

The New Testament Missionary **A Biblical Study of Missions**

A Practical Handbook for Missionaries, Pastors and Church Leaders

Cliff Hellar



A Leader's Study Guide
Dr. Stanford E. Murrell

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Before You Begin

First, bathe your study with prayer. Before you begin confess all known sin as per 1 John 1:9 for apart from the indwelling ministry of the Holy Spirit there will be no proper studying done. *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”*

Second, when a *Scripture* reference is requested as part of the answer to any of the study questions, please be sure and write out in full the text as well as the reference in your answer.

Third, when you are answering the questions, please use complete sentences in your responses as opposed to sentence fragments or just one word answers. In this manner the disciplines of writing will be reinforced and you will be able to think through your answers much better.

Fourth, if the mentor asks for a rewriting of your answer please co-operate with the request in a spirit of humility and self discipline. Be like the Lord Himself. If something is marred, make it again. *Jeremiah 18:4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.*

Fifth, pay attention to spelling and made corrections when necessary. If you made a mistake on your answer paper while using ink, please draw one line through the mistake and then continue to write. Do not scratch out a word more than once for it scars the paper and wastes ink. Do not have extra drawings on the answer sheet or other markings reflecting a period of distractions.

Sixth, slow the process of answering the questions down by reviewing what you have written prior to turning in your work. Please try not to leave any question unanswered whether it is in the section of Review, Reflection and Meditation or Personal Application.

Seventh, do not engage in “false modesty” in responding to the material in the Personal Application section. If something is true about yourself than mark it as such. In like manner, do not pretend to be more than you are. The subject matter is far too serious for self exaltation.

Review of Foreword

by

Pastor Joseph M. Jacowitz

1. Should every person be a missionary? Explain.

Answer.

Not everyone has the special calling, burden or spiritual gifts to be a missionary. It is God the Holy Spirit who assigns to individuals their spiritual gifts and who administers the call to specific services. No one can take this honor upon himself.

- *1 Corinthians 12:7 But the manifestation of the Spirit is given to every man to profit withal. 8 For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; 9 To another faith by the same Spirit; to another the gifts of healing by the same Spirit; 10 To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: 11 But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.*
- *Hebrews 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.*

2. In what five areas must a missionary devote himself to?

Answer.

A missionary must give himself to the following.

- A life of evangelism
- Discipline
- Self denial
- Faith
- Love for the never dying souls of men

3. What is the dropout rate of missionaries?

Answer.

The drop out rate of missionaries is at least fifty percent.

4. What did the apostle Paul *not* rely upon in the work of church planting?

Answer.

Paul did not rely upon human means and techniques to accomplish the work of the Lord.

5. Where did Cliff and Martie Heller minister as missionaries for more than forty five years?

Answer.

Cliff and Martie Heller ministered in Papua New Guinea which is located north of Australia.



6. List fourteen spiritual activities of the Hellers during their many years of ministry on behalf of others.

Answer.

- Learned the language
- Preached
- Witnessed
- Discipled
- Evangelized
- Studied
- Translated
- Trained
- Supplcated
- Interceded
- Shephered
- Waited
- Planted
- Watered

7. State four core principles of missionary activites.

Answer.

- A missionary must walk with God
 - A missionary must concentrate on the spiritual nature of the work
 - A missionary must maintain a clear conscience
 - A missionary must trust only in God to produce spiritual fruit and provide financial resources
8. List at least four obstacles a missionary might have to overcome.

Answer.

- A missionary might be called to leave a comfortable living
 - A missionary might have to raise children in a foreign land
 - A missionary must be able to maintain a high level of dedication and persistency
 - A missionary might have to overcome unusual hardships and setbacks
9. Name four great missionaries in whose steps the Hellers followed.

Answer.

- William Carey, (August 17, 1761 – June 9, 1834) was an English Protestant missionary and Baptist minister, known as the "*father of modern missions.*" Mr. Carey was one of the founders of the Baptist Missionary Society. As a missionary in the Danish colony, Serampore, India, he translated the *Bible* into Bengali, Sanskrit, and numerous other languages and dialects.
- Adoniram Judson, (9 August 1788 — 12 April 1850) was an American Baptist missionary who labored for almost forty years in Burma (now known as Myanmar). At the age of 25, Adoniram Judson was the first Protestant missionary sent from North America to preach in Burma. His mission and work led to the formation of the first Baptist association in America, inspired many Americans to become or support missionaries, translated the Bible into Burmese, and established a number of Baptist churches in Burma. He is sometimes mistakenly referred to as the "*first missionary to Burma,*" but he was actually preceded by James Chater and Richard Mardon who arrived in 1807. They were followed by Felix Carey. However, since those who came earlier did not remain very long, Judson is remembered as the first significant missionary there, as well as one of the group of the very first missionaries from America to travel overseas.
- David Brainerd, (April 20, 1718 – October 9, 1747) was an American missionary to the Native Americans. Mr. Brainerd was born in Haddam, Connecticut. He was orphaned at fourteen and had an experience that intensified his dedication to Christianity at age 21 in 1739. Shortly after, he enrolled at Yale, but was expelled his junior year for saying of a college tutor, "*He has no more grace than this chair.*" He regretted saying what he did and profusely appoligized for his heart was good and sensitive. Some two months later, on his 24th birthday, he wrote in his journal, "*...I hardly ever so longed to live to God and to be altogether devoted to Him; I wanted to wear out my life in his service and for his glory ...*"

David continued to prepare for the ministry and was finally licensed to preach in 1742. Early in 1743 decided to devote himself to missionary work among the Native Americans. Supported by the Scottish "*Society for Promoting Christian Knowledge*," he worked first at Kaunaumeeek, an Indian settlement about 20 miles from Stockbridge, Massachusetts, and subsequently, until his death, among the Delaware Indians in Pennsylvania (near Easton) and New Jersey (near Cranbury). His heroic and self-denying labors, both for the spiritual and for the temporal welfare of the Indians, wore out a naturally feeble constitution, and on October 19, 1747 he died at the house of his friend, Jonathan Edwards, in Northampton, Massachusetts. Brainerd is believed to have died of tuberculosis.

- James Hudson Taylor, (May 21, 1832 – June 3, 1905), was a British Protestant Christian missionary to China, and founder of the China Inland Mission (CIM). He served in China for 51 years. Before his death in China at the age of 73 Mr. Taylor persuaded over 800 missionaries to come and work in the exotic country. As a result of his labors over 125 schools were started and more than 18,000 souls were converted to Christ. More than 300 stations of work were also established with more than 500 local helpers in all eighteen provinces. Mr. Taylor was best known for his commitment to cultural sensitivity and evangelism, wearing native Chinese clothing even though this was rare among missionaries of that time. Under his leadership, the China Inland Mission was singularly non-denominational in practice and accepted members from all Protestant groups, including individuals from the working class and single women as well as multinational recruits. Hudson Taylor has been referred to as one of the most significant Europeans to visit China in the 19th Century.[3] Historian Ruth Tucker summarizes his accomplishments: "*No other missionary in the nineteen centuries since the Apostle Paul has had a wider vision and has carried out a more systematized plan of evangelizing a broad geographical area than Hudson Taylor.*" It is a fitting tribute to a most remarkable man. "*Well done, thou good and faithful servant*" (*Matthew 25:21*). Well done.

10. What was a favorite saying of L. R. Shelton, Jr.?

Answer.

"The way up is down."

11. What three elements are essential in order to benefit spiritually from a study of *The New Testament Missionary*?

Answer.

- Determine that all teaching methods will come exclusively from the *Bible* for God has magnified His word above His name (Psalms 138:2).
- God must be given no rest until spiritual fruit is brought forth.
- Concentration must be made on establishing a spiritual foundation for the work of the ministry.

Memory Work

2 Corinthians 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Reflection and Meditation

1. Do you agree or disagree that being a missionary is a special calling of God and that not just anyone can be a missionary?
2. Is it right or wrong for missionary parents to impose upon their children the hardships of life in a foreign land under difficult conditions?
3. The statistical rate for missionaries leaving the field is high at fifty percent. What do you think contributes to this high statistic?
4. What did L. R. Shelton, Jr. mean in his statement, "*The way down is up*"?
5. What would be an example of someone using "human means" to do God's work?

Personal Application

1. Do you believe the Lord is calling you or might be calling you to be a missionary?
2. In your journey of grace to date have you seriously counted the cost of serving the Savior?
3. Are you a serious and diligent student of the Scriptures? What is the objective evidence for your answer?
4. Are you a person of prayer? Can it be said that you diligently cry out to God, not just in times of great need but as a vital part of your ministry? *James 5:16 "...the effectual fervent prayer of a righteous man availeth much."*
5. Do you believe there is any personal glamour or glory in being recognized as a missionary that needs to be crucified?

Introduction

Review

1. What important book on missionary service did Roland Allen write?

Answer.

Roland Allen wrote *Missionary Methods: St. Paul's or Ours?* This work is still available from Cambridge: Lutterworth Press, 2006, ISBN 978-07188-9168-8; foreword by Bishop Michael Nazir-Ali.

Concerning Mr. Allen (1868 - 1947), he was born in England the son of an Anglican priest but was orphaned early in life. He trained for ministry at Oxford and became a priest in 1893. Roland Allen spent two periods in Northern China working for the *Society for the Propagation of the Gospel*. The first from 1895 to 1900 ended due to the Boxer Rebellion, during which Allen was forced to flee to the British Legation in Beijing. He was chaplain to community throughout much of the siege. After a period back in England, he returned to North China in 1902, but was forced home due to illness. These 'early experiences led him to a radical reassessment of his own vocation and the theology and missionary methods of the Western churches'.

Allen became an early advocate of establishing Churches which from the beginning would be self-supporting, self-propagating, self-governing, adaptable to local conditions and not merely imitations of Western Christianity. These views were confirmed by a trip to India in 1910 and by later research in Canada and East Africa. It is with this background that Allen wrote his book *Missionary Methods* which was first published in 1912.

Allen's approach to Mission strategy for indigenous Churches is based on the study of Saint Paul's missionary methods. He became convinced that in them can be found the solution to most of the difficulties of the day. Allen believed it was the recognition of the church as a local entity and trust in the Holy Spirit's indwelling within the converts and churches which was the mark of Paul's success.

Allen believed the people of his day were unable to entrust their converts to the Holy Spirit and instead relied too much upon themselves for the work of God. His views became increasingly influential.

2. Share the essential element Roland Allen was most concerned about in the work of the ministry.

Answer.

Mr. Allen was concerned that present day missionary activities were man's and not God's.

3. List two other works by Roland Allen.

Answer.

Mr. Allen is also the author of *The Spontaneous Expansion of the Church and the Causes which Hinder It* and *The Ministry of the Spirit*.

4. Who was Watchman Nee?

Answer.

Watchman Nee (1903-1972) became a Christian in 1920 at the age of 17 and began writing in the same year. In 1921, he met the British missionary M. E. Barber, who was a great influence on him. Through Miss Barber, Nee was introduced to many of the Christian writings which were to have a profound influence on him and his teachings. Probably the best known book of Watchman Nee's is *The Normal Christian Life*. It was based on talks given by Watchman Nee at the time of and subsequent to his trip through Europe in 1938-1939. It expressed theological views on the first few chapters of the New Testament book of Romans. In the later sections of the book he presented his views on what the normal Christian life should be.

5. Alexander Hay. What book did he write?

Answer.

Alexander Rattray Hay was General Superintendent of the New Testament Missionary Union. He wrote *The New Testament Order for Church and Missionary*.

6. Each of the authors mentioned in the Introduction emphasize one great truth. What is that truth?

Answer.

Each author emphasized the great need of the Holy Spirit for without Him we can do nothing.

7. Defend from *Scripture* the concept that the life of Paul has been made an example to the church for all ages. Write out any passages referred to.

Answer.

Time and again Paul encouraged others to imitate him and follow his in as far as he followed Christ.

- *1 Corinthians 4:16 Wherefore I beseech you, be ye followers of me.*
- *1 Corinthians 11:1 Be ye followers of me, even as I also am of Christ.*
- *Philippians 3:17 Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.*

- *1 Thessalonians 1:6 And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost:*
 - *2 Thessalonians 3:7 For yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you;*
8. Summarize a defense against the argument that Paul cannot be followed today because he was an apostle and a most gifted and unusual man.

Answer.

Paul should be followed today despite the fact he was an apostle and unusual for the following reasons.

1. Paul did not originate his methods and practices but merely engaged in an imitation of Christ.
2. In all of life great and unusual individuals are studied for their extra ordinary talents.
3. The Christian life is a life which is Spirit led. In the book of Acts there are 55 references to the Holy Spirit.
4. If the church does not follow Paul and implement his methods then whom shall it follow?

Memory Work

2 Corinthians 2:16 To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things?

Reflection and Meditation

1. Should a Christian read books by authors which are outside the Reformed Faith? Why or why not?
2. Do you agree or disagree with the idea that unless a person is right, then right methods will be of no use to him or his work?
3. Do you fully comprehend what is meant by the term “method”? If not study the supplemental material.
4. What do you think is meant by the concept there are “spiritual principles” to live by?
5. Do you think Paul was an exceptional and unusual man? If so what made him unique? If not, why not?

Personal Application

1. Are you a teachable person?
2. Are you living a carnal or fleshly life in some area? Is there a secret sin or what the Puritans called a “darling sin” you still love, protect and exercise because it has not been brought to light and put to death by the Spirit? Such secret sins might include but are not limited to an addiction to pornography, anger, covetousness, pride, willfulness, unwarranted ambition and fear of man.
3. Which of the following is easier to you:
 - comprehend spiritual truth that undergirds spiritual realities?
 - discover and implement methods for spiritual work?
4. How do you plan to test the teachings of this book as per 1 John 4:1 and Acts 17:11?
 - *1 John 4:1 Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.*
 - *Acts 17:11 These [Bereans] were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so.*
5. Do you feel “lost” in the work of the ministry? Do you sense you are overwhelmed with the spiritual work you have undertaken or might be contemplating? Is the work of ministry larger than you anticipated?

Supplemental Material

Method (defined).

Pronunciation: \me-thəd\

Function: noun

Etymology: Middle English, prescribed treatment, from Latin *methodus*, from Greek *methodos*, from *meta-* + *hodos* way

Date: 15th century

1. a. procedure or process for attaining an object:
 - a systematic procedure, technique, or mode of inquiry employed by or proper to a particular discipline or art
 - a systematic plan followed in presenting material for instruction
- b.
 - a way, technique, or process of or for doing something
 - a body of skills or techniques
2. a discipline that deals with the principles and techniques of scientific inquiry
3.
 - a. an orderly arrangement, development, or classification: plan
 - b. the habitual practice of orderliness and regularity
4. When the word method is capitalized as in “Method” it refers to a dramatic technique by which a movie or stage actor seeks to gain complete identification with the inner personality of the character being portrayed.
5. Synonyms [words that mean the same or nearly the same]:
 - method. Implies an orderly logical arrangement usually in steps such as effective teaching methods.
 - mode. The synonym implies an order or course followed by custom, tradition, or personal preference (the preferred mode of transportation).
 - manner. This word is close to mode but may imply a procedure or method that is individual or distinctive such as an odd manner of conducting. .
 - way. This word is very general and may be used for any of the preceding words such as “*He has his own way of doing things*”.

- fashion. This term may suggest a peculiar or characteristic way of doing something as in “*She is rushing about in her typical fashion*”.
- system. This word suggests a fully developed or carefully formulated method often emphasizing rational orderliness such as a filing system.

“THE NEW TESTAMENT ORDER FOR CHURCH AND MISSIONARY”
(First page and a half)

Where Our Weakness Lies

THE present world situation, both in so-called Christian lands and in what is termed the Mission Field, is profoundly influencing the thoughts of Christian men and women. The world is passing through a period of great crisis. Foundations have been shaken, old standards and values are being discarded as inadequate, moral standards have been lowered. Rationalism, materialism and unbelief are boldly aggressive, challenging the Church even from within. Forces are being discovered which God created for good but which Godless man is incapable of restraining. In the midst of it all, fear grips the hearts of men. A way of salvation - of material prosperity, security and peace - is sought, but man seeks it in his own way and turns still more resolutely from God. As one Tower of Babel collapses, he sets out to build another.

This situation has not developed suddenly. It is the result of great movements that have been manifesting themselves among men and nations and gathering momentum, particularly during the last three decades. Unmistakably, it is the development which prophecy has caused us to expect as the preparation for the appearance of the Man of Sin.

As is to be expected, the rapidly changing conditions are seriously affecting the work of the Church. In most ‘mission’ lands there is a state of flux and ferment that is crystallizing into situations that present an entirely new set of problems, much more complex, much more difficult and fraught with great dangers. Modern civilization is advancing apace. Nationalism is steadily growing and manifesting an increasingly exclusive and militant spirit. In so-called Christian lands also the situation has changed - so much so that they must be recognized definitely now as mission fields urgently needing to be evangelized.

Under the stress and strain of these conditions the Church throughout the world is being tested and proved as perhaps it has not been since the days of fiery persecution in the Early Church. From the early trial it emerged triumphant. In spite of its weakness at that time, its material poverty, the fact that few of the learned and powerful were among its members, its defenselessness and the blood that flowed, there was manifested a spiritual power that neither Satan nor man could conquer or restrain.

To what extent is the modern Church and modern methods of church planting standing the strain that is now bearing with ever increasing force upon them? Can we say, All’s well with the Church: the gates of Hell are not prevailing against it?

It is instructive to take stock of the present progress of the Church’s witness. Looking beyond local successes and leaving aside enthusiastic reports and optimistic prophecies, let us consider the facts as they are. Although, undoubtedly, there has been reason for encouragement at times and in some regions (for the Gospel is still the power of God unto salvation) on the whole the results have been far from satisfactory. They ought to have been much greater. We have a right, considering the teaching of God’s Word and the recorded experiences of the Early Church, to expect much greater progress and the manifestation of much greater power. The history of

modern missions shows nothing that can compare with the worldwide conquests of a very much smaller group of laborers during the first century of the Church.

No matter how full of faith and optimism our missionary vision may be, we face the fact that, at our present rate of progress, there is no hope of the world ever being evangelized.

“THE NEW TESTAMENT ORDER FOR CHURCH AND MISSIONARY”
(Last page and a half)

The Personal Cost

It will have been realized that the practice of New Testament missionary methods demands much of the missionary. He must have faced the Cross in the fullness of its significance. He must be prepared to pay the cost to be filled with the Spirit of Christ so that he may manifest Christ.

Always, wherever we go, carrying with us in our bodies the putting to death of Jesus, so that in our bodies it may also be clearly shown that Jesus lives. *“For we, alive though we are, are continually surrendering ourselves to death for the sake of Jesus, so that in this mortal nature of ours it may also be clearly shown that Jesus lives” (2 Cor. 4:10-11, Weymouth).*

It will have been observed that what was accomplished by the founders and first missionaries of the Early Church was done through the normal working of the Holy Spirit. It is often thought that Barnabas, Paul, Luke, Timothy, Titus, Silas and the other New Testament Evangelists just suddenly and miraculously found themselves possessed of the necessary knowledge and experience for the ministry they were called to, that the churches sprang up miraculously, that Elders were found ready immediately and that a special dispensation of the Spirit’s power was manifested at that time in both Evangelists and converts.

