

Shepherd's Bible Institute 3rd Semester

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Shepherds Bible Institute
3rd Semester Syllabus

The Pastor as an Evangelist

Lesson: How to Use Your Testimony in Personal Evangelism

One of the most effective evangelism tools a disciple can possess is the skillful use of his personal testimony. Jesus called us to be His witnesses, and being a true witness means not only sharing the Gospel, but also sharing your personal experience of salvation. One need only look at the ministry of the Apostle Paul to see how the Holy Spirit can use a well-presented testimony.

Your Story

Three times in Scripture Paul tells the story of his experience with Christ. The Apostle tells his story in Galatians 1:13-24. He does so to refute those who were distorting the Gospel of Grace, and by telling his story he sought to validate his calling and his “Gospel.” There is authority and power in any man’s story. Your personal experience of a life event is hard to refute. This is why in a court of law; we call “witnesses” to the stand to testify. A witness is expected to simply tell what he saw or experienced. It is difficult to deny the power of one’s own story.

Every believer has a story and needs to learn to tell it well. Christ has changed his life forever and it is always exciting to hear that good news. The Apostle Paul’s testimony is found in Galatians One, in Acts twenty-two, and again in Acts twenty-six. What I notice in Paul’s testimony of his encounter with Christ is how he seems to have thought it out, organized it, and learned how to share it effectively.

Before, How, and Since

Look closely at Paul’s use of his testimony and you will see a pattern to it.

1 .His life before he met Christ.

In Acts he describes how he violently opposed Jesus and His followers. Paul had a past life before Christ presented Himself to him on the Damascus Road. He shares what he was like before he met Christ.

Even so, when you sit down to write out your story, it would be well to begin with a description of your life before you met Christ. What were you like without Christ? Have you ever thought it through and written it down? Carefully think it out, what was missing that the world, friends, money, education, or sin could not give you.

2. Then he shares how he met Christ.

In Acts 26:12-18, Paul vividly shares the details of how Christ confronted him on the road to Damascus. He leaves no doubt that there has been a time and a place where he met Christ.

Every Christian has had a moment of decision where he yielded heart and life to Christ. It is so powerful to tell the details of that encounter. When you write it down be visual, describing where were you, what were the circumstances, and how you personally received Christ as Savior and Lord.

3 .Finally, he describes his life since he met Christ.

In all three recorded uses of Paul's testimony, he tells us the difference Jesus has made in his daily life. God changed Saul the radical Jew to Paul the apostle to the Gentiles. He was now a different man.

Since Christ has come into your heart, are you a better person? Has He helped you overcome and cope with life's pressures? If so, that is a vital part of your story. People want to know if being "saved" really works. Does it benefit in daily living? Take time to write down the change Jesus has made in you since you met Him.

Brief and Non-Religious

Now here's the challenge. See if you can tell your story in 150-175 words or so. You'll have to re-write it a time or two, but brief is better than long. You see, you'll need to share your testimony "as you go" and "on the go." God will give you many opportunities to share in the strangest places; at the market where you shop, in the street, or on the bus, wherever people are. By practicing sharing in 150 words, you'll open doors to hungry hearts. As God wills you may get to sit down and share Scripture and the full plan of Salvation later.

Secondly, don't be too "religious." By that I mean, many people who are lost do not share the Christian's vocabulary. We tend to talk "Bible talk," by using words that outsiders to the church have never understood. Words like "born again," "repented" and "saved" are better explained than used. Try to write your story by putting yourself in the place of the lost person, writing it so he can easily understand.

Practice on a Friend

Finally, when you've prayerfully crafted your encounter with Christ, using the outline of **Before**, **How**, and **Since**, ask a Christian friend to listen to it and help you perfect it by making suggestions. Maybe you and your friend both write your testimonies out and you memorize and practice on each other. Now that's a good idea!

One Final Word

As you become comfortable sharing your story, you can begin to add a few Bible verses to each section of your story. For example, in the "before I met Christ" section, as you are describing your feeling of need for purpose in life, you might quote Isaiah, "*all we like sheep have gone astray*" to illustrate that feeling. There are so many great verses to use along with your story, and the Word of God is "*quicker and powerful and sharper than a two-edged sword*" (**Hebrews 4:12**). God will use His Word to re-enforce your words.

Lesson: How to Give an Evangelistic Invitation A Model for Church Leaders

Introduction:

The Gospel story includes a challenge to receive it, to repent and believe it. You have not preached the Gospel in its entirety until you offer a man a chance to embrace it by faith. Paul's opening words in his Roman letter are worthy to repeat, "*For I am not ashamed of the Gospel, for it is the power of God for salvation to everyone who believes...*" (Romans 1:16) After Paul has taken nine chapters explaining the Gospel, he climaxes in the tenth chapter with "*if you confess with your mouth the Lord Jesus, and believe in your heart that God has raised Him from the dead, you shall be saved.*" My point is that you have not preached the Gospel unless you ask your hearers to receive it. The Story includes an invitation to be saved. In fact, Jesus always publicly called men to follow him. In Matthew's Gospel Jesus is quoted as saying, "*everyone who shall confess me before men, I will also confess him before my Father who is in heaven, but whoever shall deny me before men, I will also deny you before my Father who is in Heaven*" (Matt. 10:32-33)

What is the Gospel?

Explain: There is much confusion today as to what the gospel story really is. Many preachers and teachers have falsely rewritten the story making it into something entirely different than the Holy Scriptures present it to be. The entire letter to the Galatians was written by the Apostle Paul to refute those who were preaching what he called "a different Gospel" (Gal 1:6) When you are preaching the Gospel of the Kingdom, there must be a King to whom you submit. Thus, gospel preaching tells the story of 1st Corinthians 15:1-3, "*Now I make known to you, brethren, the gospel which I preached to you, which also you received, in which also you stand., by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures,*" then calls men to repent and believe the gospel.

Three key elements in the Gospel Story

The gospel begins in Genesis with the rebellion of Adam & Eve, and then runs throughout the Old Testament as the story of redemption has the repeated themes of Rescue, Redemption, and Restoration. Every story in the Scriptures is a piece and parcel of the greater (big) story of the Gospel. The little dramas are helping to tell the Bigger Drama. The story promises in the Old Testament that help is on the way- a Savior is coming. The New Testament is about the fulfillment of God's promises, all fulfilled in His Son Jesus. There are three essential elements in the Gospel story:

1. Man's Problem-Romans 3:23, Romans 6:23

The Fact of Sin:

Man is a fallen sinful creature in need of forgiveness. The Bible says it many ways over and over again: "*there is none righteous, not even one*" Romans 3:10; Ps.14:1-3; "*all have sinned and fall short of the glory of God*" Romans 3:23; "*All we like sheep have gone astray*" Isaiah 53:3-4 The Gospel story begins with mankind in rebellion against a loving Father- God.

The Garden of Eden story is of paradise lost; relationship lost, and man separated from God.

Note: mankind has invented all kinds of religion in his attempt to restore relationship with Holy God from whom he is separated by his sin. Yet, nothing we can do can change one single sin we have committed. Paul says in Ephesians 2:8-9 *“for by grace (God’s) are you saved through faith, and that not of yourselves, it is the gift of God; not as a result of works, that no one should boast.”*

The penalty of Sin:

Our sins have put all of us under condemnation. Hebrews 9:27 says, *“For it is appointed unto man to die once; and after this comes judgment.”* Romans 6:23 says, *“The wage of sin is death;”* which means the result of our sinning has brought us both physical death and spiritual death. Those who are lost without forgiveness will die twice! When the lost man dies physically, he then faces the Second Death, *“and death and hell were thrown into the lake of fire. This is the second death, the lake of fire. And if anyone’s name was not found in the book of life, he was thrown into the lake of fire.”* Revel. 20:14-15

II. God’s Solution- Romans 5:8; John 3:16; Eph. 2:8, 9; Titus 3:5, 6

Christ has paid the penalty:

The Gospel story is good news of God’s grace to fallen mankind. What man-made religion could not do-forgive our sins; God did in sending His Son as a sacrifice for sin. Christ’s death, burial and resurrection is God’s solution to our sin problem.

Therefore, any Gospel preaching is centered on the Cross. Scripture says, *“Without the shedding of blood (Christ’s) there is no forgiveness of sins.”* Heb.9:22. When we are preaching to the lost man, he must understand what God has done for him. *“Christ died for our sins according to the scriptures”*, that is our message. We cannot save ourselves by good works, religion, or any other thing we can do. God’s gift for our sin’s penalty is Jesus!

