Christ could be written from these prophecies.
  2. These prophecies furnish unassailable proof of the Deity of Christ and the inspiration of the Scriptures.
- B. A sample of these prophecies tells us:
1. Christ would be born of a virgin (Isa. 7:14; Matt. 1:22,23).
  2. He would be born in Bethlehem Ephrathah (Mic. 5:2; Matt. 2:1-6).
  3. He would die for the sins of others (Isa. 53; Matt. 27).
  4. He would be raised from the dead (Psa. 16:8-10; Acts 2:25-32).
  5. Christ's kingdom would come in "the last days" (Isa. 2:2; Joel 2:28; Acts 2:16,17; Heb. 1:1,2).
  6. It would come when Rome ruled the world (Dan. 2:31-45; Luke 21:3:1).
  7. It would begin in Jerusalem (Isa. 2:2,3; Joel 2:32; Acts 1:4,12; 2:1-5).
  8. All nations would come into the kingdom (Isa. 2:2; Matt. 28:19,20).
  9. The kingdom would come when the power of the Holy Spirit came (Joel 2:28, 29; Matt. 16:28; Mark 9:1; Acts 1:8; 2:1-4).

10. Salvation would then be available to all who “called upon the name of the Lord” (Joel 2:32; Acts 2:21, 37,38; 22:16).

#### **IV. THERE WAS NO GREAT COMMISSION GIVEN IN THE OLD TESTAMENT.**

- A. The Law of Moses was a national covenant given only to the nation of Israel (Exod. 20:1 ff; Neh. 9:13,14; Deut. 5:1-5 ).
  1. The provisions and precepts of the Law were tied to the physical land of Israel (John 4:19-22).
  2. The Law was designed to prepare Israel for the coming of the Savior (Gal. 3:19).
  3. When Christ had accomplished His mission on earth, the old Law was fulfilled and removed as a covenant binding upon God’s people; it was replaced by a new covenant which was universal in scope (Matt. 5:17,18; Col. 2:14; Heb. 8:6-13).
- B. Provisions were made for Gentiles to be incorporated into the nation of Israel if they chose ( Acts 2:10; Exod. 12:48, 49; Deut. 21:10-14; Josh. 2.; 6:17; Ruth 1:16, 17; 4:18-22; Matt. 1:5).
  1. There were many proselytes and “God-fearers” in the first century who embraced the gospel (Acts 2:10; 13:43; 17:4).
  2. The nation of Israel was to be a light as the special people of God in a dark world, but they were not charged with bringing all the world into obedience to the Law of Moses.
  3. Apparently, Gentiles remained under the Patriarchal system until the gospel was first preached to them at the household of Cornelius (Acts 10, 11) {For a fuller discussion of this point, please read the comments of Guy. N. Woods, *Questions and Answers*, Vol I; pages 63, 64}.

#### **Conclusion:**

1. The message of the Bible is missions.
2. God’s people in the Old Testament were chosen for the purpose of bringing Christ into the world.

3. Gentiles could become proselytes to the faith of Israel if they wished, but they remained under Patriarchy until the gospel was brought to them at the household of Cornelius.

## **REVIEW QUESTIONS**

### **True or False:**

1. \_\_\_\_\_ The Bible is a missionary book from cover to cover.
2. \_\_\_\_\_ God gave the first glimpse of the gospel in Gen. 3:15.
3. \_\_\_\_\_ Gen. 3:15 is a prophecy of the virgin birth of Christ.
4. \_\_\_\_\_ Christ came through the lineage of Abel.
5. \_\_\_\_\_ Jacob was a profane man and therefore could not be used by God.
6. \_\_\_\_\_ Christ was a descendant of Judah in the line of David.
7. \_\_\_\_\_ The basic facts of the life of Christ can be learned from the prophecies in the Old Testament.
8. \_\_\_\_\_ The Jews were charged by God to “Go into all the world and make proselytes to the Law of Moses.”
9. \_\_\_\_\_ The Law of Moses was a national covenant between God and Israel.
10. \_\_\_\_\_ Satan bruised the Seed of woman when he brought about Christ’s death on the cross.

### **Short answers:**

1. Under which law did the Gentiles live before the coming of Christ?
2. What are three precious privileges Adam and Eve lost when they disobeyed?
3. Approximately how many prophecies of Christ are there in the Old Testament which are fulfilled in the New Testament?
4. Which three Old Testament books of prophecy contain prophecies of the coming of Christ’s kingdom in their second chapters?
5. Why did God choose Jacob instead of Esau?



## **CHAPTER III**

### **THE MISSIONARY MESSAGE OF THE BIBLE (2)**

#### **Introduction:**

1. Paul, one of the most effective missionaries of all times, wrote to the churches of Galatia: "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons" (Gal. 4:4,5).
2. God's plan to redeem and restore fallen man had been in His mind "from the foundation of the world" (Eph. 1:4; Rev. 13:8).
3. Through many long centuries, God carefully worked in human history to prepare a nation so that He could send His Son to be the Savior of the world.
4. At last, all was in readiness; the time was right; God, in the Person of Jesus the Christ, entered human history.
5. Christ was born in the days of the Roman rulers just as Daniel had prophesied (Dan. 2:40-45; Luke 2:1; 3:1).

#### **Discussion:**

##### **I. CHRIST CAME INTO THE WORLD IN ORDER TO SAVE THE WORLD.**

- A. The purpose of His coming was clearly conveyed to Joseph by an angel who appeared to him in a dream: "You shall call His name JESUS, for He will save His people from their sins" (Matt. 1:21).
- B. The world-wide mission of the Messiah was also announced by the angel to the shepherds: "Do not be afraid, for behold, I bring you good tidings of great joy which shall be to all people" (Luke 2:10; 29-32).
- C. Jesus said He came to be a missionary: "For the Son of man has come to seek and to save that which was lost" (Luke 19:10).
- D. Jesus' earthly ministry was mainly to Israel, but the universal nature of His coming kingdom was plainly foretold:
  1. John the baptizer announced Jesus to Israel: "Behold! the Lamb of God who takes away the sin of the world" (John 1:29)!

2. Jesus complimented the faith of a centurion by saying, “And I say to you that many shall come from east and west, and sit down with Abraham, Isaac and Jacob in the kingdom of heaven {church}” (Matt. 8:11).
- E. The salvation of man was accomplished by Jesus when He died upon the cross for the sins of man and rose from the grave to give man victory over death (Matt. 16:21; 20:28; 2 Cor. 5:17-21; 1 Pet. 1:18,19; 2:21-25; Heb. 2:9; 9:11,12, 24-28; 1 Cor. 15:1-4).
- F. At His death, Christ did away with the Old Covenant, and at Pentecost, inaugurated the New Covenant, which was suitable for the world-wide mission of His church (Jer. 31:31-34; Heb. 8:6-13).

## II. JESUS CHRIST IS MAN’S ONLY SAVIOR!

- A. There is a strong movement toward ecumenicalism in religion today.
  1. Not only is one church said to be as good as another, but one world religion is said to be as good as another.
  2. A denominational missionary was sent to the Middle East to operate a bookstore; his task was to sell the literature of all religions in order to help people “find God through their religion.”
  3. A member of the Lord’s church who had just returned from a missionary journey to Asia described Hinduism as “really not very different from Christianity.”
- B. **The Scriptures loudly proclaim that Jesus Christ is the only way to God and lost man’s only hope!**
  1. He is the only begotten Son of Almighty God (John 3:16).
  2. He is “the Way, the Truth, the Life;” no one can go to the Father except through Him (John 14:6).
  3. Those who do not believe in Him will die in their sins (Mark 16:16; John 8:24).
  4. Salvation is only in His name (Acts 4:12).
  5. All spiritual blessings are in Him (Eph. 1:3).

6. All who do not obey His gospel are lost (Rom. 1:16; 2 Thess. 1:7-9).
7. There will not be another Savior (Heb. 9:28).
8. John succinctly summed it up when he wrote: "And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life: he who does not have the Son of God does not have life" (1 John 5:11,12).

### **III. CHRIST GAVE THE GREAT COMMISSION AS THE MARCHING ORDERS FOR HIS PEOPLE IN ALL GENERATIONS!**

- A. He had made possible man's salvation by His suffering (Luke 24:46, 47; 1 Cor. 15:1-4).
  1. All men must be told so that they can lay hold on the promises of the gospel.
  2. If the message is not proclaimed, then Christ's mission to earth is a failure and He died in vain.
- B. Let us analyze the three accounts of the Great Commission:
  1. Matthew 28:18-20:
    - a. Jesus has all authority; therefore it is imperative we do what He tells us to do.
    - b. We must go with the gospel.
    - c. As we go, we teach (make disciples).
    - d. We must go to all nations ( literally; tribes, cultures, ethnic groups).
    - e. Those who are taught are to be baptized into the name of the Father, Son and Holy Spirit.
    - f. Those baptized must also be taught to keep all the Lord's commands.
    - g. This work of going, teaching, baptizing and teaching must continue until the Lord comes again!

h. We can succeed for the Lord has promised to be with us!

2. Mark 16:15,16:

a. We must go.

b. We must go into all the world.

c. When we go, we must preach the one gospel which alone has the power to save man from his sins (Rom. 1:16; Gal. 1:6-9).

d. We must preach "to every creature," i.e. every accountable human being.

e. Those who hear and believe must be baptized in order to be saved.

f. Those who do not believe have consigned themselves to eternal punishment for they have rejected their only hope (cf John 3:18).

3. Luke 24:46,47:

a. Christ suffered for our sins on the cross.

b. Christ overcame death when He arose from the dead.

c. Repentance and remission of sins must be preached by Christ's authority.

d. It must be preached to all nations on earth.

C. Let us now summarize the Great Commission:

1. Christ died for our sins, was buried and arose from the dead the third day.

2. We, His disciples, are commanded to go with the gospel:

a. To all the world.

b. To every nation.

c. To every accountable person in every nation in all the world.

3. When we go, we must teach and preach the gospel.
4. The proper response to the gospel is:
  - a. Belief in Jesus Christ, the Son of God.
  - b. Repentance from all past sins.
  - c. Baptism for the remission of sins.
5. The result of obedience to the gospel is salvation ( remission of sins).
6. Those converted must be taught to observe all the Lord has commanded (Acts 20:26,27).
7. We shall succeed if we try for we have the Lord's promise that He will be with us always!

D. Why is the Great Commission great?

1. It is great because of its Giver - the sinless Son of God.
2. It is great because of its message - the power of God unto salvation.
3. It is great because of what it includes:
  - a. The whole world.
  - b. Every accountable person.
  - c. Every nation.
4. It is great because of its duration - until the end of the world.

E. Many years ago, in an article entitled "The Great Commission - Its Scope," Roy Deaver wrote:

Think what is involved in the phrase, "to every creature." If the Lord had said, "Preach the gospel in every continent"- this would have been a task. But the Lord said far more. If the Lord had said, "Preach the gospel in every nation" this would have been a greater task. But, the Lord said far more. If the Lord had said, "Preach the gospel in every city" the task would have been far greater. But, the Lord said more. If the Lord had

said, "Preach the gospel in every house," the burden would have been tremendous, but the Lord said even more.

The gospel of Christ must be preached to every person in every house on every street, lane, road and trail, of every city, village and district, of every nation of the whole world. May God help us to come to a greater appreciation of the **scope** of the **scope** of the Great Commission (The Spiritual Sword, Vol. I, No. 1. January, 1958).

### Conclusion:

1. God's great plan of the ages culminated in the coming of Christ to the earth to live and die for our sins.
2. During His earthly ministry, our Lord emphasized His gospel was for all the world.
3. The Scriptures emphatically declare that **Jesus Christ is the only Way to God and therefore man's only hope!**
4. The Great Commission continues to be the marching orders for God's church.

### REVIEW QUESTIONS

#### True or False:

1. \_\_\_\_\_ God's plan to save man from his sins was in His mind from the foundation of the world.
2. \_\_\_\_\_ "Jesus" means "Savior."
3. \_\_\_\_\_ Jesus foretold the coming of the Gentiles into His kingdom.
4. \_\_\_\_\_ Christ gave a new law which was suitable for the universal nature of His church.
5. \_\_\_\_\_ Not only is one church as good as another, Hinduism is just as good as Christianity.
6. \_\_\_\_\_ The Scriptures teach that Jesus Christ is man's only hope.
7. \_\_\_\_\_ If the gospel is not proclaimed as Christ commanded, souls will still be saved.

8. \_\_\_\_\_ The Great Commission is “the marching orders” of the church in every generation.
9. \_\_\_\_\_ The Great Commission was required only of the apostles.
10. \_\_\_\_\_ God does not require us to make the gospel available to every nation and every accountable person in the whole world.

**Short answers:**

1. What did John say when he announced Jesus to Israel?
2. Which statement of Jesus indicates that He came to be a missionary?
3. Prove from the Scriptures that Jesus Christ is the only way to heaven.
4. Why is the Great Commission great?
5. What is the scope of the scope of the Great Commission?

.....

**IN CHRIST**

In Christ there is no East nor West,  
In Him no South nor North,  
But one great fellowship of love  
Throughout the whole wide earth.  
In Him shall true hearts everywhere  
Their high communion find;  
His service is the golden cord  
Close-binding all mankind.

Join hands, then, brothers of the Faith,  
Whate'er your race may be!  
Who serves my Father as a son  
Is surely kin to me.  
In Christ, now, meet both East and West,  
In Him meet South and North,  
All Christly souls are one in Him  
Throughout the whole wide earth.

-John Oxenham





## **CHAPTER IV**

### **THE MISSIONARY MESSAGE OF THE BIBLE (3)**

#### **Introduction:**

1. The New Testament is the best textbook on mission principles and practices ever written.
  - a. Jesus told His apostles that the gospel must be preached “in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8).
  - b. The New Testament book of Acts begins with the gospel being preached in Jerusalem and ends with its being preached in Rome.
  - c. The epistles of the New Testament were written to churches of Christ and to individual Christians in widely scattered places in the Roman Empire.
  - d. The book of Revelation pictures a church firmly entrenched in a wide area of the world, strong and large enough to be perceived as a threat to imperial Rome, the mightiest military power on earth.
2. From Acts and the epistles, we can learn the principles and practices the first missionaries of the cross used to carry the message of the Messiah to the whole world.

#### **Discussion:**

#### **I. THE BOOK OF ACTS IS A MISSIONARY BOOK!**

- A. The theme of the book is found in chapter one, verse eight:
  1. The stages of expansion are laid out:
    - a. Jerusalem.
    - b. Judea.
    - c. Samaria.
    - d. The end of the earth.
  2. Like the ever widening circle of ripples created by casting a pebble into a pool, so the gospel in ever increasing waves spread until it covered the entire earth.

- B. Pentecost Day (Acts 2) is the hub of the Bible.
1. The Old Testament prophecies of the kingdom find their fulfillment in Acts 2 (Isa. 2:2,3; Dan. 2:31-45; Joel 2:28-32).
    - a. It was “in the last days.”
    - b. The Lord’s house (church or kingdom) was built.
    - c. All nations came into it.
    - d. The Holy Spirit was poured out.
    - e. It was in the days of the Roman rulers.
    - f. The Word went forth from Jerusalem.
    - g. Whoever called upon the name of the Lord was saved.
  2. Pentecost day celebrated the “feast of the firstfruits” (Exod. 23:16, 19; Lev. 23:10, 11, 15, 16).
    - a. The great gospel harvest of souls began at that time; the 3000 converted were just the “firstfruits “ of the multitudes who would later obey.
    - b. This harvest of souls will continue until the Lord comes again!
- C. The Jerusalem church grew greatly.
1. It began with the conversion of 3000 souls (Acts 2:41).
  2. The number soon increased to 5000 (Acts 4:4).
  3. After this, multitudes were added to the Lord (Acts 5:14).
  4. The disciples continued to multiply and even a great number of the Jewish priests were obedient to the faith (Acts 6:7).
- D. When the church was scattered by persecution, the gospel was taken to Samaria (Acts 8:5-25).
1. Those who were scattered by persecution preached everywhere they went (Acts 8:4).

2. Phillip preached Christ in Samaria and many obeyed (Acts 8:12).
- E. The treasurer of the Queen of Ethiopia, a Jewish proselyte, was converted to Christ; doubtless he carried the gospel back to his homeland in Africa (Acts 8:26-40).
  - F. Saul, the first prominent persecutor of the church, was converted and became Paul, the apostle, the missionary to the Gentiles (Acts 9; 22; 26).
    1. There were Christians in Damascus in Syria by this time (Acts 9:2,3).
    2. Churches had now been planted in Jerusalem, Judea, Galilee, Samaria, Syria and likely in Ethiopia (Acts 1:8; 9:31).
  - G. Cornelius, a centurion in the Roman army, became the first Gentile to embrace the gospel (Acts 10; 11).
  - H. The gospel was soon taken to Phoenicia, Cyprus and Antioch of Syria where the “disciples were first called Christians” (Acts 11:19-26).
    1. The church in Antioch soon became center of missionary activity.
    2. It was the “sponsoring church” which sent out the first foreign missionaries (Acts 13:1-4).
    3. On the first missionary journey, Paul and Barnabas took the gospel to Cyprus and Central Asia Minor (Acts 13:4-14:28).
    4. On the second missionary journey, Paul and Silas visited the Asian churches established on the first journey and then crossed into Europe and preached in Macedonia and Greece (Acts 15:41-18:20).
    5. On the third journey, Paul visited the churches in Galatia and Phrygia established on the first journey and then went to Ephesus where he preached for two years during which “all Asia heard the word of the Lord” (Acts 18:22,23; 19:1-21:15).

## II. THE EPISTLES ARE LETTERS WRITTEN BY MISSIONARIES TO THEIR CONVERTS AND TO FELLOW MISSIONARIES.

- A. In **Romans** Paul sets forth the gospel which he proclaimed.
  1. He was a debtor to preach the gospel to all men (Rom. 1:14,15).