That may seem a plausible excuse for the comparative powerlessness evident today, but there is no ground for it in Scripture. We have seen that Paul and his companions had to go through years of preparation in the school of hard experience, becoming thoroughly acquainted with the principles of spiritual life and ministry and with the structure of the local church, before the Holy Spirit sent them forth to the work. It was seven years after Pentecost before the Lord led out to the evangelization of the Gentile world, because Greek-speaking men must first have years of experience to fit them for the work. Those who ministered did so at as great a cost as is required of us today. In the churches, Elders and Deacons were not appointed until ample time had been given for them to be proved. Even in the church in Jerusalem this was so. And the enemy was just as active in just the same way, spreading false doctrine, causing divisions and using every weakness of the human heart.

No, it was not easier in those early days; the work was done then just as it has to be done today. It was done victoriously because it was done in God’s way, in the power of the Spirit, through utter yieldedness, obedience, prayer and faith. Those who are willing to walk in the same way today will reap the same fruit. The whole difficulty is the cost of this walk. It means taking the way of sacrifice that our Lord and the early Evangelists of the Church did not shrink from taking. It means continual death to the flesh with its desires, wisdom and pride. That there are those who are willing for this, there is no doubt. There has always been such a company and there always will be so long as the Spirit of Christ remains among men. The number may not be great, because few will be willing to pay the cost, but the Lord will be with those who do and their labor and testimony will bear eternal fruit.

The New Testament Missionary

Chapter One

The Missionary Call

Review

1. Using *Scripture* establish the principle of being called by God to divine service. Provide two biblical examples.

Answer.

Both Moses and Jeremiah establish the principle that a man must be called of God in order to properly minister to the body of Christ.

- Moses. *Exodus 3:10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt. 11 And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt? 12 And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.*
- Jeremiah. *Jeremiah 1:4 Then the word of the LORD came unto me, saying, 5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. 6 Then said I, Ah, Lord GOD! Behold, I cannot speak: for I am a child. 7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. 8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD. 9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth. 10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant.*

2. What does a man not sent of God into the ministry lack? Provide *Scripture* for your answer.

Answer.

A man not sent of God has no authority and so will not be useful or fruitful. Speaking against the false prophets who were not divinely sent the Lord had this to say to Jeremiah.

- *Jeremiah 23:32 Behold, I am against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.*

3. Prove from the Word of God Christ was both called of God and sent by the Father.

Answer.

Christ referred to Himself as One sent by God. Jesus did not arrive on earth by His own initiative.

- *John 3:31 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.*
- *John 8:42 Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me.*

4. Define and distinguish between the internal and external call to the ministry.

Answer.

- Internal call. The internal call to the ministry is given by the Holy Spirit who places a spiritual burden upon the man so that he is thoroughly convinced he can do nothing else in life but minister nor does he want to do anything else but serve the church.
 - External call. The external call to the ministry is given by God the Father. *Galatians 1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,*
5. Define the term “*inculcating*.” Consult a dictionary if you need to.

Answer.

Inculcate means “*to teach and impress by frequent repetitions or admonitions.*”

6. List four wrong reasons why individuals often engage in the work of the ministry prematurely.

Answer.

- Some go into the ministry based upon their own personal desire to be useful to the Lord or for more sinister reasons.
- Some go into the ministry because of the well meaning but misguided friendly persuasion of others.
- Some go prematurely into the ministry because a trusted elder has encouraged the action.
- Some go into the ministry before they are ready or even called by God based on a sense of urgency plus the opening of an opportunity.

7. Provide at least four methods God will use to call a person into His service.

Answer.

- God will use the Holy Spirit to call a person into His service.
- God might use the reading of the Word to call a person into His service.
- God might use preaching to call a person into His service.
- God might use providential circumstances to call a person into His service.

8. What self penetrating question must a person ask of himself before confirming a call to ministry upon someone?

Answer.

Is the sending forth of this candidate a reflection of self interest or does it reflect the Spirit of God?

9. Explain what is mean by the phrase, “*a desire for ministry.*”

Answer.

The desire for ministry must be like a burning in the bosom. It must be an all consuming passion.

10. Why is a desire for ministry essential?

Answer.

A passionate desire for ministry will sustain the soul during the dark days of the journey in grace when the work grows difficult.

11. What counsel did Charles Spurgeon give to men concerning the work of the ministry?

Answer.

Said Mr. Spurgeon to his students, “*If you can do anything else, do it. If you can stay out of the ministry, stay out of the ministry.*”

12. According to Dr. Martyn Lloyd-Jones how can a man be certain of the call?

Answer.

One way to be certain of the call to ministry is to experience a sense of constraint. There is a holy unction that is persistent and consistent. The call will not let go.

13. Charles Bridges states there are negative results in laboring for Christ without a divine call. State what they are.

Answer.

Without a sense of a divine call to the work of the ministry a man will labor without faith. He will be unable to avail himself of heavenly support. His spiritual hands will hang down and his spiritual knees will be feeble during the dark days of ministry.

14. Establish from *Scripture* that a call to ministry is a lifetime appointment.

Answer.

If God calls a man to the ministry it is a lifetime appointment for God does not change.

- *Numbers 23:19 God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?*

At the end of his life Paul could give a good word of testimony about his ministry.

- *2 Timothy 4:7 I have fought a good fight, I have finished my course, I have kept the faith:*

Memory Work

John 15:16 “Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.”

Reflection and Meditation

1. What is your personal understanding about the phrase Paul used “*called of God*” in relation to being a pastor and or a missionary?
 - *Romans 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*
2. Comment on the idea that “*God is not looking for people of ability but availability.*” Is it true? Is it false? Do natural abilities have any part in the decision making process?
3. Be able to explain the Melchizedek priesthood of Hebrews 5:4-6 mentioned in this chapter.
4. What practical concerns are associated with simply volunteering for the work of the ministry without be called or qualified for such an undertaking?
5. If a person has openly committed himself to being a missionary and engaged in specialized training but still has doubts before being sent forth, what should that person do?

Personal Application

1. Do you believe you have an internal call to engage in the work of the ministry in a specialized manner? What is the evidence for this internal call? Be specific.

The story is told of a black preacher in one of the southern states who went to hear a young man proclaim the *Scriptures*. After the sermon the elderly pastor went up to the young fella and asked rather pointedly, “*Son, was you sent or did you just went?*” The question is well asked.

2. Do you believe you have an external call to engage in the work of the ministry in a specialized manner? What is the evidence for this external call? Be specific.
3. What is your primary motive for wanting to engage in the service of the Lord? Is it greed? Is it ambition? Is it a life of ease? Is it the applause of men? Is it pride? Is it pressure from others? What is your primary motive for engaging in ministry?
4. What was your initial reaction to the idea of being called to ministry? Did you experience reluctance? Was there a sense of surprise? Did you know joy? Was there any fear?
5. Under what conditions would you consider giving up all plans of preparation for ministry?

Supplemental Material

Inculcate (defined)

Pronunciation: \in-kəl-kāt, \

Function: Transitive verb

Etymology: *Latin inculcatus*, past participle of *inculcare*, literally, to tread on, from in- + *calcare* to trample, from calc-, calx heel

Date: 1539

The call to the ministry is similar to the call to salvation in that both have an external and internal facet. It would be good to review the Doctrine of the Call as it relates to salvation for this is certain. Without a firm knowledge of the call to salvation there cannot be any call to Christian service.

Doctrine of the Call

1. It is important to realize there is an external call of the gospel but an internal call as well. The *Scriptural* evidence is compelling.
 - ❖ In the external call, the gospel is preached to all people indiscriminately. Anyone can hear it but not all will respond to the spiritual truths communicated. Jesus made this point in parabolic form. *Matthew 22:3 And sent forth his servants to call them that were bidden to the wedding: and they would not come. 4 Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. 5 But they made light of it, and went their ways, one to his farm, another to his merchandise: 6 And the remnant took his servants, and entreated them spitefully, and slew them. 7 But when the king heard thereof, he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. 8 Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. 9 Go ye therefore into the highways, and as many as ye shall find, bid to the marriage.*
 - ❖ In the external call of the gospel, the good news is sown. Gospel truth falls upon rocky soil and good soil alike.
 - ❖ In the external call, the gospel is easily dismissed.
2. The internal call of the gospel is different than the external call. The internal call of the gospel is the voice of the Holy Spirit effectively applying the gospel message to the hearts of individuals with sovereign power to repentance, faith, salvation, and service.
 - *Mark 2:17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.*

- *Luke 5:32 I came not to call the righteous, but sinners to repentance.*
- *Mark 1:20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.*
- *Acts 2:39 For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.*
- ❖ The external call gives spiritual power for the dead soul to live in order to believe the gospel.
- ❖ The internal call cannot be denied nor does the renewed heart want to reject the gospel. There is the effective evoking of faith by the Holy Spirit
 - *Romans 8:30 Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.*
 - *1 Corinthians 1:9 God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.*
 - *Galatians 1:15 But when it pleased God, who separated me from my mother's womb, and called me by his grace,*
 - *2 Thessalonians 2:13 But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:*
 - *2 Timothy 1:9 Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began,*
 - *Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*
 - *1 Peter 2:9 But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:*
 - *Peter 1:3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: The reason why so many can turn away from the Lord and reject Christianity is because they have yet to hear the internal call of the gospel.*
- ❖ Once the internal call is heard, there are ethical implications. A worthy walk is demanded to be characterized by holiness, patience, and peace.

- *Ephesians 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,*
 - *1 Thessalonians 4:7 For God hath not called us unto uncleanness, but unto holiness.*
 - *1 Peter 1:15 But as he which hath called you is holy, so be ye holy in all manner of conversation;*
 - *1 Peter 2:21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*
 - *1 Corinthians 7:15 But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.*
 - *Colossians 3:15 And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.*
3. It would not be wrong to talk honestly to people and ask them if they have heard the internal call of Christ which converts the soul and causes the heart to love Jesus leading to a different life.
 4. The curse of the modern Church is that people sit in pews accepting the outward signs of salvation while secretly being unsure whether or not Jesus is the Son of God and the Savior of the world who was crucified, buried, and rose again the third day.
 5. Have you ever asked the Lord to grant you that gospel grace of being able to hear the internal call to salvation?

Doctrine of Melchizedek

1. Melchizedek. Returning home after a magnificent military victory, Abram was met by Melchizedek [lit. King of Righteousness], King of Salem [lit. King of Peace] who was also a priest of the most high God.
2. Because Melchizedek had no recorded parentage he becomes a wonderful representative of Jesus Christ who is the true King of All Righteousness and the true Prince of Peace for all time.
3. Compelled by grace to honor Melchizedek, Abram gave to this unusual personage “*tithes of all*” (study Heb. 7:1-17).
4. Led by God the Holy Spirit the author of Hebrews argues that the priesthood of Christ was more like that of Melchizedek than that of Aarons for the reasons just stated.
5. The priest of Aaron had a definite beginning and ending. Moreover, Aaron did not combine a priestly office with a kingly one so in all aspects his priest hood was not as glorious as Melchizedek.
6. Since Jesus patterned His ministry after Melchizedek then the Lord’s ministry was superior to that of Aaron which is the larger point in the book of Hebrews.
 - *Hebrews 5:4-6 “And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. 6 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.*

The New Testament Missionary

Chapter 2

Finance

Review

1. To what unfortunate end is a great part of the missionary's effort directed?

Answer.

Unfortunately, finances occupy a large part of the missionary's attention.

2. According to Watchman Nee, in the book of Acts how much emphasis is given to the matter of money?

Answer.

In the book of Acts there is no emphasis at all on finances.

3. State two reasons for the lack of emphasis on money in the book of Acts.

Answer.

In the book of Acts the focus of attention was upon the preaching of the gospel in order to establish churches and the development of a spiritual life, not a material one.

4. What is a chief characteristic of a hireling (a person who works only for personal gain)?

Answer.

Lack of love for the sheep is a chief characteristic of a hireling reflected in the fact that when the pressures of ministry come the hireling will flee because he does not authentically care for the sheep.

- *John 10:13 The hireling fleeth, because he is an hireling, and careth not for the sheep.*

5. What two important qualifications must characterize those who hold church office according to 1 Timothy 3:3; 3:8 and 1 Peter 5:2?

Answer.

Two important qualifications for a person who holds a church office is that the heart not be full of covetousness or greed.

- *1 Timothy 3:3 Not given to wine, no striker, not greedy of filthy lucre [gain]; but patient, not a brawler, not covetous;*
- *1 Timothy 3:8 Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre [gain];*
- *1 Peter 5:2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre [gain], but of a ready mind;*

6. Explain how covetous is revealed.

Answer.

- Covetous is revealed when individuals contrive to shift off expenses to others.

7. As explained by Dr. Martyn Lloyd-Jones why did Paul find it difficult to express his gratitude to the Philippians for their financial gift?

Answer.

According to Dr. Martyn Lloyd-Jones, Paul found it difficult to express his gratitude for a gift because he did not want to undermine in their eyes his dependency upon Christ. Paul did not want the believers to think he had been waiting impatiently for their gift or expecting it in any way.

8. What was Paul's self image in regard to money?

Answer.

In relation to money Paul took the position of a wealthy child of a wealthy Father, and he had no fears that His Father would take care of all his needs on a daily basis.

9. What is the responsibility of the local church to ministers of the gospel?

Answer.

The local church should be mindful of the needs of the workers and their works near and in far away places.

10. In what six financial areas do some missionary organizations make demands on their missionaries before sending them forth?

Answer.

Many missionary organizations calculate anticipated expenses such as the following and insist funds be available prior to sending a missionary out.

- Furlough costs
- Travel
- Mission administration
- Health insurance
- Retirement benefits
- Children's education fund

11. List six reasons God sometimes allows His children to know hardships including poverty?

Answer.

The Lord will sometimes let His children pass through troubled waters for the following reasons:

- To strengthen faith
- To reveal His power
- To increase prayer
- To make room for comfort
- To reduce pride
- To discover new graces

12. What may a person who gives to a particular missionary or work do and not do?

Answer.

A giver of a gift may have a say as to the direction his giving should go but that person cannot direct how the work itself is to be done. That is the prerogative of God the Holy Spirit.

13. How is spiritual work different from secular work in respect to finances?

Answer.

In the secular world the person who supplies the means has authority as to how the work is to be done. That is not the case in the spiritual world. In the spiritual realm it is the worker who controls the money, not the money the worker. This principle is established in the book of Acts when resources were laid at the feet of the apostles.

- *Acts 4:37 [Barnabas] having land, sold it, and brought the money, and laid it at the apostles' feet.*

14. Why did Watchman Nee contend that a minister of the gospel should not have a fixed salary?

Answer.

Watchman Nee took a strong personal position against a regularly salaried clergy by saying that if a man can trust God then let him go and work for the Lord and if not, then let him stay at home.

Special note. Mr. Nee’s position would appear to be extreme to many believers. Christian liberty allows for different understanding on the matter of a regularly paid salary. No one should be opposed to a paid full time ministry. All believers should be able to agree with Mr. Nee’s guiding principle that regarding financial resources a Christian worker’s ultimate dependency is upon the Lord. Mr. Nee’s position that a man not be a hireling or working in the ministry merely for money is also valid. *1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous.*

15. In any work of God what is the first essential and where should it be exercised?

Answer.

The first essential in any work of God is faith and it should be exercised in material as well as other needs.

Memory Work

Philippians 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. 12 I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. 13 I can do all things through Christ which strengtheneth me.

*“My Father is rich in houses and lands,
He holdeth the wealth of the world in His hands!
Of rubies and diamonds, of silver and gold,
His coffers are full, He has riches untold. “*

Reflection and Meditation

1. Do you agree the *Bible* teaches workers should let no-one know their needs except God? If you disagree provide at least one Scriptural example of where needs were made known to someone else besides God.
2. How can a person identify a modern day “hireling” in Christian work?
3. Make a list of at least ten temptations associated with the love of money.
4. Are missionary societies right or wrong in insisting that a worker sent out by their organization be able to demonstrate a substantial income to meet the anticipated needs?
5. Do you think the Lord is pleased, displeased or indifferent with the sharing of specific needs of financial items if no monies are directly appealed for? Are indirect appeals for money legitimate? Provide a Biblical pattern or principle for your answer.

Personal Application

1. Using the biblical definition of a covetous person and a hireling, would these terms apply to you? Why or why not? How should a worker's recompense for gospel labor be determined?
2. Have you learned to be content with your present station in life? What would you like to change? Why?
3. Do you wrestle with feelings of jealousy and envy at what others have in life that you do not?
4. How do you hold yourself accountable in the area of fiancés?
5. How have you proven God by faith? If you have not proven God to be faithful, would you be willing to establish a plan for doing so? If the answer is positive then write out such a plan and prove God in private.

Supplemental Material

New Testament Principles of Giving 2 Corinthians 8-9

1. Principle: Only Christians have a right to give to the work of the ministry.

- *2 Corinthians 8:1 Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;*

Despite being persecuted by the Romans and reduced to extreme poverty the Christians still wanted to give to the work of the ministry in Jerusalem.

- *2 Corinthians 8:2 How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.*

2. Principle: Giving is to be according to grace and apart from coercion.

- *2 Corinthians 8:3 For to their power, I bear record, yea, and beyond their power they were willing of themselves; 4 Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.*

3. Principle: Prior to giving of money the heart should be given to God.

- *2 Corinthians 8:5 And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.*

4. Principle: Gracious giving encourages others.

- *2 Corinthians 8:6 Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.*

5. Principle: One area of Christian grace enhances another.

- *2 Corinthian 8:7 Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.*

6. Principle: The giving of financial resources is a great indication of the true status of the heart.

- *2 Corinthians 8:8 I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.*

7. Principle: Christ has set the best example of giving.

- *2 Corinthians 8:9 For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.*

8. Principle: Grace giving is planned as well as spontaneous. There is a settled commitment to make giving a part of one's Christian ethics.
 - *2 Corinthians 8:10 And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago. 11 Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.*
9. Principle: Giving is to be based upon financial reality. In the Old Testament economy giving was a fixed portion of one's income. In the New Testament the principle is not as rigid.
 - *2 Corinthians 8:12 For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.*
10. Principle: God's people are not to exploit one another.
 - *2 Corinthians 8:13 For I mean not that other men be eased, and ye burdened:*
11. Principle: God and God's people will honor and remember those who honor and remember others in time of need.
 - *2 Corinthians 8:14 But by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality:*
12. Principle: The New Testament saints are not to be overshadowed by the Old Testament believers.
 - *2 Corinthians 8:15 As it is written, He that had gathered much had nothing over; and he that had gathered little had no lack.*
13. Principle: The guidelines for grace giving are reasonable being rooted in love and concern.
 - *2 Corinthians 8:16 But thanks be to God, which put the same earnest care into the heart of Titus for you. 17 For indeed he accepted the exhortation; but being more forward, of his own accord he went unto you.*
14. All moneys given to the work of the Lord should be accounted for.
 - *2 Corinthians 8:18 And we have sent with him the brother, whose praise is in the gospel throughout all the churches; 19 And not that only, but who was also chosen of the churches to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind: 20 Avoiding this, that no man should blame us in this abundance which is administered by us:*

15. Principle: Christians should be concerned what God and man says about their financial dealings.

- *2 Corinthians 8:21 Providing for honest things, not only in the sight of the Lord, but also in the sight of men. 22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which I have in you. 23 Whether any do inquire of Titus, he is my partner and fellowhelper concerning you: or our brethren be inquired of, they are the messengers of the churches, and the glory of Christ. 24 Wherefore shew ye to them, and before the churches, the proof of your love, and of our boasting on your behalf.*

16. Principle: Excessive pleas for money is beneath the dignity of the Christian minister and is a poor reflection of faith and trust in God's people to do right in this area.