III. Man’s Response to the Gospel- Romans 12:1; Revelation 3:20; Romans 10:9,10; 10:13

When the Gospel story is preached or shared the evangelist must include a call to respond. You have not preached the whole of the gospel if you do not ask men to *“repent and believe the gospel.”* Mark 1:15 The Apostle Paul after preaching to the philosophers on Mars Hill asked them to respond to the Gospel with, *“repentance toward God and faith toward our Lord Jesus Christ.”* Acts 20:21 All real evangelism must include this call or invitation to repent and believe in Christ for the forgiveness of sins. However, we must be careful to assure the call to respond is biblical.

We receive this Salvation gift by faith: John 1:12; John 3:16 & 36

Explain: Since the Cross- forgiveness is possible for all men, the burden is now ours to believe God has done this for us, and to receive the gift God offers. Yes, Christ has paid the penalty (death) for our sins, but each man must respond to God in faith and repentance.

Apply: It is at this point some evangelism is faulty. We cannot offer forgiveness to people under false assumptions. Asking someone to simply raise their hand in an outdoor preaching mission or telling them to pray a simple prayer and they will go to heaven is NOT the truth as the Gospel

teaches it. The Gospel calls men to repent of their sins, to turn away from self, sin, and even their culture and to follow Christ as Lord.

IV. The invitation to receive the Gospel:

1. Repentance the door to salvation

Explain: We can do this by confessing our faith in Christ in a prayer of repentance and faith. **Romans 10: 9, 10** says, *“If you confess with your mouth the Jesus as Lord,”*

Notice carefully; this prayer is a repentance prayer. The sinner is asked to confess Jesus as LORD! This is quite different than simply asking Jesus to save you. Jesus only saves those who are willing to make Him Lord of their lives. This is real repentance. It means that the sinner is willing to turn away from his sins and become a Christ-follower.

Note: The evangelist may want to pause here and explain what repentance involves. To repent is to turn, to change direction or behaviors. The sinner turns away from sin and turns to Christ. The evangelist may want to ask the sinner: “What sin is the Holy Spirit asking you to turn away from right now? To the thief, he says, *“Follow me and steal no more.”* To the liar Christ says, *“Follow me and lie no more.”* To the drunkard he says, *“Follow me and drink no more.”* To the polygamist, he says, *“Follow me and marry no more.”*

2. Confess Christ as an act of faith

Then, **Romans 10:9** continues, *“that if you confess with your mouth Jesus as Lord and believe in your heart that God raised him from the dead, you shall be saved.”*

When the evangelist has clarified true repentance, he must now explain true faith or believing. Faith or belief in the Bible means much more than simply accepting a thing as true. It is more than accepting as fact a thing in your mind. Faith and believing in scripture is a “heart” word, not so much a “head” word. “Faith” as the New Testament uses it means to trust in, cling to, rely upon, or commit to. “Thus, to believe in Christ means to trust in Christ alone for forgiveness, when you say you believe in Him it means you are committing yourself to Him. Again, this kind of believing has following, serving, and submitting in it.

3. A model prayer for the invitation to receive Christ:

The sinners pray should sound something like this:

“Father-God, I am a sinner. I repent of my sins. Forgive me. I believe that Jesus Christ is the Son of God. I believe He died on the cross and rose from the dead to save me from my sins. I want to follow Christ the rest of my life.” I ask you to come into my heart this very moment. I receive your Holy Spirit right now. Thank you for hearing my prayer and being my savior and Lord.”

Explain: There are different ways of praying with the sinner or group of sinners.

1). The Sinner’s prayer can be repeated after the evangelist one phrase at a time by those wanting to be saved. The evangelist must be careful to stress the elements in a sincere prayer for forgiveness and salvation. He can do this before he asks them to repeat after him. He does this explaining about repentance and believing BEFORE he asks them to repeat after him.

2). another method is to pray the prayer with the sinner (s) one step at a time. The evangelist can then explain each step as he prays with them. For example:

“Father-God, or Dear God, or heavenly Father” The evangelist explains that God wants to become your Father, but He only can do this if sinners receive Christ as Lord and savior.

“I am a sinner. I repent of my sins. Forgive me Father for Jesus’ sake.”

The evangelist can explain the meaning of repentance before going on with the next part of the prayer. This second method is very deliberate and careful which is often needed in an area or region where there is ignorance of the Gospel or true Christianity.

“I believe that Christ is the Son of God, I believe that He died on the cross and rose from the dead to save me from my sins...”

Once more the evangelist explains the depth and meaning of believing as a commitment to trust Christ alone for forgiveness and salvation.

Then on and on he goes until he is confident the sinner is truly yielding his life to Christ.

V. The Follow up appeal to those who prayed to receive Christ.

Explain: A newborn again believer is now a babe in Christ’s family. He is a convert who is willing to follow Christ if someone will show him the way. He is a baby that needs food, nurture, fellowship, and discipline. Some mature brother or sister must follow up on his decision. If no one does so, like a baby birthed and abandoned- he will die.

Apply: Those who profess Christ in Jesus film presentations must be carefully identified and contacted. If 1,000 souls watch the film and 325 respond to the Gospel appeal by raising their hand in a crowd, the evangelist must be fully prepared to identify each one of those 325. This will require a planned strategy in advance. If there is no strategy, then many of those 325 souls will not be contacted, helped, or harvested for the Church.

A Method: Some of our experienced ACT leaders use those ESET leaders who were trained earlier in the week as counselors and helpers in the crowd of those film watchers. They are taught how to identify the responders, shown how to be at different places in the crowd of 1,000. Maybe only four men are used in four quadrants (sections) of the crowd. When the invitation is given, the responders are asked to come forward to the front after the film crowd is dismissed. Those appointed counselors can then encourage those in their section to come forward for prayer and instruction. At the front they collect names and phone #s of those who received Christ. A small group Bible class is planned for those new converts to attend. Using the New Life in Christ booklets, the new converts are mentored in salvation, prayer, church fellowship, baptism and other doctrines of the Gospel.

This is how we plant churches! It cannot be done by those who are content to be movie producers just showing films! Nor can we reach people by staying within the walls of our churches and praying the lost will come hear us preach! That is not a strategy God will honor. Our churches and pastors must have a consistent program of outreach evangelism. We must then turn converts into disciples who in turn will be trained to reach more converts and disciples.

An analysis of your methodology

1. What are the present **STRENGTHS** of how your church is doing evangelism?

- i. We train using Evange cubes and Church witness training.
- ii. We use marketplace preaching to reach the lost.
- iii. We use personal testimony and Evange cube to lead people to Christ.
- iv.
- v.
- vi.

2. What are the present **WEAKNESSES** of how your church is doing an Invitation to receive Christ?

- i. We are not consistent in equipping our men to give a good solid invitation.
- ii. We do not have a plan to reach the lost.
- iii.
- iv.
- v.
- vi.

3. What **OPPORTUNITIES** will help us improve?

- i. We can improve by.....
- ii. We can train better by.....
- iii.
- iv.
- v.
- vi.

4. What **THREATS** can happen if we will continue with the unbiblical invitation?

If we continue with weak biblical invitation the following will happen

- i.
- ii.
- iii.
- iv.
- v.

Lesson: Winning the Battle for Souls

Proverbs 11:30 “The fruit of the righteous is a tree of life and he that winneth souls is wise” (KJV)

Introduction: Question: “What have you invested your life in?”

In America, soul winning is a lost art in the contemporary church. Less than 2% of the church membership has ever won one person to faith in Christ. Imagine that! 98% of the church members will stand before Jesus someday, and hear Him say, “Where are the souls you won to me?” How tragic to hear them say, “I failed to win even one person to salvation in my entire life.” That means they failed their King’s orders to *“Go...” Matt. 28:19*

Why you should be a Soul winner?” The Scriptures speak of *“those who lead many to righteousness.” Dan 12:3*

I. Because they are “souls” they need to be won.

1. Souls= old English word, speaking of the preciousness of human life. When a ship goes down, we speak of “souls” lost @ sea.

Souls = people precious to God created in His image.

2. Lost souls=“lost,” with all that means. See

Ephesians 2:1-3.