2. The gospel is God's power to save (Rom. 1:16).
  3. All men have sinned and need the gospel of Christ (Rom. 1:18-3:23).
  4. Paul felt a great burden for his fellow Jews (Rom. 9:1-3; 10:1-3).
  5. The gospel is for all who will accept it on God's terms (Rom. 10:11-21).
  6. Paul planned to visit Rome on his way to preach the gospel in Spain (Rom. 15:17-24).
    - a. His aim was to preach where Christ was not previously known.
    - b. He had already preached the gospel fully in areas he had visited.
- B. The **Corinthian** letters clearly reveal the conflict between paganism and Christianity.
1. The problems portrayed in First Corinthians are very similar to the problems missionaries face today in many areas of the world.
  2. Paul was willing to make cultural (not doctrinal) adjustments to reach people with the gospel (1 Cor. 9:19-23).
- C. **Galatians** emphasizes there is but one gospel for all men (Gal. 1:6-9; 3:26-29).
1. Truth is the same in all countries and cultures in all centuries.
  2. Religious syncretism is an ever present danger (Rom. 12:1,2).
- D. **Ephesians** emphasizes God's eternal purpose to save lost man through Christ and His body, the church.
1. Christ is the head of the body, the church (Eph. 1:22,23).
  2. The church was in the eternal purpose of God (Eph. 3:8-12,21).
  3. There is only one body (Eph. 4:4).
  4. Christ is the Savior of the body, His church (Eph. 5:23).

- E. **Philippians** pictures the bond of love between a missionary and a church he established.
1. Paul planted the Philippian church on his second missionary journey (Acts 16).
  2. Philippi, though poor, then became a supporter of Paul and his work (Phil. 4:10-18; 2 Cor. 8:1-5).
- F. **Colossians** tells us that the gospel had been preached to every creature (Mark. 16:15; Col. 1:23).
1. An early form of Gnosticism had infiltrated this church.
  2. Colossians shows the danger of syncretism (the mixing of Christianity with pagan religions or secular philosophies).
  3. Colossians extols the preeminence of Christ above all creation.
    - a. We must oppose every effort to attack Christ and His divine nature.
    - b. His virgin birth as the only begotten Son of God, His atoning death for our sins, His resurrection from the dead and His promise to return to judge the earth are fundamentals of the faith which must never, never be compromised!!!
- G. The persecuted church at **Thessalonica** became a great center of missionary outreach.
1. The gospel was sounded out from Thessalonica to Macedonia, Achaia and other places (1 Thess. 1:8-10).
  2. Those who do not know God are lost; therefore it is urgent that we take the gospel to them (2 Thess. 1:6-9)!
  3. Paul's example in dealing with his converts is a good example for missionaries to follow today (1 Thess. 2:1-12).
- H. The letters to **Timothy and Titus** emphasize the essential second stage in successful mission work - setting churches in order by appointing elders and deacons (1 Tim. 3:1-13; Tit. 1:5-9).

- I. **Philemon** is a personal letter from a missionary to one of his converts concerning another one of his converts, a slave; it shows us how Christianity leavens society and changes moral evils.
- J. **Hebrews** reveals the finality of the faith of Jesus Christ.
  - 1. Christ is God's last word to man (Heb. 1:1,2).
  - 2. There is no other Savior or sacrifice for sin; if men reject Christ, they have rejected their last and only hope (Heb. 5:8,9; 9:23-28).
- K. **James** emphasizes that Christianity is a life of service to God and fellow man; the faith that saves is the faith that obeys (James 2:14-26).
- L. **First Peter** teaches that Christians must be willing to suffer for their faith (1 Pet. 4:1,2, 12-19).
- M. **Second Peter** tells of the false teachers who hinder every faithful mission work (2 Pet. 2:1-19).
- N. **First John** also deals with syncretism - the fusing of pagan thought with the gospel - a common problem missionaries have to face (1 John 2:18,19, 22,23; 4:1-3).
- O. **Second John** makes it clear there can be **no** compromise with false teachers in the mission field or anywhere else (2 John 9-11).
- P. **Third John** tells of missionaries who went to do the Lord's work, of Christians who supported them and became fellow-helpers to the truth, and of an evil man named Diotrephes who refused to receive the emissaries of the gospel.
- Q. **Jude** sets forth the finality of the faith once for all time delivered to the saints, warns of the ever present danger of false teachers, and admonishes us to defend the faith against teachers of error.
- R. **Revelation** has several lessons regarding mission work:
  - 1. The letters to the seven churches of Asia show how soon complacency, worldliness, compromise and false teaching can infiltrate once zealous and faithful congregations.
  - 2. The universality of the gospel is seen in Revelation:
    - a. People of all nations will be in heaven (Rev. 7:9,10).

- b. The gospel invitation is extended to everyone who will come (Rev. 22:17).

### **Conclusion:**

1. The New Testament shows the culmination of God's great plan to provide for man's salvation through Jesus Christ.
2. It tells how the gospel was spread to the whole world within one generation of the establishment of the church.
3. The best textbook on mission work is still the New Testament if read from a missionary perspective.

### **REVIEW QUESTIONS**

#### **True or False:**

1. \_\_\_\_\_ The best book on missions is the New Testament.
2. \_\_\_\_\_ Acts 2 is the hub of the Bible.
3. \_\_\_\_\_ Passover celebrates the firstfruits of the harvest.
4. \_\_\_\_\_ The Lord's church began on the first Passover after Jesus' resurrection from the dead.
5. \_\_\_\_\_ The growth of the church was very slow at first.
6. \_\_\_\_\_ Persecution made the disciples afraid to preach the gospel.
7. \_\_\_\_\_ The Ethiopian eunuch was the first Gentile convert to Christianity.
8. \_\_\_\_\_ Paul planned to visit Rome on his way to Spain.
9. \_\_\_\_\_ Paul was not willing to make cultural adjustments.
10. \_\_\_\_\_ Religious syncretism is not a problem on the mission field today.

#### **Short answers:**

1. Which New Testament letter teaches the church was a part of God's eternal purpose?

2. Prove the gospel was preached to every creature within a generation after Pentecost by giving book, chapter and verse.
3. Which New Testament book clearly claims that the Christian faith is God's final revelation to mankind?
4. What did Jesus tell his disciples would be the order His gospel would spread (Acts 1:8)?
5. What is the essential second stage in mission work?

### **A STORY OF TWO CHURCHES**

There was a large church in a certain town;  
Their preacher was a speaker of great learning and renown.  
They built a huge cathedral, and hired a modern band;  
They had a choir of singers, known throughout the land.  
Many were the lost souls who came to see and hear;  
The preacher made them laugh and sometimes shed a tear.  
They were entertained by stories and by human thought;  
They never heard of the Savior, nor of the church His blood bought!

There was another church in a nearby place;  
Their preacher was a man of no worldly fame or place.  
He preached the truth in love to the few who came to hear;  
They worshiped in spirit and truth; no fun or fanfare.  
They helped the poor and sick, and taught the Word as well;  
Those who heard and obeyed escaped the fires of hell.  
When Judgment Day comes; 'tis ever drawing near;  
The Savior will call all men from churches everywhere!

Then will come the large church with its preacher, choir and band  
To give account to the Lord as they in His presence stand.  
To them will the Savior look, and then sadly say:  
"Depart from me ye cursed, for you loved to have **your** way!  
"You did not love the lost! You did not teach My way!  
"You only amused yourselves as you met from day to day!"  
But to the little church, the Savior will proclaim:  
"Come into My presence, for you loved and honored My name!"

Now in this little rhyme, we can find a lesson or two:  
If we want to be saved, the Savior's will, we must do!  
We cannot count the numbers that make a church swell;  
We can only count those saved from sin, death, and hell!

**-Rod Rutherford**



## **CHAPTER V**

### **THE MISSIONARY MESSAGE OF THE BIBLE (4)**

#### **Introduction:**

1. We must have a method, plan or order of procedure to follow if we are going to take the gospel to the whole world.
  - a. Missionaries and missions writers constantly debate over which method is best.
  - b. The question is: Is there a single method that is best in all fields and all times?
2. Does the Bible set forth a method?
  - a. Doctrine never changes (Jude 3).
  - b. Customs, culture and technology do change.
  - c. It is doubtful that the inspired writers of the New Testament intended to set down a "method" to be followed in all situations and all ages in the same way they gave a pattern for the name, work, worship, organization and terms of entrance into the church of Christ.
  - d. If there is a pattern for the method to be used, then it would be sinful to deviate from it in any way.
3. Paul was a man of great knowledge, intellect and common sense.
  - a. He certainly chose the best method to get the job done in his day.
  - b. Many of the principles he followed would therefore be wise for us to follow today, especially in areas where our situation approximates his.

#### **Discussion:**

##### **I. PAUL CONCENTRATED ON STRATEGIC CITIES,**

- A. The first question a prospective missionary must answer is: "Where shall I begin?"
- B. Paul chose cities in which to work for two reasons:

1. They were strategically located so they could serve as centers from which the gospel would radiate.
  2. Paul usually chose cities where there were Jewish synagogues.
    - a. The Jews, proselytes and God-fearers already believed in the one true God and the Old Testament Scriptures, and looked for the coming of the Messiah.
    - b. It was customary to allow a visiting teacher the opportunity to speak.
- C. Let us look at some of the places Paul chose to preach:
1. Salamis and Paphos were the chief cities in Cyprus (Acts 13:4-12).
    - a. Salamis had a synagogue where Paul and Barnabas were given an opportunity to preach.
    - b. Paphos was the center of the Roman government of the island.
  2. Antioch of Pisidia was the chief city of the district; a synagogue was located there (Acts 13:14).
  3. Iconium was also a chief city with a synagogue (Acts 14:1).
  4. Philippi was the “foremost city of that part of Macedonia” (Acts 16:12).
  5. Paul chose to pass by Amphipolis and Apollonia and go on to Thessalonica, an important seaport city, because there was a synagogue there (Acts 17:1).
  6. Later Paul preached in Athens, the intellectual center of the ancient world (Acts 17:15-34).
  7. Paul then went to Corinth, a great commercial center through which all trade from north to south and east to west flowed (Acts 18:1-18).
  8. Paul spent three years in Ephesus, a religious, commercial and cultural center of the Roman province of Asia (Acts 19, 20).

- D. Apparently, Paul aimed at establishing a strong church in the central city of a district; this church then would be the means of evangelizing the surrounding area while Paul went on to other fields of labor.

## **II. PAUL WAS A TEAM WORKER.**

- A. When Jesus sent His disciples out on the limited commission, He sent them by two's (Mark 6:7).
  - 1. Two would provide help, companionship and encouragement for one another.
  - 2. Solomon pointed out the wisdom of two working together (Eccl. 4:9-12).
- B. On Paul's first missionary journey he was accompanied by Barnabas and John Mark {although John Mark turned back at Perga in Pamphylia} (Acts 13:2-5,13).
- C. On Paul's second missionary journey he started out with Silas (Acts 15:40, 41).
  - 1. Timothy joined them at Lystra (Acts 16:1-3).
  - 2. Luke probably joined them at Troas and stayed with them until they left Philippi {note the use of "we" and "they" } (Acts 16:9, 10, 40).
  - 3. Paul lived and worked with a zealous Christian couple, Aquila and Priscilla, in Corinth (Acts 18:1-3, 18, 19, 24-28; Rom. 16:19).
- D. On Paul's third missionary journey he had an assortment of co-workers at different times and places.
  - 1. Timothy and Erastus were with him part of the time in Ephesus (Acts 19:22).
  - 2. Gaius and Aristarchus were also with him (Acts 19:29).
  - 3. Later, as he traveled in Greece and Macedonia, he was accompanied by Sopater, Aristarchus, Secundus, Gaius, Timothy, Tychicus and Trophimus (Acts 20:4,5).

**III. PAUL DID NOT TAKE FINANCIAL SUPPORT FROM CHURCHES HE ESTABLISHED AT THE TIME HE WAS PREACHING TO THEM.**

- A. This would remove the possibility of an accusation that Paul was a religious charlatan making merchandise of the gospel.
- B. Paul's opponents at Corinth actually criticized him for not taking wages from the church (2 Cor. 11:7-9).
  - 1. Paul's commendable behavior was turned into a criticism!
  - 2. Paul maintained the right of a preacher to be supported by those who received the benefit of his teaching, but he chose not to use this right (1Cor. 9:1-18).
- C. Paul supported himself and his co-workers when necessary; today, missionaries would be wise to have a means of supporting themselves if it became necessary (Acts 18:1-3; 1 Thess. 2:9).
- D. Paul did receive support from churches he established when he was no longer working with them (Phil. 4:10-18).

**IV. PAUL CONTINUED CONTACT WITH CHURCHES HE PLANTED.**

- A. He often left workers behind to strengthen a church when he had to leave.
  - 1. The "we" and "they" passages indicate that Luke, author of Acts, joined Paul's party at Troas, but remained behind when they left Philippi (Acts 16:10; 20:6).
  - 2. Silas and Timothy remained with the young church at Berea when Paul was forced to leave (Acts 17:14).
- B. Paul also sent workers to churches to help and encourage them.
  - 1. Timothy was at Ephesus to "charge some to teach no other doctrine" (1 Tim. 1:3).
  - 2. Paul left Titus "to set in order the things that are lacking." (Tit. 1:5).
- C. Paul corresponded frequently with churches he had planted; his epistles in the New Testament are the result.
- D. Paul himself made return visits to help churches he had planted.

1. As they returned from their first missionary journey, he and Barnabas visited the churches they had planted on their outward journey (Acts 14:21-26).
2. Paul spent the first part of his second missionary journey again visiting the churches established on the first journey (Acts 15:36-41).
3. He spent at least three months among the churches he had earlier established in Macedonia and Greece (Acts 20:1-3).

**V. PAUL DID NOT CONSIDER HIS WORK DONE UNTIL CHURCHES HE HAD ESTABLISHED WERE FULLY ORGANIZED.**

- A. Elders were appointed on the return phase of his first missionary journey (Acts 14:23).
- B. Timothy was left in Ephesus and Titus in Crete to appoint elders and deacons (1 Tim. 3:1-15; Tit. 1:5-9).
- C. The congregation in Philippi had elders and deacons (Phil. 1:1).

**VI. PAUL DID NOT SUPPLY FINANCIAL AID TO CHURCHES HE ESTABLISHED.**

- A. So far as the New Testament records, Paul did not raise money for church buildings or support for local preachers.
  1. He seemed to expect that churches he began were to be self-supporting from the very beginning.
  2. This is a far cry from many mission works today, which are still receiving financial support after twenty-five or thirty years, and no thought has been given toward phasing out outside support.
- B. Paul actually made up a collection from mission churches he had planted to carry back home to the older, longer established churches (Rom. 15:25-27; 2 Cor. 8, 9; Acts 24:17).

**VII. PAUL WAS UNBENDING IN DOCTRINE, BUT FLEXIBLE IN OPINION.**

- A. He had Timothy circumcised (Acts 16:1-3).
  1. Timothy's mother was a Jew, but his father was a Greek.

2. Paul knew Timothy would be limited in his access to the Jews and to opportunities to teach in the synagogue if uncircumcised.
  3. He knew circumcision had nothing to do with salvation and was no longer required even of Jews (Gal. 5:6).
- B. Paul refused to let Titus be circumcised (Gal. 2:1-5).
1. As a Gentile, Titus was never under the law of circumcision.
  2. Judaizers taught one had to be circumcised and keep the Law of Moses in order to be saved; one, in effect, had to become a Jew before he could become a Christian.
  3. The Judaizers wanted to make Titus a “test case,” but Paul would not permit it!
  4. Those who bound circumcision were guilty of adding to God’s Word and had fallen from grace (Gal. 5:1-5; Rev. 22:18,19).

### **Conclusion:**

1. The apostle Paul was a wise and zealous missionary who accomplished great things against overwhelming difficulties.
2. He was very successful in planting self-supporting, growing churches.
3. Paul’s approach is well worthy of our earnest consideration.

## **REVIEW QUESTIONS**

### **True or False:**

1. \_\_\_\_\_ Paul did not leave an area until he personally had taught in every city and village in the district.
2. \_\_\_\_\_ Paul chose large cities as the fields of his labors.
3. \_\_\_\_\_ Paul usually selected a city which had a synagogue in it.
4. \_\_\_\_\_ Paul usually traveled with one or more co-workers.
5. \_\_\_\_\_ Paul insisted that brethren support him from the beginning of his work with them.

6. \_\_\_\_\_ Paul's enemies at Corinth criticized his refusal to receive support from churches where he preached.
7. \_\_\_\_\_ Luke joined Paul's band of missionaries at Troas and remained behind when they left Philippi.
8. \_\_\_\_\_ Once Paul had established a congregation, he left it on its own and spent all his time in other fields of labor.
9. \_\_\_\_\_ Paul worked toward the appointment of elders in churches he had established.
10. \_\_\_\_\_ Paul traveled among the churches of Judea, Galilee and Samaria to raise support for churches he had established among the Gentiles.

### **Short Answers:**

1. Why did Paul have Timothy circumcised?
2. Why did Paul refuse to let Titus be circumcised?
3. What is the first question facing a missionary?
4. Why do so many "mission" churches today continue for years receiving outside support?
5. Are Paul's methods of mission work worthy of our consideration today?

### **"AS A MAN THINKS"**

If you think you are beaten, you are;  
 If you think you dare not, you don't;  
 If you want to win, but think you can't,  
     It's almost a cinch you won't.  
 If you think you'll lose, you're lost;  
     For out in the world we find  
 Success begins with a fellow's will-  
     It's all in the state of mind.  
 Life's battles don't always go  
 To the stronger or swifter man,  
 But sooner or later, the man who wins  
     Is the man who thinks he can.