- *2 Corinthians 9:1 For as touching the ministering to the saints, it is superfluous for me to write to you: 2 For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many.*

17. Principle. God does hold His people accountable for what they do with the resources entrusted to them. While Paul commends the Christians at Corinth he also holds them accountable.

- *2 Corinthians 9:3 Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready:*

18. Principle. There is shame when God's people give large sums of money to matters that do not promote the kingdom of God and the salvation of souls.

- *2 Corinthians 9:4 Lest haply if they of Macedonia come with me, and find you unprepared, we (that we say not, ye) should be ashamed in this same confident boasting. 5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your bounty, whereof ye had notice before, that the same might be ready, as a matter of bounty, and not as of covetousness.*

19. Principle: There is a spiritual principle of sowing and reaping.

- *2 Corinthians 9:6 But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.*

20. Principle: The spirit in which money is given to the work of the ministry is just as important as how much is given.

- *2 Corinthians 9:7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.*

21. Principle: Those who put the interest of God's work first will not lack funds.

- *2 Corinthians 9:8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: 9 (As it is written, He hath dispersed abroad; he hath given to the poor: his righteousness remaineth for ever. 10 Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness;)*

21. One reason why God gives us resources is so that we can give to others.

- *2 Corinthians 9:11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.*

22. Principle: Grace elicits a spirit of thanksgiving to God and appreciation.

- *2 Corinthians 9:12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; 13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;*

23. Principle: Grace giving educes prayer.

- *2 Corinthians 9:14 And by their prayer for you, which long after you for the exceeding grace of God in you. 15 Thanks be unto God for his unspeakable gift.*

24. Let these principles of grace giving prevail in a congregation and there will never be a lack of resources for God's work.

The New Testament Missionary

Chapter 3

Language Learning

Review

1. What is one if not the most important way to identify with a people?

Answer.

One of the most important ways to identify with a people is to learn their language.

2. What is the singular mark of an effective missionary labor?

Answer.

The degree of cultural penetration will determine the effectiveness of a Christian worker in a foreign land.

3. Describe the most effective way to learn a foreign language?

Answer.

The most effective way to learn a foreign language is to hear it, and to hear it, and to hear it.

4. List eight practical ways to identify with an indigenous people.

Answer.

Some practical ways to identify with an indigenous people is simply to spend time with them in the ordinary activities of life.

- Go to their gardens.
- Help break ground.
- Build fences with them.
- Go hunting with them.
- Eat with them.
- Sleep in their houses.
- Attend their feasts.
- Sorrow with them at their funerals.

5. In the study of a language what should be immediately learned, memorized and used time and again?

Answer.

Key phrases such as greetings, questions, useful terms and expressions should be immediately learned, memorized and used time and again

6. How can missionary societies help a missionary learn a language?

Answer.

Missionary societies can help a missionary learn a language by insisting upon a structured learning environment with a fixed number of classroom hours along with regular tests and evaluation.

7. Define the following words (consult a dictionary):

- Phonology
- Grammar
- Arpeggios

Answer.

- Phonology is the study of speech sounds including the history and theory of sound changes in a language.
 - Grammar the study of the classes of words, their inflections, and their functions and relations in the sentence.
 - Arpeggios refers to the production of the tones of a chord in succession and not simultaneously.
8. List six disadvantages of having to work through an interpreter because there is no knowledge of the language of the people a missionary is trying to reach.

Answer.

When an interpreter is used because the language is not known the following tends to be true.

- The passion of the minister is lost.
 - There are many interruptions in the flow of the narrative.
 - People are easily distracted and lose their train of thought.
 - Twice as much time is necessary to present a message.
 - Initially an unsaved person is often used to do the interpreting.
 - Understanding the language is needed to understand how the people think.
9. Provide five practical problems of the missionary in relation to the people if he does not know the language.

Answer.

In practical ways the missionary restricts his relationship with the people to whom he is trying to ministry if he does not learn their language.

- The missionary will be restricted to ministering to only a few in the community who can comprehend his meaning.
- The missionary will not be able to follow the flow of a normal daily conversation.
- The missionary will not be fully accepted among the people as he might be if he understood their language.
- The missionary will be ignored if no attempt is made to learn the language of the people.
- The missionary will never be able to fully comprehend the people or the culture in which he is ministering without knowledge of the language.

10. Summarize three setbacks in ministry in relating with indigenous believing people if the language is not learned.

Answer.

- Even believers will not want to come to the missionary for more instruction in righteousness if he cannot speak their language.
- Normal Christian conversations are lost because the language is not understood.
- Christian fellowship is lost on a daily basis.

Memory Work

1 Corinthians 9:22 To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. 23 And this I do for the gospel's sake, that I might be partaker thereof with you.

Reflection and Meditation

1. Do you agree with the statement that learning a people's language is the *most* important way to identify with them? Is this a general rule or a firm fact?
2. What can a minister do to hasten the learning of a language if his language skills are a struggle to accomplish?
3. Do you believe God grants individuals today the gift of tongues so the difficult task of learning a language is bypassed and missionary efforts in evangelization can be enhanced? Use *Scripture* to support your answer.
4. What might be the ultimate compelling motivating factor to encourage a person to study to learn a foreign language? (see page 52)
5. How important is it to study Greek and Hebrew as well as the indigenous language to the people a worker is ministering to?

Practical Application

1. How difficult is it for you to learn another language?
2. Write out your study time schedule. Include the tools you use in your studies: commentaries, *Bible* reading, attending lectures, pastoral meetings, time with a mentor, memorization of the *Word*, language review, drills etc.
3. If you found it impossible to learn a foreign language including Greek and Hebrew should you give up the work of the ministry? If not, what alternative course of action can be taken?
4. Have you ever spoken in tongues? Why? How can you justify the experience from the *Scriptures*?
5. If you are gifted by God and able to have learned more than one language do you like to impress others with this linguistic ability?

The New Testament Missionary

Chapter 4

Translation

Review

1. Is translation work an art or a science?

Answer.

Translation work is both an art and a science for it takes skill to translate accurately but in an interesting manner from one language to another.

2. List nine blessings that come from the *Word of God*.

Answer.

The *Word of God*

- makes us wise unto salvation,
 - teaches to deny ungodliness and worldly lusts,
 - is a light to the path,
 - a lifting up of the downcast,
 - a strength to the weak,
 - a joy to the sorrowful.
 - It is nothing short of life from the dead.
 - It reveals the righteousness of God
 - and grants an incorruptible inheritance to all who believe its proclamation.
3. How does the Wycliffe Bible Translators help minister to missionaries?

Wycliffe Bible Translators International
7500 W. Camp Wisdom Road
Dallas, Texas 75236 USA
Tel: 972-708-7575
<http://www.wycliffebibletranslators.org/>

Answer.

Nine years ago Bible translation was moving at a pace that would reach the remaining Bibleless people groups by the year 2150. In the past nine years the pace has accelerated and work could be in progress in all remaining groups by 2038. God is at work! On a practical basis as a worker engages in learning a language and doing translation work the Wycliffe Bible Translators will do a back or reverse translation back into English to make sure all is accurate and what is trying to be conveyed is being done.

4. Define the following terms. (Consult a dictionary)

- Anthropology
- Back Translation
- SIL
- Linguistic

Answer.

- Anthropology is the technical study of man and his culture.
- Back Translation refers to the translation of a work back into its original language to insure quality and clarity of thought.
- SIL stands for Summer Institute of Linguistics which is part of Wycliffe Bible Translators.
- Linguistic refers to the formal study of human speech including the units, nature, structure, and modification of language

Memory Work

2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works."

Psalms 19:8 The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. 9 The fear of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. 10 More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb.

Reflection and Mediation

1. Do you believe the Christian worker should be able to learn enough Greek and Hebrew to be able to translate the *Scriptures* in their studies and for ministry preparation?
2. With so many translations available how can a Christian know which translation to read?

3. What would be your response to someone who insists the King James Version is the only inspired translation and is the true *Word of God*?
4. Write out your personal view of the *Scriptures*.
5. Has the study of God's *Word* ever caused you to have joy while you labored to learn its languages? Please share why such an insight brought you joy. For example, one Christian commented after studying the Greek of *Revelation 1:5* that it was worth all of his labor and effort just to discover the love of God in the present tense. In the *Authorized Version* the word is translated in the past tense but it should be in the present tense.
 - *KJV Revelation 1:5 And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,*
 - *Original Greek. Revelation 1:5 And from Jesus Christ, who is the faithful witness and the first begotten the dead, and the prince of the kings of the earth. Unto him that loves us, and washed us from sins our in his own blood.*

“We must carefully note the tenses of the verbs. John says that Jesus loves us and set us free. Loves is the present tense and it means that the love of God in Christ Jesus is something which is continuous” (Dr. William Barclay).

- *New American Standard Version Revelation 1: 5 And from Jesus Christ, the faithful witness, the first-born of the dead, and the ruler of the kings of the earth. To Him who loves us, and released us from our sins by His blood,*

Personal Application

1. What resources do you have in your personal library to work with in order to deepen your understanding of the *Word of God*? What resources would you like to have? Please be specific.

Special note. Please carefully make a specific list of no more than ten books you would like to have in your personal library in order to know the *Bible* better. If possible give a specific title to the work you would like to have. When you have your list completed turn that list in to your mentor. Make sure your name and mailing address is on your paper. Begin to pray and ask God to grant you the resources you need to serve Him more effectively. Your mentor will turn in your list to the Board of the Seminary for additional prayer and review with you.

2. Do you believe without any mental reservations and without shame or embarrassment the *Bible* is the *Word* of the King of kings and contains the gospel which is the power of God unto salvation? *Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the*

Greek. 17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. If you have any lingering doubts about the *Bible* please honestly share them with your mentor for discussion.

3. Do you believe learning how to translate the Bible is profitable labor or do you find the process a burden, boring and unnecessary?
4. Are you easily distracted in your studies? If so, what distracts you? Be specific. What steps can you take to eliminate the distractions?
5. Describe in detail and step by step how you proceed to study a particular passage of *Scripture*.

Supplemental Material

What the Bible Says about Itself

*"Jesus loves me this I know,
for the Bible tells me so."*

1. The *Bible* claims to be the very *Word of God*. Certainly the prophets believed God spoke through them.
 - *2 Timothy 3:16 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*
 - *Jeremiah 1:9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.*
2. The *Bible* claims its authority to be from heaven. The authority of the *Bible* is intrinsic and inherent. In no sense is the authority of the Bible derived from human testimony.
 - *Isaiah 1:2 Hear, O heavens, and give ear, O earth: for the LORD hath spoken, I have nourished and brought up children, and they have rebelled against me.*
3. The *Bible* claims that it contains no errors. It is inerrant. There are no mistakes in any of its parts.
 - *Psalms 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.*
 - *Proverbs 30:5 Every word of God is pure: he is a shield unto them that put their trust in him.*
 - *Psalms 12:6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.*
4. The *Bible* says of itself that its words cannot be broken. It is infallible. It will not read anyone who reads it astray.
 - *John 10:35 If he called them gods, unto whom the word of God came, and the Scripture cannot be broken;*
 - *Matthew 5:18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.*

5. The *Bible* claims it can be comprehended. While some parts of the Bible are "hard to understand" (2 Peter 3:16) it is clear and can be understood by the ordinary Christians regardless of human intelligence or academic achievement. Even children can understand doctrinal truths for parents are commanded to teach the *Scriptures* to their children.

- *Deuteronomy 6:6-7 And these words, which I command thee this day, shall be in thine heart: 7 And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

The simple man can understand the Bible and be made wise.

- *Psalms 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD is sure, making wise the simple.*

6. The *Bible* declares it is necessary.

The *Bible* is necessary to make the soul wise unto salvation.

- *2 Timothy 3:15 And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.*

The *Bible* is necessary for sanctification.

- *John 17:17 Sanctify them through thy truth: thy word is truth.*

The *Bible* is necessary for knowing the will of God.

- *2 Timothy 3:16-17 All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 17 That the man of God may be perfect, thoroughly furnished unto all good works.*

7. The *Bible* claims to be the sufficient and final voice through Jesus Christ the Lord.

- *Hebrews 1:1-2 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, 2 Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;*
- *John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God... 14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

8. No one can reject the *Bible* and have a right relationship with the living Lord Jesus Christ.

- *John 8:30-31 As he [Jesus] spake these words, many believed on him. 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.*

The New Testament Missionary

Chapter 5

Preaching

Review

1. List four activities which threaten to overshadow preaching.

Answer.

In some churches the proclamation of the gospel through preaching is being overshadowed by the following:

- music
- dancing
- drama
- movies

2. Why was Dr. Martyn Lloyd-Jones opposed to drama and dancing and an excessive emphasis on music in the church?

Answer.

Dr. Lloyd-Jones was concerned the primacy of the truth found in preaching was being lost by these other artistic displays.

3. List four facets of gospel preaching as outlined in 2 Timothy 4:2.

Answer.

According to 2 Timothy 4:2 the minister of the gospel are to reprove, rebuke, exhort and teach.

- *2 Timothy 4:2 Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*
4. What threefold dimension of a person is to be addressed through preaching?

Answer.

The whole person is to be addressed through preaching. This includes the will, emotions and intellect.

5. Cite five examples of how the preaching of Christ was filled with warnings.

Answer.

- Christ warned the Pharisees and the Scribes. Matthew 23:13-29
 - Christ warned people to watch for His second coming. Matthew 25:13
 - Christ warned individuals about not bearing fruit. John 15:2
 - Christ warned individuals about not picking up a cross to follow Him. Matthew 16:24-27
 - Christ warned individuals about the last judgment. John 12:48
6. In addition to warnings, biblical preaching includes the giving of an invitation. List three examples of Christ giving an invitation.

Answer.

- *Matthew 11:28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.*
 - *John 7:37 In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.*
 - *John 6:35 And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.*
7. As biblical preaching is characterized by warnings and invitations so it includes exhortations. Give two instances where biblical exhortations were given.

Answer.

- *Barnabas. Acts 11:23 Who, when he [Barnabas] came, and had seen the grace of God, was glad, and exhorted [urged] them all, that with purpose of heart they would cleave unto the Lord.*

- Paul and Barnabas. *Acts 13:43* Now when the congregation was broken up, many of the Jews and religious proselytes followed Paul and Barnabas: who, speaking to them, persuaded them to continue in the grace of God. ...*Acts 14:22* Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

8. Why do some missionaries discourage prayer when discussing the matter of salvation?

Answer.

Some missionaries are fearful of leading people to Christ based on a works salvation which might be called, “*decisional regeneration*”. There is concern a person might think because they made a decision to follow Christ they are saved based on that decision instead of looking to Christ alone to save.

9. Prove from *Scripture* prayerlessness is a great sin against God.

Answer.

- *Job 15:4* Yea, thou [hypocrite] castest off fear, and restrainest prayer before God.
- *Psalms 14:4* Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD.

10. What must the unsaved use in order to be saved?

Answer.

The unsaved must use means in order to be saved. The means which God has ordained to be use include the following:

- The hearing of the gospel through the Word read or preached. *Romans 1:16* For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *17* For therein is the righteousness of God revealed from faith to faith: as it is written, *The just shall live by faith.*
- Belief. *Acts 16:31* And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.
- Confessing Christ. *Romans 10:9* That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. *10* For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

11. Cite at least three *Scriptural* commands for hypocrites, unbelievers and all people to pray.

Answer.

- *Acts 8:22 [Simon Magnus] Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.*
- *Acts 22:16 And now [Ananias] why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord.*
- *Isaiah 55:6 Seek ye the LORD while he may be found, call ye upon him while he is near:*

12. Summarize the desperate condition of the natural man to whom the gospel is to be preached.

Answer.

The mind of the natural man is not just opposed to the gospel on the basis of disbelief; rather, the natural man is emotionally hostile to God and all that He has to say. Moreover, the mind of the natural man is darkened to the truth so that he is without understanding and without feeling. All of this means that knowledge is not enough. The natural man needs the life changing, soul saving gift of God which is repentance leading to sorrow for sin and a turning to the Lord Jesus Christ.

- *1 Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.*
- *Ephesians 4:19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.*

13. What is the foundation message in gospel preaching? Use Scripture for support.

Answer.

Repentance is the foundational message of gospel preaching.

- *Luke 24:47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.*

14. Does evangelical gospel repentance consists only in changing one's mind about the person and work of Christ?

Answer.

Unless evangelical gospel preaching involves obedience as well as a change of mind then repentance has not taken place.

15. How does Cliff Heller define true repentance?

Answer.

True repentance is a mighty work of God wrought by the Holy Spirit that brings a man to see and feel his sins and the exceeding sinfulness of sin. He is humbled and grieved that he has rebelled against the best of all beings by refusing to have Him reign over him, and rather has lived a life of self will and self pleasing.

- *Proverbs 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.*
- *Isaiah 55:7 Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

16. What does the Holy Spirit use to bring forth repentance and conviction of sin?

Answer.

The Holy Spirit uses the Moral Law of God, summarized in the Ten Commandments, to bring forth conviction and repentance of sin.

- *Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.*
- *Galatians 3:19 Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator.*
- *James 2:10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.*

17. Who is the Author of the Gospel? Establish your answer with *Scripture*.

Answer.

God is the Author of the gospel.

- *Romans 1:1 Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,*
- *John 3:16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*
- *2 Corinthians 5:19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

18. What is the subject of the gospel?

Answer.

The subject of the gospel is the good news about Jesus Christ and how He died for our sins, was buried and rose again from the dead on the third day.

- *1 Corinthians 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; 4 And that he was buried, and that he rose again the third day according to the scriptures:*

19. What is the tense of the gospel message to be preached according to Cliff Heller?

Answer.

The author believes the tense of the gospel message is a past tense which means we are to preach a finished work that has accomplished something. *Hebrews 9:26 For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*

20. What is the foundation of the gospel?

Answer.

The foundation of the gospel is the historical fact of the resurrection. Paul summarizes the importance of the resurrection.

- *1 Corinthians 15:14 And if Christ be not risen, then is our preaching vain, and your faith is also vain.*

21. Define and defend the doctrine of particular redemption or limited atonement.

Answer.