Souls= threefold personhood *1st Thess. 5:23*

1) Body= we are dying, under the curse.

2) Soul= mind, emotion and will

Mind is darkened, *1st Cor. 2:14*

Emotions= in bondage to sins & habits

Will = held captive *2 Tim. 2:26*

3) Spirit= can have fellowship with God’s Spirit. *Rom. 8:14*

The lost are precious souls for whom Christ died! They are of great Value to God. *“For the son of man came to seek and to save those who are lost.” Luke 19:10*

II. Winning souls is a Battle, = “winneth, wins”

This is the language of a struggle, a contest, and a battle. Souls must be “won.” Won from what? People do not come to faith in Christ without a warfare being fought and won. Some are willing to witness; few are willing to do warfare!

Why?

1. The Condition of the lost person

There is an enemy & he has children who he will not let come to Jesus without a fight. *Eph. 2:2*

1) Blinded to the truth of the Gospel *2nd Cor. 4:3; 1st Cor. 2:14*

2) Bound & held captive *2Tim. 2:26*

The lost are lost because they are bound & blind. They cannot respond to Christ till first they are set free.

Illust: **Warfare/ Witnessing**: Every time someone is saved, someone else did warfare in their behalf.

2. The Conquest of Christ to set the captives free.

Satan only has two weapons, only two bullets in his gun= sin & the wages of sin, death

1) Jesus *paid* the penalty of sin on the Cross with His own life. *Romans 5:8 Romans 6:23*

2) Jesus conquered death *Eph. 4:8*= led the captives into His captivity. *1st John 2:2*

3. The Combat that wins the battle= Intercessory prayer. *Eph. 6:10 ff*

The real war is already won. However, each lost soul is our battle. Satan must be driven off the battlefield of their mind, heart, & will. Only intense intercession can accomplish this. The Lost must be won through intercession.

Real Evangelism understands this. Witnessing is not the whole battle. We cannot just pray with people and assume they can be saved by reciting a “sinners” prayer. We can ask God for those Divine appointments that will set the captives free.

Real evangelism is like driving on to the battlefield after the war is won and loading the trucks with the spoils of war. Picking up the souls that have been won through spiritual warfare!

1) You must report for duty, and your duty is twofold:

- a. Pray for the lost
- b. Pray for Divine appointments.

2) Witness effectively

III. Soul winning is the “wise” thing to do *Matt. 28:19 “go”*

Wisdom= seeing souls as God sees them

Worship: = abandonment to God to be available to love people

1. Because Jesus came to seek & to save the lost
2. Because Jesus the good Shepard died for the lost sheep.

William Booth= if you had to go to Hell for five minutes, you’d come out preaching.

3. Because we are commanded to “go”
4. Because of the Judgment Seat of Christ= laying up treasures in Heaven *Matt. 6:19-21*

We must ask God to lay on your heart what’s on His heart! Lost people will become your burden and your treasure.

Illust: Are you putting fruit on your tree?? This is real righteousness.

Paul’s “crown of glory”= you, are my crown! *1st Thess. 2:19*

Old gospel song; “*Will there be any stars in my crown?*”

IV. Because God wants you to be in the fight as His warrior, “He that wins...”

1. Soul winning is for everyone, every believer.

We can all pray for the lost

Some are gifted to be evangelists.

All can enter the war and win souls. See *2Timothy 4:5 “do the work of an evangelist”*

2. What is your excuse for being AWOL from the battle?

Report for duty! *80% of the battle is just showing up!*

Practical Help: when you pray for a lost person, aim your intercession in three directions:

1. in the direction of **Satan**:

Bind Satan; drive him off the battlefield of your friend's soul, Command Satan in Jesus' name to loose your lost friend. Tip: quote scriptures to the enemy that speaks the truth of his defeat. *2 Cor. 10:3-5; 1st John 4:4; 1st John 3:8 Revelation 12:11; Eph. 1:7*
Ask God to station mighty Angels over him for that day.

2. in the direction of the **Savior**

Ask Jesus to go personally to your lost friend and convict him of his need. Ask Jesus to “woo & win” his/her heart.

3. in the direction of the **Saints:**

Ask God to send witnesses to your friend, people and circumstances that God will use to make him receptive to the gospel. Volunteer to be the answer to your prayer! Report for duty as a warrior and a witness!

Notes

The Pastor as Church Planter

Lesson: The Church, the Kingdom of God and Church Planting

Definition: What do we mean by “Church?”

Ecclesia in Greek –the word means literally, “*the called-out ones*” thus an assembly of citizens in the Greek culture. See **Acts 19:32, 39, and 41**; where Ecclesia is a secular civil assembly. In the Greek Old Testament (Septuagint) it is the congregation of Israel in the wilderness. **Acts 7:38**

In the New Testament the Christian community of saints on earth or heaven or both.

Jesus and His brethren = the church. In **Matthew 16**, Jesus used the word ecclesia and called it “my church” (assembly).

Hebrews 2:12 (quoting from Psalms 22:22).....*I will declare your name to my brethren; in the midst of the assembly, I will sing praise to you....*”

The writer of Hebrews attributes this saying to the Lord Jesus who calls the members of His church...*”my brethren...”*and says He...*will sing praise to you in the midst of the assembly...”* which is the church.

Therefore- It is a congregation of the called-out ones, those who have been predestined to be conformed to the image of the Son of God, called, justified, and glorified. **Romans 8:29-30**

John 6:68=the true church are those who don’t stumble at the sayings of Jesus-

John 5:24 “*most assuredly, I say to you, he who hears my word and believes in Him who sent me has everlasting life and shall not come into judgment but has passed from death to life.*”

These are men and women under the kingship and dominion of King Jesus. They are in the Kingdom of God and His Word is the constitution that governs them.

What then is the KINGDOM OF GOD in relationship to the church?

Definition: we can define the Kingdom of God as, “*God’s people, in God’s place, under God’s rule.*”

Defined as such, anywhere you find God’s people, living under God’s rule, serving in God’s place (purpose & will), you can find the Kingdom. However, this happens only when they are in God’s place (doing his will and purpose) and under God’s rule. When the King is ruling in and through one of His children, the kingdom of God has come to earth. This was Christ’s meaning when He said, “*the kingdom of God is within you.*”(**Luke 17:21**)

Illustration: If twenty believers are gathered, but they are a carnal, fleshly body of Christ, the King will not manifest His presence or glory.

When those same twenty Christ-followers are a Spirit filled body of Christ; they are an earthly extension of the King and His rule. They can and should manifest “Kingdom Come’ reality among them. They have been given the Keys of the Kingdom of Heaven (**Matthew 16:19**) they are God’s people in God’s place, under God’s rule. In this instance the Kingdom and the church can be the same-as they should be.

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Kingdom Awareness

The local church must never become just an earthly man- made institution. Nor is it a corporation doing God’s business. The church is to be the place on earth where you find the King doing His work by reigning and ruling in and thru His people. When king Jesus is ruling, demons flee, the sick are healed, the lost are saved, the Kingdom is come in manifested glory. That is to be the goal of every pastor and people- to see the Kingdom come when they gather together to worship, pray, praise, and proclaim.

Take Aways:

1. We know that the Gospel we preach is the Gospel of the Kingdom. We proclaim that the King has come and has brought His kingdom with Him. King Jesus is reigning in and through His Church. He is returning again to establish His reign and rule on the earth.
2. Church planting is not about gathering a few people together so a pastor can have a job and take up an offering to support himself. Church planting is an attempt to establish the Kingdom of God in a designated, specific local community. Church planting is to be a spiritual venture, bathed in intercessory prayer, advanced by a powerful presentation of the Gospel, and followed up with mentoring the newly saved with Biblical teaching.
3. We know that the church and Kingdom of God are not identical. All those who are in the Kingdom belong to the church, but not all those who are members of a local church are in the Kingdom of God. This is why God’s sheep must be fed, protected, and guided. Sheep are fragile creatures and must have a Shepherd lest they perish. Church planting will never succeed without a shepherd to watch over the new flock. Mentoring a man as a Shepherd is vital to the success of the new Christ community. The Shepherd gives the Sheep the training and teaching they need to live the Kingdom life and reach others with the Gospel.

The Church is built by Jesus

MATTHEW 16:18- We have the first mention of the word church—“*ecclesia*” here!