**Anonymous**





## **CHAPTER VI**

### **THE HISTORY OF MISSIONS (1)**

#### **Introduction:**

1. A well known adage says: "The one who does not learn the lessons of history is doomed to repeat the mistakes of history."
2. One of the great values of studying the history of missions is the encouragement one receives when he learns of the great dedication, courage, and sacrificial labors of so many who have gone before.
3. Most of our work today is building upon the foundation laid by the pioneers of missions the world over.

#### **Discussion:**

##### **I. MISSIONS IN THE APOSTOLIC AGE.**

- A. This period lasted about 70 years - from the establishment of the church of Christ on Pentecost till the close of the book of Revelation - A.D. 30 to A.D. 100.
- B. We have already studied the expansion of the church as we dealt with the missionary message of Acts and the Epistles.

##### **II. THE ANTE-NICENE PERIOD LASTED FROM THE CLOSE OF REVELATION TO THE COUNCIL OF NICEA.**

- A. The time frame is approximately A.D. 100 to A.D. 325.
- B. This period was one of severe persecution by the officials of the Roman Empire.
  1. Ten major persecutions sought to eradicate the Lord's church, and Christians lived under almost constant threat from the world.
  2. Emperor worship was required of all Roman citizens.
  3. This was a test of one's loyalty to the state as much as an idolatrous religious rite.
  4. Christians could not acknowledge any other Lord but Christ.

5. Their refusal to sacrifice to Caesar made them suspect as traitors and atheists in the eyes of the Roman pagans.
  6. Christians were subjected to inhumane treatment including deprivation of basic rights, confiscation of property, torture, imprisonment, burning at the stake and being forced to fight wild beasts as a public spectacle.
  7. The last and most severe persecution by Rome took place during the reign of Diocletian from 303 to 313.
  8. In 313 Constantine, the first "Christian" emperor, issued the Edict of Toleration which allowed Christianity the right to exist legally and therefore not be persecuted by the state.
- C. The period of persecution also was a period of great growth for the Lord's church.
1. Tertullian, a Christian writer of this period, told the Roman authorities: "We multiply whenever we are mown down by you; the blood of Christians is seed."
  2. An historian notes: "What began as a Jewish sect in A.D. 30 had grown into a world religion by A.D. 60" (Kane, *A Concise History of the Christian World Mission*, p. 7).
- D. History records the spread of Christianity in various parts of the world during this period.
1. In the second and third centuries large flourishing churches existed in Egypt, Carthage and Edessa.
  2. If Paul had achieved his stated goal in Romans 15:24-28, the gospel had already been carried to Spain; a growing church was in existence there in the second century.
  3. By the second century the church was well entrenched in Gaul (present day France).
  4. The gospel reached Britain as early as the second century although there is an early tradition which says that Joseph of Arimathea was a missionary to the British Isles in the first century.

5. During the third century historians tell us the gospel was being preached in Parthia, Ireland, India and China (an early tradition credits Thomas the apostle with being the first missionary to India).
6. Another early tradition says the apostle Bartholomew carried the gospel to Arabia.
7. Ulfilas was a missionary to the Goths in the fourth century, but Christians who had been taken prisoners in war had likely already taught the gospel to this warlike people.
8. The Franks officially embraced Christianity in 496, but some of them had become Christians much earlier.
9. In the mid second century Justin Martyr wrote: "There is no people, Greek or Barbarian, or any other race ... among whom prayers and thanksgiving are not offered in the name of the crucified Jesus to the Father and Creator of all things."
10. About 200 Tertullian wrote: "We are only of yesterday, but already we fill the world."
11. By the end of the third century Asia Minor and North Africa were the strongholds of Christianity in the world.
12. The historian, Edward Gibbons, estimated the number of Christians in the city of Rome to be at least 50,000 by the year 250.
13. Another historian, Will Durant, estimates that by the end of the third century, one hundred million had embraced Christianity; Stephen Neill estimates fifty million.

### **III. WITH THE GROWTH OF THE CHURCH CAME CONFORMITY WITH THE WORLD.**

- A. At first Christians were known for their pure lives, their love for all men, and their great compassion for the downtrodden and suffering.
- B. Some teachers decided that the upper, educated classes could only be reached by presenting the gospel to them in philosophical terms.
- C. Peace from persecution, popularity with the people and prosperity brought about decline in morals and departure in doctrine.

1. The period from 260 - 300 was a time of great growth as many from the wealthy class embraced Christianity.
2. Faith turned inward; evangelism was replaced by zeal for fine church buildings and a good image among the ruling classes.
3. Will Durant said: "While Christianity converted the world, the world converted Christianity" (quoted by Kane, p. 29).

### Conclusion:

1. The gospel had gone into the whole world by the end of the first century (Rom.10:18; Col. 1:23).
2. By the time Roman persecution ceased, the church had millions of members.
3. **This remarkable growth was possible because every Christian considered himself to be a missionary!**
4. Persecution fueled the fires of growth, but peace, popularity and prosperity resulted in the corruption of doctrine and morals.

## REVIEW QUESTIONS

### True or False:

1. \_\_\_\_\_ If one does not learn from the lessons of history, he is doomed to repeat the mistakes of history.
2. \_\_\_\_\_ There is no value in studying the history of the church.
3. \_\_\_\_\_ Roman persecution nearly wiped out the church.
4. \_\_\_\_\_ The period of persecution was also a period of great growth for the church.
5. \_\_\_\_\_ Christianity had become a world religion by A.D. 60.
6. \_\_\_\_\_ Tradition says John Mark took the gospel to Spain.
7. \_\_\_\_\_ The church held to its doctrinal and moral purity even when it became large and prosperous.

8. \_\_\_\_\_ The best way to reach the upper classes with the gospel is by presenting Christianity in philosophical terms.
9. \_\_\_\_\_ The remarkable growth of the early church was possible because every Christian considered himself to be a missionary.
10. \_\_\_\_\_ Diocletian was the first “Christian” emperor.

**Short answers:**

1. What did Tertullian mean when he said “... the blood of Christians is seed?”
2. How widespread was Christianity in the second century according to Justin?
3. According to Will Durant, how many were there who espoused Christianity at the end of the third century?
4. According to an early tradition, who first took the gospel to the British Isles?
5. According to tradition, who was the first missionary to Arabia?

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**THE MAN NEXT DOOR**

Jesus died to bring salvation,  
For the rich and the poor;  
Men of every tribe and nation;  
This includes the man next door.

Millions are in heathen darkness  
And with pleading hearts implore  
For the gospel of salvation:  
But what about the man next door?

We are stewards of our possessions,  
And we bring from out our store  
Means to spread abroad the gospel;  
But don't forget the man next door.

“Go into all the world,” said Jesus;  
“Tell them of the My mighty power.  
Bring your sheaves from every nation;  
Bring with you the man next door.”

When we stand before our Savior  
On that glad eternal shore,  
Heaven's glory will be brighter  
If we've brought the man next door.

**Anonymous**

## CHAPTER VII

### THE HISTORY OF MISSIONS (2)

#### Introduction:

1. The story of Christianity is the story of missions.
2. When the church became popular and prosperous, it soon became corrupt in doctrine and morals and turned inward in emphasis.
3. During the Middle Ages (Dark Ages), the corrupt church was more concerned with maintaining the status quo than evangelizing the world, but still mission efforts were carried on.

#### Discussion:

#### I. MISSIONS IN THE MIDDLE AGES.

- A. With the fall of the Roman Empire in the West in 476, the period of history known as “the Dark Ages” began.
  1. The church became increasingly corrupt in doctrine and morals.
  2. Greater emphasis began to be placed on outward ceremony and ritual.
  3. A clergy class arose and began to rule over the rank and file membership of the church, which came to be thought of as “the laity.”
  4. In 606, Boniface III, the bishop of Rome, successfully proclaimed himself “universal head of the church” and Roman Catholicism began (See Klingman, *Church History for Busy People*, pp. 21-23).
- B. The rise of Islam in the seventh century virtually wiped out Christianity in areas where it had its greatest strength in the Ante Nicene Period.
  1. Most of North Africa, Arabia and Mesopotamia came under the control of Islam.
  2. Islam even threatened Western Europe but was stopped by Charles Martel and the French army at the Battle of Tours in 732.
- C. The Roman Catholic Church worked steadily to bring all of Europe under its control.

1. From the sixth century to the eighth century, Ireland was the most advanced nation in Europe.
  2. The Catholic Church in Ireland was renowned for its missionary zeal.
  3. Missionaries were sent out from Ireland to evangelize and Romanize tribes which were still largely pagan.
    - a. The Picts of Scotland.
    - b. The Angles and Saxons of England.
    - c. The Frisians of Holland and Belgium.
    - d. Irish Catholics founded monasteries which served as centers for the training and sending out of missionaries.
    - e. Likely, there were Christians scattered among these tribes, but the Irish missionaries sought to Romanize them as well as to convert the pagans to their Catholicism.
  4. Scandinavia was one of the last areas of Europe to be influenced by Catholicism.
    - a. Early missionaries had little success in winning the warlike pagans of the north.
    - b. An intrepid monk named Anskar finally succeeded in reaching some among the powerful ruling families of Sweden.
    - c. Anskar trained many monks at monasteries he established; these monks were sent as missionaries to all parts of Norway, Denmark and Sweden.
- D. The Greek Catholic Church began sending missionaries to the Slavs of Eastern and Central Europe in the tenth century.
1. Princess Olga of Russia was baptized in Constantinople, but was not successful in advancing Christianity among her own people.
  2. Olga's grandson, Vladimir, helped the Orthodox Church to get a permanent foothold in Russia.



3. By the year 1200 all of Europe was “Christian” (Catholic) according to Herbert Kane, a missions historian.
- E. With the rise of the “Age of Discovery” Roman Catholic countries in Europe began to spread their faith to new territories around the globe.
1. Catholic missionaries arrived in India with Vasco da Gama in 1498.
  2. Franciscan monks went to Brazil in 1500.
  3. The popes of Rome expected Spain and Portugal, leading Catholic countries, to be responsible for the “Christianizing” of the conquered people in their empires.
  4. The Society of Jesus (Jesuits) was founded by Ignatius Loyola, a former soldier.
    - a. The Jesuits soon became the most militant and mission-minded of Rome’s orders.
    - b. Most of the early mission work in North and South America was done by Jesuits.
  5. Roman Catholic missionaries arrived in China in 1294, but were forced to leave in 1368.
    - a. Later efforts to convert the Chinese to Catholicism were more successful.
    - b. By 1650 it is estimated there were at least 250,000 Catholics in China.
  6. Francis Xavier, one of Catholicism’s greatest missionaries, preached in India and the Malay Peninsula before going to Japan in 1549.
    - a. By 1600, there were an estimated 500,000 Catholics in Japan.
    - b. Persecution erupted in Japan in the early 1600’s; all missionaries were expelled, and most Catholics were killed.
  7. Jesuits also did effective work winning the Philippines and Indochina to the Catholic Church during this period.

## **II. MISSIONS IN THE PROTESTANT REFORMATION ERA.**

- A. After centuries of ignorance and control by popes and priests, ordinary Roman Catholics began to rebel.
  - 1. As learning spread men were once again given opportunity to read the Bible.
  - 2. Various “Back to the Bible” movements sprang up in the later Middle Ages, but were ruthlessly put down by the Catholic authorities.
  - 3. Finally, Martin Luther, a Catholic monk and professor of theology, successfully challenged the corrupt system of Catholicism in 1517.
  - 4. The Protestant Reformation soon spread throughout Europe and resulted in the formation of the Lutheran, Reformed and Presbyterian denominations.
- B. Surprisingly, the early Protestants were not mission minded!
  - 1. Luther is reputed to have said: “If the Lord wished for the heathen to be converted, he would arrange for it himself.”
  - 2. John Calvin, another reformer, said: “Whatever missionary work there is to be done is the business of the state.”
- C. Other, later Protestants were not so narrow in their thinking.
  - 1. The Moravians, a Protestant pietistic group, began in Bohemia in the 1400’s.
  - 2. Under the leadership of Zinzendorf (1700-1760), they sent missionaries to many parts of the world.
  - 3. In North America men such as Roger Williams and John Eliot evangelized among the North American Indians in the early 1600’s.

## **III. MISSIONS IN THE MODERN ERA.**

- A. William Carey, a British shoemaker, inspired British Baptists to send missionaries and went to India as one of their first workers.
  - a. Carey is regarded as “the father of modern missions” among Protestant denominationalists.

- b. Carey's motto was: "Attempt great things for God; expect great things from God."
- B. Adoniram Judson was sent out by the Congregationalists to India, but became a Baptist on the way; he established Baptist churches in Burma and other places.
- C. The nineteenth century ( 1800's) has been called by historians of missions "the great century" because of the immense missionary labors of many Protestant bodies.
  - 1. Many missionaries became martyrs to disease and murder by savage tribes.
  - 2. Robert Morrison spent 27 years in China translating the Bible and establishing churches and schools.
  - 3. The best known missionary of the century was David Livingstone, physician and explorer who sought to open up Africa to "Christianity and commerce" in order to stop the slave trade.
  - 4. These men and women did more to educate the people and raise the standard of living in remote areas of the world than has ever been done in any comparable period in history.

### **Conclusion:**

- 1. The church went into apostasy in the Dark Ages, but continued to evangelize to some extent.
- 2. The Protestant Reformation called people back to the Bible as the authority; however, most of the early Protestant reformers saw no need to evangelize heathen nations.
- 3. The nineteenth century was called by missions historian, Kenneth Scott Latourette "The Great Century" because of the tremendous efforts made by Protestant bodies to evangelize the world.
- 4. These denominational pioneers have opened many doors and prepared ground for the Lord's church to sow the seed of the kingdom and reap a great harvest.

## REVIEW QUESTIONS

### True or False:

1. \_\_\_\_\_ The story of Christianity is the story of missions.
2. \_\_\_\_\_ Islam nearly wiped out Christianity in areas where it had its greatest strength.
3. \_\_\_\_\_ At one time, Ireland was the most advanced nation in Europe.
4. \_\_\_\_\_ Scandinavia was easily won over to Catholicism.
5. \_\_\_\_\_ Russia rapidly accepted the Eastern Orthodox Church.
6. \_\_\_\_\_ By the year 1200, all of Europe was nominally "Christian" (Catholic).
7. \_\_\_\_\_ The early Protestant reformers were ardent promoters of foreign mission work.
8. \_\_\_\_\_ Martin Luther is known as "the father of modern missions."
9. \_\_\_\_\_ The sixteenth century is known as "the Great Century" because of the missionary zeal and activity of this period.
10. \_\_\_\_\_ One of the most zealous and effective missionary orders among the Catholics is the Society of Jesus (Jesuits).

### Short answers:

1. Who was the first pope?
2. What stopped Islam from taking Western Europe?
3. Who was the monk who successfully brought Catholicism to Scandinavia?
4. Who is regarded by Catholics as perhaps their greatest missionary?
5. Who is known as the "father of modern missions" among Protestants?

## CHAPTER VIII

### THE HISTORY OF MISSIONS (3)

#### Introduction:

1. The movement to go “Back to the Bible” and thereby restore the New Testament church had its inception in the British Isles, but it came to full blossom in the US.
2. Men such as Thomas and Alexander Campbell, Barton W. Stone and Walter Scott advocated a return to “the ancient order of things” in the early 1800’s.
3. They believed this return to the New Testament pattern would result in three things:
  - a. The restoration of the one true apostolic church.
  - b. The union of all believers in Jesus Christ.
  - c. The conversion of the world to Christ.
4. Evangelism was the very life-blood of the great movement to restore New Testament Christianity which began and grew during the nineteenth century.

#### Discussion:

#### **I. THE PRINCIPLES OF NEW TESTAMENT EVANGELISM WERE FOLLOWED FOR THE FIRST FORTY YEARS.**

- A. From the writing of the Declaration and Address by Thomas Campbell in 1809 to the formation of the American Christian Missionary Society in 1849 was a period of intense growth for the restored church of Christ.
  1. There were few trained preachers, but men mastered the Bible and went out to spread the Word.
  2. There were few preachers fully supported by churches; men made their living farming, teaching, etc., and at great sacrifice, preached the gospel far and wide.
  3. **Every Christian, as in the first century, went about teaching God’s Word as opportunity presented itself (Acts 8:4).**

- B. Foreign mission work was seldom considered because these early restorers were in the midst of a great field which was “white unto harvest” in the frontier states and territories of the US.
  - 1. They labored to teach their denominational neighbors the truth of the gospel.
  - 2. They also zealously sought to bring the “unchurched” to Christ and His church.
- C. There were no man-made missionary societies and few organized efforts beyond local congregations.
  - 1. District association of churches, inherited from the Baptists, such as the Mahoning Association, were often dissolved because of a fear of hierarchal control.
  - 2. Churches in a county, district or state sometimes cooperated to support an evangelist in a particular field, but it was still the church doing the work of the church without forming a separate organization.
- D. Churches and individuals evangelized so successfully that by 1849, the membership of the church was estimated at 118,000.

## **II. THE AMERICAN CHRISTIAN MISSIONARY SOCIETY WAS FORMED IN 1849.**

- A. Alexander Campbell in earlier years had denounced man-made missionary societies, but in the 1840's he began advocating the formation of such in his paper, The Millennial Harbinger.
- B. The missionary society was defended as an “expedient” to carry the gospel to the whole world.
- C. Opponents of the A.C.M.S. raised a number of weighty arguments against it.
  - 1. It was based on money; one could become a director if he paid a certain sum.
  - 2. It usurped the work of the local church which God had designed to be a “missionary society.”
  - 3. It posed the danger of growing into a hierarchal structure which would rob local churches of their autonomy.

4. Such an organization was wholly unknown to the New Testament; there was no command, example or necessary inference for it.
5. The church in the first century evangelized the world with the simple organization given in the New Testament; one cannot argue with success or improve upon God's plan.