The doctrine of a particular redemption or a limited atonement is well established in *Scripture* for Christ did not come to make individuals savable but to save. The scope of redemption was for a particular people. On the night of His birth the angels said Christ would save His people from their sin. For Scriptural establishment of this doctrine study the following passages: Acts 13:48; 20:28; John 3:14-15; 6:38-39; 10:11; 17:9,10,24; Galatians 1:4-5; Revelation 5:9; 13:8; 17:8; 1 Peter 2:21; Romans 5:8-10; 8:33-34; 1 Thessalonians 1:10; Luke 1:68; Isaiah 53:11.

22. Explain how responsibility and inability unite to keep individuals from escaping the condemnation of the law and thereby establishing their need for a Savior.

Answer.

If only responsibility is taught then individuals come to believe they can be saved when and where they will. This is an illusion. If only inability is taught then individuals excuse themselves from seeking after God. They feel secure in their weakness. Those who must repent but cannot repent are helpless and hopeless in the extreme. Once this is comprehend then the heart of desperation might cry out for mercy much like the two blind me of Matthew 20:30. *“And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou Son of David.”*

23. What are the twofold aspects of the righteousness of Christ?

Answer.

Christ fulfilled the law’s precepts [commandments] and penalty. The obedience of Christ unto death even the death of the cross (Philippians 2:9) brought in *“everlasting righteousness”* (Daniel 9:24).

24. In addition to justification by faith alone list ten other vital teachings that constitute biblical preaching.

Answer.

- The work of the Holy Spirit in salvation
- Redemption by blood and power
- Reconciliation
- Propitiation
- The difficulties of salvation
- The inability of the natural man to do any spiritual work

- False faith and counterfeit professions
- The necessity of works as a proof of genuine faith
- The judgment of God
- Eternal punishment

25. Explain why a sense of urgency is essential in gospel preaching and ministry. Establish from *Scripture* that a sense of urgency is part of gospel preaching.

Answer.

If there is no sense of urgency in the presentation of the message those who are listening will not take seriously the importance of salvation.

- *Hebrews 3:7 Wherefore (as the Holy Ghost saith, To day if ye will hear his voice, & Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:*
- *2 Timothy 4:2 Preach the word; be instant [at hand; present] in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.*
- *James 4:13 Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: 14 Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.*

26. Identify the error that has crept into the church concerning the Lordship of Christ and salvation.

Answer.

The error that has crept into the church says Jesus Christ can be accepted as Savior and then at a later date can be made Lord of the one's life. This view is sometimes called "*Easy Believism*". This view separates the Lordship of Christ from salvation. In many passages the Lordship of Christ is emphasized to impress upon the heart that before a person can receive the grace and benefits of salvation they must first recognize Jesus is Lord.

- *Titus 1:4 To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.*
- *2 Peter 1:11 For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*
- *2 Peter 2:20 For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.*

- *2 Peter 3:2 That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour:*
- *2 Peter 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

27. What three offices does Christ hold?

Answer.

Jesus Christ is Prophet, Priest and King.

28. Prove from *Scripture* it is not wrong to include a commitment to discipleship as part of the salvation message.

Answer.

The call to salvation and discipleship is one and the same. Jesus has commanded His followers to tell others to count the cost when they are considering where or not to be one of His disciples.

- *Mark 8:34 And when he [Jesus] had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. 35 For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. 36 For what shall it profit a man, if he shall gain the whole world, and lose his own soul?*

29. Define the term “antinomianism.”

Answer.

“*Anti*” means “*against*”. “*Nomas*” is the Greek word for “*law*.” An antinomian is a person who is lawless. The unregenerate is antinomian for the moral law of God is hated. But it is also possible for a professing Christian to be antinomian as well theologically and even practically by teaching that it is acceptable to sin so that grace may abound. The divine answer to such a concept is, “*God forbid!*” *Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound? 2 God forbid. How shall we, that are dead to sin, live any longer therein?*

30. Write out three Scriptural references which demonstrate saving grace is not to be cheapened by the teachings of easy believism. Keep in mind that easy believism is charged with teaching that the Lordship of Christ is to be distinguished from saving faith, discipleship too follows salvation and ongoing acts of immoral living are on some level acceptable features of the Christian experience. A dramatic distinction is made between salvation and sanctification under the doctrines of easy believism.

Answer.

What easy believism divides in the name of protecting free grace, the Word of God unites even salvation and sanctification.

- *Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.*
- *Ephesians 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. 6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.*
- *Titus 2:12 Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;*

31. What is to be the mode of gospel preaching?

Answer.

The mode of gospel preaching is to be with power and authority. *Acts 1:8 But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*

32. Cliff Heller argues for simplicity in gospel preaching by pointing out how Jesus used parables to illustrate His messages. List at least 16 topics that can be illustrated for better understanding by people.

Answer.

The following topics can be illustrated for better understanding.

- Judgment to come
- Eternal punishment
- Forgiveness
- The binding of Satan
- Rewards
- Loving the fruit of faith
- The cost of discipleship
- Repentance

- Death and what follows
- Humility
- The coming of Christ
- The feast in heaven
- The necessity to strive
- The gospel invitation
- The rejection of the Son
- The resurrection

33. What does the author mean by preaching a message that is timely?

Answer.

A timely message is a message that meets the present needs of a people in the time and condition of their life. A timely message is like fresh bread from heaven's oven. It is not stale, left over, borrowed or copied from another minister or ministry. The Holy Spirit must be depended upon for a timely message for God's people.

34. What will the effect be upon hearers when a message is presented without conviction and faith?

Answer.

A message presented as being from God preached without conviction or faith is more likely to harden than convict, to produce disinterest than to produce concern.

35. Is it presumption to believe God will move in the hearts of people when the *Word* is proclaimed or should those who minister the word expect spiritual results?

Answer.

Those who minister the gospel must believe and have assurance God is going to move in those who are listening. This is not presumption but faith in the power of the gospel to change lives.

- *1 Thessalonians 1:5 For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake.*

36. What great tender emotion should undergird biblical preaching?

Answer.

A tenderness of love should undergird all preaching especially when texts dealing with eternal judgment or personal behavior is in view.

- *1 Corinthians 13:1 Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.*

37. What is to be the main objective or the final goal in preaching?

Answer.

The main objective or final goal in preaching is to bring people to Christ. Nothing else matters including fame, popularity, honor or wealth.

- *John 12:21 The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. 22 Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus.*

38. How serious a matter is it when people reject the minister of the gospel?

Answer.

To reject the ministry of the gospel is to dishonor Christ's name, despise God's authority and reject His gracious invitation.

Memory Work

Isaiah 61:1-3 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn; 3 To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

“I preach as a dying man to dying men.”

Richard Baxter

Reflection and Meditation

1. Do you believe religious films on mission fields are of particular danger to the work of the gospel? Explain.
2. If the Christian community withdraws from the world of music and art and other avenues of artistic expressions, can it truly hope to have a major cultural impact?
3. What practical evidence can be cited to prove the use of visual aids take away from rather than contributes to a better understanding of the *Bible*?
4. Many churches encourage an invitation system whereby people are asked to raise their hand, walk an aisle and go forward in order to be saved, make a public confession of faith, rededicate their life or be baptized. Are such invitations harmful to the gospel message? If so, in what way.
5. A popular expression has arisen in Christendom called, "*The Sinners Prayer*" based in part on Romans 10:9 which reads, "*That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. 10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.*" Often, a model prayer will be offered which a person is to follow while calling upon the Lord for salvation. For example, a person might be asked to repeat something similar to the following as their own: "*Father, I know I am a sinner. I know I deserve eternal judgment but I ask you to forgive me of my sins and save me now. I believe Jesus is the Christ, the Son of the Living God. I believe He died, was buried and rose again the third day. I ask that I be saved and Jesus will come into my heart now. Amen.*" Do you think there is any danger in teaching "*The Sinners Prayer*" and encouraging its usage?
6. Some people believe the only prayer God will hear and answer from the lips of an unbeliever is the prayer for salvation. Do you believe God will hear and answer other prayers of the unconverted? Give a *Scriptural* example for your position.
7. It is often taught by reputable scholars that repentance is nothing more than a change of the mind and has nothing to do with emotions. Would you agree or disagree? Why?
8. Have you been preaching a past tense of the gospel message? If not, will you be changing your emphasis? Why or why not?
9. Is it sufficient to preach the love of God or must the stern doctrines be proclaimed in hope of moving individuals to flee from the wrath to come and to the Savior who is "*as a hiding place from the wind and a cover from the tempest*" (*Isa 32:2*)?
10. Would you agree or disagree with the following statement: "*Apart from Christianity, no other religion in the world invites people to look to a historical event for its validity.*"

11. For men like Dr. Rudolf Karl Bultmann the virgin birth and the resurrection are nothing more than myths which convey a greater theological truth. Christianity supercedes such historical moments. Is Dr. Bultmann right? If the body of Christ was discovered would you give up your faith? Why or why not?
12. There are some who believe the gospel should not be offered freely and indiscriminately to all people but only to those who show an interest in being grace. What is your position on this issue?
13. A new phrase has been introduced into the Christian vocabulary called "*decisional regeneration*." Individuals are asked to make a decision to believe the gospel and follow Christ. Do you find any concerns about the concept of decisional regeneration?
14. Do you believe it is possible for a person to become a Christian and then at a subsequent date upon continual or chronological teaching make Christ Lord of his life?
15. Is the phrase "*once saved, always saved*" a good and accurate summary of the doctrine of eternal security or can the truth of persevering and preserving grace be conveyed in a better way? Why might the phrase "*once saved, always saved*" be misleading to what is trying to be communicated?
16. If a man does not know any sense of divine power and authority in his ability to preach should he cease to be a minister or a missionary? Why or why not?
17. Is the practice of shaking the dust off of one's feet a practice that is to be done literally today or is the meaning more symbolic? *Luke 9:5 And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.*

Personal Application

1. What is your main method of preaching: expository, extemporaneous preaching, topical, other?
2. Are you convinced the *Bible* is not a book of myths but can be trusted when it speaks of historical events such as creation, the virgin birth and the resurrection? Would you state in public as part of your testimony you believe the *Bible* to be the inerrant [free of error] and infallible [unable to err], *Word of God*?
3. Do you recognize the Lordship of Christ in your life? What is the evidence?
4. Have you examined the root of righteousness in your conversion experience as commanded in 2 Corinthians 13:5? “*Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*” To what do you attribute your salvation:

a personal decision? Yes ___ No ___
baptism? Yes ___ No ___
becoming a church member? Yes ___ No ___
family heritage? Yes ___ No ___
your personal good works? Yes ___ No ___
the regenerating work of God? Yes ___ No ___
5. As you continue your studies and your journey in grace, do you have secret doubts about the resurrection being true, the *Bible* being a book without a single error or the deity of Christ? If you do have secret doubts how do you deal with these nagging questions? If you do not have any doubts, why is that so and how is it possible?
6. Have you ever called something you knew to be wrong “*right*” in order to justify the improper attitude or action? Have you repented of this behavior?
7. Do you have a sense of divine power and authority in your preaching?
8. Have you been tempted to teach or preach a message you have had great success with or one which is convenient instead of asking the Holy Spirit for a timely message for God’s people?
9. If you find yourself ministering without faith, without conviction and without interest or passion would you promise God you will leave the ministry knowing you are bringing great harm to the cause of Christ?

10. Please answer simply, Yes or No.

- Has it been the desire of my heart to save the lost and guide the saved? Yes ___ No ___
- Is this my aim in every sermon I preach, in every visit I make? Yes ___ No ___
- Is it under the influence of this feeling that I continually live and walk and speak?
Yes ___ No ___
- Is it for this I pray and toil and fast and weep? Yes ___ No ___

Supplemental Material

Limited Atonement or Particular Redemption

Charles Spurgeon

We are often told that we limit the atonement of Christ, because we say that Christ has not made a satisfaction for all men, or all men would be saved. Now, our reply to this is, that, on the other hand, our opponents limit it: we do not. The Arminians say,

“Christ died for all men.”

Ask them what they mean by it. *“Did Christ die so as to secure the salvation of all men?”*

They say, *“No, certainly not.”*

We ask them the next question — *“Did Christ die so as to secure the salvation of any man in particular?”*

They answer *“No.”* They are obliged to admit this if they are consistent.

They say *“No, Christ has died that any man may be saved if”* — and then follow certain conditions of salvation.

We say, then, we will just go back to the old statement — *“Christ did not die so as beyond a doubt to secure the salvation of anybody, did he?”*

You must say *“No;”* you are obliged to say so, for you believe that even after a man has been pardoned, he may yet fall from grace, and perish. Now, who is it that limits the death of Christ? Why, you. You say that Christ did not die so as to infallibly secure the salvation of anybody, We beg your pardon, when you say we limit Christ’s death; we say,

“No, my dear sir, it is you that do it. We say Christ so died that he infallibly secured the salvation of a multitude that no man can number, who through Christ’s death not only may be saved, but are saved, must be saved, and cannot by any possibility run the hazard of being anything but saved. You are welcome to your atonement; you may keep it. We will never renounce ours for the sake of it.”

Now, beloved, when you hear any one laughing or jeering at a limited atonement, you may tell him this. General atonement is like a great wide bridge with only half an arch; it does not go across the stream: it only professes to go half way, it does not secure the salvation of anybody. Now, I had rather put my foot upon a bridge as narrow as Hungerford, which went all the way across, than on a bridge that was as wide as the world, if it did not go all the way across the stream.”(Vol. 4:228)

**Brief Biographical Sketches of
People You Should Know
Being Mentioned in
The New Testament Missionary**

Chapter 5

- Baxter, Richard (November 12, 1615 - December 8, 1691) was an English Puritan church leader, theologian and controversialist who suffered much for the cause of Christ. If possible read carefully Baxter's work, *The Reformed Pastor*.
- Bonar, Horatius (December 19, 1808 - May 31, 1889) was a Scottish churchman and poet. He was a voluminous and highly popular author. He also served as the editor for "*The Quarterly journal of Prophecy*" from 1848 to 1873 and for the "*Christian Treasury*" from 1859 to 1879. In addition to many books and tracts wrote a number of hymns, many of which, e.g., "*I Heard the Voice of Jesus Say*" and "*Blessing and Honor and Glory and Power*," became known all over the English-speaking world. A selection of these was published as *Hymns of Faith and Hope*. His last volume of poetry was *My Old Letters*. Bonar was also author of several biographies of ministers he had known, including "*The Life of the Rev. John Milne of Perth*" in 1869, - and in 1884 "*The Life and Works of the Rev. G. T. Dodds*", who had been married to Bonar's daughter and who had died in 1882 while serving as a missionary in France.
- Bridges, Charles (1794-1869) was a great evangelical leader in the Church of England of the 19th century.
- Brown, David is probably best known for his contribution to the Jamieson, Faussett and Brown Commentary on the Bible. He also wrote: *The Four Gospels* (1864), and *Christ's Second Coming: Will it be Premillennial?* (1882).
- Bultmann, Rudolf Karl (August 20, 1884 – July 30, 1976) was a German theologian of Lutheran background, who was for three decades professor of New Testament studies at the University of Marburg. He is best remembered for developing what he called "form criticism." "*The aim of form-criticism is to determine the original form of a piece of narrative, a dominical saying [teaching of Christ] or a parable. In the process we learn to distinguish secondary additions and forms, and these in turn lead to important results for the history of the tradition.*" Karl Bultmann remained convinced the narratives of the life of Jesus were offering theology in story form. Lessons were taught in the familiar language of myth. They were not to be excluded, but given explanation so they could be understood for today. Bultmann thought faith should become a present day reality. To Bultmann, the people of the world appeared to be always in disappointment and turmoil. Faith must be a determined vital act of the will, not a rehashing and perpetuation of "ancient proofs". Karl Bultmann has been justly criticized for excessive skepticism regarding the historical reliability of the gospel narratives. He was member of the Confessing Church and critical towards National Socialism (Nazis). He spoke out against the mistreatment of Jews, against nationalism excesses and against the dismissal of non-Aryan Christian ministers.

- Bunyan, John of Elstow, England on the outskirts of modern Bedford was born in 1628. He was the son of a tinker, and may well have helped his father in that occupation during his youth. After a rowdy lifestyle as he moved towards maturity Bunyan was converted to Christ. His journey in grace led him to prison for refusing to stop preaching when ordered. Bunyan spent his time in prison writing a number of books on religious themes, including his biography. Most importantly, he produced the religious allegorical novel, *The Pilgrim's Progress*, which was eventually published in 1678. In 1672 Charles II issued his Declaration of Religious Indulgences, and Bunyan, along with other religious offenders, was released from custody. He bought a barn on Mill Street and converted the building to a home for his Independent Congregation. But in 1673 the king was pressured into repealing his Declaration, and Bunyan was cast back into jail until 1677. *The Pilgrim's Progress* was an instant hit upon its publication in February, 1678. It has become one of the most widely published books in history, translated into over 200 languages. The book recounts the journey of a young man called Christian, to the Celestial City. Despite its overt religious overtone, it is told in a simple language that appeals to a wide audience, Christian and otherwise. Bunyan wrote a further 40 books before his death in 1688. He is buried in Bunhill Fields, City Road, London.
- Edwards, Jonathan (October 5, 1703 – March 22, 1758) was a colonial American Congregational preacher, theologian, and missionary to Native Americans. According to the late Dr. John Greshner, Jonathan Edwards should be acknowledged as America's most important and original philosophical theologian. Edwards is best known as one of the greatest and most profound of American theologians and revivalists. His work is very broad in scope, but he is often associated with his defense of Calvinist theology, the metaphysics of theological determinism, and the Puritan heritage. His frightening sermon "*Sinners in the Hands of an Angry God*," emphasized the just wrath of God against sin and contrasted it with the provision of God for salvation. The intensity of his preaching and the convicting work of the Holy Spirit at times resulted in members of the audience fainting, swooning, and crying out for mercy. God was pleased to use Edwards in the First Great Awakening in America (1730's-1740).
- Finney, Charles Gandison (August 29, 1792 – August 16, 1875), often called "*America's foremost revivalist*," was a major leader of the Second Great Awakening in America (1800's-1830's), which had a great impact on the social history of the United States of America. Finney's writings have had an enormous circulation and have greatly influenced the religious life of the world. This is especially true of his "*Autobiography*," his "*Lectures on Revivals*," "*Lectures to Professing Christians*," and his "*Systematic Theology*." These books have all had a worldwide circulation.
- Haldane, Robert (February 28, 1764 - December 12, 1842) was a Scottish churchman who gave his vast wealth to promoting the gospel and the work of missions. He is best known for a commentary on Paul's Epistle to the Romans.