1. Only Christ can build His Church. The church is not built upon Simon Peter! When Peter by the help of the Holy Spirit was allowed to see Jesus as the Christ,
2. Jesus promised to build him into a church that the gates of hell would not prevail against it. He was handed over the keys of the kingdom to bind and loose.

Apply: Likewise, anyone who is given a revelation of Christ as the Son of God, and believes that revelation, is born again, and is given the privilege to build into this church and the same key that was given to Peter is handed over to them. They get the mandate to bind and loose-*where two or three are gathered in my Name I shall be in their midst...whatever they bind or loose on earth shall be same in heaven...Matthew 18:18*

3. Christ is the head of the church which is His body-**Ephesians 5:23, Col 1:18**

4. The church is also the house of God-**Hebrews 3:6**

WHAT THE CHURCH IS NOT

-It is not a building with a steep roof, a steeple, and tinted windows.

-It is not a manmade institution or denomination but rather a living body-the body of CHRIST on earth.

It is not every member of a given local church in a given denomination but rather true saints who are submitted to Christ's rule.

PLANTING THE CHURCH

In the New Testament it is evident that the church met in houses. **1Cor 16:19**"*Aquila and Priscilla greet you heartedly in the Lord, with the church that is in their house...*"**Romans 16:13** *....Greet Aquila and Priscilla, my fellow workers in Christ...vrs5 likewise greet the church that is in their house."*

While the church in Jerusalem frequented the temple and Paul hired the school of Tyrannus in Ephesus, the church of the New Testament predominately met in houses. This is indisputable. A home is a conducive environment for planting the church. You don't need spent money on rent, buy sound equipment, have a choir etc.

In ACTS 16:13-15 we read of Lydia who..."*opened her heart to heed the things spoken by Paul...*" She was baptized and said to Paul... *if you judge me to be FAITHFUL to the Lord, come to my house and stay..."*

It seems that a house church grew up in her home and this is where the brethren met, vs. 40..."*So they went out of the prison and entered the house of Lydia, and when they had seen the brethren, they encouraged them and departed..."*

The biblical model of planting the church is in the house.

Acts 2:42- *and they continued steadfastly in the apostle's doctrine (the teaching of Christ) and*

fellowship, in the breaking of bread, and in prayers, Vs 46. "So continuing daily with one accord in the temple and from house to house, they ate their food with gladness and simplicity of heart"
Acts 20:20-21- Paul proclaimed-preached and taught publically and from house to house.

7 STEPS IN FRUITFUL CHURCH PLANTING

There are 7 steps in fruitful church planting that if put in place and practiced we can have a lasting impact in our communities.

1. Prayer-

Gather and pray in agreement for the will of God to be done-**Mt 18:19-20**

Pray for souls to be saved-**2nd Peter 3:9**

Pray for the lost by name-**John 6:44, 65 and Psalms 2:8, Mt 7:7**

2. Evangelism-

Reach out to the community with the **Jesus Film** and **Evangecube**.

Make converts and start following up those who have prayed the sinner's prayer, by getting names and other contact information. Visit and encourage them. Let them know which house around their village you are meeting in and invite them there.

3. Nurturing-

Begin to care for the baby Christians by feeding them the milk of the pure word of God.**1st John 2:12-14** Let them know that their sins are forgiven for His name sake and let them come to the knowledge of the Father. Introduce them to the NLIC manuals Vol. 1 & 2 so that they come up strongly. Let them understand the 1st principles of the oracles of God as listed in Hebrews 6:1-2 through these new beginners' manuals (NLIC)

4. Disciple making

Have each one of them discipled in the Word of God and not in a great ministry or person or leader.

- Teach them the precept and principles of the Word of God that they may grow thereby.
- Teach them how to hear the RHEMA word of God- **ROMANS 10:17**

5. Training and Equipping

Teach them how to do a basic Bible study, set them basic assignment of Bible reading, study, prayer and witnessing.

Go along with them, let them see you do it and then allow them to do as you watch. Appreciate them when they do well. Correct them in love where they have not done well.

6. Church planting

As they grow in capacity and numbers split them in small clusters to be responsible of their own as you do the oversight. Bring on board new villages.

7. Emerging of new ministries.

As you get more responsible workers, you have new ministries emerging. Their spiritual gifts will begin to be seen. Leadership follows the giftings. This is how one can reproduce himself in others.

With this model many shall be reached and have a direct conduct with the disciple leader.

As they grow in numbers they can affiliate to a registered ministry for formality, but the DL will still have a direct touch and spiritual oversight. Plots and buildings come in as the Lord supplies resources.

8. Sons/Timothys This are the men you can count on in the ministry. Since they have been proved by God and will follow your leadership.

Shepherding Small Group Discipleship

New Life in Christ books Vol 1 & Vol 2- Reviewed

Lesson: How to Create an Evangelistic Church

Introduction:

Evangelistic churches are modeled for us in the Book of Acts. Paul and other apostles planted churches that planted churches. They cared about fulfilling the Great Commission of Matthew 28:19-20 even before the Gospel of Matthew was written. The apostles were charged by Christ to go and tell the nations that He is risen and returning to rule the world. They were serious about obeying His command and leading the nations to faith in Christ.

Are you an evangelistic Pastor?

You can test yourself by answering a few basic questions. Are you ready to take the test? Here it is-quiz yourself:

I am not an evangelistic pastor if:

1. My church seldom baptizes anyone.
2. I do not have an evangelism strategy for my congregation.
3. I am not witnessing to or praying for individual lost people by name.
4. I do not have a Timothy (or two) that I regularly go door to door training him to witness.
5. I seldom preach an evangelistic sermon because all the people I preach to are church members.
6. There are no lost people attending my church, because no one invites them.

Explain: The purpose of this lesson is to prepare pastor and people to become **Acts 1:8** churches.

First, let us admit there are hinderances to becoming an evangelistic congregation. All of which can and should be overcome by the pastor as shepherd of his people.

Hinderances

Every pastor is influenced by many “voices” that tell him how to lead his congregation. Not all these voices are speaking truth to him. If he wishes to be man of God and shepherd his flock as Christ would have him, he must resist these hinderances.

1. Ignorance

Yes, some African pastors are so uninformed, so ignorant of the bible, that they do not know how to be an evangelist nor how to train others. Thankfully, knowledge is available and if he is willing, he can build an evangelistic church that can plant other churches.

2. Denominational disfunction

Sadly, a pastor's worst enemy may be his denominational culture. If his denomination is not evangelistic, he will struggle to be evangelistic. If his bishop or other overseer is not a soul-winner, the pastor is tempted to copy this leadership model. Only a man led of the Spirit has the courage to break the mold and lead as scripture commands.

3. Distorted messaging

The gospel message is to go and make disciples. It is not go and make church members, or to go and baptize babies. The Gospel can get lost and distorted in cultural churches. Major denominations are often teaching false doctrines or missing the mark of New Testament gospel. Our example is the apostle Paul's letter to the Galatians. He wrote that letter to correct a distortion of the gospel. The Galatians were mixing law and Grace, to which Paul said, "God forbid." Just because a pastor's peers are not evangelists, does not mean he cannot be.

4. Do I believe people are lost without Christ?

If we truly believe men and women will die and face God's judgment if they are not born again, then we will be burdened to tell them of God's saving grace. How can we be casual about this truth? We cannot. We must rescue the perishing, care for the dying, we must save them from hell and the grave! It is our inescapable responsibility as Christ followers.

5. Cultural hostility

Pastors serving Christ in a Muslim culture, or in another religious environment that objects to his public preaching, or seeking to convert others, will often face opposition. However, this should never stop him from following Christ. Jesus told us we would be persecuted for proclaiming the gospel.

Apply; in adverse circumstances, church leaders must devise and use new methods for sharing the gospel. The church is here to transform culture, not to be transformed by culture.

Practical Steps to building an evangelistic church:

1. Work your way out of a job

Explain: No pastor can be all things to all people. God has not called you to do that. He has called you to make disciples who will in turn make more disciples. This is why he needs a "Timothy ministry."

1) First a pastor disciplines himself to be a skilled witness. He must know how to share his faith with lost people. A simple method like using the Evangecube is good starting place.

2) Find you a man. God has a Timothy ready for you to train. Find him, train him. Take him with you witnessing. Pray with him. Encourage him. This Timothy is the first of many who will one day lead many others to Christ. By training others, you will multiply yourself.