### **III. VERY LITTLE WAS ACCOMPLISHED BY THE A.C.M.S. IN ITS EARLY YEARS.**

- A. James T. Barclay, a medical doctor, farmer and preacher, was the first missionary sent out by the A.C.M.S.
  1. He served two terms as a missionary in Jerusalem - 1850-54 and 1858-1860.
  2. He set up a school and hospital in Bethlehem, but both failed.
  3. He baptized 22 people his first term.
  4. His second term was cut short by the beginning of the Civil War.
- B. A second foreign work was begun in Liberia in West Africa.
  1. Alexander Cross, a freed slave from Kentucky, and his family were sent to evangelize among the former slaves who established this nation.
  2. Cross and his son died of a tropical fever soon after arriving on the field.
- C. In 1858 J. O. Beardslee was sent to Jamaica where he had moderate success.
- D. A more fruitful work of the A.C.M.S. was in Nova Scotia where W. W. Eaton and William Patterson baptized a large number and began a self-supporting congregation.
- E. Debate over the missionary society intensified after the Civil War.
  1. Other innovations, especially instrumental music in worship, began to be introduced.

2. Eventually the advocates of the innovations, which included both the missionary society and the instrument, forced their innovations to the point of open division.
3. The 1906 US Census listed two separate religious bodies:
  - a. Supporters of the innovations, the majority, were listed as "Disciples of Christ" and the "Christian Church."
  - b. Those who remained true to the New Testament pattern and the Restoration plea were listed as "churches of Christ."

#### **IV. AFTER THE FORMATION OF THE A.C.M.S., MANY CHURCHES HAD CONTINUED NEW TESTAMENT EVANGELISM.**

- A. J. J. Trott was supported by three churches in Tennessee to work among the Cherokee Indians in Arkansas.
- B. R. W. Officer was supported by various churches in Texas to evangelize among the Indians in Oklahoma.
  1. He baptized about 900 during the 1880's.
  2. Opponents of the A.C.M.S. held up Trott's and Officer's work as examples of how congregations could do mission work Scripturally.
- C. Limited foreign work was done by opponents of the A.C.M.S. between 1865 and 1906.
  1. Jules de Launay did a successful work in Paris, France, but it fell apart after his death.
  2. Azariah Paul, an Armenian, worked in Turkey amidst much persecution, but his death brought the work to an end.
- D. When the division was officially recognized in 1906, only 12 missionary families on foreign soil were associated with the churches of Christ.

#### **Conclusion:**

1. If the advocates of a complete return to New Testament Christianity had sustained the zeal they manifested from 1809 to 1849 and remained united on Scriptural principles, they could have taken the gospel to the whole world.



2. In our zeal to do the Lord's work, we must **never** sacrifice Scriptural principles or substitute human methods for them!
3. The Lord, who gave the Great Commission, also gave the organization by which it could be carried out.
4. **It is not more machinery we need, but more motivation!!!**

## REVIEW QUESTIONS

### True or False:

1. \_\_\_\_\_ Evangelism was the life-blood of the Restoration Movement in the early nineteenth century.
2. \_\_\_\_\_ The first forty years of the Restoration Movement yielded only a very limited growth.
3. \_\_\_\_\_ Little thought was given to foreign work in the early years because the USA was such a ripe field for evangelism.
4. \_\_\_\_\_ There was little organization outside the local congregation in the first forty years of the Restoration Movement.
5. \_\_\_\_\_ Alexander Campbell always opposed the formation of a missionary society.
6. \_\_\_\_\_ The missionary society usurps the work of the local church, which is God's missionary society.
7. \_\_\_\_\_ The A.C.M.S. was highly successful from its very beginning.
8. \_\_\_\_\_ When the church divided over innovations, the majority were opposed to missionary societies and instruments in worship.
9. \_\_\_\_\_ Limited foreign work was done by churches of Christ between 1865 and 1906.
10. \_\_\_\_\_ It is not more machinery we need to evangelize the world, but more motivation!

### Short Answers:

1. What were the three things which the early restorers believed would result from the restoration of “the ancient order of things?”
2. What kind of limited cooperation was practiced by churches in the early period of the Restoration Movement?
3. What were the major objections raised against the American Christian Missionary Society?
4. Who was the first missionary sent out by the A.C.M.S? Where did he serve?
5. How were the two groups listed when the US Census of 1906 recognized the division in the Restoration Movement?

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### THE SIN OF DOING NOTHING AT ALL

He made no mistakes and took no wrong roads;  
He never fumbled the ball;  
He never went down beneath the load.  
He simply did nothing at all.

He lost no hard fights in defense of the right;  
He never bled with his back to the wall.  
He never fell faint in his climb to the light;  
He simply did nothing at all.

So death came nigh, for life slipped by,  
And he feared for the Judgment Hall.  
When they asked him why, he said with a sigh:  
“I simply did nothing at all.”

So, God will pardon your blunders, my friend,  
And regard with pity your fall.  
But the one big sin that surely means Hell  
Is simply to do nothing at all.

**Anonymous**

**“Therefore, to him who knows to do good and does not do it, to him it is sin”  
(James 4:17).**

## CHAPTER IX

### THE HISTORY OF MISSIONS (4)

#### Introduction:

1. When the division in the church was recognized by the Census of 1906 and the liberal element went its way into full-fledged denominationalism as the "Christian Church," churches of Christ had only twelve missionary families on the foreign field.
2. Congregations in the US were busy rebuilding:
  - a. In many areas, the Cause was lost when the digressives took over so the church had to be re-established.
  - b. In other areas, only a handful might remain faithful and had to rebuild in their area before they were able to do mission work elsewhere.
3. The period from 1906 to 1946 was one of intense evangelism, which was mainly centered in the USA; it resulted in very rapid growth.
4. Among the small band of foreign missionaries during this period were some true heroes of the faith.
5. In order to understand better the mission work of the Lord's church during this period, we are going to highlight three of these heroes:
  - a. J. M. McCaleb believed "the gospel is for all."
  - b. John Sherriff was "born to be a missionary."
  - c. Sarah Andrews believed "heaven is as close from Japan as it is from Tennessee."

#### Discussion:

##### I. J. M. MC CALEB BELIEVED "THE GOSPEL IS FOR ALL."

- A. John Moody McCaleb was born in Hickman County, Tennessee in 1861.
  1. He was the youngest of a family of six boys.

2. His father was shot by a sentry as he attempted to ford a swollen stream; being partially deaf, he apparently did not hear the command to halt.
  3. McCaleb obeyed the gospel as a young man and became actively involved in the work of the church.
  4. Educated in one room country schools, he was licensed to teach after completing the eighth grade.
  5. He began preaching when a visiting evangelist was called home during a gospel meeting and brethren prevailed upon McCaleb to finish the meeting.
- B. Brother McCaleb entered the College of the Bible in Lexington, Kentucky at the age of 27.
1. He studied under J. W. McGarvey, I. B. Grubbs and Robert Graham.
  2. He often heard the missionaries of the A.C.M.S. speak; this stirred his desire to be a missionary.
  3. He graduated from both the College of the Bible and Kentucky University after three years.
  4. He married Della Bentley who shared his interest in mission work.
- C. W. K. Azbill had served under the A.C.M.S. in Japan, but parted company from it and determined to return to Japan supported directly by the church.
1. Azbill encouraged the McCalebs to go to Japan with him.
  2. Azbill later returned to the missionary society.
  3. The McCalebs sailed for Japan in 1892.
- D. Over the next fifty years J. M. McCaleb's name became synonymous with mission work in the Lord's church.
1. He remained in Japan until the beginning of World War II.
  2. He has been called "the father of missions among modern day churches of Christ."

3. He urged congregations to take the initiative to seek out missionaries, support them and send them to the field, rather than missionaries choosing a field and then traveling around seeking support to go.

## **II. JOHN SHERRIFF WAS “BORN TO BE A MISSIONARY.”**

- A. John Sherriff was born in Christchurch, New Zealand in 1864.
  1. His parents were immigrants from England.
  2. When Sherriff was 21 he went to Melbourne, Australia to learn the trade of stone masonry.
  3. Here he obeyed the gospel and became active in the work of the church.
  4. In 1889 John Sherriff married Maguerite Wilson.
  5. When their first child died in infancy, Marguerite became insane and had to be confined to a mental institution for the rest of her life.
- B. To overcome his grief brother Sherriff decided to lose himself in the Lord's work.
  1. In 1896 he sailed to Capetown, South Africa to become a self-supporting missionary.
  2. In Capetown He organized a congregation of twelve members.
  3. He moved on to Pretoria to find work as a stone mason; he organized a small group of believers there also.
  4. In 1897 brother Sherriff moved to Bulawayo, Rhodesia ( now Zimbabwe) where he helped erect many of the public buildings.
- C. In 1898 brother Sherriff, seemingly by accident, began his greatest work.
  1. On his way home one night from church services he stopped by his stone quarry.
  2. His African watchman was examining a few pages from the New Testament in the candlelight.

3. Brother Sherriff decided to teach his workers so they could read the Bible.
  4. He taught several, baptized them and trained them to preach.
  5. He called these preachers his “mustard seed.”
  6. They carried the gospel to many areas of Central and Southern Africa.
  7. One of them, Peter Masiya, took the gospel to Zambia in 1910.
- D. Following his wife’s death brother Sherriff married Emma Dodson, one of his converts in Australia.
1. Jesse P. Sewell persuaded the church in Sherman, Texas to support the Sherriffs so they could give full time to mission work.
  2. Later, A. M. Burton of Nashville, TN supported and encouraged the work of the Sherriffs.
- E. John Sherriff died at Forest Vale Mission near Bulawayo in 1935.
1. The Bullawayo newspaper paid tribute to him as a pioneer.
  2. The article closed with this statement: “Ah, there was a man among men...John Sherriff, the most monumental mason of them all. John Sherriff came to Bulawayo with a Bible in his hand, bound to be a missionary.”

### **III. SARAH ANDREWS BELIEVED “HEAVEN IS AS CLOSE FROM JAPAN AS IT IS FROM TENNESSEE.”**

- A. Sarah Andrews was born into a family of nine children on a farm near Dickson, TN in 1892.
1. She was baptized by I. B. Bradley who was later instrumental in raising her support for the mission field.
  2. When she was a small girl she made up her mind she would one day go to Japan to help them learn of the true God.
  3. She fell in love with a young man who died of a sudden and tragic illness; she never married but devoted herself completely to the Lord’s work.

- B. At the age of 23, sister Andrews went to Japan to stay for 5 to 7 years; she spent 46 years there.
- C. Sister Andrews and a Japanese Christian lady, Oiki San, moved to Okitsu and established a kindergarten.
  - 1. They made friends with the parents of their students.
  - 2. Periodically they would invite a Japanese evangelist to conduct a meeting in their home.
  - 3. The parents of their students would be invited.
  - 4. Sister Andrews established three congregations by this method.
- D. When World War II began American citizens were evacuated from Japan.
  - 1. The Japanese government was trying to force all “Christian” groups into a state church which it would control.
  - 2. Sister Andrews feared that if all the missionaries left the brethren would not be able to hold out against the government, so she made up her mind to stay.
  - 3. She was imprisoned by the government and placed in solitary confinement on a ship.
  - 4. When she contracted tuberculosis she was sent to her home in Shizuoka to die.
  - 5. She was permitted only one cup of rice per day and nearly starved.
  - 6. Near the end of the war Shizuoka was bombed.
    - a. She slept deeply that night and was unaware of it.
    - b. The following morning she found her entire area was devastated; only her house was left standing.
- E. After the War she was found and cared for by American soldiers until she was able to return to the USA.
  - 1. After regaining her strength she determined to return to Japan.
  - 2. Her family protested that she might die in Japan.

3. She replied: "Heaven is as near from Japan as it is from Tennessee."
4. Sister Andrews returned to Japan in 1948 and died there in 1962.

**Conclusion:**

1. J. M. McCaleb, Sarah Andrews and John Sherriff were typical of the small handful of dedicated missionaries supported by the Lord's church prior to World War II.
2. They were true heroes of the faith "of whom the world was not worthy" (Hebrews 11: 38).

**REVIEW QUESTIONS**

**True or False:**

1. \_\_\_\_\_ Churches of Christ had only 12 missionary families in the foreign field in 1906.
2. \_\_\_\_\_ The period between 1906 and 1946 was one of intense evangelism and great growth in the USA.
3. \_\_\_\_\_ J. M. McCaleb was first sent to Japan by the American Christian Missionary Society, but later left it.
4. \_\_\_\_\_ W. K. Azbill left the A.C.M.S. but later returned to its service.
5. \_\_\_\_\_ Brother McCaleb believed churches should seek out missionaries, support them and send them to the field.
6. \_\_\_\_\_ John Sherriff was a pioneer missionary in New Zealand.
7. \_\_\_\_\_ Brother Sherriff worked as a stone mason to support himself and never accepted any support from churches.
8. \_\_\_\_\_ Peter Masiya, a convert of John Sherriff, took the gospel to Zambia.
9. \_\_\_\_\_ Sarah Andrews feared to remain in Japan during World War II lest she be put in prison.
10. \_\_\_\_\_ Sister Andrews remained in Japan during the war because the Japanese government refused to let her be evacuated.



### Short Answers:

1. What did Sarah Andrews say when her family suggested she might die in Japan?
2. Why did she remain in Japan when other Americans were evacuated?
3. Who arranged support so that John Sherriff could devote himself full-time to mission work?
4. What did John Sherriff call the preachers he had trained?
5. Whose name was synonymous with mission work in the Lord's church in the first half of this century?

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### THE SHIP THAT NEVER SAILED

I'd rather fight some mighty wave  
And ride the billows wild and free;  
Than to be the ship that always fails  
To leave the port and go to sea.

I'd rather feel the sting of strife,  
Where gales are born and tempests roar;  
Than to settle down to useless life  
And rot in dry dock on the shore.

I'd rather fight some mighty wave  
With honor in supreme command;  
And fill at last a well-earned grave  
Than die in ease upon the sand.

I'd rather drive where sea storms blow,  
And be the ship that always failed,  
To make the ports where it should go,  
Than be the ship that never sailed.

**Author unknown**



## CHAPTER X

### THE HISTORY OF MISSIONS (5)

#### Introduction:

1. The Bible teaches that God works in history to achieve His goals and purposes (Daniel 4:17).
2. God can over-rule great evil and use it to accomplish great good.
3. World War II was the most deadly, destructive war in history, but God used it to wake up His church to its responsibility to take the gospel to the whole world!
  - a. America came out of her cultural and political isolationism as a result of the war.
  - b. Young Christian men who served in the armed forces saw the need of other nations for the gospel.
  - c. These Christians organized churches all over the world.
  - d. Others of them returned after the war as missionaries to lands where they had fought.
4. As a result the Lord's church saw the greatest growth in mission work it has experienced since the first century.
  - a. The USA entered a period of unprecedented prosperity which made funds available for evangelism.
  - b. From 1946 to 1966 the Lord's church was the fastest growing religious body in America.
  - c. Many leading brethren truly believed "we can evangelize the world" and worked to that end.
5. We shall highlight some select fields where growth was great during this period.

## **Discussion:**

### **I. GERMANY BECAME THE FOCAL POINT OF INTEREST AT THE END OF THE WAR.**

- A. G. C. Brewer wrote in 1943: “We are sending American boys to fight the Germans. Why not send our Christian boys to preach the gospel of Christ?”
- B. In 1943 the Broadway church in Lubbock, TX began planning to send missionaries to Germany as soon as hostilities ceased.
  - 1. Otis Gatewood and Roy Palmer were the first two evangelists to go into Germany after the war.
  - 2. They established a rapidly growing work in Frankfurt.
  - 3. Millions of dollars worth of food, clothing and medical supplies were donated by Christians in America to help Germans who were impoverished by the war.
  - 4. The West German government officially expressed gratitude to the church for its benevolence during this period.
- C. Today there are churches of Christ meeting in most major German cities and many smaller towns and villages.

### **II. ANOTHER FORMER ENEMY, ITALY, BECAME A FOCAL POINT OF EVANGELISM FOLLOWING THE WAR.**

- A. In 1946 Cline Paden and Bill Hatcher began planning to enter Italy.
  - 1. The Italian government, strongly influenced by Catholicism, was reluctant to grant visas to missionaries.
  - 2. Through a mistake made by the Italian Consul, a group of missionaries were able to enter the country in 1949.
- B. The work of the Lord’s church was strongly opposed by the Roman Catholic Church; Christians were persecuted.
  - 1. Services were often interrupted by bomb threats and police raids.
  - 2. Mobs attempted to keep gospel preachers from making their appointments.

3. The Italian government called the Lord's church "a Communist front."
4. Christians in the USA flooded the offices of their congressmen and senators with letters on behalf of our missionaries.
5. The U.S. government put pressure on the Italian government to follow its own constitution which guaranteed religious freedom to its citizens.
6. Persecution did not stop the church, but actually gave impetus to its growth.
7. In 1956 alone, 140 were baptized in Italy and 12 new congregations were established.

### **III. NIGERIA HAS BEEN WAS ONE OF THE MOST SUCCESSFUL MISSION FIELDS.**

- A. E. A. O. Essien, a Nigerian policeman, took a Bible correspondence course from the Lawrence Avenue church in Nashville, Tennessee.
  1. He learned the gospel, obeyed it and began teaching others.
  2. He baptized thousands of people and organized many churches.
  3. He wrote to churches of Christ in America and pleaded for missionaries to be sent.
- B. The Lawrence Avenue church sent Boyd Reese and Eldred Echols from South Africa to survey the work in Nigeria.
  1. The Howard Horton and Jimmy Johnson families were sent by Lawrence Avenue to Nigeria in 1952.
  2. Many missionaries have since worked in Nigeria and hundreds of Nigerian preachers have been trained.
- C. The work in Nigeria continues to be very fruitful even today.
  1. There are more than 150,000 Christians meeting in more than 1500 congregations.
  2. Hundreds of thousands of Nigerians have enrolled in Bible correspondence courses and gospel literature is in incredible demand.