- Lloyd-Jones, David Martyn (December 20, 1899 – March 1, 1981) was a Protestant Christian minister who was hugely influential in the reformed wing of the British evangelical movement in the 20th century. For almost 30 years, he was the minister of Westminster Chapel in London. Dr. Lloyd-Jones was strongly opposed to the liberal theology that had become a part of many Christian denominations in Wales and England, which he saw as unbiblical. He disagreed with the broad church approach and encouraged evangelical Christians (particularly Anglicans) to leave their existing denominations, as he felt that true Christian fellowship could only take place amongst those who shared the same views. His commentaries on *Romans* as well as his books on preaching and revival are of great value and should be mandatory reading.
- M'Cheyne, Robert Murray (21 May 1813 – 25 March 1843) was a minister in the Church of Scotland from 1835 to 1843. He was born at Edinburgh, was educated at the University of Edinburgh and at the Divinity Hall of his native city. M'Cheyne was a preacher, a pastor, a poet, and a writer of many pastoral letters. He was also a man of deep piety and a man of prayer. He never married. His life came to an early end at the age of 29 during an epidemic of typhus.
- Payson, Edward (1783-1827) was an American Congregational preacher, born on 25 July 1783 at Rindge, New Hampshire, where his father, Seth Payson (1758-1820), was pastor of the Congregational Church. His uncle, Phillips Payson (1736-1801), pastor of a church in Chelsea, Massachusetts, was a physicist and astronomer. Edward Payson graduated at Harvard in 1803, was then principal of a school at Portland, Maine, and in 1807 became an associate pastor of the Congregational Church at Portland, where he remained, after 1811, as senior pastor, until his death on 22 October 1827. The most complete collection of his sermons, with a memoir by Asa Cummings originally published in 1828, is the *Memoir, Select Thoughts and Sermons of the late Rev. Edward Payson* (3 vols., Portland, 1846; Philadelphia, 1859). Based on this is the volume, *Mementos of Edward Payson* (New York, 1873), by the Rev. E. L. Janes of the Methodist Episcopal Church.
- Puritans. The term "Puritan" is generally associated with someone of the 16th and 17th century England who wanted "purity" of worship and doctrine, who rejected the Reformation of the Church of England, and who might justify separation from the Church of England following the Elizabethan Religious Settlement (1559). The settlement found expression in *The Act of Uniformity* which forced people to attend Sunday service in an Anglican church, at which a new version of the *Book of Common Prayer* was to be used. The *Bill of Uniformity* was more cautious than the initial Reformation Bill. It revoked the harsh laws proposed against Roman Catholics, it removed the abuse of the pope from the litany and kept the wording that allowed for both consubstantial and transubstantial belief in the Communion. Most Puritans only wanted to change certain aspects of the church. In later years the term was applied to those who embraced the doctrines of grace or Calvinists.
- Ryle, J. C. (John Charles) (May 10, 1816 - June 10, 1900) was the first Anglican bishop of Liverpool. As a minister of the gospel Ryle was a strong supporter of the evangelical school and a critic of Ritualism. Among his longer works are *Christian Leaders of the Eighteenth Century* (1869), *Expository Thoughts on the Gospels* (7 vols, 1856-69), *Principles for*

Churchmen (1884). Thoroughly evangelical in his doctrine and uncompromising in his principles, J.C. Ryle was a prolific writer, vigorous preacher, and faithful pastor.

- Sandeman, Robert (1718-1771) was a theologian whose teachings in England and America became known as Sandemanianism. The Christian sect from which he came was founded c. 1730 in Scotland by his father in law John Glas. Glas dissented from the *Westminster Confession* only in his views as to the spiritual nature of the church and the functions of the civil magistrate. But Sandeman added a distinctive doctrine as to the nature of faith which is thus stated on his tombstone: "*That the bare death of Jesus Christ without a thought or deed on the part of man, is sufficient to present the chief of sinners spotless before God.*" Sandeman maintained that justifying faith is a simple assent to the divine testimony concerning Jesus, differing in no way in its character from belief in any ordinary testimony. The modern idea of easy believism whereby a person merely accepts Christ as Savior and is saved apart from any emotional overtones or behavioral change is the legacy of Sandemanianism.
- Spurgeon, Charles Haddon (June 19, 1834 – January 31, 1892) was a British Reformed Baptist preacher who remains highly influential amongst Christians of different denominations. He is still known in various circles as the "*Prince of Preachers.*" In addition to the Metropolitan Tabernacle in London, Spurgeon founded a charity organization for orphans as well as a pastor's college. His sermons continue to be translated into many languages.
- Stott, John Robert Walmsley, (born April 27, 1921) is a British Christian leader and Anglican clergyman who is noted as a leader of the worldwide evangelical movement. He is famous as one of the principal authors of the Lausanne Covenant in 1974, a religious declaration promoting active world wide Christian evangelism.
- Tozer, A. W. (Aiden Wilson) (April 21, 1897 - May 12, 1963) was an American Protestant pastor, preacher, author, magazine editor, Bible conference speaker, and spiritual mentor. Born in La Jose (now Newburg), a tiny farming community in western Pennsylvania, his conversion was as a teenager in Akron, Ohio. While on his way home from work at a tire company, he overheard a street preacher say: "*If you don't know how to be saved... just call on God.*" Upon returning home, he climbed into the attic, heeding the preacher's advice. In 1919, five years after his conversion, and without formal theological training, Tozer accepted an offer to pastor his first church. This began forty four years of ministry, associated with the Christian and Missionary Alliance, a Protestant evangelical denomination; thirty three of those years were served as a pastor in a number of churches. In observing contemporary Christian living, he felt that the church was on a dangerous course towards compromising with "worldly" concerns. In 1950, Tozer was elected editor of the *Alliance Weekly* magazine, now called, *Alliance Life*, the official publication of the Christian and Missionary Alliance. From his first editorial, dated June 3, 1950, he wrote "*It will cost something to walk slow in the parade of the ages, while excited men of time rush about confusing motion with progress. But it will pay in the long run and the true Christian is not much interested in anything short of that.*" Among the more than forty books that he authored, at least two are regarded as

Christian classics: *The Pursuit of God* and *The Knowledge of the Holy*. His books impress on the reader the possibility and necessity for a deeper relationship with God.

- Trench, Richard Chenevix (1807–1886) was an Archbishop of Dublin and biblical scholar who was born in Dublin, Ireland the son of a barrister-at-law. After being educated at Harrow School and Trinity College, Cambridge Trench left Cambridge in 1829 and after a period of depression and despondency, which he relieved by writing poetry, was ordained in 1832. After brief pastoral ministries he became professor of divinity in King's College, London (1846–1858), dean of Westminster (1856–1863), and finally archbishop of Dublin (1863–1884). In the latter position he opposed Prime Minister W. E. Gladstone's proposals for the disestablishment of the Church in Ireland. His efforts failed. Apart from the publication of poetry, he wrote two well-known books on the Gospels: *Notes on the Parables of Our Lord* (1841) and *Notes on the Miracles of Our Lord* (1846). More technical were his *Study of Words* (1851) and *Synonyms of the New Testament* (1854). His labor in languages led him to take part in helping with the publication of the famous *Oxford English Dictionary*.
- Wesley, John Wesley (June 28, 1703 – March 2, 1791) was an Anglican minister and Christian theologian who was an early leader in the Methodist movement.
- Whitefield, George (December 16, 1714 - September 30, 1770), was a preacher in the Church of England and a great instrument of God in bring revival to America.

The New Testament Missionary

Chapter 6

Mission Activities and Institutional Work

Review

1. According to the author what is the one proper activity in which a missionary must be engaged?

Answer.

Missionaries of the gospel must have only one proper activity, the ministration of the *Spirit* of Christ. The apostles did not have many activities but rather the one work of preaching the gospel to establish churches.

2. List five purposes for forming a congregation.

Answer.

A congregation should be established for worship, mutual encouragement, fellowship, teaching and service.

3. Should there be co-operation among church planters?

Answer.

If there is a common effort among church planters to establish a new independent local church with an indigenous pastor and if the congregation is autonomous, led by the Holy Spirit and guided by the *Scriptures* then Christians should work together. However, if the effort is simply to establish a personal ministry work or a denominational church or to promote a particular doctrine or distinctive then co-operation among church planters is to be discouraged.

4. Unity in the *Word of God* is not something that is to be manufactured for it is something that already exists. What is the *Scriptural* responsibility of every believer regarding Christian unity?

Answer.

The believer must endeavor to keep Christian unity based on the Word of God. *Ephesians 4:3 Endeavoring to keep the unity of the Spirit in the bond of peace.*

5. List seven ways Paul encouraged Christian unity.

Answer.

First, Paul encouraged Christian unity by beginning with the presuppositional truth that spiritual unity already exists so that all believers are to receive other believers. *Romans 15:6 That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.* Second, Paul mentioned the unity of suffering for Christ by others. Third, Paul traveled from place to place having fellowship with the saints. Fourth, he traveled with men from other places in his missionary party. Fifth, the apostle had close friends in all the churches. Sixth, he encouraged unity by taking up special collections so the brethren could help one another. Seventh, Paul traveled three times to Jerusalem in order to promote unity with his personal presence.

Memory Work

Ephesians 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Psalms of David

*“I love Thy kingdom, Lord,
The house of Thine abode,
The church our blessed Redeemer saved
With His own precious blood.*

*I love Thy church, O God.
Her walls before Thee stand,
Dear as the apple of Thine eye,
And written on Thy hand.*

*If e'er to bless Thy sons
My voice or hands deny,
These hands let useful skills forsake,
This voice in silence die.
Should I with scoffers join
Her altars to abuse?
No! Better far my tongue were dumb,
My hand its skill should lose.*

*For her my tears shall fall
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end.*

*Beyond my highest joy
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.*

*Jesus, Thou Friend divine,
Our Savior and our King,
Thy hand from every snare and foe
Shall great deliverance bring.*

*Sure as Thy truth shall last,
To Zion shall be given
The brightest glories earth can yield
And brighter bliss of Heaven.”*

Timothy Dwight
c. 1800

This may be the oldest hymn by an American still in common use.

Reflection and Meditation

1. If a person is cable of developing, maintaining and guiding several activities, do you believe that engaging in medical, educational and social works distracts from the primary work of ministry? Defend your answer with Scriptural and or historical evidence and examples.
2. How is it possible to establish a local church without wanting it to reflect a person’s doctrinal distinctives, practices and denominational biases?
3. Do you find any distinctions between the church universal, the church local and the church mystical? If so, what would these distinctions be?
4. In John 17:18-22 Jesus prayed for unity among His followers. “[*Father*], *As thou hast sent me into the world, even so have I also sent them into the world. 19 And for their sakes I sanctify myself, that they also might be sanctified through the truth. 20 Neither pray I for these alone, but for them also which shall believe on me through their word; 21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. 22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:”* Is this prayer of Christ being answered in any way today? If so, how? If not, why not?
5. List five definite ways a Christian can help maintain unity in the body of Christ.

Personal Application

1. Have you ever been mocked for having a humble ministry that is faith based when there are so many larger works doing a better job—from all outward appearances?
2. What is your attitude towards the church in general? Do you think of the church as an apostate organization doomed to failure in the last days or as the most glorious institution on earth?
3. How faithful are you in supporting the local assembly and its services on a weekly basis?
4. Striving to keep Christian unity while remaining in a religious structure that is not in harmony with the teaching of the *Bible* is a special challenge. Upon self examination are you a denominational person in your thinking to the point you are protective of your denomination's position even when you know something is embraced which is contrary to the *Word of God*? For example, what is your denomination's position on speaking in tongues, grace giving, faith living, women preachers, eternal security, salvation by grace through faith alone and the second coming of Christ? Are you silent on these matters in the name of unity or do you speak out in order to establish unity in the *Word of God*?
5. Have you ever been guilty of breaking Christian unity by unwise, selfish and willful actions and speech? Have you repented with genuine sorrow over your behavior?

The New Testament Missionary

Chapter 7

The Indigenous Church

Review

1. Define the word “*indigenous*.”

Answer.

According to *Webster’s Seventh New Collegiate Dictionary*, indigenous is something which is “*produced, growing, or living naturally in a particular region or environment.*”

2. Explain what the author means by indigenous with reference to the local church.

Answer.

The author uses the term indigenous to refer to a church that grows and continues where it has been planted without outside support or special conditions. It has become “indigenous” to the place where it was planted.

3. What nine factors characterize an indigenous church?

Answer.

A church may be considered to be indigenous when it is characterized by the following facets.

- Christians gather on their own to hold meeting.
- Christians are to teach and preach themselves.
- Individuals are able to be baptized and can be received into the local fellowship.
- Communion can be served.
- An offering can be taken.
- The Lord’s Day can be observed for regular worship.
- Church discipline is exercised.
- There is the appointment of deacons, the recognition of elders and the ministry of the saints.
- The finances of the church are controlled by the local assembly.

4. What is paternalism and how might it affect missionaries?

Answer.

Paternalism is the treatment of individuals as children and not as brethren in Christ. Missionaries must initially do so much for so many the temptation arises not to transfer spiritual authority for the work of the ministry to local people. Sometimes when paternalism takes root local Christians become lazy and leave the ministry to the professionals. Sometimes when paternalism is extreme there is a backlash of resentment among the locals. Paternalism can be and must be avoided.

5. Should local people be paid for ministering the gospel?

Answer.

The practical experience of Cliff Heller along with others on the mission field is that the paying of local teachers for ministry is detrimental in trying to establish the local church.

6. Who is to be considered to be a proper candidate for baptism?

Answer.

Those who have shown evidence they have believed in Jesus Christ as Lord and Savior and have repented of their sins are proper candidates for baptism.

7. Explain the great principle of mutual responsibility.

Answer.

Fundamental to understanding the concept of mutual responsibility is a realization the *New Testament* expression of the local church is that of a fellowship. In a world which emphasizes and glorifies individuality the idea of the church being a place not of competition but of co-operation is strange. Mutual responsibility challenges Christians to work together to promote the kingdom of God.

8. How often should the Lord's Table be served?

Answer.

While there is Christian liberty on this issue the *Scriptures* indicate the practice of the early church was to break bread on a weekly basis. *Acts 20:7 And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.*

9. A traditional way of receiving financial offerings in the local assembly is by incorporating giving as an act of worship and part of the activity of the service. In contrast is the practice of putting an offering box in a place whereby individuals can give or not give as unto the Lord as they so choose. List at least three reasons for the latter practice.

Answer.

By not making the giving of a financial offering a prominent feature incorporated into the part of the service along with singing and preaching the following is designed to take place.

- The emphasis will be placed on giving to the Lord and not to the church program or pastor.
- There will be less social embarrassment on those who cannot give.
- The privacy of the priesthood will be respected.
- It will be harder for a person not to give something to the Lord.
- Worship of believer's only will be protected as much as possible if the offering is received in association with the Lord's Table.

10. Provide Biblical evidence that church discipline is part of the church's corporate responsibility to its members.

Answer.

Jesus authorized accountability. *Matthew 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.*

Paul authorized church discipline in the church at Corinth. *1 Corinthians 5:7 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us:*

Timothy was instructed to rebuke those who sin that others may fear. *1 Timothy 5:20 Them that sin rebuke before all, that others also may fear.*

11. How did the early church perpetuate itself following acts of apostolic appointment and ordination?

Answer.

In Acts 14:23 we read that Paul and Barnabas ordained elders in every church. “*And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*” Following the ordinations the apostles moved on to other fields of service. The implication is the local churches were free to send forth missionaries after ordaining them and so in this manner the church as a whole was able to perpetuate itself.

12. List four practical potential problems which tend to emerge when the indigenous church is not allowed to control its own finances.

Answer.

When the indigenous church is not allowed to control its own finances there is the danger of curbing the free flow of native generosity. In addition misunderstandings tend to arise over how money is being allocated, the independence of the local church is undermined and racial divisions tend to be accentuated.

Memory Work

Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee.

Reflection and Meditation

1. Do you agree or disagree that the primary divine pattern is for the local church to be an indigenous work? Explain your position.
2. With so much emphasize in the *New Testament* on the importance of baptism do you think baptism is something that can and ought to be delayed following a confession of faith in Christ in order to demonstrate true conversion? Study the following passages before formulating your final answer.
 - Acts 2:38-41
 - Acts 8:12-13
 - Acts 8:16 with Acts 8:36
 - Acts 9:10-17 with Acts 9:18 with Acts 22:16
 - Acts 16:14-16:15
 - Acts 16:28-33
 - Acts 18:8
 - 1 Corinthians 1:13-16

3. After studying Acts 8:9-25 do you think it was a mistake for Philip to have baptized Simon? Why or why not? What spiritual lesson(s) can be derived from this narrative?
4. Who do you think should ultimately be responsible for determining a proper candidate for baptism? Should it be a pastor? Should it be a group of church leaders? Should the congregation as a whole determine this matter?
5. Do you agree or disagree with the idea that no one needs to be ordained to preach Christ or administer the ordinances? The *Baptist Confession of 1689*, Chapter 26, Section 8 indicates elders and deacons are the proper ones to administer the ordinances.

“A particular church gathered and completely organized according to the mind of Christ, consists of officers and members. The officers appointed by Christ to be chosen and set apart by the church are bishops or elders and deacons. These are to be appointed for the peculiar administration of ordinances and the execution of power or duty with which the Lord has entrusted them and to which He has called them. This pattern of church order is to be continued to the end of the world.”

6. Much church conflict is focused on the matter of authority. If a general principle is embraced that the indigenous church as a whole has the authority to baptize, administer the Lord’s Supper, preach and teach, how does this manifest itself on a practical level? Who will baptize, administer the Lord’s Supper, teach and preach?
7. Based on the *Word of God* what attitude or actions would warrant church discipline? Make a specific list and discuss what would merit a public rebuke. Discuss also who is to administer church discipline, what form it is to take, and how it is to be enforced.
8. By teaching the act of self perpetuation following apostolic appointments and ordination is the concept of apostolic succession being established? Are there any dangers in the teaching of apostolic succession? If so, please explain any concerns.
9. Is it wise for ministers and missionaries to not have any direct contact or handling of church monies? Please share your own experience, good or bad, in handling monetary matters.

Personal Application

1. Have you been baptized? If so when, where and why? If not, why not?
2. How often do you take communion? Do you take communion weekly, monthly, quarterly, annually, never? Do you believe the way you take communion meets the biblical conditions of taking communion? *1 Corinthians 11:23 For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: 24 And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. 25 After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. 26 For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*
3. Have you ever asked yourself the following question: “*In a community in which all members are priests unto the Most High God, why do I seek ordination and being appointed to a specialized place in the body of Christ?*”
4. Do you like to give as part of the worship service or would you rather have the opportunity to give in private without the passing of an offering plate?
5. Are you ready to administer public discipline with a clear conscience?
6. Are you ready to submit to church discipline yourself?
7. What special temptations do you face in monetary matters?

The New Testament Missionary

Chapter 8

Leadership in the Church

Review

1. How did the early church find spiritual leaders once an assembly was established?

Answer.

The early church found spiritual leaders from within the newly established assembly. *Acts 14:23 And when they [Paul and Barnabas] had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*

2. Establish from *Scripture* that the terms “*bishop*”, “*elder*” and “*pastor*” refer to the same person and office in different senses.

Answer.

These titles all refer to the same office which can be demonstrated from two lines of reasoning. First, there are two key passages in the *New Testament* where the titles or descriptions are interchangeable.

- *Acts 20:17 And from Miletus he sent to Ephesus, and called the elders of the church.*
- *Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

Paul called for the elders, referred to them as overseers and in pictorial language recognized them as shepherds. Additionally, note the exhortation of Peter in this regard.