3) Pastor, train your wife to be a soul winner. Women are very good at sharing their faith. She will reach other women and their children. The two of you are a team. Your example is very influential.

2. Train a core group of witnessing adults and teens.

- This is your Evangelism team.
- Meet with them weekly.
- Train them to witness using the Evangecube and their testimony.
- Go to the market regularly, go door to door.
- Report back at the church for reporting successes, prayer, and accountability.
- Train them to follow up on those witnessed to.
- Train them to invite the lost to church.

3. Keep good records

A team leader can keep records of names, decisions made, people baptized.

4. Lead public evangelism meetings- marketplace preaching, door to door witnessing. invite people to church.

5. Do public baptisms as a witness to the community

6. Every sermon ends with an appeal to receive Christ as Savior and Lord. The pastor gives an invitation as he closes each message. This both encourages the congregation and offers opportunity for the lost to respond.

Notes

The Pastor as Theologian

Lesson: The Crucifixion “Word of the Cross”

God’s message to humanity

1st Cor 1:17-18 “*The Word of the Cross is foolishness...*”

Introduction: Years ago, a university student asked me the question, “*what does the death of a 1st Century Jewish carpenter have to do with me living in the 21st Century?*”

That is a worthy question. Even the disciples of Jesus had difficulty understanding what happened the day Jesus was crucified. To them the crucifixion was a tragedy, a massive defeat of all their hopes.

Explain:

On the surface, it looked as though Christ’s death was the result of his being caught up in the religious politics of his day. Thus, one could say as Peter did in his sermon at Pentecost, that the Jews killed Jesus. Peter certainly held them responsible.

1. **Early on the Apostles** blamed the Jews and the Sanhedrin. See Peter’s message in **Acts 2:23 & Acts 3:13-14, Acts 4:10**

2. **Early on the Apostles** focused on the *meanness* of crucifixion, not the *meaning* of the Cross.

The book of acts shows us a slow, developing understanding of the meaning of Christ’s death.

The idea of “*the cross*” as theological truth comes later from Paul in **1st Co 1:17-18**

Apply: It took 20 years for the early Church to hear the “word of the Cross.” Paul will teach them that God put Christ on that tree! God’s grace put him on the cross. **Romans 3:24** says that in Christ’s death we were, “*justified freely by His grace...*”

Man, or human governments were not in control of the death of Christ. He (Jesus) was a “*Lamb slain from the foundation of the world*” Jesus said in **John 10**: “*No man takes my life from me; I freely give it.*” The “I freely give it” is God’s grace, a gift Therefore, since it was God the Father that put His Son on that tree- then that death has much to do with you and me, living in the 21st Century.

How Paul answers the Question about this 1st Century Jew’s death:

Paul uses five “Picture Words” from Roman & Jewish culture to explain the death of Christ. It took him years to really process what God was doing in allowing his Son to die on a cross, but when it was revealed to him, it became a message God was sending us from the cross.

1. **The 1st word picture from the Cross is “Redemption”** Freedom is the key idea

The background of this word and its cognates-redeemed, redemption, ransom, is the ancient slave market. Even as Jesus was dying on that cross, somewhere there in Jerusalem, slaves were being bought and sold. The definition of “redeemed” might be to be freed from slavery by the payment of a ransom price. Jesus used this imagery of his own death when he said, “For the son of man did not come to be served, but to serve, and to give his life a “ransom” for many.” (Mark 10:45) Slaves are redeemed from slavery by the purchase (ransom) price being paid. The imagery is that Satan “owned” the human race; The day Christ died there was a war going on to free the slaves! The ransom price to set sinners free is the sinless life of God’s Son for the sinful lives of the sons of Adam. Christ by his death paid the ransom to set us free. Sins are paid for -in full. Satan has no claim on the redeemed. They are slaves no more- but rather are freed sons of God.

The day Jesus died the slaves of sin were being set free! The two key ideas in Redemption are forgiveness and freedom. (See **Ephesians 1:7; Romans 3:24; Col.1:13, 14; 1st Peter 1:18, 19**)

2. The 2nd word picture from the cross is “Atonement” **Peace with God is the key idea.** The background of “atonement” is the Jewish sacrificial system. Just a short distance from the crucifixion scene was the Temple where the blood of animals was being sacrificed as an appeasement to the wrath of God against sinners. The most often used words of Christ’s death are that he “*atoned*” for sin or that he made “*propitiation*” for sins by his blood being shed in our behalf. The NIV translates this word as “*atonement sacrifice*.” (See 1st John 2:2); while the KJV, NASV, and others translate it as “*propitiation*.” (See **Romans**

3:25) Atonement means “at one- meant.” The idea behind this atonement is peace with God. The entire Book of Leviticus is about atoning sacrifices being made as an offering for sins. Because God is Holy, he cannot be approached without blood sacrifice for sins. This explains why John the Baptist said of Jesus, “*Behold the Lamb which God has provided, to take away the world’s sin.*” **Col 1:20** says, “*through Him to reconcile all things to Himself, having made peace through the blood of His cross.*” **Rom 5:1** tells us that Christ’s death is our atonement that makes peace with God possible, by the “taking away “of sins. The background of this idea is the Day of Atonement in Jewish Culture. On this atonement day a scape goat is released by the High priest to symbolically carry away the nation’s sins for a year. (See **Isaiah 53:6 and Hebrews 9 & 10**)

This “peace with God” is made possible because the shed blood “*cleanses, blots out, and removes* the guilt caused sins. These are the words used by Scripture to describe what was happening the day Jesus died on the cross. Jesus is our scape goat and our God provided lamb that was slain for us, that we might have all guilt and shame blotted out and forever cleansed. **Hebrews 9:22** says, “*Without the shedding of Blood there is no redemption.*” You might ask, “Why does God require blood to remove guilt?” Scripture says that life is in the blood, and the pure (sinless) blood of Jesus is sacrificed for our sins. It was his life for our life, his blood for our life. Jesus’ blood is the atonement for Guilt and the removal of Guilt. Jesus’ death both propitiates and expiates our sins; meaning it provides a substitute sacrifice in our place and in so doing removes all our guilt and shame before the face of Holy

God. This is the second reason the death of that 1st Century Jew has everything to do with you living in the 21st Century!

3. **The 3rd word picture from the Cross is “Justification” the key idea is to be declared innocent.**

This word picture is from a Roman court room. Scripture often uses court room legal words like, “justified” or “justification” to describe what was really going on the day Christ died. God is the judge, we are the accused, and we have been found guilty.

Illust: The Cross event has these participants in the drama of a court room:

The Judge= God

The judged= the sinner

The justifier= Jesus

the justified = those who believe!

Apply:

Because of Jesus’ sacrifice on the cross, the issue of guilt is settled “out of court” The Cross is God’s court room! The righteous Judge of the universe now can look upon us “*just as if I’d never sinned.*” (justified). This is true because in Christ all sins are blotted out, forgiven and all guilt removed. Paul will say “*there is now therefore no condemnation to those who are in Christ Jesus.*” (See Romans 8:1-4) Later in Romans he says there is no charge against us in the court room of eternity:

‘Who will bring a charge against God’s elect, it is God who justifies...’ (see **Romans**

8:31-34) The Judge has become our savior, our justifier and even our Father. These are the words often used to describe Christ’s death, words like “justification, and “justified.” God has declared us guiltless and innocent before the Law of God. What a glorious idea. We are not innocent, unless God says we are, and He says all who believe in this word of the Cross are declared not guilty!

4. **The 4th word picture from the Cross is “Reconciliation” the Key idea is family and fellowship** (see Romans 3:25, Romans 5:11, 2 Cor. 5:19)

This word picture comes from family life. It is best illustrated in the parable of the runaway son we call the prodigal. Recorded in **Luke 15** is a beautiful “reconciliation story,” of a father who welcomes home his wayward son. In this story, God is the father whose son was lost and was returning from the far away country. The forgiving heart of the prodigal’s father is a picture of God reconciling the world unto himself through the death of his only begotten Son. God the Father sent His son to the cross, so we could be accepted back into His family. We are “adopted” in Christ, the sons of Adam can become sons of God by simply believing this word of the cross. (See **Romans 8:14-16**).

Apply:

How amazing is this- the Judge has become our Father in Heaven when we believe this message from the cross.

Take Aways: “What does the death of a 1st Century Jew have to do with me?”