#### **IV. INDIA HAS PROVEN TO BE TRULY “A FIELD WHITE UNTO HARVEST.”**

- A. IN 1948, the College church in Abilene, TX received a letter from a preacher in Mawlai, Shillong, Assam, India.
  - 1. The letter said: “There is a small band of Christians in this part of India whose objectives are to follow Biblical doctrine in its entirety. It is called the ‘Church of Christ’....”
  - 2. The College church began assisting this work with books, tracts and other aid for the church.
  - 3. A missionary of the Independent Christian Church who worked in another area of India heard about this church.
  - 4. He visited this church and divided them over the issue of instrumental music in worship.
  - 5. The College church sent E. W. McMillan to strengthen the faithful brethren who remained.
- B. When India became independent of Great Britain, it stopped granting missionary visas to Americans.
  - 1. Since we had no resident missionaries in India at the time, the door seemed closed to us.
  - 2. Ira Y. Rice, Jr. , missionary in Malaysia, was on a plane to Afghanistan to meet some brethren to discuss ways of getting missionaries into that country.
  - 3. He became ill on the plane and decided to disembark in Calcutta to rest in a hotel until he recovered.
  - 4. On the bus into the city, he happened to be seated behind two denominational missionary ladies, one a Canadian and one an American.
  - 5. He learned from overhearing their conversation that Canadians could still get visas to live in India because both India and Canada belonged to the British Commonwealth of Nations.
  - 6. In 1963 brother Rice persuaded J. C. Bailey, veteran Canadian preacher, to become a missionary to India.

- C. The work in India has grown tremendously!
1. Several Canadian brethren have served sacrificially in India.
  2. Many American and Canadian preachers make annual preaching tours to India using tourist visas.
  3. In 1994 J. C. Bailey estimated that more than 600,000 had been baptized in India with at least 4,000 congregations and 1,000 Indian preachers.

**Conclusion:**

1. In the 1950's some brethren objected to "sponsoring churches."
  - a. They argued that it was unscriptural for churches to cooperate in supporting a missionary who was under the oversight of one of them.
  - b. Along with their opposition to churches supporting homes for orphans and widows and helping needing non-Christians, this became an issue which caused a small number of them to break fellowship with the majority of churches of Christ.
  - c. They have carried their views into the mission field and have divided churches in Nigeria, South Africa, the Philippines, Australia and other places over their contention.
2. In spite of the efforts of such divisive brethren, the church continued to increase in its mission outreach through the 1960's and into the 1970's.

**REVIEW QUESTIONS**

**True or False:**

1. \_\_\_\_\_ God can over-rule evil and cause good to come from it.
2. \_\_\_\_\_ World War II did much to awaken the church to its responsibility in world evangelism.
3. \_\_\_\_\_ Churches of Christ entered a period of very slow growth in the USA during the 1950's.
4. \_\_\_\_\_ G. C. Brewer encouraged churches to send missionaries to Germany.

5. \_\_\_\_\_ The first missionaries in Italy were welcomed with open arms by the government.
6. \_\_\_\_\_ The Independent Christian Church divided the church of Christ in Mawlai, Shillong, India over instrumental music in the worship.
7. \_\_\_\_\_ Ira Y. Rice, Jr. learned that Canadians could get visas to India by overhearing a conversation between two denominational missionaries.
8. \_\_\_\_\_ The growth of the Lord's church in Nigeria has been very slow.
9. \_\_\_\_\_ A Bible correspondence course was the mean by which the gospel was first taken to Nigeria.
10. \_\_\_\_\_ It is not Scriptural for churches to cooperate in supporting missionaries through a "sponsoring" church.

### **Short Answers:**

1. Who is the Canadian preacher who served as the first resident missionary in India?
2. Who was the African policeman who initiated the work of the Lord's church in Nigeria?
3. Who were the first two American missionaries in Germany after World War II?
4. Who were the two missionaries sent by the Lawrence Avenue church to survey the work in Nigeria?
5. Who were the first two American evangelists who planned to enter Italy after the war?

### **LIFE**

Forenoon and afternoon and night,  
 And day is gone.  
 So short a span of time there is  
 Between dawn and evensong.

Youth - middle age - old age,  
 And life is past.  
 So live each day that God shall say,  
 "Well done!" at last.

**Anonymous**



## **CHAPTER XI**

### **QUALIFICATIONS OF A MISSIONARY**

#### **Introduction:**

1. Who should be a missionary? Are there any special qualifications that one must have?
2. How can one best prepare for the mission field? What special training does one need, if any?
3. Where does one begin in planning to go to the mission field?
4. These are some of the questions we shall answer in this lesson.

#### **Discussion:**

##### **I. WHO SHOULD BE A MISSIONARY?**

- A. In the broadest sense, every Christian is a missionary.
  1. It has been said: "One is either a missionary or a mission field."
  2. In regard to those "missionaries" who choose to serve full-time on a foreign field, are there any special qualifications needed?
- B. Mission work is the hardest, most demanding work one can do.
  1. A missionary must be willing to leave family, friends, financial stability, and familiar sights, sounds, and things to go to a strange country thousands of miles away to stay for an extended period of time.
  2. He must be willing to endure loneliness, discouragement, ingratitude, rejection, and perhaps even persecution for the sake of the gospel.
  3. He must be capable of being a preacher, teacher, personal worker, counselor, builder, carpenter, bookkeeper, writer, reporter, photographer, public relations expert, fund raiser and linguist, among other things.

4. If one is unable or unwilling to do the above mentioned things, he should consider staying at home for he will find frustration on the field.

## **II. WHAT ARE SOME OF THE QUALIFICATIONS OF A MISSIONARY?**

A. I asked J. D. Merritt, pioneer missionary to Zambia, what preparation I needed to make to be a missionary.

1. He replied, "Spiritual preparation."
2. Unless one is a faithful Christian, well grounded in the Word of God and enjoys a close, trusting relationship with the Lord, he is not ready to go into the mission field.

B. Other specific areas of preparation and qualifications one needs are:

1. Great faith in God and trust in His promises (Heb. 11:6; James 1:5-8).
2. One must be a serious, diligent student of the Word of God (Acts 17:11; 1 Tim. 4:13; 2 Tim. 2:15; 3:14-17).
3. One must be given to prayer (Luke 18:1; 1 Thess. 5:17).
4. One must be morally clean and pure in life ( Phil. 1:27; 1 Pet. 2:11; 2 Pet. 1:5-11).
5. One must be honest in word and deed (2 Cor. 8:20,21; Eph. 4:28; Col. 3:9).
6. One must be able to get along well with other people (1 Cor. 13:1-7; Eph. 4:1-3; Phil. 2:1-11).
7. One must be willing to work with no concern for who gets the credit (Matt. 6:1-4; Col. 3:13-15; 2 Tim. 2:24).
  - a. It is said of Benedict Arnold that he was a better officer than George Washington.
  - b. Arnold's difficulty was that "he never learned to march without music."
8. One must be a good self starter (Col. 3:23, 24; Prov. 6:6-9).

9. One must be willing to work even when results are not immediate (Rom. 2:7; 1 Cor. 15:58; Gal. 6:7-9).
10. One must be willing and able to teach, both publically and privately (2 Tim. 4:1-5; Heb. 5:12-14).
11. One must have a reasonable measure of health.
12. One needs to be able to handle money - his own and others' at times ( 1 Cor. 4:1,2).
13. One should have common sense (Prov. 1:7; 4:5-7; 19:8).
14. One needs experience in various aspects of the Lord's work (1 Tim. 3:6).
15. One needs to be stable and mature emotionally and psychologically (1 Cor. 15:58).
16. One needs to be married to a faithful Christian who shares his love for the lost and desire to do mission work (1 Cor. 7:1,2; Prov. 5:18; 18: 22).
17. One must be able to make decisions and stick by them.
18. One must be possessed of great patience (Rom. 5:3; 1 Thess. 1:3; 2 Tim. 3:10; 2 Pet. 1:5,6).
19. One must be able to adjust to new food, new climate and surroundings and different customs and culture (1 Cor. 9:18-23).
20. One must have the ability to learn a foreign language if such is required in his chosen field of labor.
21. One must love people (Rom. 12:9, 10; Gal. 5:13; 1 Thess. 4:9; Heb. 13:1; 1 John 4:7).
22. One must be courageous, but not foolhardy (1 Cor. 16:13,14; 2 Tim. 1:7).

### **III. WHAT TRAINING (EDUCATION) IS NEEDED FOR A MISSIONARY?**

- A. One needs a good, well rounded education.

1. A general knowledge of all the Bible, church history, Christian evidences, denominational doctrines and how to refute them, and pagan religions and how to teach their adherents the gospel, are needed.
  2. A good liberal arts education will enable one to relate to people and to adapt to different cultures.
  3. One must be able to express himself effectively in both speaking and writing.
  4. The ideal preparation would be a four year liberal arts college education followed by the intense Bible study that one gets in a good school of preaching.
- B. It is highly desirable to have a few years of experience in church work in the USA before attempting work overseas.
1. This gives a young preacher a chance to learn and mature in a situation where all the responsibility for the church does not rest upon him.
  2. The skill and experience one acquires in church work will be helpful in the mission field.
  3. Working with local churches also will acquaint the prospective missionary with potential sources of support for his work.

#### **IV. HOW CAN ONE BEST PREPARE FOR THE MISSION FIELD?**

- A. Set your goals and stick to them.
- B. Get the necessary training and experience.
- C. Find a companion (wife) who shares your interest in world evangelism.
  1. Pray that God will give you the right kind of companion.
  2. Date only those who are serious about the Christian life.
  3. Let it be known that your future plans definitely include mission work.
  4. Be patient; if you do your part, God will do His.

## **V. WHERE DOES ONE BEGIN ONCE HE IS QUALIFIED?**

- A. Choose your field and learn everything you can about it.
  - 1. Read everything available pertaining to it.
  - 2. Talk with those who have been there, especially if they have been missionaries.
  - 3. If there are already missionaries on the field, begin communicating with them.
  - 4. Make a survey trip to the field, if at all possible.
- B. Find a sponsoring church.
  - 1. It is essential that they are sound in the faith and will support you in standing for the truth.
  - 2. It is best that a sponsoring church have elders, but not essential.
  - 3. Finding a good sponsor is “half the battle” in raising funds.
- C. Begin sending out a newsletter to all supporters and potential supporters.
- D. Find a good, congenial co-worker, if possible.
  - 1. Jesus sent His disciples out two by two (Luke 10:1).
  - 2. Paul almost always traveled with one or more co-workers.
- E. Apply for your passport.
  - 1. Application forms are available at major post offices.
  - 2. You cannot get a visa or travel outside the US without a passport.
- F. Apply for your visa within a reasonable length of time before you intend to go.
  - 1. A visa is simply permission to enter and live in a foreign country for a specific period of time for a specific purpose.
  - 2. Often a sponsor is required in the US to guarantee your support while residing in the foreign country.

### **Conclusion:**

1. Not everyone is suited by temperament talent or training to be a missionary overseas.
2. Some prospective missionaries are so eager to go to the mission field that they neglect proper preparation.
  - a. They will pay the price for this by less effective work on the field.
  - b. They are much more likely to return home early, and may even be bitter and discouraged.
3. Someone observed that our Lord spent thirty years preparing for a three year ministry, but some today are not willing to spend three years to prepare for a thirty year ministry.

### **REVIEW QUESTIONS**

#### **True or False:**

1. \_\_\_\_\_ Spiritual preparation is very important for a missionary.
2. \_\_\_\_\_ Since work on a foreign field is very different from work with a church at home, there is no value in having any experience in the USA.
3. \_\_\_\_\_ A good college education along with study in a good school of preaching is the ideal education for a missionary.
4. \_\_\_\_\_ One needs a marriage companion who shares his desire to do mission work if he is going to be a successful missionary.
5. \_\_\_\_\_ It is best that your sponsoring church have elders.
6. \_\_\_\_\_ It is not necessary that your sponsoring church be sound in the faith since you will not be working directly with them.
7. \_\_\_\_\_ It is preferable that a missionary have a congenial co-worker.
8. \_\_\_\_\_ There are no special qualifications needed by a prospective missionary other than a strong desire to go.
9. \_\_\_\_\_ Foreign mission is no more demanding than any other work.

10. \_\_\_\_\_ In the broadest sense, every Christian is a missionary.

**Short Answers:**

1. What advice did J. D. Merritt give regarding preparation needed by one who wants to be a missionary?
2. List several qualifications needed by one who wants to be a missionary.
3. How can one find a companion who would be suitable to be a missionary's wife?
4. What is the purpose of a passport?
5. What is a visa?

**SITTING BY THE FIRE**

He wasn't much for stirring about;  
It wasn't his desire.  
He didn't care what others did;  
He was sitting by the fire.

Same old story day by day;  
He never seemed to tire.  
While others worked to build the church,  
He was sitting by the fire.

At last he died as all must do.  
Some say he went up higher.  
But if he's doing what he always did,  
He's sitting by the Fire!

**Author unknown**

**But his lord answered and said to him, "You wicked and lazy servant, you knew that I reap where I have not sown, and gather where I have not scattered seed. So you ought to have deposited my money with the bankers, and at my coming I would have received back my own with interest. Therefore take the talent from him, and give it to him who has ten talents." For to everyone who has, more will be given, and he will have abundance; but from him who does not have, even what he has will be taken away. And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth (Matthew 25:26-30).**





## **CHAPTER XII**

### **RAISING FUNDS FOR THE FIELD**

#### **Introduction:**

1. Few missionaries would disagree with the statement: "The most difficult part of mission work is raising the funds to go to the field."
2. Fund raising is the supreme test of one's endurance and of his desire and determination to be a missionary.
3. If one cannot succeed in raising the funds to go to the field, it very likely that he would not succeed on the field.
4. One should think in a positive way of fund raising:
  - a. It is a challenge to be met with faith and hard work.
  - b. It is an opportunity to give brethren the privilege of participating in preaching the gospel to the whole world.
  - c. The fund raising process serves as a means of educating churches about world evangelism and their obligation to be involved.
5. How does one go about raising support to go to the mission field?

#### **Discussion:**

##### **I. MAKE A LIST OF POTENTIAL SUPPORTERS.**

- A. List the churches which might be possible sources of support.
  1. Include the congregations where you and other family members have been members in the past.
  2. Also include congregations where you have served as the local preacher or have preached in special series.
  3. Congregations where friends or relatives attend should be on the list.
  4. Congregations in the area where you live who are acquainted with you are also potential supporters.

- B. List individuals who might be potential supporters.
  - 1. A large part of mission support comes from individuals.
  - 2. Do not encourage anyone to cut his regular contribution to the local church, but encourage him to give above that.
  - 3. Always try to speak to the assembly rather than just meet with the elders or missions committee because individuals who hear you may decide to give even if the church does not.
- C. Ask preachers and elders if they know of any congregations looking for a mission work to support.
- D. Survey brotherhood periodicals for items from churches seeking works to support.

## **II. PREPARE A FUND RAISING PRESENTATION.**

- A. A “pitch book” (such as salesmen carry) is good for meetings with elders and missions committees and one on one presentations.
  - 1. You can buy a pitch book at most office supply stores.
  - 2. Include in it a map and facts about the field, a family photo, your plans for work on the field, resume, financial needs and letters of recommendation from your sponsor and other preachers, elders and members.
- B. Prepare two good 30 -35 minute oral presentations:
  - 1. One should begin with the Great Commission and tell about your proposed work and your needs to do the work.
    - a. It should be one that could close with either an appeal for funds or an invitation.
    - b. If one has only one opportunity to speak to a congregation, he would use this lesson.
    - c. If one has made a survey trip to the field, he might utilize colored slides as a part of this presentation.
  - 2. One should have a second lesson which deals primarily with the Great Commission and evangelism as the work of the church.

- a. If one has the opportunity to speak twice, he can present the first lesson at the Bible school hour and the second at the worship service as the regular sermon.
- b. One should have these lessons outlined, organized and well in mind.
- c. Remember: the one who raises the money is not necessarily the one who has the best work, but the one who has the best presentation and therefore makes the best impression.

### **III. HAVE AN ATTRACTIVE BROCHURE PRINTED.**

- A. The following should be included:
  - 1. A good, clear, recent photograph of you and your family.
  - 2. A brief biographical sketch or resume.
  - 3. Brief, basic facts about your chosen field and the need of workers.
  - 4. The amount of money you are seeking to raise:
    - a. Categorize it into salary, work fund, travel, vehicle, etc.
    - b. Have a contributor's form to be filled out with name, address and amount.
    - c. Include a self addressed envelope for contributors.
- B. The brochure should be used in the following ways:
  - 1. Include it in all letters to supporters and potential supporters.
  - 2. Give them out each time you speak.
  - 3. Widespread "cold turkey" mailing is usually not worth the time or expense, but many missionaries persist in doing this.

### **IV. MAKE PERSONAL CONTACT WITH POTENTIAL SUPPORTERS.**

- A. Your best prospects are those where one of the elders, the local preacher or an influential member has set up the appointment.
- B. Prepare a packet on your work:

1. Include in it your brochure.
  2. Also include letters of recommendation.
  3. A cover letter briefly outlining your proposed work and asking for an appointment should also be a part of the packet.
- B. Mail the packet to the specific congregation or have your contact personally deliver it to the elders on your behalf.
1. Wait a reasonable period ( 2 - 3 weeks ) for a response.
  2. If no response is forthcoming, call one of the elders or the local preacher and make your plea for an appointment.

#### **V. HOW DOES ONE KEEP THE APPOINTMENT?**

- A. Phone a day or two before to reconfirm if the appointment was made weeks in advance.
- B. If possible, take your family with you (a good wife and well behaved children are great selling points).
- C. Dress neatly in a good, conservative suit, clean dress shirt and tie and shined shoes with face shaved and hair neatly trimmed and brushed.
- D. Arrive a few minutes early to greet members and set up any display or equipment you may be using.
- E. Be positive, optimistic and enthusiastic in your presentation.
- F. Be bold and aggressive in presenting your needs, but do not use high pressure; allow the work to sell itself.
- G. Avoid the temptation to berate the brotherhood for its lack of involvement in world evangelism.
- H. Express appreciation for being allowed to speak.
- I. Don't be disappointed at the response: sometimes the ones who seemed most enthusiastic do nothing, and those who seemed apathetic come through.