- *1 Peter 5:1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: 2 Feed [literally, shepherd] the flock of God which is among you, taking the oversight [bishopric] thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*

Notice how Peter exhorts the elders to function as overseers and shepherds. Obviously, the three titles are synonymous for one office. Perhaps the reason for this can best be seen in the following way. The term “*elder*” emphasizes the office while “*overseeing*” and “*shepherding*” or *pastoring* tend to emphasize the functions of the elder. Whatever may be the design of God in giving such flexibility in the designation of the office, one issue is clear. The elder is to function in a particular way, not simply hold an honorary position. It is an honorable office of servant-ministry and requires depth of character and commitment.

The second line of reasoning to demonstrate that the elder-overseer-shepherd is but one office is discovered in the list of qualifications for the office. In 1 Timothy 3:1-7 we find the spiritual qualifications for the office of overseer.

“This is a true saying, If a man desire the office of a bishop, he desireth a good work. 2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; 3 Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; 4 One that ruleth well his own house, having his children in subjection with all gravity; 5 (For if a man know not how to rule his own house, how shall he take care of the church of God?) 6 Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. 7 Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.

The titles of elder and shepherd are not even mentioned. In Titus 1:5-9, Paul instructs Titus concerning the appointment of elders. *“For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”* In verse seven, Paul shifts the title from elders to overseer and continues the same discussion of spiritual qualifications. The inference is clear. The names of the *New Testament* office are interchangeable. They all refer to the one specific office. Again, the emphasis needs to be upon performance, not position. While desire for the position of elder is commended in Scripture (1 Tim. 3:1), the faithful performance of the functions of an elder is the most critical aspect. *“This is a true saying, If a man desire the office of a bishop, he desireth a good work.”*

3. What is a major disadvantage of a spiritual leader not arising from within the assembly?

Answer.

A major disadvantage of a spiritual leader not arising from within the assembly is that the shepherd does not know the people and the people do not know the shepherd. Jesus said in John 10:27, *“My sheep hear my voice, and I know them, and they follow me.”* Every local pastor should be able to say, *“My sheep hear my voice, and I know them, and they follow me”*. And every sheep should be able to say, *“I hear the voice of my shepherd. I know it and I want to follow him as he follows Christ.”*

4. List four practical reasons for the act of laying on of hands.

Answer.

It is good to lay hands on individuals according to apostolic example in order to avoid confusion as to who are the church leaders. In addition the church can publicly acknowledge its leaders while strengthening and encouraging the one being ordained. Finally, there will be continuity in the leadership and no disruption when an ordination service is held.

5. Establish from *Scripture* that the early churches had a plurality of spiritual leadership in each local assembly.

Answer.

Many local churches are familiar with the one-leader or one-pastor type of church organization. It is so prevalent among certain denominations that it has been uncritically accepted as the norm. However, the Biblical evidence declares that church leadership is by a plurality of elders (bishops, shepherds). The *New Testament* in several key passages supports this. First, in the emerging church during Paul's first missionary journey, he and Barnabas appointed elders in the churches as per Acts 14:23. "*And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.*" Later, in Paul's third missionary journey he called to himself the elders of the Ephesian church according to Acts 20:17. "*And from Miletus he sent to Ephesus, and called the elders of the church.*" Still later, while in prison, Paul penned his letter to the overseers and deacons. The point is obvious. The early church had plurality of elders. For further confirmation considering the following passages.

- *James 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord:*
- *1 Timothy 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine.*
- *1 Peter 5:1 The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed:*

Memory Work

Titus 1:5-9 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: 6 If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly. 7 For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; 8 But a lover of hospitality, a lover of good men, sober, just, holy, temperate; 9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Reflection and Meditation

1. What are the practical, social and spiritual implications of a local assembly finding spiritual leaders from within the existing church structure?
2. Write out a definition for the following term: “professional pastorate”. Discuss the following: Should Christians today be engaged in trying to effectively abolish the pastorate as a profession? If so, why and how should it be done? If not, why not?
3. The prophet Jeremiah said, “*The heart is deceitful above all things, and desperately wicked: who can know it?*” (*Jeremiah 17:9*). Because this is true do you think it is appropriate or inappropriate when seeking elders to rule the church to suspend silence and directly inquire if they are living a holy, moral and virtuous life? How can potential sins of the soul such as covetousness, anger, pride and willfulness be discovered?
4. Comment on a bi-vocational ministry. What are the strengths and weaknesses of being bi-vocational in the work of the ministry?
5. What is a proper understanding of the commandment to lay hands “suddenly” on no one in 1 Timothy 5:22? “*Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.*”

Personal Application

1. Because you know yourself better than anyone else please indicate whether the following statements are True or False.

- I have leadership qualities. I can rule well. True ___ False ___
- I have a tender, pastoral heart that enjoys comforting others. True ___ False ___
- I am not indulging a secret sinful lifestyle. True ___ False ___
- I know *Bible* doctrine very well and am able to defend it. True ___ False ___
- I am capable of and willing to administer church discipline with a clear conscience. True ___ False ___
- I enjoy taking care of the needs of others. True ___ False ___
- I look for individuals to bring to spiritual maturity and into leadership positions. True ___ False ___

2. Have you ever ministered to a people who surprised you? If so, please share that experience.

3. Based on the qualifications of a spiritual leader in 1 Timothy 3:1-10 please respond to the following statements with either True or False.

- I desire the office of a bishop (elder, pastor). True ___ False ___
- I am the husband of one wife. True ___ False ___
- I am vigilant. True ___ False ___
- I am sober. True ___ False ___
- I maintain a public and private life of good behaviour True ___ False ___
- I am a person given to hospitality. True ___ False ___
- I have proven abilities to teach. True ___ False ___
- I am not a person given to excessive drinking. True ___ False ___
- I am not a person who strikes others verbally or physically. True ___ False ___
- I am not a greedy person in the ministry for money. True ___ False ___
- I am patient with people and in stressful situations. True ___ False ___
- I am not a brawler. True ___ False ___
- I am not covetous of what others have. True ___ False ___

- I rule well my own house. My children are in subjection to me. True ___ False ___
- I am not a new Christian. True ___ False ___
- I have a good report of other believers. True ___ False ___

4. Are you living a holy, virtuous and moral life? Yes ___ No ___

5. Did you just answer all the questions truthfully? Yes ___ No ___

Supplemental Material

What is the Task of the Elder?

Fortunately, the *Scripture* is not silent concerning the specified functions that characterize the nature of the office of elder. These are shared areas of ministry. Each elder participates to one degree or another in these ministry functions.

Elders are to oversee or rule well.

- *1 Thessalonians 5:12 And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you;*
- *1 Timothy 3:1 This is a true saying, If a man desire the office of a bishop, he desireth a good work.*
- *1 Timothy 5:17 Let the elders that rule well be counted worthy of double honour, especially they who labor in the word and doctrine.*
- *Hebrews 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

The first function of an elder is to direct the affairs of the church. The elders may choose to delegate their responsibilities to others but the authority for the leadership of the church lies with the overseers.

Elders are to shepherd the flock of God.

- *Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*
- *1 Peter 5:2 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;*

A major function of elders is to shepherd the church. The imagery of shepherding suggests tender care, protection and feeding. These principles lie at the heart of the shepherd-minister who would serve as an elder. They form a Biblical framework for effective ministry.

Elders are to be an example.

- *1 Peter 5:3 Neither as being lords over God's heritage, but being ensamples to the flock.*
- *Hebrews 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*

In emphasizing this point the writer of Hebrews noted the function of an elder in this way. Elders cannot lead further into spiritual matters than they have personally gone. Each leader within God's church must have the attitude of the Apostle Paul. "*Be ye followers of me, even as I also am of Christ*" (1 Corinthians 11:1).

Elders are to guard right doctrine.

- *1 Timothy 3:2 A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;*
- *Titus 1:9 Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.*

A critical ingredient to effective overseeing is the elder's command of *Scripture*. He is to be one who has a command of *Bible* doctrine. Doctrinal purity is a prerequisite to spiritual health and vitality. Elders are charged with the task of maintaining the church on solid, *Biblical* ground.

Elders are to confront and initiate discipline when necessary.

- *Matthew 18:15 Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. 16 But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. 17 And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 18 Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. 19 Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. 20 For where two or three are gathered together in my name, there am I in the midst of them.*
- *Galatians 6:1 Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. 2 Bear ye one another's burdens, and so fulfill the law of Christ.*
- *2 Thessalonians 3:14 And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. 15 Yet count him not as an enemy, but admonish him as a brother.*
- *1 Thessalonians 5:12 And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you;*

If the tasks of careful oversight and doctrinal purity are taken seriously, then a proper administration of church discipline will naturally follow. Spiritual discipline is never easy but it is commanded. The elders must assume their responsibility for the care of the church. No wonder, then, that the Hebrew body of believers was encouraged in the following way. "*Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they*

that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you” (Hebrews 13:17).

Elders are to minister to the sick (or weak) and needy.

- *James 5:14 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: 15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.*
- *1 Timothy 5:3 Honour widows that are widows indeed. 4 But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God. 5 Now she that is a widow indeed, and desolate, trusteth in God, and continueth in supplications and prayers night and day. 6 But she that liveth in pleasure is dead while she liveth. 7 And these things give in charge, that they may be blameless. 8 But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel. 9 Let not a widow be taken into the number under threescore years old, having been the wife of one man, 10 Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 11 But the younger widows refuse: for when they have begun to wax wanton against Christ, they will marry; 12 Having damnation, because they have cast off their first faith. 13 And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not. 14 I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. 15 For some are already turned aside after Satan. 16 If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.*

Elders are to equip the saints. As elders oversee and shepherd the church, they will of necessity be equipping the saints for the work of the ministry. Not only do elders care for the administrative organization of the church, but they are responsible for the raising up of new leadership as well. Such an ongoing task requires the utmost spiritual discernment and care.

- *Ephesians 4:11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; 12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:*
- *Titus 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:*

Doctrine of Authority: The Laying on of Hands

1. The doctrine of the laying on of hands representing biblical authority and spiritual power is considered to be a foundational principle of the Christian life.
 - *Hebrews 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, 2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. 3 And this will we do, if God permit.*
2. In the *Old Testament* the laying on of hands represented specific spiritual realities.
 - The blessing of God. When Jacob blessed Joseph and his two sons he laid his hands on Ephraim and Manasseh. *Genesis 48:14 And Israel stretched out his right hand, and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the firstborn.*
 - The identification of a sinner with a substitutionary sacrifice. When the people or the priests laid their hands on their offerings, there was a spiritual identification with the sacrifice and a transfer of sin or defilement to the offering. *Leviticus 1:4 And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement for him.*
 - The establishment of a specialized priesthood. The laying on of hands was used to appoint the Levites to spiritual service thereby separating them from the people. *Numbers 8:10 And thou shalt bring the Levites before the LORD: and the children of Israel shall put their hands upon the Levites...8:14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be mine.*
 - The commissioning of a spiritual and political leader over the nation. According to divine instruction Moses appointed Joshua as his successor thereby giving him authority. *Numbers 27:18 And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom is the spirit, and lay thine hand upon him; 19 And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. 20 And thou shalt put some of thine honour upon him, that all the congregation of the children of Israel may be obedient.*
3. In the *New Testament* the laying on of hands was also significant.
 - Blessings were conveyed by the laying on of hands. *Mark 10:16 And he [Jesus] took them up in his arms, put his hands upon them, and blessed them.*
 - Healing power was conveyed by the lay on of hands. *Matthew 8:3 And Jesus put forth his hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. Acts 3:6 Then Peter said, Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. 7 And he took him by the right hand, and lifted him up: and immediately his feet and ankles bones received*

strength. 8 And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. 9 And all the people saw him walking and praising God:

- *The Holy Spirit was given. Acts 8:17 Then laid they their hands on them, and they received the Holy Ghost.*
 - *A spiritual gift was conveyed to Timothy from the elders and from Paul. 1 Timothy 4:14 Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.*
 - *Individuals were appointed or set apart to a work. Acts 6:6 Whom they set before the apostles: and when they had prayed, they laid their hands on them. Acts 13:3 And when they had fasted and prayed, and laid their hands on them, they sent them away.*
4. Because of the importance of laying on of hands it is not to be done lightly.
- *1 Timothy 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.*

The New Testament Missionary

Chapter 9

Training in the Local Church

Review

1. Define a para-church organization.

Answer.

A para-church organization is an organization that is not a church but doing the work of the church by holding worship services and ministering to others. The leaders are not biblically qualified nor does the organization follow scriptural guidelines.

2. Summarize eighteen advantages of training Christian workers in the local assembly.

Answer.

- The local church is allowed to choose and appoint its own servants as per Acts 15:22 and 2 Corinthians 8:19.
- Older men can be trained for ministry as well as younger.
- Training can take place for the many not the few.
- Individuals are allowed to stay with family and friends while in training.
- The student is not separated from his own local culture which might include financial hardships as part of the daily pressures of life.
- Humility is enhanced while pride is reduced.
- The work of the ministry is seen as a calling not a professional career choice.
- When a Christian worker comes from the local church and is trained there he is not placed in a specialized or separate class. The dramatic distinction between the clergy and the laity is diminished if not abolished.
- Teaching can be accomplished by people directly involved in the local assembly and personal evangelism.
- Doctrinal error has a chance of being minimized and truth protected.

- In the local church the wisdom of the world does not have as much chance as elsewhere to affect the hearts and minds of those studying to be Christian workers.
 - Large sums of money need not be expended on educational resources when spiritual training takes place in the local assembly.
 - In the local assembly the intellectual is not given a more predominate place than the practical application of Bible doctrine to life.
 - In the local church the teacher and his student can bond more closely for they are with each other. *Mark 3:14 And he [Jesus] ordained twelve, that they should be with him, and that he might send them forth to preach,*
 - The shepherd can know his sheep and the sheep can know their shepherd when spiritual training for spiritual work remains primarily within the local church.
 - Opportunity for ministry comes more quickly in the local assembly.
 - Spiritual gifts can more easily be recognized in the local church.
 - There is no artificial pressure to make a certain grade, pass an examination or complete a course of study. There is time to develop along gospel terms.
3. List three disadvantages to the local church in not having Christian workers trained in a place of higher learning?

Answer.

- Teachers in the local assembly might not be as knowledgeable as those with higher academic training.
 - Teaching in the local assembly might not be as intensive or extensive as in a more formal setting.
 - Teaching in the local assembly might be more unbalanced as individuals focus attention on areas they know well or are most familiar with. Failure to read outside of one's area of comfort is not healthy. *Proverbs 27:17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.*
4. What will many graduates of special spiritual academic institutes confess at the end of their training?

Answer.

Many graduates of *Bible* schools or seminaries will confess at the end of the academic program they are not ready for ministry. They have little knowledge of human nature. They hardly know their own hearts. They are not sufficiently mature or experienced to pastor or lead a congregation.

5. Where did Jesus teach the disciples?

Answer.

Jesus taught the disciple in everyday situations and events.

6. List ten principles the Lord used in the training of the Twelve.

Answer.

- Jesus focused attention on the spiritual development of the Twelve. He did not concentrate on teaching them psychology, promotional gimmicks, financial strategies or marketing techniques. Jesus wanted the disciples to be with Him so they could like Him. *Mark 3:14 And he ordained twelve, that they should be with him, and that he might send them forth to preach,*
- Jesus taught the disciple to evangelize. Souls are perishing. Jesus came to seek and to save that which is lost. *Luke 19:10 For the Son of man is come to seek and to save that which was lost.*
- Jesus taught the disciples to know and use the *Scriptures*. *Luke 24:27 And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Hebrews 4:12 For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.*
- Jesus taught the disciples to depend directly upon the Father for all of their needs.
- Jesus taught the disciples the minister in the power of the Holy Spirit without reverting to the use of ritual, ceremony, programs or emotional manipulation of people.
- Jesus taught the disciples the principles of an effective prayer life and then modeled the same (study John 17).
- Jesus taught the disciples a life of gospel obedience to the known will of the Father.
- Jesus taught the disciples to have faith in God, simply and completely.
- Jesus taught the disciples to love God and their fellowman.

- Jesus taught the disciples to co-operate in the work of the ministry and not be in competition. They were to be servant leaders.

Memory Work

1 Corinthians 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ.

*“The Church’s one foundation
Is Jesus Christ her Lord,
She is His new creation
By water and the Word.
From heaven He came and sought her
To be His holy bride;
With His own blood He bought her
And for her life He died.*

*“Mid toil and tribulation,
And tumult of her war,
She waits the consummation
Of peace forevermore;
Till, with the vision glorious,
Her longing eyes are blest,
And the great Church victorious
Shall be the Church at rest.*

*O happy ones and holy!
Lord, give us grace that we
Like them, the meek and lowly,
On high may dwell with Thee:
There, past the border mountains,
Where in sweet vales the Bride
With Thee by living fountains
Forever shall abide!”*

Samuel J. Stone, 1886

Reflection and Meditation

1. Should *Bible* institutes and seminaries be considered para-church organizations? Why or why not?
2. Would you agree or disagree with the observation of Dr. Martyn Lloyd-Jones that as men become more and more learned, they tend to pay less and less attention to the spiritual side of things? If this is true, why is it so? Study 1 Corinthians 8:1.
3. The *Bible* teaches the blasphemy of the Holy Spirit is ascribing to Satan the work of God. (*Mark 3:22-30*). In analyzing the concerns of the Church, is it possible to go too far and come close to committing this sin today by ascribing to the flesh or Satan what has proven to be the work of God? Should not our comments, even our concerns and criticisms be tempered with grace as per Colossians 4:6? *Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man.* How can the difficult matters that need to be addressed be discussed within the gospel boundaries which regulates our spirits and tongues?
4. If the Biblical pattern is to find spiritual leaders within the local assembly why has the church turned to other venues to find its workers?

Personal Application

1. When you are criticizing the church do you do so with words of grace and in a spirit of meekness and humility?
2. Do you see the value of finding and training spiritual leaders from within the local assembly?
3. When you are ready would you be willing to let someone whom you trust evaluate you in the following areas?

Special note. Please indicate if this Christian worker is Ready or Not Ready for public Christian ministry in the following areas.

- Demonstrates a high level of spiritual maturity. Ready___ Not Ready ___
- Is able to evangelize. Ready___ Not Ready ___
- Is knowledgeable in the *Scriptures*. Ready___ Not Ready ___
- Demonstrates a life of dependency upon God. Ready___ Not Ready ___
- Is able to minister in the power of the Holy Spirit. Ready___ Not Ready ___
- Has an effective prayer life. Ready___ Not Ready ___
- Has a spirit of obedience. Ready___ Not Ready ___
- Manifests a life of faith in God. Ready___ Not Ready ___
- Shows love for God and others. Ready___ Not Ready ___
- Is able to work with others without competition. Ready___ Not Ready ___

The New Testament Missionary

Chapter 10

Further Ministry of the Missionary

Review

1. What is meant by the term “*literacy*” and why should the Christian worker be concerned about the matter?

Answer.