1. Everything because you were there with Jesus on the Cross! Gal 2:20
2. When Jesus died, our sins were blotted out and were buried with Him.

3. We are declared innocent, though we are not, we are made guiltless, though we are guilty; We are set free from our bondage to sin; we have peace with God and are even adopted into God's family.
4. Yet we must not count all this as "foolishness (1st Cor 1:18) as unbelievers do. Our task is to believe this message from the cross. Our faith brings these marvelous truths into our reality of daily living. This word is the power of God to those who believe (1st Cor. 1:18) So-believe this Word of the Cross and live in freedom, peace, innocence, and fellowship.

Notes

Lesson: The Gospel of Grace
Jesus our Gatekeeper
Romans 5:2

Intro: The Word “ACCESS”

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. Vs. 2 through whom also we have obtained our introduction (access) by faith into this grace in which we stand; and we exult in the hope of the glory of God.”

One of the great word pictures in the New Testament is the word “access” which is used several times in Paul’s writings. The Greek word is “*prosagogain*” which literally means “*to go before the face of*” Bible translators have variously rendered this word as:

“have access”- KJV; or “gained access”- NKJ; “obtained access”-ESV; “obtained our introduction”-NAS

Explain:

The Apostle Paul uses this idea of “access” in the context of illustrating the Grace of God in the Gospel. He does this from his background as both a Jewish Rabbi, and a Roman Citizen. Paul uses this Access idea two different ways.

- **As a Rabbi**-He has both the Tabernacle and Temple in mind. When Moses was given instruction by God on how to build the Tabernacle, its very structure was an illustration of limited ACCESS to God. The outer court with its rules of conduct, the inner court, with its restrictions, and most of all the Holy place or Holy of Holies where God dwells was only accessed once a year and only by the High priest. The High priest was a gatekeeper protecting God from just anybody getting near Him. The Jew had almost no access to Jehovah God. His entrance into God’s presence was very restricted and limited. Only the priests and High priests could enter God’s presence, and even their access required great ritual cleansing and sacrifice. The Temple said to sinners, “This is God’s house- sinners denied access. Keep out!” The Jews were continually concerned with how we as sinners should approach the presence of God. When Israel as a nation fell out of God’s grace thru Idolatry and general rebellion, the entire nation is denied access to the Temple thru Exile into Babylon. Israel is a *shamed nation*, a disgraced people, they have no land, no temple, no access to God. Even after the Exiles return to Jerusalem, their Temple in ruins, they are cut off from access to God, their King. They have become a dishonored, shame- based tribe, laughed at among the Nations.
- **As a Roman citizen**-Paul has the throne of Emperor Caesar in mind. Caesar is King, Emperor, even Lord to all Romans. No one enters the King’s presence without an introduction. All access is denied without proper introduction. Ancient kings always had a “gatekeeper” who protected the King from intruders or anyone else that might threaten the King or be unwelcome in his presence. No one approaches the king’s throne without “access” through a keeper of the gate (access).

The King’s Gatekeeper had at least two functions:

1. He permits access to the court (King). He decides who gets in to see the King.
2. He introduces the visitor to the Court (King)

Illustration:

Years ago, I heard Dudley Hall tell the story of an orphan teenager who attended the Leadership Expedition week. This “LE” week of retreat is an introduction into manhood for about 25 young men. When the orphaned young man was about ten years of age, his parents were killed in an auto accident, and having no other kin, he went to live with his mother’s sister and her family.

Living with his aunt and uncle proved to be a dreadful experience. They rejected him, abused him and shamed him repeatedly. The young man was made to live in the barn, not in the house with his uncle and cousins. He tells Dudley of being only a hired hand on the farm, never eating in the house with the others, even having them put his food on the porch to eat with the dog and cat. Often, in the evenings, after dark, he would stay outside the house looking in the window, watching the family laughing, playing, having family time, while he was outside looking in. This orphan boy had no access to the family, the table, to love or acceptance. Like any orphan he felt abandoned, unworthy, rejected. He had no access to the house, family, or father.

Orphan Religion

That story is a picture of orphan religion, which has not access to God. All Religions have an Orphan mentality. Religion sees God as a Master to be obeyed not a Father to be loved. Religion is always looking for a gatekeeper to let you in. Religious people and systems will always create a gatekeeper to justify entering God’s presence. These gatekeepers are often human religious rituals, deeds, or man-made sacrifices. All human works, performance, achievements, and giving are man- made attempts at access to God’s presence, even His throne. For Israel the Law of Moses became their Gatekeeper. Judaism said, “if I can keep the law, it will be my gatekeeper to open the door to God’s presence. The law is my “access,” if I keep it, God will let me in.

Note carefully: **Shame based people either gravitate toward religion, or they totally rebel against it.**

Secondly: Paul, as a Roman citizen, writing to Romans, uses a **King and His court** motif. **Romans 5:2** is a good example of the use of this Gr. “*proagogain*” because it pictures a King seated upon His throne. The Psalmist repeatedly calls God a King, who rules over His kingdom.

- **Ps.29:10**, “*The lord sat as King at the flood; yes the Lord sits as king forever.*”
- **Psalms 47:7** “*For God is the King of all the Earth.*”

Being King of the Universe, His Courts are entered with Praise, pomp, and humility. How does one enter the presence of the King in the ancient world? He does not have access without an introduction from someone the king trusts. However, not just anyone could be introduced to or had access to the King. Ancient kings always had a trusted “**Gatekeeper.**” Anyone seeking access to the King had to go through this trusted Gatekeeper.

Let us repeat for emphasis-The King’s Gatekeeper had at least two functions:

3. He permits access to the court (King). He decides who gets in to see the King.
4. He introduces the visitor to the Court (King)

Jesus is our Gatekeeper

In **Romans 5:1-2** Paul has this court scene in mind, telling us that Jesus is our Gatekeeper who brings us into the presence of God our King. We are at peace with God our King because of Jesus’ work on the Cross in our behalf. Our Gatekeeper has caused us to “stand in Grace” before

the King. The verb used here is in the perfect tense, thus we stand forever graced with access to the Throne of God. The writer of Hebrews sees Jesus as a priestly gatekeeper who provides access to the throne of Grace when he says, *“Let us draw near with confidence to the throne of Grace, so we may receive mercy and find help in time of need.”* Because of our **“prosagogain”** our having been introduced to our King by His Son the Gatekeeper, the Throne is no longer a place of Judgment, but is transformed into a grace/place. There are many key scriptures that portray Jesus as our *proagogain*, our gatekeeper. Only Christ alone can gain our access to God’s Throne.

In addition to **Romans 5:2**, there is **Ephesians 2:18** *“for through Him we both have access in one Spirit to the Father...”* and then **Ephesians 3:12** *“in whom we have boldness and confident access through faith in Him”*

The Apostle Peter says, *“for Christ also died for sins once for all , the just for the unjust, in order that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.”* **1st Peter 3:18** Notice the phrase, *“bring us to God”*- that is access, that is our introduction to the King’s presence. Jesus was being our Gatekeeper even on the Cross.

Orphans have no access.

Explain: All these scriptures imply a separation, a hopeless situation whereby we as sinners have no access to God or hope of ever pleasing him enough to even approach him. In **Ephesians 2**, when we were apart from God, Paul sees us as worse than orphans, we were aliens, strangers and enemies of God not welcome at God’s throne, God’s house, God’s family, or His table. Without a Gatekeeper to represent us, we are **Orphans**, outsiders, not welcomed in God’s presence.

However, Paul reaches a climatic conclusion in **Eph 2:18** by seeing both Jew and Gentile as entering The king’s presence thru Jesus our gatekeeper, *“For through Him we both have our access in one Spirit to the Father”*

Why do we pray in Jesus’ name?

Explain: Have you ever asked yourself, “why do I sign my prayers in Jesus name? In **John 14:13**, Jesus says to his men, *“Whatever you ask in my name I will do it, so that the Father may be glorified in the Son.”* We do so because Jesus told us to pray to the Father in his name, but why is that so? It is because without Jesus being our advocate before the face of the Father (**1st John 2:1-2**) we have no worth , we are shameful, unworthy sinners. Jesus is saying, “ I am your Gatekeeper, so tell the Father you know me and that I sent you.” Here is the truth we are to believe- Jesus the Gatekeeper is the Boss’s son, and he just happens to be our big brother and the boss just happens to be our Father! We have **“prosagogain.”** Jesus our keeper of the gate brings us “before the face of” the Father. His name is our password, his name is our key to the door, our access into the Throne room of eternity.