- J. Write a nice note of thanks to the congregation and its leaders for the opportunity of being allowed to speak; include again a brief statement of your needs.
- K. Never turn down an offer to meet with the elders or missions committee after you have spoken!
- L. Remember: our Lord is rich; He wants His gospel to be preached to all the world, and if we do our part, He will do His, for it is His work, not ours (2 Cor. 9:8-10)!

### **Conclusion:**

- 1. Some congregations may not give until you have a sponsor so finding the sponsor should be a priority.
- 2. Others may wait until you have a firm departure date before they make a commitment.
- 3. Some may not give until they have been prodded 3 or 4 times.
- 5. Begin a monthly newsletter to send to every supporter and potential supporter; add every congregation where you speak to the mailing list.
- 6. Your newsletter should be current, interesting, informative and inspiring.

## **REVIEW QUESTIONS**

### **True or False:**

- 1. \_\_\_\_\_ One should discourage individuals from giving.
- 2. \_\_\_\_\_ Widespread mailing out of appeals are usually very effective.
- 3. \_\_\_\_\_ One should not be afraid to “really put the pressure on” when appealing to a congregation for funds.
- 4. \_\_\_\_\_ A presentation for funds is a good time to reprove brethren for their apathy toward world evangelism.
- 5. \_\_\_\_\_ Never turn down an opportunity to meet directly with the elders or missions committee.

6. \_\_\_\_\_ If one can just meet with the elders or missions committee, it is not important or really necessary to speak to the church as a whole.
7. \_\_\_\_\_ The best opportunity for support from a church is when an elder, preacher or other member sets up the appointment for you.
8. \_\_\_\_\_ Some congregations hold off contributing until the missionary sets a definite departure date.
9. \_\_\_\_\_ One should place every supporter and potential supporter on the mailing list for his newsletter.
10. \_\_\_\_\_ The most difficult part of mission work is raising the funds to go to the field.

**Short Answers:**

1. Why should a fund raiser have two lessons to use? What is the difference between them?
2. What should be included in a brochure?
3. How should one dress when he has an appointment to speak to a church?
4. Who should be included in a list of potential supporters?
5. What should be included in a packet of promotional materials?

**TELL ABOUT JESUS**

Souls need to know about Jesus,  
Of His mercy and saving grace.  
How can they go to heaven above  
Without knowing of His love?

We must tell them of His coming  
To this land of sin and strife,  
How He taught and prayed and suffered,  
And of the giving of His life.

Let me tell you now of Jesus,  
How He lived and died for you,  
Of the offer of His salvation,  
If you'll love and serve Him too.

**Clifford Reel**

## **CHAPTER XIII**

### **THE SPONSORING CHURCH**

#### **Introduction:**

1. In order for the Great Commission to be carried out, our missionaries must be supported adequately.
2. Raising the necessary support is the single biggest obstacle most prospective missionaries must overcome.
3. Maintaining sufficient support while on the field is the greatest challenge the missionary has.
4. Christians have a responsibility to send those who are willing and able to go (Rom. 10:13-15).
  - a. The Great Commission is as much the responsibility of the member who stays at home as it is the missionary who goes to the field.
  - b. The missionary is the one whose part demands the greater sacrifice, but he should not have to do all the sacrificing!
  - c. At the very least, we can guarantee adequate support to the man and his family who are willing to go to the field.
5. The key to proper support of a missionary, and consequently, his longevity on the field, is the faithfulness and effectiveness of his sponsoring church.

#### **Discussion:**

##### **I. WHAT DOES A SPONSORING CHURCH DO?**

- A. The sponsoring church accepts responsibility for the missionary and his family.
  1. They vouch for him and take full responsibility for his behavior and actions with the government of the foreign country in which he labors
  2. They will bring him and his family home if he or any of his family become physically, mentally, morally or doctrinally unfit to remain on the field.

3. Even though they may not provide all his funds, they will guarantee his salary and living expenses.
- B. A major role of the sponsoring church is handling the missionary's funds.
1. They receive funds from other supporters.
  2. They should open a separate account and appoint a male member, preferably a deacon, to handle it.
  3. They will acknowledge every contribution given with a receipt and a brief note of thanks.
  4. They will keep the missionary current and informed on his financial standing.
  5. They will issue regular and periodic financial statements to all supporting churches and individuals.

## **II. WHAT ARE THE QUALIFICATIONS FOR A SPONSORING CHURCH?**

- A. It is essential that a sponsoring church be sound in the faith!
1. The missionary on the field may have to confront false teachers who would destroy his work.
  2. He needs full backing from the elders and other leaders of his sponsoring church in order to fight false doctrine effectively.
- B. It is essential that a sponsoring church be stable and at peace.
1. If a church is torn by factions, the missionary may be at the mercy of whatever faction maintains control.
  2. Supporting churches may not be willing to send their funds to an unstable or troubled sponsoring church.
- C. It is essential that a sponsoring church be absolutely sold on the work the missionary is planning to do .
- D. It is preferable, but not absolutely essential, that a sponsoring church be fully organized with qualified elders and deacons.
- E. The size of the sponsoring congregation is not a major factor.



1. They should be large enough to provide a substantial part of the missionary's support.
2. One denomination is reputed to support one missionary for every 50 members; churches of Christ support one missionary for every 1,000 members!

### **III. WHAT SHOULD A SPONSOR EXPECT FROM THEIR MISSIONARY?**

- A. They should expect his long-term commitment to the work.
  1. The average missionary of the Lord's church spends less than three years on the field.
  2. It takes at least this long for the missionary to become comfortable in the culture and to know the language sufficiently to do an effective work.
- B. They should expect him to send regular monthly reports.
  1. The reports should be factual, balanced and well-written.
  2. The reports should include pictures and also a section from the missionary's wife giving her perspective.
  3. The missionary must remember that his report is his lifeline to his supporters; without it, his supporters may lose interest.
- C. They should expect the missionary and his family to make periodic visits home in order to report in person and renew acquaintance with the sponsor and other supporting churches.
  1. Visits home should not be too frequent; some missionaries seem to spend more time at home than they do on the field.
  2. Visits should not be too far apart for supporters may lose interest or be lured away to other works.
  3. Many missionaries have found a three year term is about right.
    - a. Two years and six, or eight months are spent on the field.
    - b. Four to six months are spent at home visiting family, friends and supporters and resting from the rigors of the work.

- D. A sponsoring church should expect diligent, conscientious effort on the part of the missionary while on the field.

#### **IV. WHAT SHOULD A MISSIONARY EXPECT FROM HIS SPONSOR?**

- A. He should be able to expect their long-term commitment to the work.
  - 1. If the missionary had to return home for some unforeseen circumstance, the sponsoring church should find and send a qualified replacement as soon as possible.
  - 2. A man who fathers a child and abandons it is about as worthless and despicable an individual as can be found; is not the same true of a missionary or congregation who is responsible for bringing a church into existence and then abandoning it before it can stand on its own?
- B. He should be able to expect his financial support to come at a stated time every month.
  - 1. A missionary has bills as any other family man does.
  - 2. It is critical that he be able to provide “honorable things, not only in the sight of the Lord, but also in the sight of men” (2 Cor. 8:21).
- C. He should be able to expect letters of encouragement from members of the sponsoring church to himself and his family.
- D. He should be able to expect regular communication from the elders of the sponsoring church.
  - 1. The church bulletin should be sent so he can keep up with the activities at home.
  - 2. An occasional letter of encouragement from the elders is worth more than one can know unless he has himself been a missionary on the field thousands of mile from home and struggling against great odds.
  - 3. The elders should respond quickly to any requests for advice or other information needed by the missionary.
- G. A missionary should be able to expect at least one visit each term from an elder, preacher or other leading member of his sponsoring church.

1. The missionary should not be expected to raise the funds for such visits; he has enough to do to raise his funds for the work.
2. The visiting elder or other member should not presume to tell the missionary how to do his job for it is impossible for them to know the people, problems, customs and culture as the missionary does.
3. Elders should be ready to counsel the missionary and offer friendly advice when asked by the missionary and his family.
4. Such visits encourage the missionary and his family and the young Christians on the field as well.
5. The visitor will go home with renewed enthusiasm for the work which will, in turn, create enthusiasm in the home congregation.

**V. THERE ARE TWO COMMON METHODS OF SUPPORTING A MISSIONARY PRACTICED BY THE LORD'S CHURCH.**

- A. The "shotgun approach" is the practice of many churches being involved in supporting a missionary in various amounts.
  1. The congregations send their contribution to the sponsor who adds its contribution and sends it on to the missionary on the field.
  2. There are some good things about this approach:
    - a. Smaller churches, which could not support a missionary on their own, are able to have a part in mission work by sending what they can.
    - b. Since support comes from several different sources, the missionary is not hurt as badly by losing one or two supporters.
    - c. Churches receive inspiration and information pertaining to mission work through the periodic reports and visits of the missionary.
  3. There are several, serious disadvantages to the "shotgun approach."
    - a. A great deal of the missionary's times and resources are consumed in raising funds and reporting back to several churches.

- 1) Most missionaries take six months to a year to raise their support by the shotgun approach; the time could be better spent with the missionary on the field.
  - 2) Usually about half of the funds the missionary raises during this time is “eaten up” by the expenses of traveling to raise the funds.
- b. A single church may have so many different missionaries they are supporting in small amounts that they cannot know the missionaries and their families they are supporting, feel any sense of personal commitment to their work, or even have time to allow all their missionaries to speak to the congregation.
  - c. It is easier for a church to drop their support of a missionary because they think: “We’re only one of many supporters; our little bit won’t be missed.”
- B. The alternative to the “shotgun approach” is for one church to support the missionary fully.
1. Nearly all missionaries, and others who are well informed on missions, will agree that this is by far the better method.
  2. There are many advantages to the “one church support approach.”
    - a. It is much easier for the church to get personally acquainted with the missionary and his family and their field of labor.
    - b. The missionary can get into the field and begin work much sooner.
    - c. The missionary does not have to use up funds he has raised for the work in order to raise funds for the work.
    - d. When the missionary comes home on leave, he doesn’t have to wear himself out visiting supporters, but can rest and visit with family and friends.
- C. How can a church, which is already using the “shotgun approach” change over to the “one church approach?”
1. Choose one work which is more fruitful and of greater interest to the congregation.

2. Do not drop the support of other missionaries while they are on the field, but give them and their sponsor advance notice that when the missionary comes home on leave the support will be discontinued.
- D. A church could practice a modified “one church support” if they could not entirely fund a work on their own.
  1. The sponsor could supply all the personal support.
  2. The work fund and travel fund could be supplied by other churches, but the fewer the better.
- E. Small churches should never think that they have no responsibility toward world evangelism just because they cannot fully support a missionary; they must do what they can with what they have!

### **Conclusion:**

1. The difficulty of raising and maintaining support is doubtless the main reason for our shortage of missionaries today.
2. Congregations sinfully wasting funds on ornate buildings, “family life centers,” and other selfish, inward activities instead of supporting evangelism, need to repent and get their priorities straight before the Lord “removes their candlestick” (Rev. 2: 5).
3. Leaders of congregations, who maintain large church bank accounts or invest church funds in certificates of deposits instead of souls, also need to repent!
4. Missionaries must be supported and sent!
  - a. Some can go.
  - b. Others can send.
  - c. All must have a part!

### **REVIEW QUESTIONS**

#### **True or False:**

1. \_\_\_\_\_ The biggest obstacle a missionary faces is raising support to go to the field.

2.     \_\_\_ Congregations which waste the Lord's money on "family life centers" instead of saving souls need to repent.
3.     \_\_\_ A sponsoring church must be willing and able to guarantee the missionary's salary.
4.     \_\_\_ A major role of a sponsoring church is handling funds.
5.     \_\_\_ It is absolutely essential that a church which sponsors a missionary have elders.
6.     \_\_\_ A sponsor must be large enough to provide a substantial part of the missionary's support.
7.     \_\_\_ It takes about 1,000 members of the Lord's church to support just one missionary.
8.     \_\_\_ If a church can not fully support a missionary by itself, it has no obligation to help carry out the Great Commission.
9.     \_\_\_ There are no advantages to the "shotgun approach" of supporting a missionary.
10.    \_\_\_ All Christians have a responsibility to help carry out the Great Commission.

**Short Answers:**

1.     What is the biggest challenge the missionary on the field has?
2.     What is the key to longevity in the mission field?
3.     What does a sponsoring church do?
4.     What are the qualifications for a sponsoring church?
5.     Give the pro's and the con's of the "shotgun approach" to missionary support.

## **CHAPTER XIV**

### **MISSION METHODS (1)**

#### **Introduction:**

1. I once thought a missionary just got off the plane in his chosen field, sat down under the nearest tree, opened his Bible and began teaching all the eager natives who flocked around.
2. I later learned that effective mission work was much more complicated.
3. Unless one has a method, he will not be successful in winning souls and establishing churches on a permanent basis.
  - a. A method is “a way of doing anything; mode; procedure; process; especially a regular, orderly, definite procedure or way of teaching, investigating, etc.”
  - b. The method one uses will have a definite bearing on how successful his work will be.
4. The measure of success of a missionary’s work is not in how many he has baptized or how many churches he has planted, but how many souls remain faithful and how many congregations remain sound and growing after he has left the field.
5. In this and the following lessons, we shall study different methods which have been commonly used in mission work.
6. All methods may be classified under one of two overall philosophies of mission work:
  - a. Paternalism.
  - b. The Indigenous Approach.

#### **Discussion:**

##### **I. THE PATERNAL APPROACH.**

- A. Paternalism is “the principle or system of governing or controlling a country, group of employees, etc. in a manner suggesting a father’s relationship with his children.”

1. A father loves his children and desires their well-being above all else.
  2. He makes all the decisions for his minor children for “father knows best.”
  3. He provides for all the needs of his children.
  4. He expects their respect and obedience in return.
- B. As applied to mission work, paternalism is practiced when the missionary assumes the role of a father to his converts and the churches he has planted.
1. He chooses the young men who will be trained to preach and provides for their needs while receiving the training.
  2. When their training is completed he sends them out with his support to the area which he feels most needs them.
  3. He erects, equips and maintains places of worship for the churches which are his special responsibility.
  4. He raises all the funds for the work and he alone decides how these funds are to be used.
  5. All efforts of evangelism and edification originate with, and are funded by, the missionary.
  6. The preachers who work under his authority are expected to send periodic reports of their work, which he will use to raise more support to keep the work going.

**II. MY FIRST WORK IN THE MISSION FIELD WAS A CLASSIC EXAMPLE OF THE PATERNALISTIC APPROACH.**

- A. The senior missionary who established the work maintained a preacher training school where I taught.
1. Students were accepted mainly on his recommendation.
  2. They were provided a living while in school from funds the senior missionary had raised.



3. They expected to be placed on support from the missionary and sent to a location of his choice to work upon graduation.
  4. There was no thought of the preachers becoming self-supporting, or of the congregations taking responsibility for supporting their preachers.
  5. Church buildings were erected under the missionary's supervision with funds and labor provided by him.
- B. I learned the weakness of this approach by some of the events which took place.
1. The men of a congregation suspected their preacher was committing adultery with their wives while they were at work.
    - a. It seemed not to occur to them that they ought to discipline him.
    - b. They took the matter to the missionary for he was the preacher's employer and they were powerless to do anything without his agreement.
  2. On another occasion a church building erected by a former missionary needed painting.
    - a. The current senior missionary suggested to the brethren that they ought to paint it.
    - b. They replied, "Paint it yourself; it's not our building."
  3. Some called the church of Christ, "the church of \_\_\_\_\_ (the senior missionary's last name)."
  4. The senior missionary and I had a schedule of churches to visit on the Lord's day.
    - a. The brethren knew our schedule and the Sundays we would visit them.
    - b. When they were expecting me, I was always assured of a large crowd and several baptisms on my visit.
    - c. If I came unexpectedly, few could even be found.

- C. After two years I moved to another work; a year later the senior missionary was called home by his sponsoring church.
  - 1. After a period of decline the churches in the area began to grow.
  - 2. They developed their own leadership and prospered.
  - 3. The church did not die because the “seed of the kingdom” had been sown in “good and honest hearts” (Luke 8:5-15).

### **III. WHAT ARE THE STRONG POINTS OF PATERNALISM?**

- A. Initially there is more rapid “apparent” growth.
- B. People in a poor economy are benefitted materially.
- C. The church “appears” to have stability because of the church buildings and fully supported preachers.
- D. The missionary is able to use his greater education and experience to guide the church in its formative stages.
- E. The missionary can keep out false teaching and factionalism because he virtually controls the preachers and the churches.

### **IV. WHAT ARE THE WEAK POINTS OF PATERNALISM?**

- A. The missionary is placed in an unscriptural role - he is, in effect, the head of the church.
- B. The growth of local leadership is stifled for the missionary makes all decisions.
  - 1. The preachers in his employ become “yes men” in order to maintain their jobs.
  - 2. Preachers do not want leaders to arise who may challenge their positions.
- C. Members do not grow in giving, nor learn the meaning of sacrifice for the Lord because the missionary provides for all the needs of the churches with funds he has raised from overseas.
- D. The missionary literally wears himself out in fund raising, administration and decision making for all the churches under his supervision.

- E. The churches seldom grow to the point they can stand on their own.
  - 1. They are forever receivers, and never givers.
  - 2. Funds are tied up maintaining them which could be used to evangelize in other areas.