The term literacy means the ability to read and write. A literate person is cultured, educated. A literate congregation is able to read the *Scriptures* and other study material as well as make informed decisions in all matters of life.

2. List some daily opportunities for personal evangelism to take place.

Answer.

By looking for people to witness to on a daily basis the Christian worker can take advantage of witnessing to families he visits, overnight stays. An opportunity to witness and preach Christ will present itself at markets, in gardens, and in casual meetings with strangers. The most important part of evangelism is taking advantage of the moments to present Christ.

3. What evangelistic vision should every Christian worker have?

Answer.

Every Christian should have a desire to expand the gospel into new areas. The divine pattern was established by Christ in Acts 1:8 when He told the disciples, “*But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.*” Every believer has his own local “*Judaea*” and “*Samaria*” and should stretch out to reach “*unto the uttermost part of the earth.*” Christian, “*Lift up your eyes, and look on the fields; for they are white already to harvest*” (John 4:35).

4. What is an overarching principle that must guide the Christian worker in relation to spreading the gospel?

Answer.

The person who would serve the Lord must be ready and willing to go and not stay when and where the Spirit of the Lord leads. All private affairs must conform to the demand of this principle and contribute to its accomplishment.

Memory Work

Mark 16:15-20 And he said unto them, Go ye into all the world, and preach the gospel to every creature. 16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned. 17 And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; 18. They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. 19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

“Each one teach one.”

Reflection and Meditation

1. If a person is not willing to relocate as often as necessary to enhance the work of the gospel should they even consider studying to be a pastor or a missionary?
2. Should Christian workers adapt to the culture in which they are ministering by adopting the dress of the people, their foods and mannerisms? Are there any disadvantages to doing this?
3. Is it wrong to want to have a familiar place of security and shelter from the pressures of ministry in a foreign land?
4. What should be said and done to encourage people to become literate? Make a list of your reasons for discussion.
5. Make a list of some ways evangelistic efforts can be initiated. Share your list with others.

Personal Application

1. Are you ready and willing to relocate as many times as the Spirit leads in the work of the ministry? Have you counted the cost in this area of sacrificing family and friends and creaturely comforts?
2. Are all of your private affairs in order so you can conform to the demand of the principle of going and not staying?
3. Please respond with your head as well as your heart to the following statements.
 - I am willing to travel to difficult places to preach Christ. I am ___ I am not ___
 - I am willing to live in smoky, dark houses. I am ___ I am not ___
 - I am willing to eat unfamiliar food. I am ___ I am not ___
 - I am willing to sleep with families in houses with vermin. I am ___ I am not ___
 - I am willing to live with people in a strange culture. I am ___ I am not ___
 - I am willing to learn a foreign language. I am ___ I am not ___
 - I am willing to be subject to attracting various diseases. I am ___ I am not ___
 - I am willing to work with people hostile to the gospel. I am ___ I am not ___
 - I am willing to endure separation from loved ones. I am ___ I am not ___
 - I am willing to die to spread the gospel. I am ___ I am not ___
4. Do you practice personal acts of evangelism? If so, what do you do? What are your methods for engaging people in spiritual conversation?
5. When was the last time you personally shared the gospel with someone?

The New Testament Missionary

Chapter 11

Field Leadership

Review

1. List five reasons spiritual leadership in the field of Christian labor is essential.

Answer.

Spiritual leadership in the field of Christian labor is necessary in order to provide structure, train new workers, direct individuals to areas of need, co-ordinate the various activities and strengthen Christian unity.

2. Define the term, “*cultural shock*.”

Answer.

Cultural shock takes place when a person moves unprepared into a radically different social environment. The sudden change from the known to the unknown is a shock.

3. What is a great principle safeguarding the truth that a person is Spirit led?

Answer.

It is one of the most important principles governing the receiving of guidance from the Spirit and one of the great spiritual safeguards the Lord has given to the church. While the Holy Spirit may reveal His will one, that person should wait until confirmation is given to the church.

4. What is the difference between an unruly mob and a disciplined army?

Answer.

The difference between an unruly mob and a disciplined army is obedience to leadership which is why the church has the following divine commandment.

- *Hebrews 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*

5. State the guiding principle that undergirds the pattern for spiritual ministry.

Answer.

The guiding principle for itinerant or missionary work is that nothing is left to man to follow of his own mind. All is of God.

- *Ezekiel 43:10 Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities: and let them measure the pattern.*
- *Hebrews 8:5 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount.*

Christian workers are not to make their plans and ask God to bless. Rather, let the Christian worker seek God as to what His plans are and then ask to be of service to the Master.

6. Distinguish between official authority and spiritual authority.

Answer.

The main distinction between official authority and spiritual authority is that while the former is temporal and inherent in the office the latter is eternal and intrinsic to the call to service. The apostle never ceased being an apostle, a pastor-teacher never finds that gift rescinded nor does God withdraw any of His gifts. But here is the key element. Spiritual authority is found in the spiritual graces of the Holy Spirit bestowed. That is where true spiritual authority lies.

7. What is the difference between being a person of authority and being an authoritarian?

Answer.

A person of authority does not lord it over others while an authoritarian always insists on his way or else. A person of authority listens to others and values ideas not his own. An authoritarian believes he is always right and will not listen to others nor humble himself in their presence when proven wrong. A person of spiritual authority uses his position to advance the cause of Christ. An authoritarian personality loves his position to be seen of men.

8. What four elements give spiritual authority to God's workers?

Answer.

In addition to being assigned a designated place within the body of Christ, age, experience, natural gifts and ministry give spiritual authority to Christian workers.

Memory Work

1 Corinthians 11:1 Be ye followers of me, even as I also am of Christ.

1 Peter 5:2-3 Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; 3 Neither as being lords over God's heritage, but being ensamples to the flock.

Reflection and Meditation

1. Discuss the tension which might exist between an individual who feels led of the Holy Spirit to go somewhere in particular and minister and the corporate responsibility that exists in ministry in the local assembly. Who will decide the appointments?

Analyze together the following situation: A person believes God has opened a door of opportunity to minister. However, there is fierce opposition from key leaders in the church, but not all. What is to be done?

2. Because missionary work is to be modeled as well as taught, what should be done when there is open opposition and emotional hostility to anyone from the local assembly taking part in mission work especially if the time of ministry is only for a week or ten days? What should an individual do in that situation? What counsel would you give? What underlying problems might be manifesting themselves? *1 Corinthians 11:18 For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. 19 For there must be also heresies among you, that they which are approved may be made manifest among you.*
3. Is it biblical to vote on issues involving ministry? Does the apostolic example allow for the casting of lots, or in modern days, the majority rule, to determine what is or is not to be done in the work of the Lord?

Analyze the value or lack thereof in the following approach to congregational problem solving:

When the church meets to discuss its affairs there will be no voting allowed in order to determine the will of God. Rather, there will be open discussion by all followed by prayer and more discussion until there is a common unity of hearts. As a model of this approach to congregational decision making study Acts 6:1-7 and Acts 15.

4. In determining a course of ministry how can a person know they are being Spirit led and not flesh driven?

Personal Application

1. Please consider the following secret areas of the heart and respond to the following. Remember that either these statements are fundamentally true or not true about you. Only you and the Lord know for certain. These spiritual inventories are not for public review but for private personal examination between you and the Lord. In the privacy of your heart, in the integrity of your soul you can make matters right between you and God.

- My personality is more of an authoritarian than that of a person of authority. True ___ False ___
- Most of my ministry is self serving even when I appear to be helping others. True ___ False ___
- I love being in a position of spiritual power. True ___ False ___
- I enjoy the social prestige I receive from being a spiritual worker. True ___ False ___
- I like using titles with my name. True ___ False ___
- I want a high profile ministry. True ___ False ___
- I covet after money, jewelry and fine clothing. True ___ False ___
- I desire to have a chief seat in the church and being recognized in public. True ___ False ___
- I will use fear to dominate people if I feel it is necessary. True ___ False ___
- I snap my fingers at people as if they are my servants. True ___ False ___
- I use a commanding tone when I tell individuals to do something. True ___ False ___
- I like the way people obey me when I snap and bark orders. True ___ False ___
- I believe I am special because I have had success in ministry. True ___ False ___

2. Please indicate whether or not the fruit of the Holy Spirit is being made manifest in your life as per Galatians 5:22-23. *“But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.”* In all of these personal application moments please do not hesitate to examine yourself. It is very biblical to do so. *2 Corinthians 13:5 Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?*

- My life is characterized by love. True ___ Not Yet ___
- My life is characterized by joy. True ___ Not Yet ___
- My life is characterized by peace. True ___ Not Yet ___
- My life is characterized by suffering long with others. True ___ Not Yet ___
- My life is characterized by gentleness. True ___ Not Yet ___
- My life is characterized by goodness. True ___ Not Yet ___
- My life is characterized by faith. True ___ Not Yet ___
- My life is characterized by meekness. True ___ Not Yet ___
- My life is characterized by temperance (self control). True ___ Not Yet ___

Supplemental Material

Fifty-Seven Ways to Prepare for or Minimize Spiritual Conflict in the Congregation and Promote Corporate Unity

1. Keep your heart pure before the Lord in public and in private. This will give you a moral basis to speak with boldness and confidence. A church suffers when the leadership is not spiritual.
 - *1 Timothy 4:16 Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee.*
2. Be careful to whom you speak and what you say. You may think you are speaking in confidence. You may think you are speaking to a loyal friend. Be careful. People have a way of betraying confidences.
 - *Psalm 55:12 For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: 13 But it was thou, a man mine equal, my guide, and mine acquaintance. 14 We took sweet counsel together, and walked unto the house of God in company.*
3. Do not think that what is whispered in secret will not be shouted from the rooftops. It will be. Therefore, do not say in private what you would not say in public.
 - *Luke 12:3 Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.*
4. Defend your position with *Scripture*. Give chapter and verse for every church principle you establish and every church practice that is undertaken.
 - *Psalm 119: 1 Blessed are the undefiled in the way, who walk in the law of the LORD. 2 Blessed are they that keep his testimonies, and that seek him with the whole heart. 3 They also do no iniquity: they walk in his ways. 4 Thou hast commanded us to keep thy precepts diligently. 5 O that my ways were directed to keep thy statutes! 6 Then shall I not be ashamed, when I have respect unto all thy commandments.*
5. Guide the flock, do not fleece them nor drive them. You cannot lead where people do not want to go. You can have the courage of your convictions but you may not have a congregation to pastor.
 - *1 Peter 5:3 Neither as being lords over God's heritage, but being ensamples to the flock.*
6. Establish clear boundaries of authority and practices, stay within those boundaries and exhort others to remain under authority as well. Do not apologize for teaching what the *Word of God* teaches.

- *Hebrews 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*
 - *Hebrews 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*
 - *Hebrews 13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.*
7. Do not surprise the church leaders or the people of new events or situations. Not only does failure to communicate create a sense of instability but also it offends leadership by reducing them to non-entities.
 - *Proverbs 18:19 A brother offended is harder to be won than a strong city: and their contentions are like the bars of a castle.*
 8. Try not to let the business mentality or the worldly corporate structure drive the church. While the church is to operate according to sound financial principles those principles should reflect grace giving as per 2 Corinthians 8-9. Money is not the solution to ever situation.
 9. Write into the constitution that the *Word of God* is the final authority to guide the assembly in its policies and practices. If there is conflict between the church Constitution or some worldly rules of order let the *Bible* be the final authority.
 - *Joshua 1:8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success.*
 10. Have an open reporting of all money matters and an open book policy. Establish no separate funds without general approval and involvement of others in the oversight of the same.
 11. Do not display in an ostentatious public way any private gifts or resources God is pleased to give you. Gratitude and modesty are to characterize the Christian.
 12. Be as firm with wayward individuals as necessary but no more. Be as gentle as possible whenever possible. Paul speaks of individuals whose mouths must be stopped.
 - *Titus 1:10 For there are many unruly and vain talkers and deceivers, specially they of the circumcision: 11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. 1 Timothy 5:20 Them that sin rebuke before all, that others also may fear.*

13. Teach people to be fair.

- ❖ There are to be no secret meetings.
- ❖ There is to be no letter writing campaigns.
- ❖ Accusations can only be made before two or more witnesses.
- ❖ The pattern of Matthew 18 must be followed.
- ❖ General terms of condemnation must not be used. *“You always, etc.”*
- ❖ The issues should be addressed and not the personality of a person.
- ❖ No hearsay language is to be allowed assuming it is true *Proverbs 18:13 He that answereth a matter before he heareth it, it is folly and shame unto him.*
- ❖ There is to be no taking of sides except the side of righteousness.
- ❖ Solutions should be offered not slander.
- ❖ Make the goal of all discipline to be restoration to fellowship.

14. Have a specific time set aside for special complaints to be registered in private but with witness present.

- *1 Timothy 5:19 Against an elder receive not an accusation, but before two or three witnesses.*

15. Pray for one another and especially those who despise and persecute you.

- *Romans 12:14 Bless them which persecute you: bless, and curse not. By so doing a blessing is received in return. Matthew 5:11 Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. 12 Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

16. Do not think people will always be appreciative for your sacrifices and labors. Do not expect even a *“thank you.”* Minister because you have been called of God. Minister as unto the Lord. Do not be surprised when those you have helped the most turn on you without cause or are ungrateful.

- *Luke 17:17 And Jesus answering said, Were there not ten cleansed? But where are the nine? 18 There are not found that returned to give glory to God, save this stranger.*

17. Do not grasp too tightly to any of the toys of time – a nice home, a good car, clothing, vacation – God will demand we sacrifice our *“Isaacs”*.

18. Do not criticize, period. You will rue the day you do. If a person is guilty of some matter address the issue not the person. A brother or sister offended is harder to win than an army trying to storm a city during time of war.

- *Colossians 4:6 Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.*

19. Believe in the doctrine of human depravity and do not be surprised when the corruptions of the heart are made manifest. Expect nothing of sinners but sin.
 - *Jeremiah 17:9 The heart is deceitful above all things, and desperately wicked: who can know it?*
20. Do not think there is a rationale to evil, it is a great mystery and is without cause and effect.
 - *Psalm 35:7 For without cause have they hid for me their net in a pit, which without cause they have digged for my soul.*
21. Be satisfied with where God puts you and resist the urge to run away from stressful situations.
 - *Philippians 4:11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content.*
22. Redeem the time. Work hard and let the people know you are laboring on their behalf.
 - *Ephesians 5:16 Redeeming the time, because the days are evil.*
23. Be sensitive to the culture you minister in. Dress down if necessary or adapt to their style as Hudson Taylor did when he grew a pig tail and dressed liked the Chinese or as Amy Carmichael did in Japan and then in India.
24. Do not compromise your doctrinal position for sake of expedience.
 - *Jude 3 Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.*
25. Do not bend on principles. On preferences bend like a willow tree in the wind but on principles never negotiate. On November 1, 2003, I literally lost 80 percent of my congregation over the Great Commission. My deacons did not believe in short term mission work. So they gathered their friends and left. Nevertheless, I am here a testimony to the promise of God. Rev 3:8 “I have set before thee an open door, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my name.” They did not leave without creating much evil and even after they left circulated letters to places of ministry I was going too. But the Lord has been gracious.
26. Claim the promises of God.
 - *Isaiah 59:19 When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. Isa 54:17 No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD.*

27. Remember that the real enemy is not you but Christ. It will be discovered that individuals do not want to submit to the Lordship of Christ as they come to understand it through the Word proclaimed. Because the Word is rejected the authority of Christ is rejected and therefore the only thing left is the will of the world, the flesh or the devil. At that point the battle begins in earnest.
- *Ephesians 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.*
28. Keep a spiritual journal of your ministry. Include the blessings of God but do not leave out any tense conversations or developing moments. Unless some documentation can be provided what was said and done will come back in a different form and will be used as weapon to discredit you. God is keeping a journey of ministry.
- *Revelation 20:12 And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.*
29. Do not show favoritism. Avoid becoming involved in a clique. Be a Christian to all the people.
- *James 2:1 My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. 2 For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; 3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: 4 Are ye not then partial in yourselves, and are become judges of evil thoughts?*
30. Keep the people who are your worst enemies closest to your heart not only in prayer but also in ministry. Find ways to have them help you with projects. Ask them for their counsel and help. People tend not to hurt those they are helping.
- *Romans 12:20 Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. 21 Be not overcome of evil, but overcome evil with good.*
31. Listen to that inner voice that you wish you had listened to on other occasions but ignored.
- *Acts 8:29 Then the Spirit said...*
 - *Acts 10:19 "the Spirit said unto him"*
32. Take a church leader very seriously if he says he is speaking on behalf of others. If he is an adversary he probably is speaking on behalf of others for he and or his wife have been initiating controversy and sowing seeds of discord. He knows if he is speaking for others for he has been recruiting their support. He has been sowing seeds of discord, which God hates.

- *Proverbs 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him: ...he that soweth discord among brethren.*
33. Beware of the wives of deacons, or any Christian leader, who have proven themselves to be gossips, willful, manipulative or dominating. Such an exhortation is biblical.
 - *1 Timothy 3:11 Even so must their [deacon's] wives be grave, not slanderers, sober, faithful in all things.*
 34. Beware of ambitious associates or individuals who come into the assembly and pledge loyalty but will not take ownership of a subordinate position. In time this will be manifested in obvious ways.
 35. Beware of emotionally charged personalities especially those who tell you all they will do for you.
 36. Beware of overloading individuals with too many responsibilities even if they ask for them.
 37. Beware of users who demand your time and attention and resources as an entitlement.
 38. Beware of the counsel you give. It can be used against you. Keep a log of counseling cases and keep a record of emails sent. If the inner voice tells you “*Do not send that letter*”, “*Do not make that phone call*”, “*Do not send that email*”, listen to that inner warning.
 39. If you seek counsel outside the church be careful the outside counsel will not betray your trust in the name of the “*best interest for the church.*” I called a regional director once for the Christian school movement about a matter since he had been associated with the work longer than I only to discover he immediately contacted someone in the church so the whole matter was twisted. There was a high price to pay for that phone call of concern.
 40. Remember that people will think what they want. Perception becomes reality. Whatever information is lacking people have a tendency to make it up and then either believe it themselves or pass it along as an actual event. A woman accused me once of shaming her in public. When I asked what I had said she attributed something. My response was, “*I never said that.*” “*Well, she responded, that is what you meant!*”
 41. Do not think the Enemy fights fair. The Enemy is vicious, vindictive, emotionally charged and has a legion to call upon both spiritually and literally. Paul spoke of “*wolves*” who would come to devour the flock.
 - *Acts 20:29 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.*

If your personality is such that you have trouble with authority or anger or have a dictatorial spiritual or sexual lusts acknowledge it and seek help in addressing the areas of weakness. “*Know thyself.*” Use common techniques in a stressful situation.

- ❖ Do not meet alone with someone who is temperamental
- ❖ Lower your voice
- ❖ Do not argue but ask for time to answer
- ❖ Do not defend yourself but challenge with arresting phrases what is being falsely articulated.
 - ❑ *“That is a mistaken idea.”*
 - ❑ *“That is not being fair.”*
 - ❑ *“That is not what happened.”*
 - ❑ *“All the facts are not yet known”*

42. Avoid excessive emotional body language such as finger pointing, using the word “you” and waving of arms. Remember the word of Rudyard Kipling.