This peace, this justification, this access into Grace is only effective in real life if we believe it is true. It is “by Faith” that we are justified, and it is by faith that we *“stand in Grace.”*

Here is a test to see if you really believe that you have “prosagogain” regardless of your status or performance. Let me listen to how you pray. Are you praying like an orphan, or do you pray like a Son of the King?

Orphan prayers

So, how do orphans pray? They approach the throne of God like beggars coming to the back door asking for leftover crumbs from the table. Orphans pray like a stepchild uncertain of the father's love and mercy. Orphans pray like outsiders with no birthrights, privileges, or sonship. Those who really do not believe they have eternal access through Christ, will often feel ashamed to come to God after a bad day, a sinful misstep or failure. The orphan thinks that his failure has cancelled Jesus' success in his behalf! As 1st John 3:19-21 tells us, the believing son, knows God is greater than his condemning heart of doubt or shame.

When the Son prays

So, how do convinced sons pray to their Father? You answer that question by listening to how Jesus talked to his Father. He believed that all that belongs to his Father is available to himself. He and the

Father are One- they have relationship. Jesus is fully convinced of his "throne rights." He asks big prayers, big things of God, even praying for his Father to raise Lazarus up from the grave. How did he dare to do this-because he believed he had access. He had *prosagogain*.

Jesus is affirming this Father/son relationship when Jesus tells the parable of the two sons in Luke 15 While still eating with pigs, the young prodigal son, ignores his situation, his poverty, his pig stench and says, " *I will arise and go to my Father*" From the pig-pen, clothed in rags and stinking like his pig sty lifestyle, he still believed he could go HOME.

He knew his Father was full of Grace, love and mercy. His confession before his Father is honest, humble, and sincere- but it is not shame filled or doubtful of grace." *Father, I have sinned, and I am not worthy to be called your son...*"

Shame based people have difficulty believing that God can be like that Father, running to embrace his runaway son. Like the orphan lad in Dudley's Story, some of us are on the outside looking in, just knowing in our spirit we are not good enough or worthy to even talk to God much less ask him for anything.

Years ago I memorized this poem . It is how Sons approach the Throne of Grace. They pray like this because they are convinced of access through Christ:

*You are coming to a King,
So large petitions with you bring,
His grace and power are such,
You can never ask too much.*

That's how sons pray- boldly with confidence, knowing they have "*prosagogain*." **Heb. 4:16**

In Conclusion, we are reminded of **Revelation chapters 4 & 5**. Here, John sees a vision of the Throne of God and upon the throne are two powerful potentates, one is identified as simply "*he who sits on the Throne*" and the other is "*the Lamb that was slain*." Surrounding the throne of God and the Lamb are 24 elders, the 4 living creatures, myriads of Angels, all singing praises to God and the Lamb. Mysteriously, there is before the front of the Throne is a crystal lake, shining before the throne. All must approach the throne through this shining crystal lake. Access to the throne is by way of this lake of glass. Scholars have debated as to the meaning of this crystal lake

before the Throne. What is this symbolic of? Some see it as representing the pure, shining blood of the Lamb, who alone is worthy to present us to Him who sits on the Throne. The blood of the Lamb who was slain is providing access to the throne! When you pray “in Jesus name” you are walking to the throne in a sea of His precious blood! There it is again-Prosagogain! Access! This is the essence of the Gospel of Grace.

Notes

Lesson: Biblical Hermeneutics for a Proper Eschatology

Edited by Barry Wood from “Kingdom Come” by Dr. Sam Storms

Intro: Today there is much confusion and discussion about end times theology. That which is often popularized on TV, Movies, or books, is taken as “Gospel Truth” by multitudes who have not taken the time or discipline to thoroughly search the scriptures to see if their conclusions truly reflect biblical eschatology. In this document it is our purpose to give the reader 6 principles of biblical interpretation as it relates to understanding End-Time prophecy. Of these 6 hermeneutical guidelines, I have added the sixth for more clarification that will greatly assist the reader in discerning God’s end times truths.

Note: Credit is due to Dr Sam Storms, as these 5 Eschatological Interpreting principles were drawn from his book- “**Kingdom Come.**”

Prophecy Hermeneutic #1

“in Scripture, all of Israel’s prophetic hopes are fulfilled in Jesus Christ and in the believing remnant, the Church.” (Sam Storms- **Kingdom Come**- page 16)

Explain: This principle of interpretation applies to all of scripture, not just its application to prophecy. Jesus is the fulfillment of every promise made to Israel in the Old Covenant. The entire book of Hebrews is the expression and explanation of this truth. However, as it relates to prophecy concerning Israel and her future, this is also true. Jesus, Israel’s Messiah and the Church’s Lord is the central truth and terminating point of all prophecy. God’s end time purpose is that *“in Christ, is the summing up of all things, whether in heaven or upon the earth.”*

Ephesians 1:10

Prophecy Hermeneutic #2

“ in scripture, we must know that eschatology as it regards the Messiah and the Messianic age is binary, not singular.

Explain: At the time of Jesus, the Scribes and other “law teachers” saw the coming of the Messiah as a singular climatic event. Their end times worldview was mistaken, which explains some of why they missed seeing Jesus as their promised King- the son of David. They could not reconcile those “*suffering Servant*” motifs in **Isaiah 52:13-54:3**; with those triumphant King passages like **Isaiah 9:2-7**, where Israel’s Messiah King, a descendent of David, will rule in peace over the nations forever. The Scribes and Pharisees embraced only the singular ruling King passages. We, however, can see that a true end times understanding of these two motifs is that Messiah’s coming is in two phases- first the suffering servant, then the reigning King returns in his second coming. The Messianic age is binary, two- fold. Jesus is the Son of David the Messiah, he was Israel’s’ King and he was ruling even while among his people Israel. The king (Jesus) brought His kingdom (Rule) with him when he performed Kingdom signs and wonders,

the greatest of which is his resurrection. Thus, there is an “over-lapping of the ages.” There is what today’s theologians call the “already” of the kingdom age, and the “not yet” of the Kingdom yet coming.

Prophecy Hermeneutic #3

“in scripture, the Old Covenant prophets told of future events which they themselves could never have fully seen to be God’s greater fulfillment in those events inaugurated by Jesus.”

Explain: Years later it will take progressive revelation and fulfillment for the Apostles (led of the Holy Spirit) to see the greater meaning of those OT prophecies. When Peter preaches to the crowds at Pentecost, he tells them that the prophet Joel’s prophecy in Chapter 2 was being fulfilled in that very moment. This prophecy is an “end-times” vision given to Joel, that Scribes associated with Messiah’s glorious appearance to rule the nations at the end of time. They were mistaken and Joel himself did not understand his vision being fulfilled in the coming of the Spirit to indwell a new people of God-the church! In this sermon alone Peter uses the following prophecies of the Messiah as fulfilled in Jesus

1. Joel 2= the last days are now in the coming of Jesus and the sending of His Spirit
2. Psalm 16:8-11= David spoke of Jesus death and resurrection without even knowing of which he spoke
3. Psalm 110:1= David was not speaking of himself but of Jesus as sitting on God’s right-hand throne.

In summary, The Apostles see all the scriptures in light of Jesus identity, life, and fulfilled mission. They will from this point onward interpret all scripture not only as fulfilled in Christ, but always as greater, higher, and gloriously fulfilled in Him.

Prophecy Hermeneutic #4

“in scripture, O.T. prophecy can only express itself in terms, language, ideas, and conditions that are present at that time in their culture. This impacts how they express God’s visions of the future.”

Explain: We must understand this limitation when we seek to interpret a prophet’s message. We struggle always to determine what is literal and what is symbolic. We must discern what is metaphor, what is hyperbole, what is a type or an allegory. The interpreter must be careful to as to the type of language being used in the narrative. In particular, all Hebrew prophetic literature is a type of language unto itself. It is full of monsters, dragons, giant bugs, extraordinary visions of unimaginable “natural” phenomena that boggles the mind. When unpacking these scriptures for our day, we must be aware that their “language” is not our language.

Prophecy Hermeneutic #5

“in scripture, an end-times understanding must include a knowledge of Biblical typology.”