### **Conclusion:**

- 1. One must have a method if his work is to be successful.
- 2. One's method will be determined by the overall philosophy of missions which he holds.
- 3. There are two major, competing philosophies of mission work:
  - a. The Paternalistic Approach.
  - b. The Indigenous Approach.
- 4. The Paternalistic Approach has been widely practiced by the denominations and by many of our brethren.
- 5. It is built around the missionary and the money he provides.
- 6. Remember: The real test of a missionary's work is not how many he baptizes or how many churches he plants, but how many remain faithful and active after he leaves the field!
- 7. In our next lesson we shall consider the Indigenous Approach.

## **REVIEW QUESTIONS**

### **True or False:**

- 1. \_\_\_\_\_ Unless one has a method, he will not be effective in establishing the church and saving souls.
- 2. \_\_\_\_\_ There is more rapid growth initially under the Paternalistic Approach than under the Indigenous Approach.
- 3. \_\_\_\_\_ Mission work is simply sitting under a tree instructing the eager natives who flock around to hear the gospel.

4. \_\_\_\_\_ Under Paternalism the church “appears” to be very stable.
5. \_\_\_\_\_ The real test of a missionary’s work is how many people he baptizes and how many churches he plants.
6. \_\_\_\_\_ A good father loves his children and provides for all their needs.
7. \_\_\_\_\_ Under the Paternalistic Approach the missionary has more power to keep false teaching and factionalism out of the church.
8. \_\_\_\_\_ Under the Paternalistic Approach the missionary is placed in an unscriptural role as the head of the church.
9. \_\_\_\_\_ Paternalism encourages the growth of leadership in every church.
10. \_\_\_\_\_ Paternalism is practiced when a missionary assumes the role of a father over the churches.

### Short Answers:

1. What is the definition of “method?”
2. Define “Paternalism.”
3. What are the two major, competing philosophies of missions?
4. What are the strengths of the Paternalistic Approach?
5. What are the weaknesses of the Paternalistic Approach?

### EVANGELIZE!

Give us a watchword for the hour,  
A thrilling word, a word of power;  
A battle-cry, a flaming breath,  
That calls to conquest or to death;  
A word to rouse the church from rest,  
To heed her Master’s high behest,  
The call is given: Ye hosts arise,  
Our watchword is **evangelize!**  
To dying men, a fallen race,  
Make known the gift of gospel grace;  
The world that now in darkness lies,  
O church of Christ, **evangelize!**  
**Henry Crocker (Adapted)**

## CHAPTER XV

### MISSION METHODS (2)

#### Introduction:

1. In our last lesson we pointed out that a missionary must have a method in order to be successful in his work.
2. Methods in missions fall under one of two general categories:
  - a. The Paternal Approach.
  - b. The Indigenous Approach.
3. We pointed out the strengths and weaknesses of the Paternal Approach.
4. In this lesson we shall learn of the Indigenous Approach.

#### Discussion:

#### I. WHAT IS THE INDIGENOUS APPROACH?

- A. “Indigenous” means “existing, growing or produced naturally in a region or country; belonging to, as a native.”
  1. A banana tree grows naturally in a tropical country and produces fruit.
  2. A banana tree will also grow in a cold, northern country.
    - a. It is not native to that part of the world.
    - b. It can only survive with a great deal of care and outside support.
- B. Melvin Hodges wrote: “Applied to missionary work, the word ‘indigenous’ means that, as a result of missionary effort, a native church has been produced which shares the life of the country in which it is planted and finds within itself the ability to govern itself, support itself, and reproduce itself” (*On the Mission Field: The Indigenous Church*, p.7).

## II. WHAT MAKES A CHURCH INDIGENOUS?

### A. It must be self-supporting.

1. It must be able to carry on its God-given work with its own resources.
2. An American idea of what a self supporting church is: “A church which is able to build a nice building equal in beauty and comfort with denominational church buildings in the area, support a preacher full-time, and engage in various programs of work to build up and edify the members.”
3. An African idea of what a self supporting church is: “A church with a meeting house built by the members out of mud bricks with a pole and thatch roof like their houses, all the capable male members doing the preaching and every member working to teach others.”

### B. It must be self-governing.

1. The missionary must not make all the decisions without consulting the mature male members.
2. According to New Testament teaching every congregation of the body of Christ is to be self- governing {autonomous} (Acts 14:23).
3. As soon as a congregation is organized it is independent.
4. It is strange that gospel preachers who have strongly taught the Scriptural pattern of church organization at home would violate it on the mission field!
5. The Indigenous Approach harmonizes with the New Testament pattern for the organization of the church.

### C. It must be self- propagating.

1. If we are ever going to take the gospel to the whole world, those we convert must become teachers who convert others (Acts 8:4; 2 Tim. 2:2; Heb. 5:12).
2. Under Paternalism all evangelistic outreach originates with the missionary and is carried out by the preachers on his payroll; the other members are not taught to teach others.

3. Under the Indigenous Approach all members are involved in teaching the lost according to their abilities (Acts 8:4).
4. By its very nature the Indigenous Approach requires all Christians to be involved in the work of the church to the fullest measure of their ability.

### III. WHAT IS THE GOAL OF MISSION WORK?

- A. The goal or purpose of our work will determine the philosophy we practice.
- B. Some believe our goal should be social betterment (making the world a better place to live in ).
  1. They establish schools, hospitals, orphanages and engage in various programs to improve the economy of the country in which they serve.
  2. The Indigenous Approach does not ignore the physical needs of people, but seeks to meet them through the churches which are established on the field.
  3. Since the Great Commission is our “marching orders,” then our primary purpose is to preach the gospel to the whole world, every nation, and every creature (Matt. 28:19,20; Mark 16:15,16; Luke 24: 46,47).
  4. We have not fulfilled our mission until every soul who believes the gospel and is baptized is functioning as an active part of a growing, sound congregation.
- C. Our goal must be to establish congregations which are self-governing, self-supporting and self-propagating from the very beginning.
  1. Roland Allen contrasted Paul's methods with modern methods when he wrote: “The first and most striking difference between his action and ours is that he founded ‘churches’ whilst we found ‘Missions’” (*Missionary Methods: St. Paul's or Ours?* p. 83).
  2. Paul did not raise money from older, established churches to finance the work of newly established churches, but actually raised money from the churches on the mission field to help the established churches back home when a need arose (2 Cor. 8,9).

3. Please study again chapter 5 “The Missionary Message of the Bible (4)” and you will see that Paul’s methods would be classified as “the Indigenous Approach.”
- D. We should examine our methods in the light of our goal and ask: “Will they contribute to the establishment of churches which are self-supporting, self-governing and self-propagating from the very first?” or “Will the result be churches and institutions which will continue to require a steady infusion of foreign cash and an unending line of missionaries?”

#### **IV. WHAT ARE THE STRENGTHS AND WEAKNESSES OF THE INDIGENOUS APPROACH?**

- A. Some of the “apparent” weaknesses are:
1. Initial growth “appears” to be much slower than with Paternalism.
  2. The church “seems” to be handicapped at first because it takes longer to build a meeting house and employ a preacher.
  3. Pressure may be put on the missionary by the local brethren because they can’t understand why he doesn’t supply them with foreign funds like paternalistic missionaries do.
  4. Pressure may also be put on the missionary by his supporters who want to see immediate results, which the Paternalistic Approach “seems” to give.
- B. Some of the strengths of the Indigenous Approach are:
1. It was used by Paul and other New Testament evangelists.
  2. It develops strong, local leadership from the early days of the work.
  3. It creates a church which, from the beginning, becomes a part of the force to carry out the Great Commission rather than one which continually “soaks up” funds which could be used to carry the gospel to others.
  4. It creates a church that is not dependent forever on outside funds and supervision with the potential of dying if funds and missionary supervision are withdrawn.



## **Conclusion:**

1. All mission methods can be classified under one of two major philosophical approaches to missions:
  - a. The Paternalistic Approach
  - b. The Indigenous Approach
2. Such is the power of the gospel of Christ that souls can be saved and churches planted using either of the two approaches (Luke 8:11; Rom. 1:16).
3. But only the Indigenous Approach can guarantee a permanent work which is not perpetually dependent upon outside support for its existence.
4. Our work is to teach the gospel, baptize the penitent believers and organize them into self-supporting, self-governing and self-propagating congregations.

## **REVIEW QUESTIONS**

### **True or False:**

1. \_\_\_\_\_ If we are ever going to carry out the Great Commission, those we teach must also become teachers.
2. \_\_\_\_\_ With the Indigenous Approach all outreach originates with the missionary.
3. \_\_\_\_\_ The goal we hope to reach will be determined by the philosophy we follow.
4. \_\_\_\_\_ With the Indigenous Approach initial growth may appear to be much slower than with the Paternal Approach.
5. \_\_\_\_\_ The Indigenous Approach was used followed by Paul and other New Testament missionaries.
6. \_\_\_\_\_ According to the Scriptures every congregation must be autonomous from the beginning.
7. \_\_\_\_\_ We have not fulfilled the Great Commission until we have baptized every soul on earth.

8. \_\_\_\_\_ Such is the power of the gospel that souls will be saved whether one uses the Paternal or the Indigenous Approach.
9. \_\_\_\_\_ Paul raised money from “mission” churches to help older churches back home.
10. \_\_\_\_\_ Only the Paternal Approach can guarantee a permanent work which is not perpetually dependent upon outside support.

**Short Answers:**

1. What are the three “selves” of the Indigenous Approach?
2. What should be our goal in missions?
3. What are the two basic philosophies of mission work?
4. What is the general definition of “indigenous?”
5. What is the definition of “indigenous” as applied to mission work?

**WHAT HAVE WE DONE TODAY?**

We shall do much in the years to come,  
But what have we done today?  
We shall give our gold in a princely sum,  
But what did we give today?

We shall lift the heart and dry the tear;  
We shall plant a hope in the place of fear;  
We shall speak the words of love and cheer;  
But what did we speak today?

We shall reap such joys in the by and by,  
But what have we sown today?  
We shall build us mansions up in the sky,  
But what have we built today?

Oh, how sweet it is in fond dreams to bask,  
But right here and now we must do our task.  
Yes, this is the thing our souls must ask,  
Just what have we done today?

**Nixon Waterman**

## **CHAPTER XVI**

### **MISSION METHODS (3)**

#### **Introduction:**

1. A method is a way of doing something, a system or procedure to follow.
2. One's methods of doing mission work will be determined by his philosophical approach to missions.
3. There are two major philosophical approaches to missions:
  - a. The Paternal Approach.
  - b. The Indigenous Approach.
4. One's goal in mission work will determine his philosophical approach.
5. The goal of all mission work should be to establish self-supporting, self-governing and self-propagating congregations from the very beginning.
6. The philosophical approach which will best accomplish this is the "Indigenous Approach."
7. In this lesson we shall examine a number of institutional methods which have been used in missions to see if they contribute to, or detract from, the goal of missions.

#### **Discussion:**

##### **I. CHRISTIAN SCHOOLS TEACHING SECULAR SUBJECTS SUCH AS PRIMARY, SECONDARY, TRADE SCHOOLS AND COLLEGES.**

- A. Such institutions have long been used by the denominations on the mission field.
  1. Our brethren often follow what the denominations have done without careful examination.
  2. These schools are designed to give students a secular education while indoctrinating them with the gospel.
  3. The aim is to create an educated elite who believe the gospel and therefore will be able to influence others.

- B. What are the strong points of the school method?
1. An educated class is created which should guarantee strong leadership for the churches.
  2. Missionaries have virtually a captive audience in the classroom and unlimited opportunities to indoctrinate young minds in Christian teaching.
- C. What are the weak points of the school method?
1. Such schools require an enormous outlay of funds over a very long period of time.
  2. The source of support for such schools will have to be supplied by foreign sources in most cases.
  3. Many of the students “accept” the religion they are taught because it is expected of them.
    - a. One veteran missionary who had worked with schools for years observed: “They graduate from \_\_\_\_\_ (a school in Africa) and the church of Christ at the same time.”
    - b. I have known of students who transferred from a school run by one denomination to a school run by another; they transferred their church affiliation and allegiance at the same time.
  4. The mission school tends to be equated with the church in the minds of many of the nationals; it often will be looked upon as the headquarters of the church of Christ in their nation.
  5. Schools often present serious organizational problems: for example: a missionary who was a false teacher was sponsored by a church in the USA to teach in a mission school in Africa; he was a member of the local congregation which met at the school; the school was under a board of directors in the USA assisted by a board of advisors in the African country where it was located; the question was: “Who is responsible for disciplining this false teacher?” The elders of his sponsoring church in the US? The church on the mission field where he was a member? The board in the US? Or the board in the African nation where the school was located? Or, the principal of the school where he taught?

No one ever took responsibility and he continued to teach for 30 years without repentance! How many minds did he influence with false doctrine? Hundreds, perhaps thousands!!

6. Because of their great expense to operate, brethren in poverty-stricken, "Third World" countries may never be able to fund such schools.
7. Many sound, knowledgeable brethren through the years have questioned the Scripturalness of churches contributing to such schools on the ground that it is not the work of the church to fund the teaching of chemistry, math, history, etc. and athletic programs which are an essential part of secular schools (See R. L. Whiteside, *Doctrinal Discourses*, pp. 24-28).

## **II. BIBLE COLLEGES AND PREACHER TRAINING SCHOOLS.**

- A. The purpose of such schools is to train sound, effective gospel preachers and other church leaders who will eventually replace the foreign missionaries and carry on the task of evangelism.
- B. There are a number of very strong points in favor of such schools.
  1. Good leaders and teachers are provided by them.
  2. Their operating costs are usually far less than the Christian schools which teach secular subjects.
  3. They are usually not subject to all the government regulations the Christian schools are subject to.
  4. A missionary can "multiply himself" many times by training others.
  5. The second part of the Great Commission as well as 2 Tim. 2:2 are fulfilled by such schools (Matt. 28:19,20).
- C. There are also some weaknesses in this approach.
  1. Students who are supported to go through such schools often expect to continue receiving support as evangelists when they graduate; they may even look upon it as their "right."

2. In an impoverished "Third World" country, many will be attracted to the school because of the support it offers - "the loaves and fishes mentality" (John 6).
3. It will be very difficult for the local churches to maintain these schools if ever the missionary and foreign funds are taken away.
4. These schools may also come to be looked upon as the headquarters of the church of Christ in their area.
5. Many missionaries who have been trained in such schools in the US are so enthusiastic for them that they "get the cart before the horse" and seek to establish the school before they establish the church on a firm footing; it is far better to build the church and then let the church build the school when they see the need for it.

D. Leadership training for the church must be provided in some way.

1. The local church ( next to the home) is the greatest educational institution in the world.
2. The missionary can conduct training classes in the local church.
3. The churches in an urban area could arrange to have classes in the evening or on Saturdays for those who wished to have deeper study than possible in congregational classes; they would not have to leave their jobs and could become self-supporting preachers and teachers and thus truly keep the church independent of outside support.
4. Extension classes could be held where the missionary went to key areas and conducted classes for leaders from surrounding congregations; no student support or expenditure for buildings, etc. would be involved.
5. Correspondence courses especially designed for preachers and church leaders can be used very effectively in teaching leaders.
6. It would be wise not to label training programs as "preacher training" and make them open to all Christians who desire a deeper knowledge of God's Word and greater ability to teach it to others.
7. Training programs can contribute to the establishment of indigenous churches, if conducted in the right way.

### III. HOSPITALS, ORPHANAGES and OTHER BENEVOLENT INSTITUTIONS.

- A. The world is filled with hungry, sick, poverty stricken people.
  - 1. A Christian, like his Lord, will certainly have his heart “moved with compassion” at the plight of the unfortunate (Acts 10:38).
  - 2. Helping those in need is a work of the Lord’s church (Gal. 1:2; 6:10; Jas. 1:27; 1 Tim. 5:16).
- B. Jesus said: “The poor you have with you always” (John 12:8).
  - 1. “Poor” is a relative term.
    - a. We weren’t poor when everybody lacked indoor plumbing, but when others installed it and we didn’t have it, we were “poor.”
    - b. A TV program dealt with the “poor” children of Appalachia; a student from the Philippines remarked: “Most of those ‘hungry’ children weigh more than I do.”
  - 2. If every Christian gave everything he owned, and every church gave all its assets, the needs of all the poor could not be met.
- C. What are the strengths of benevolent institutions in the mission field?
  - 1. Christian compassion is clearly demonstrated.
  - 2. Those helped physically can also provide a ready audience for hearing the gospel.
  - 3. People who otherwise might be deprived of physical care are assisted.
  - 4. Foreign governments are usually favorable to religious groups who provide humanitarian services.
- D. What are the weaknesses of benevolent institutions in the mission field?
  - 1. Such works probably will never be able to be carried on by local brethren because of the great costs and the skilled personnel required.
  - 2. Such institutions take funds which could be used in evangelism.

3. Benevolent institutions should not be thought of as “evangelistic tools” but funded on the legitimate basis of benevolence which is a work of the church.
4. Such institutions, by their very nature, do not contribute to the church becoming indigenous; it is better to do all benevolent work through the local churches with the national brethren taking the lead.

### **Conclusion:**

1. Institutions such as schools, hospitals and orphanages tend to “become the tail that wags the dog,” i.e. instead of being a tool for evangelism, they tend to push evangelism to the background.
2. Many who have a “loaves and fishes” mentality are attracted by such works (John 6).
3. Such efforts require enormous expenditures of money on an on-going basis usually with no end in sight.
4. Such institutions often become confused with the church in the minds of nationals and in some countries are even thought of as the headquarters for the church.
5. Allowing the national brethren to carry on benevolence through the local churches is best:
  - a. They understand who is really in need and are able to “weed out” those who are taking advantage.
  - b. No elaborate, expensive machinery is created which must forever be funded from overseas.
6. Christian schools are best started when parents see a need to educate their children under Christian teachers and take the initiative themselves.
  - a. They can provide for the needs of the school in a manner suitable to the economy of their country.
  - b. Christian schools do not build the church; they result from strong Christian families who see the need for them.