*“If you can keep your head when all about you
Are losing theirs and blaming it on you,
If you can trust yourself when all men doubt you
But make allowance for their doubting too,
If you can wait and not be tired by waiting,
Or being lied about, don't deal in lies,
Or being hated, don't give way to hating,
And yet don't look too good, nor talk too wise:*

*If you can dream—and not make dreams your master,
If you can think—and not make thoughts your aim;
If you can meet with Triumph and Disaster
And treat those two impostors just the same;*

*If you can bear to hear the truth you've spoken
Twisted by knaves to make a trap for fools,
Or watch the things you gave your life to, broken,
And stoop and build 'em up with worn-out tools:*

*If you can talk with crowds and keep your virtue,
Or walk with kings--nor lose the common touch,
If neither foes nor loving friends can hurt you;
If all men count with you, but none too much,
If you can fill the unforgiving minute
With sixty seconds' worth of distance run,
Yours is the Earth and everything that's in it,
And—which is more—you'll be a Man, my son!”*

43. Seek ways to bond with one another. Normal church life is not always enough. It is the personal touches people remember the most, the informal events such as helping them move, inviting them to eat a special meal at the house, sending a card making a phone call to them, etc.

44. Avoid triangles especially when matters are sensitive. The objective is not to take sides except the side of righteousness.
45. Never disclose confidential information even in the name of asking others to “pray” over a matter.
46. Know that your enemies will try to shape your reputation and character with secret phone calls and meetings and conversations all the while pretending to be friends and even to love you. I had a deacon whom I visited in the hospital when he had emergency surgery knowing the next week he would arise from his sick bed to vote against my ministry and try to destroy me. In one breath he told how much he loved me and in the next he tried to take away food from my table. Such is the nature of evil. It does not think clearly.
47. Be ready to accept crucifixion when the time comes. There are causalities in Christendom and there are crucifixions.
- *Matthew 16:24 Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me.*
48. Remember that the minister cannot impose in the same evil pain and punishment that is inflicted upon him. Confidences cannot be violated for legal and ethical reasons. Sowing discord is still something God hates.
- *Proverbs 6:16-19 These six things doth the LORD hate: yea, seven are an abomination unto him: 17 A proud look, a lying tongue, and hands that shed innocent blood, 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief, 19 A false witness that speaketh lies, and he that soweth discord among brethren.*
49. Do not think you can initiate an action and easily reverse it if someone objects. Once matters are set into motion they cannot be reversed without a high level of emotional pain.
50. Do not be apologetic for the authority God has entrusted to you as a pastor. Leaders lead. Teach people the place of authority in the church.
- *Hebrews 13:7 Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation.*
 - *Hebrews 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.*
 - *Hebrews 13:24 Salute all them that have the rule over you, and all the saints. They of Italy salute you.*

51. Have at least “*one blind eye*” and “*one deaf ear.*”

- *James 1:19 Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:*

52. Do not think I have exaggerated or over stated the area of concern of conflict in the church. It is real, it is deadly, it is painful and it is devilish. Therefore,

- *Ephesians 4:11 Put on the whole amour of God, that ye may be able to stand against the wiles of the devil.*

53. If individuals move against you and force a vote of confidence do not block the procedure but ask the people the following questions before the vote is taken.

- ❖ *Have I not been a good person to you?*
- ❖ *Have I not visited the sick, fed the hungry, clothed the poor, baptized those who came to faith, counseled you day or night, taught you the word of God faithfully and endured much pettiness and criticism without much comment?*
- ❖ *Does the action now taken conform to Matthew 18 or 1 Corinthians 13?*
- ❖ *Would Jesus do what you are doing today? Would He side with your cause and forced actions?*
- ❖ *Do you not remember that you will be held accountable for what you are about to do and in the day of ultimate judgement I must give an account for you?*
- ❖ *Is there not a better way to resolve areas of concern and that is according to gospel terms?*

While none of these questions will arrest the evil intended a basis of ultimate condemnation will be established for the moment will be revisited at the judgment seat of Christ. Heb 13:17 Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you.

54. Develop a philosophy of forgiveness.

- *Matthew 6:15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.*

55. Never forget the promise of God.

- *Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to his purpose.*

56. Do not correct people too quickly. They will resent it and will look for the next little fault to criticize you over. Like one person said, "*I do not get mad, I get even.*"
57. Do not assign motives to people they may or may not have. God knows the heart, we do not.

The New Testament Missionary

Chapter 12

Causes of Our Failure

Review

1. List three primary reasons why Christian workers fail in their practical fields of ministry.

Answer.

Three main reasons why Christian workers do not have good success in the work of the ministry is because of personal pride, a failure to make people Christ dependent and lack of authentic faith.

2. What three advantages found in a person might enhance pride being manifested?

Answer.

Pride may express itself because an individual finds himself blessed by wealth, education and knowledge of various subjects.

3. Addressing the Arch Enemy of the souls of men the prophet Isaiah gave warning. *“How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations! 13 For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: 14 I will ascend above the heights of the clouds; I will be like the most High. 15 Yet thou shalt be brought down to hell, to the sides of the pit”* (Isaiah 14:12-15). When is a person most like the devil?

Answer.

A person is most like the devil when pride has filled their heart.

4. According to Proverbs 6:16-19 how serious is the sin of pride?
 - *Proverbs 6:16 These six things doth the LORD hate: yea, seven are an abomination unto him: 17 A proud look, a lying tongue, and hands that shed innocent blood, 18 An heart that deviseth wicked imaginations, feet that be swift in running to mischief, 19 A false witness that speaketh lies, and he that soweth discord among brethren.*

Answer.

The seriousness of the sin of pride is found in the fact it is listed among the seven deadly sins. It is one of the offenses God finds an abomination.

5. What terrible habit is often confirmed in a Christian worker?

Answer.

The Christian leader is often confirmed in the habit of gathering all authority into his own hands while despising the spiritual power of individuals until he makes their submission to his authority and a fear to act the basis for denying they have a capacity to do something apart from his direct control.

6. What great confidence resided in the heart of Paul about new converts which guided his pastoral behavior with them?

Answer.

Because the apostle Paul believed Christ resided in the hearts of converts he was willing to let the people be Holy Spirit directed.

- *2 Thessalonians 3:4 And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.*

Reflection and Meditation

1. How does a Christian promote a spirit of humility in self? Remember that humility is not thinking how humble self is; humility is not thinking about self at all.
2. How does a Christian worker manage to gain undue authority over others?
3. What practical steps can a Christian worker take to divest himself of undue influence after recognizing he has taken too much authority unto himself?
4. Can a Christian worker defend his attitudes and actions based on the *Word of God* alone and appeal to the *Scriptures* for a course of conduct or are there other considerations as well? Is this approach to spiritual leadership healthy or might it be frustrating to those who do not know the *Scriptures* as well?
5. Why it is so difficult for people in the church to talk together and work together without a constant struggle for power and position?

Memory Work

Please commit to memory these verses because they teach the personal directing ministry of the Holy Spirit. God will still speak and direct the man who is listening to Him.

- Acts 8:29 “Then the Spirit said unto Philip, Go near, and join thyself to this chariot.”
- Acts 10:19 While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.
- 1 John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

A special note.

Primarily God is pleased to use the *Scriptures* to speak to His people with spiritual application of the same to the heart. Special care must be taken not to lead others to believe the Holy Spirit is speaking audibly in the ear on a consistent casual conversational basis as so many are prone to do today.

Personal Application

Difficult questions need to be and should be asked with judgment day honesty in the response. Please come to the following questions in a state of sobriety and concern with a view to being fundamentally and forever different in belief and behavior if it is obvious a change is needed.

- I find elements of racial pride in my heart. True ___ False ___
- I sometimes make inappropriate jokes about race. True ___ False ___
- I sometimes make racially discriminatory comments. True ___ False ___
- I insist others in the church look to me before they do anything. True ___ False ___
- I encourage spiritual initiative. True ___ False ___
- I believe my teaching and preaching is better than others. True ___ False ___
- I do not like to listen to others teach and preach. True ___ False ___
- I like to give people spiritual authority and freedom. True ___ False ___
- I am more concerned about people than programs. True ___ False ___
- I do all I can to protect my authority. True ___ False ___
- I will direct others but will not be directed by others. True ___ False ___
- I expect submission to and implementation of my decisions. True ___ False ___
- I find it hard to admit when I am wrong. True ___ False ___
- I think it would be hard for me to admit having an authoritarian spirit. True ___ False ___
- I think I could easily disguise an authoritarian spirit with false words of humility. True ___ False ___
- Sometimes I find myself speaking “*God language*” or religious rhetoric without any authentic spiritual reality in my heart. True ___ False ___

The New Testament Missionary

Chapter 13

Missionary Retirement

Review

1. What ultimate goal should a missionary always be seeking to achieve?

Answer.

A missionary should always be seeking to work himself out of a job.

2. How is a good missionary like a good parent?

Answer.

Like a good parent a good missionary will teach, guide and correct those entrusted to his care but ultimately the missionary will want to see a high level of maturity and independence on the part of others.

3. In what two ways can a missionary make a transition from people dependent on him to independency?

Answer.

The first way a missionary can make a transition from dependency to independency is by thoroughly teaching the people the nature of his work. This is done by involving them in every facet of ministry and letting the people be what they are, the body of Christ with every member functioning according to Divine design. A second way is the missionary can practice retirement.

4. What is meant by the concept of “*practicing retirement*”?

Answer.

There are several ways for a Christian worker to practice retirement.

- More and more a Christian workers can leave matters in the hands of the people.
- A Christian worker can avoid pressing a personal decision.
- A Christian worker can thoroughly educate the people to be the body of Christ.
- A Christian worker can prolong his ministry in other locations.
- A Christian worker can remember that only by retirement can he prepare the way for real independence.

Special note.

The word retirement does not mean to actually leave the mission field altogether in the sense of an employee retiring from a job. “Retirement” does mean making a transition of the spiritual work from self to others.

5. What is a “catechist”?

Answer.

In the context of the chapter a “catechist” refers to a native in a missionary district who does Christian teaching.

Memory Work

2 Timothy 4:6-8 For I am now ready to be offered, and the time of my departure is at hand. 7 I have fought a good fight, I have finished my course, I have kept the faith: 8 Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing.

Reflection and Meditation

Serious Situations in the Church of the Savior

Special note.

In discussing the following special situations, support your position with specific biblical principles or passages.

1. Situation. A local church wants to start a Christian school but is without money, teachers, or facilities. What practical steps should be taken before implementing such an undertaking?
2. Situation. A local church has many former members living in the community. What should they do about the matter?
3. Situation. A local church comes to a conclusion it should exercise church discipline on an erring member. What is the proper procedure? Be specific and be biblical.
4. Situation. A local church has heard about a teaching called “the privacy of the priesthood of the believer.” Up to this point the people have been trained to “tell it to the church” meaning that if a difficult matter must be discussed let the church as a body discuss the matter. Which concept, if either one, should dominate the congregation?
5. Situation. A divorce is being contemplated by a church member. How involved in the personal lives of individual members does a congregation become? What should the church do?

6. Situation. The private sexual sins of some have become a public scandal for the church. What should be done?
7. Situation. Discuss for theological soundness the following statement: “*Salvation is to be found in Christ in communion with His church.*”

Personal Application

1. Do you believe the concept of “*Tell it to the church*” is a sound, Biblical and workable way to promote church unity and perform the work of the ministry?
2. Are you willing to work yourself out of a ministerial job?
3. Would you be willing to have difficult problems in your personal life brought up for review and discussion before the congregation?
4. If you are used of God to establish a work will you be ready and able to turn it over to others who might not be as gifted as you nor as well trained nor labored as you did in the hard early days of the ministry?
5. Do some of the principles set forth in this book seem impractical and unworkable to you? If so, make a list of your areas of concern and why. Be specific.

The New Testament Missionary

Chapter 14

Conclusion: The Work and Its Completion

Review

1. Where did the apostle Paul want to minister?

Answer.

The apostle Paul sought to minister in the regions beyond where the gospel had already come.

2. What is the measurement of the distance Paul preached from Jerusalem to Illyricum [il-loo-ree-kon'; a region of Europe]? *Romans 15:18 For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, 19 Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ.*

Answer.

The distance from Jerusalem to Illyricum is somewhere around 1500 miles!



3. What must a job have in order to have an incentive to labor?

Answer.

A job must have an end if there is to be an incentive to work.

4. What is the end for a Christian worker?

Answer.

The end for a Christian worker is to bear spiritual fruit. The heart of the Christian worker prays, “*Lord, give me souls for my labor.*” And the divine promise comes, “*And let us not be weary in well doing: for in due season we shall reap, if we faint not*” (Galatians 6:9).

5. Identify the “*gates of hell*” in Matthew 16:18. “*And I [Jesus] say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.*”

Answer.

Because gates are a defensive weapon and not offensive the gates of hell should be identified as the forces of Satan not prevailing against the mighty conquering church led by her Shepherd Warrior, Jesus Christ the Mighty One who is King of kings and Lord of lords. He is the one who goes forth conquering. No one and nothing shall hold back Christ from taking for His prize possession individuals from every tribe and nation on the earth.

- *Mark 13:10 And the gospel must first be published among all nations.*
- *Revelation 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;*
- *Revelation 14:6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people,*
- *Revelation 14:14 And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. 15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.*

Memory Work

Psalm 23 A Psalm of David. The LORD is my shepherd; I shall not want. 2 He maketh me to lie down in green pastures: he leadeth me beside the still waters. 3 He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. 4 Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. 5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. 6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

Isaiah 6:8 Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me.

Reflection and Meditation

1. Discuss the importance of “last” things in eschatology and how this doctrine relates to the work of Christian laborers.
2. Study Revelation 20:1-6. Do you believe some Christians are giving too much power and authority to the Evil One? Make a list of the various powers which are being ascribed today to the Devil. Now go and read Exodus 4:11; Matthew 12:29; Revelation 17:14 and Revelation 19: 16.
 - *Revelation 20:1 And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. 2 And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, 3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. 4 And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 5 But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 6 Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.*
 - *Exodus 4:11 And the Lord said unto him, Who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord?*
 - *Matthew 12:29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.*

- *Revelation 17:14 These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*
- *Revelation 19:16 And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND Lord OF LORDS.*

Personal Application

1. Have you heard the call of God upon your life to engage in a Christian ministry? If so, in what capacity: pastor, teacher, missionary or a supporting Christian worker?
2. Have you ever said with Isaiah, “*Here am I; send me*”? Can you sing with Wilda Savage the following?

*“Lord send me, O send me forth I pray,
The need is great, Thy call I will obey.
Thy love compels me, I must go.
I’m willing, ready, longing to go.”*

3. Is the call to serve God so strong you have experienced what Jeremiah did and so you cannot stay, you must go and serve the Lord? *Jeremiah 20:9 Then I said, I will not make mention of him, nor speak any more in his name. But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.*
4. Will you go and encourage others to become a pastor, teacher or missionary for you know the fields are white unto harvest (John 4:35)? *Matthew 9:37 Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; 38 Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.*
5. Do you *believe* in the great spiritual victory the Lord Jesus is winning in the hearts and minds of people in every nation?

Supplemental Material

My Commitment as a Christian

A Young Unnamed African in Zimbabwe

I'm part of the fellowship of the unashamed.

I have Holy Spirit power.

The die has been cast and I have stepped over the line.

The decision has been made. I'm a disciple of His.

I won't look back, let up, slow down, back away, or be still.

My past is redeemed, my present makes sense and my future is secure.

I'm finished and done with low living, sight walking, small planning,
smooth knees, colorless dreams, tamed visions, mundane talking,
cheap living and dwarfed goals.

I no longer need pre-eminence, prosperity, position, promotions, plaudits, or popularity.

I don't have to be right, first, tops, recognized, praised, regarded, or rewarded.

I now live by faith, lean on His presence, walk by patience,
lift by prayer and labor by power.

My face is set, my gait is fast, my goal is heaven,

my road is narrow, my way rough, my companions few,

my Guide reliable, my mission clear. I cannot be bought,

compromised, detoured, lured away, turned back, deluded or delayed.

I will not flinch in the face of sacrifice,

hesitate in the presence of the adversary,

negotiate at the table of the enemy,

ponder at the pool of popularity,

or meander in the maze of mediocrity.

I won't give up, shut up, let up,

until I have stayed up, stored up, prayed up,

paid up and preached up for the cause of Christ.

I am a disciple of Jesus. I must go till He comes, give till I drop,

preach till all know about Christ, and work till He stops me.

And when He comes for His own,

He will have no problems recognizing me; His banner over me will be His love!

“What is your commitment as a Christian”?

If I Were the Man I Would Like to Be

I would have the feet of Philip
who went forth preaching the gospel as the Spirit directed him.
I would have the legs of Joshua who stood up in old age and said,
 “Give me this mountain for my inheritance”
and then he went forth to conquer his enemies.

I would have the knees of the apostle John.
He was so well known for his life of prayer
the early Christians called him *‘Camel Knees’*.

I would have the thighs of Jacob
who was touched one night by the Angel of Jehovah
that he might learn to lean on Jesus for the rest of his life.

I would have the loins of mercy of Hosea
who loved without measure
and pleaded with others to follow the Lord God.

I would have the heart of David
who was fearless when all others cowered
before a Philistine who was outside the covenant of grace.

I would have the shoulders of Moses
who was able to bear the responsibility of leading
over a million people to the Land of Promise.

I would have the arms of Samson
to have physical strength to do the work of the ministry.

I would have the ears of Noah
who heard the voice of God telling him to build an ark and did so by faith.

I would have the eyes of Peter
who was able to weep over his sins.

I would have the mind of the apostle Paul
who was able to understand all the great mysteries of God.

I would have the mouth of Stephen
who was able to preach with power after being filled with the Holy Spirit.

For character, I would possess
the faith of Abraham who believed God
and it was accounted unto him for righteousness.

I would have the courage of Gideon
who despite his fears went forth to battle.

I would have the vision of Ezekiel
who witnessed afresh great and marvelous things.

But most of all I would have the burden of Andrew
who longed for souls to come to the Savior.

I would have the grace of young Samuel
who submitted himself to the God of the Universe and said
“Speak Lord, thy servant heareth.”

I would wield the authority of Titus
who was able to go to a local assembly
and set in order the things that were lacking.

I would have the intense spirit of Jeremiah
who had fire in his bones. He could not keep silent.

I would have the patience of Job
to deal with the adversities of life.

And I would have wisdom of Solomon
to know how to counsel others.

For clothing, I would wear
the prophetic mantel of Elijah;
the humble dessert sandals of John the Baptist;
and the robes of Joseph showing the favor he had with the Father.

For food, I would eat the manna given from heaven, even the Bread of Life.
I would desire the sincere milk of the Word of God
like a newborn baby desires the milk of its mother.
I would drink of the cup of Living Water.

But most of all, I would be like Christ
who came to give His life for me.

Stanford E. Murrell