## REVIEW QUESTIONS

### True or False:

1. \_\_\_\_\_ The goal of mission work should be to establish self-supporting, self-governing, self-propagating congregations.
2. \_\_\_\_\_ The weaknesses of secular schools as a mission method far outweighs the strengths.
3. \_\_\_\_\_ Bible colleges and preacher training schools usually do not require the enormous expenditure of funds Christian schools do.
4. \_\_\_\_\_ Students who are supported to attend a preacher training school often expect to be supported by the missionary to preach when he graduates.
5. \_\_\_\_\_ Leadership training in the mission field must be provided in some way.
6. \_\_\_\_\_ "Poor" is a relative term.
7. \_\_\_\_\_ The Lord taught us to be concerned about the needy.
8. \_\_\_\_\_ Missionaries can "multiply themselves" by training others.
9. \_\_\_\_\_ In impoverished nations, many are attracted to preacher training schools because of the support offered.
10. \_\_\_\_\_ Institutions on the mission field tend to take away from evangelism rather than contribute to it.

### Short Answers:

1. What are the strengths of schools teaching secular subjects as a method of mission work?
2. What are the weaknesses of such schools?
3. What are the strengths of Bible colleges and preacher training schools on the mission field?
4. What are the weaknesses of such schools?

5. What are the strengths and the weaknesses of benevolent institutions as a method of doing mission work?

## **CHAPTER XVII**

### **MISSION METHODS (4)**

#### **Introduction:**

1. Nearly all elders and members of missions committees and most preachers have absolutely no knowledge of missions philosophy or methods.
2. Many missionaries go to the field without any training in mission methods.
  - a. They use the same old methods which denominations originated and brethren have long copied.
  - b. They do not question whether these methods are profitable in the long run.
  - c. They have no long range goal in mission work other than baptizing as many people as they can.
3. Missionaries of the Lord's church should be in the forefront of those who hold to the Indigenous Approach.
  - a. Our methods should harmonize with that approach.
  - b. Since our task is to carry out the Great Commission, we should use the approach which will more quickly and effectively make it possible.
4. Missionaries of the Lord's church should also be in the forefront of those who utilize modern technology to reach as many as possible with the gospel.
5. Modern technology has made possible means of spreading the gospel which results in the establishment of self supporting, self governing and self propagating congregations.

#### **Discussion:**

#### **I. THE GREAT COMMISSION CONTAINS GENERIC AND SPECIFIC AUTHORITY.**

- A. Generic authority involves an imperative given by the Lord, but the means of carrying it out is not specified.
  1. The Lord said: "Go," but He did not say how we are to go.

2. If He had specified a means of going, we would be limited to that means.
  - a. Paul went by foot, sailing ship and perhaps horse-back.
  - b. We can go by car, train, jet plane, etc.
- B. Specific authority requires that one do what is commanded, but only what is commanded, in the way it is commanded.
  1. When we go, we must preach; this is specific.
  2. When we preach, the message is specified; it is the gospel (Rom. 1:16; Gal. 1:8).
- C. Not only can we choose the method of transportation to “go” with the gospel, but we can go by various methods of communication.
  1. This includes gospel meetings, door to door evangelism and home Bible studies.
  2. It includes preaching by the radio, television, records, cassettes and videos.
  3. It also includes tracts, Bible correspondence courses, books and gospel papers.

## **II. RADIO AND TELEVISION ARE POWERFUL WAYS TO GO WITH THE GOSPEL.**

- A. The world’s population is so large today it would require a huge number of missionaries and an enormous amount of money to reach every soul personally.
  1. Just one preacher on the radio or TV can potentially reach millions of lost souls with a single gospel message.
  2. Today radio and television blanket the earth.
  3. Has the Lord not allowed us to develop the technology to take the gospel to the huge population of our day?
  4. If Paul were alive today, would he ignore radio and television’s potential to reach multiplied millions with the gospel?

- B. The Devil has dominated the airways long enough; should not Christians utilize radio and television to teach the truth?
- C. There are many advantages to preaching the gospel on radio and television:
  - 1. The message can be communicated to a multitude in a moment.
  - 2. It is possible to place the gospel within hearing distance of every soul on earth.
  - 3. We can use this means to find the "good soil" quickly and save much time, effort and money (Luke 8:4-15).
  - 4. The media can close the gap between the burgeoning world population and the handful of missionaries we have.
    - a. Today (1996) we have approximately 400 missionaries.
    - b. Today (1996) the world's population is nearing six billion.
    - c. If every one of our missionaries could teach 15 souls every hour, 24 hours a day, 365 days a year, it would take 114 years for them to reach the present population of the world!
    - d. We must use the media if we are going to carry out the Lord's Commission.

### **III. THE PRINTED PAGE IS A POWERFUL MEANS OF PROCLAIMING THE GOSPEL.**

- A. The world's literacy rate is increasing twice as fast as the population.
  - 1. More than three million are becoming proficient in reading every week!
  - 2. In most of the world outside the developed nations of the West, reading materials are in short supply.
  - 3. A study made in West Africa indicates that the average tract will be read by 12 different people before it falls apart from much use.
  - 4. One thousand tracts will be read by twelve thousand people in such countries as Nigeria, Ghana, etc.

- B. False religions such as the Jehovah's Witnesses owe much of their rapid growth to their effective use of the printed page.
- C. The printed page is probably the most powerful form of communication available to man.
  - 1. It can go places missionaries are not allowed.
  - 2. It can multiply the missionary's message by the millions.
  - 3. It can be read and re-read, studied and re-studied.

### **III. CAMPAIGNS AND SHORT TERM MISSION TRIPS CONTRIBUTE TO WORLD EVANGELISM.**

- A. Never has the world had better, faster, cheaper means of transportation than at present.
  - 1. One can go to any spot on the globe in less than seventy-two hours.
  - 2. The rapid means of travel makes possible the rapid movement of missionaries and a tremendous saving of time.
  - 3. The relative inexpensiveness of travel by plane makes it feasible for many Christians to go overseas for short periods to preach.
- B. Campaigns in recent years have utilized large groups of Christians who would not have ever been involved otherwise.
  - 1. The work of missionaries is sometimes accelerated by as much as a year by one large campaign of two or three weeks.
  - 2. Some campaigners have returned as full-time, resident missionaries.
- C. Short term mission trips by preachers have become common because of the speed and relative inexpensiveness of jet travel.
  - 1. Some countries such as India where American preachers cannot get missionary residence visas are being evangelized by preachers who go year after year for a few weeks or months.

2. Mature gospel preachers and experienced missionaries are making a great contribution to the spread of the gospel by their short term trips.
- D. There are some weaknesses of short term trips.
1. One who has never traveled abroad may not have time to adjust to a very different culture.
  2. It is easy for unscrupulous people to take advantage of such inexperienced “short-termers” on the field.
  3. There is a danger that one who has gone on a two or three week trip will think that he knows much more about the field and the work than he really does.
  4. Too often, large numbers are baptized and left for long periods of time without further teaching or nurturing.
  5. Others who might go to the field for long-term efforts may think they are “satisfying the requirement” by making brief, occasional trips to the field.
- E. There are many strong points which commend the short term trips.
1. Many more Christians are involved in world evangelism.
  2. Some of those who first go for short term trips become long term missionaries.
  3. Many souls are saved who would otherwise be lost for the failure of someone to reach them with the gospel.
  4. This is a reasonable and affordable way to follow up on contacts to radio, television and literature work.

**Conclusion:**

1. We can get the gospel to every creature today by using the media.
2. Teaching by radio, television and the printed page contributes to the building of self-supporting, self-governing, self-propagating churches around the world.

3. The reasonably dependable worldwide postal system makes it possible for individual Christians to teach thousands by mail with Bible correspondence courses.

## REVIEW QUESTIONS

### True or False:

1. \_\_\_\_\_ It is possible to carry the gospel to every creature in our generation with the present missionary force of the churches of Christ.
2. \_\_\_\_\_ Most elders and members of missions committees are well educated in missions philosophy and methods.
3. \_\_\_\_\_ Many missionaries go to the field without any training in methods or philosophy of mission work.
4. \_\_\_\_\_ Many missionaries have no long range goal other than baptizing as many people as they can.
5. \_\_\_\_\_ Members of the Lord's church should be in the forefront of those who practice the Indigenous Approach.
6. \_\_\_\_\_ It would take 114 years for our present missionary force to carry the gospel to every creature even if they taught 15 people an hour, 24 hours a day, 365 days a year.
7. \_\_\_\_\_ The command to go is generic.
8. \_\_\_\_\_ The command to preach the gospel is specific.
9. \_\_\_\_\_ We can get the gospel to every creature today by using the media.
10. \_\_\_\_\_ One can go to any spot on the globe in less than three days.

### Short Answers:

1. What are some of the advantages of preaching the gospel on radio and TV?
2. How many people are becoming literate every week?
3. What are some of the weaknesses of short term mission trips?
4. What are some of the strong points of short term mission trips?



5. What is probably the most powerful form of communication known to man?

## CHAPTER XVIII

### CUSTOMS, CULTURE AND COMMUNICATION

#### Introduction:

1. What is “culture shock?” What causes it? How can it be overcome?
2. What is “cross cultural communication?”
3. What is “ethnocentrism?”
4. How does one “identify” in the mission field?
5. Is it really necessary to learn a foreign language when so many good translators are available?
6. These are the questions we shall consider in this lesson.

#### Discussion:

#### I. WHAT IS CULTURE SHOCK?

- A. What is culture?
  1. By definition, it is “a way of behavior, thinking and reacting within its various divisions such as material, social, religious, linguistic and aesthetic.”
    - a. Culture in a broad sense includes every aspect of the life of an individual in a certain society such as what he eats and wears, the language he speaks, his thought patterns and world view, his ways of doing various things, etc.
    - b. One is most comfortable in his own culture where he knows and understands ( perhaps subconsciously) everything that happens.
  2. Culture shock is defined as “a sudden agitation of the mental or emotional sensibilities of an individual when he experiences the clash of his cultural way with that of another people” ( Bert M. Perry *Missionary: Know Thyself*, p. 15).

- a. A new environment with new sights, sounds, smells, tastes, ways of thinking and doing tend to leave most people unsure and insecure.
  - b. These feelings may lead to fear, frustration, resentment, anger and even outward harmful action or behavior which are not characteristic of a person in his own culture.
- B. Most individuals suffer from culture shock because they are ethnocentric in their thinking.
  - 1. Ethnocentric comes from two words:
    - a. Ethno - nation, tribe, cultural group.
    - b. Centric - the center of things.
  - 2. Ethnocentrism is the belief that one's own country, culture and race are superior to all others.
- C. "Identification" comes when one has overcome culture shock.
  - 1. It literally means "to become one with the people."
  - 2. Paul stated it well when he wrote: "I have become all things to all men, that I might by all means save some" (1 Cor. 9:22).
  - 3. Another definition says "Identification is the sympathetic entering into the life and culture of others."
  - 4. When a Christian identifies with those of another culture, he accepts all their customs, which are not contrary to Christianity, as of equal value with the customs of his own culture, which are not contrary to Christianity.
- D. Culture shock is real.
  - 1. I warned a friend of mine before he went to Africa that he would suffer culture shock.
    - a. After a few months on the field, he wrote to me that he had not "succumbed to the dread disease of culture shock."

- b. Yet his letter was filled with indications that he and his family were finding it difficult to adjust to their new environment.
    - c. It is possible to suffer from culture shock and not be aware of it.
  - 2. I experienced several “sudden agitations of my mental and emotional sensibilities” when I first went to Africa as a missionary.
    - a. I was warned by an old missionary not to eat with the local people for I would die; I was invited to eat and did not want to offend; I suffered a tremendous bout with dysentery.
    - b. My first day of house to house teaching brought this question: “If someone dies in my village and a sacrifice is made to his spirit, should a Christian partake of the sacrifice?” It was some time later that I learned of the belief that a dead person’s spirit would not find rest until all had partaken of the sacrifice, and that one who refused might even be accused of causing the death.
    - c. When eating with hands out of a common bowl, I used my left hand to break off a piece of meat; no one else ate a thing after that; I was told by my African co-worker on the way home that one only uses his left hand to clean himself after he has relieved himself; consequently it is never used for eating, shaking hands or handing an article to others.
- E. There are five discernible stages of culture shock:
  - 1. In the “honeymoon” stage the missionary is fascinated by his country; life in it is an adventure; it is exciting to see and do new things.
  - 2. The second stage is one of hostility and aggressiveness toward his host country for the newness has worn off and the realization that he is far from home, family, friends and familiar things for several years makes an impact upon the new missionary.
    - a. Everything he does is drudgery and difficult.
    - b. Some missionaries find an excuse to go home at this stage.
  - 3. The third stage is the superior attitude stage.

- a. Bert Perry, author of an excellent study on culture shock, wrote: "By this time the family has become more accustomed to their surroundings and to the people. They begin to show a sense of humor concerning the differences about them. They adjust themselves to the seemingly stupid ways of the local people by concluding that America and its culture are superior to any in the world" (Missionary: *Know Thyself*, pp. 23, 24).
  - b. Sadly, many missionaries who remain in the field never get beyond this stage.
- 4. The fourth stage of culture shock is the recovery stage.
  - a. The missionary and his family are comfortable in their new home.
  - b. They have a basic knowledge of the local language.
  - c. They now begin to be effective in the work.
- 5. The fifth and final stage is the adjusted stage.
  - a. The missionary and his family communicate comfortably in the local language.
  - b. They are able to interact smoothly and pleasantly with the indigenous population.
  - c. They become very effective in doing the Lord's work.
- F. What if a missionary never recovers from culture shock?
  - 1. Perry points out that "culture shock sometimes goes further than the initial shock into what may be called prolonged shock."
  - 2. There are three possible harmful results of an individual's not overcoming culture shock.
    - a. The missionary and his family may return home early, bitter, disillusioned and discouraged.
    - b. The nationals may form an unfavorable opinion of all missionaries based on the hostile attitude they have seen displayed toward them by the one who has culture shock.

- c. The sending church or churches may become deeply discouraged by the maladjusted missionary who returned home early and may decide not to do further foreign mission work.

## II. IS IT REALLY NECESSARY TO LEARN THE LANGUAGE?

- A. The possibility of having to learn a foreign language probably keeps many qualified people from becoming missionaries.
- B. In some foreign mission fields it may not be necessary to learn a new language.
  - 1. English is widely spoken and is the first and official language of more nations than any other language.
  - 2. One may work in some aspect of the work in such a country which necessitates only the use of English.
- C. There are several valid reasons for learning the local language if it is other than English.
  - 1. One will identify with the people much more quickly and have a much greater acceptance among them if he learns their language.
    - a. I spoke a few phrases of Swahili to a street vendor in Nairobi who was being too persistent.
    - b. A Kenyan passing by said: "You are welcome in my country any day because you are trying to speak our language."
  - 2. One will be able to communicate the gospel more clearly and effectively.
  - 3. One will be able to ensure that the truth is taught.
    - a. Ira Y. Rice, Jr. tells of his experience in Malaysia using a retired denominational preacher as a translator; he wondered why people were not being baptized; he learned his translator was translating "baptism" as sprinkling.
    - b. I spoke against adultery and people laughed when the translator (I thought) translated it; I later learned that he said, "This missionary is ignorant. Don't believe him."

4. One will be able to understand and appreciate the people more fully.
  - a. An African told a missionary who communicated to him in his own tongue: "Now, you know my heart."
  - b. Perhaps one does not fully comprehend the thoughts of another unless he understands the primary language in which those thoughts are expressed?
- D. What is the best way to learn a foreign language?
  1. By enrolling in a course taught by one who speaks the language as his mother tongue.
  2. One should spend time learning the language before he begins his work on the field.

### **Conclusion:**

1. The marching orders of the Lord's church is the Great Commission (Mark 16:15, 16).
2. Never has a generation had greater opportunities to preach the gospel than ours!
  - a. Half of all the people who have ever lived are alive today!
  - b. We have marvelous means of communication and travel which make it possible for us to preach to every soul on earth.
3. We can evangelize the world any time we want to do it!
  - a. The Lord wants us to do it!
  - b. The salvation of multitudes of lost souls depends upon it!
  - c. The Lord will be with us always and make it possible (Matt. 28:20)!
4. Let us rise up and do it!

### **REVIEW QUESTIONS**

#### **True or False:**

1. \_\_\_\_\_ "Identification" comes when one has overcome culture shock.

2. \_\_\_\_\_ Many missionaries who remain on the field never get beyond the “superior attitude” stage of culture shock.
3. \_\_\_\_\_ One can always rely on translators to be honest and accurate.
4. \_\_\_\_\_ It is best to learn a foreign language from a native speaker of the language.
5. \_\_\_\_\_ There are only three discernible stages of culture shock.
6. \_\_\_\_\_ Fear of learning a language keeps many from considering being missionaries.
7. \_\_\_\_\_ Most people are ethnocentric in their thinking.
8. \_\_\_\_\_ We are most comfortable when we are in our own culture.
9. \_\_\_\_\_ Half of all the people who have ever lived are alive today.
10. \_\_\_\_\_ We can evangelize the world anytime we really want to.

**Short Answers:**

1. What is culture shock?
2. What does it mean to “identify?”
3. What is ethnocentrism?
4. What are the five stages of culture shock?
5. Give several reasons for learning the local language spoken in the field where one works.

.....

Let us keep the old gospel plow moving. Plow deep and wide. Plow every inch of the ground, and the church will have fewer unconverted in it. Don't try to add folks to the church. God will do this if the material is right. I fear there are many in the church, so to speak, God didn't place there. Let us be careful how we build. Don't beg people. If once you have ceased begging, they will go panting. Don't try to pull them in, for when you quit pulling, they will backslide. Don't try to fiddle people into the church, for when you quit fiddling, they will fiddle out. Just preach the gospel plainly and keep on



preaching. Fill the honest heart full of truth and such will obey. Dishonest hearted people, the devil will keep. Preach the gospel and be happy. Never quit!

Adapted from an article written by Henry Devere in 1915.

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