Explain: Briefly stated this principle of interpretation calls attention to what we call “progressive revelation” in the Bible. The New Covenant does not replace the Old Covenant, but it does supersede it. Where the Old covenant is shadow, the new is substance, where the old is promise, the new covenant is fulfillment. This means that when reading the Old Testament

narratives, they become “types” of something that is coming after it. That which is coming is greater, or an “antitype.” We cannot rightly divide the Word of God without a basic knowledge of these types and their greater antitypes.

Summary:

These 5 principles of End -Times hermeneutics are to be guidelines for any sound understanding of biblical eschatology. As a student of scripture formulates his own understanding of the Second Coming of Christ and his Kingdom, he must do so along these lines; asking these questions of each and every text. We will now expand and detail each of these 5 hermeneutics for further study.

Understanding Hermeneutic #1

“in scripture, all of Israel’s prophetic hopes are fulfilled in Jesus Christ and in the believing remnant, the Church.” (Sam Storms- **Kingdom Come**- page 16)

In his book “Kingdom Come, Sam Storm gives us multiple examples of how Jesus himself the object, focus, and fulfillment of all Old Covenant types and shadows.

The Tabernacle, Temple, and Incarnation

If we follow the trail of shadows leading to substance, of promise leading to fulfillment, an excellent end times trail is the tabernacle, temple and incarnation prophecies. The Old Covenant story of Israel’s journey from Egypt to the Promised Land contains a central theme of God’s desire to be “present” among his people. He leads them by a pillar of cloud by day and of fire by night. God instructs Moses to build a “*tent of meeting*” a tabernacle as a sanctuary where God’s presence in the cloud would reside. The Holy of Holies in the Tabernacle was the place of God’s glory (glorious presence). See **Exodus 25:8,22**

Solomon’s temple is the next progression in God’s manifested presence among his people Israel. This house of God took Solomon seven years to build. It is an even more elaborate tribute to God’s presence. The Ark of the Covenant is housed there, and over it is the Shekinah Glory of God. God’s presence so fills the Holy of Holies that the priests cannot enter there. See **2Chron. 5:14**

As Israel’s story unfolds, she fails God, breaks his commandments, and in her idolatry is separated from the temple, the land, and from God while suffering in Babylon. Upon returning to Jerusalem, another temple is built but the Glory of God is gone. He will not live in this house any longer. God has other plans in mind. After 400 years of silence The prophets voice is heard once more in John the Baptist.

Jesus the Temple- John 1:14 “*and the Word became flesh and “pitched his tent” among us and we beheld His glory, glory as of the only begotten of the Father full of Grace and truth.*” The Apostle John is telling us that Jesus was the incarnation of the Glory of God. Jesus’ physical body has become God’s new dwelling place, His tabernacle, his Temple. Christ is the new Temple of God. Colossians says, “*For it was the Father’s good pleasure for all the fullness to*

dwell in Him.”(Col. 1:19) All previous tents and temples are only a flicker, a dim light, compared to the glory of Jesus. He is the Shekinah of God. God’s “fullness” dwells in Him, meaning that in the flesh of Jesus we see the full glory of God’s manifested presence. God will never again live in a man-made structure- His temple is His Son.” (See Sam Storm’s comments-**Kingdom Come** page 17)

Thus, all previous temples are a type, a shadow pointing us to Christ Jesus. He is the fulfillment of those types and promises.

For example:

- 1) The Temple was a place of God’s presence (shekinah). Now Jesus is that glory and presence. **John 1:14**
- 2) The Temple was a place that held the Law of Moses. Now, Jesus, the greater Moses, has fulfilled the Law. **Gal. 3:24; 4:4-7**
- 3) The Temple was a place where God revealed Himself and the people found relationship with Him. Now we meet, hear, and see God in and through Jesus.
- 4) The Temple was a place of Sacrifice, a place where sins are forgiven. Now, Jesus through His Cross, is our sacrifice, and all sins are covered in His blood, once for all time. **Mark 2:1-12**
- 5) The Temple was a place of Worship. Now, in Jesus, we have our access to the Father, and we worship in spirit and in truth. **Rom. 5:1-2; John 4:20-26; Eph. 2:13,18**
- 6) The earthly Temple is gone, but God’s Shekinah no longer resides in a place, but in a person, Jesus Christ.

The Believing Church- the New Temple

Explain: The New Temple after Christ’s Ascension and the coming of His Spirit at Pentecost is his new Body-the believing church. We are His Temple See **2Cor 6:16, 1Cor.3:16; 1Cor.6:19.** The believing church, is now the new body of Christ, and therefore his Temple. Those born of His Spirit are now His Temple on the earth. We are the living manifested presence of God-His dwelling place. Not a place- but a people!

Note: Never again will God dwell in a building, those days are gone, surpassed by the indwelling Spirit of God in his new temple-the church.

Note: This theological fact will impact any “End-Time” theories about modern Israel re-building a Temple before Christ returns. The Jews may indeed build a Temple, but God will not enter it or dwell there.

All types and shadows are fulfilled in Jesus.

Explain; Jesus fulfills all of Israel’s hopes and covenant promises. Indeed, He is everything Israel failed to be or to believe:

1. **The Passover-** Jesus is the fulfillment of all Passover types and promises. His “last supper” meal with his disciples will forever change the meaning and message of the Jewish Seder meal for the believing church. Henceforth, the church will not look back to

Egypt's passing over, but to the Cross, where God passed- over our sins-his blood, his body nailed to the door post. Jesus is the Passover fulfilled.

2. **The feasts of Israel-** Jesus is the fulfillment of all that Israel's feasts looked back to in hope. He is that hope. See **John 7:37-44**, where Jesus is in the Temple during the last hours of the feast of Tabernacles (booths or tents); and He declares himself to be the living water, that the high-priest drew from the nearby spring. He is claiming to be the fulfillment of all that the festival of booths represents. The Jews knew it, hated Him for it, and sought to kill him. Paul will later declare in Colossians that Jesus is the substance of all that Israel's feasts symbolized. See **Col. 2:16-17**

3. **The Sabbath-** All that the Jewish Sabbath was and stood for is completed in Jesus. Hebrews will tell us that Christ is our rest, he replaces a day of rest (sabbath) with our complete spiritual rest from all law keeping gaining God's favor. Even as God rested from His labor in creation on the seventh day, so in Christ we rest in his completed work in our behalf on the Cross. See Mark Explain: See Mark 2:23-28 where it is recorded that Jesus and his disciples plucked corn from a field on a Sabbath day. When the Pharisees accuse Jesus of violating the Sabbath (by "working" to pluck corn) Jesus answers by referring them back to King David and his soldiers eating consecrated bread from God's House. He then claims to be the Lord of the sabbath- which means he is greater than David. This event is about Jesus telling the Rulers who he is! He is saying, "I am greater than your great King David. I am the fulfillment of all that David typified. I am greater than the Temple; for I fulfill all the Temple symbolizes. I am greater than the Sabbath. I bring you a rest that the Law of sabbath can never satisfy.

"If Jesus is walking living, breathing Temple, he is also the walking, celebrating, victorious sabbath" (N. T. Wright, Simply Jesus, page 138)

4. **Jesus the true Vine- John 15**

Explain: a prominent and oft repeated metaphor for the nation Israel in the O.T. is that of "the Vine." See Hosea 10:1; Jer. 2:21; 5:10; 12:1; Ezekiel 15:1-8; 17:1-10; 19:10-14; and Isaiah 5:7.

The most direct expression of Israel as God's vine is in **Psalms 80:7-11** "*Restore us, o God of hosts; let your face shine, that we may be saved! You brought a vine out of Egypt; you drove out the nations and planted it You cleared the ground for it; it took deep root and filled the land. The mountains were covered with its shade, the cedars of god with its boughs. It was sending out its branches to the sea, and its shoots to the river.*"

Apply; In John 15, Jesus is quoted as claiming that He himself is the true Vine, not Israel. He is the true, living vine that will spread its branches to the nations. He is greater than Israel because he is God's true and faithful Son, He is all that Israel has failed to be. Jesus' life, death, resurrection, ascension, and second coming are fulfillment of Israel's failure. Thus, by extinction, the Church (the branches of the vine) are the new Israel, God's people, branching out from the vine (Christ).

Note: The believing Church is the Remnant church, not replacing Israel, but fulfilling Israel.

Summary:

Any End-Times teaching that overlooks or ignores this progressive revelation that Jesus has fulfilled all that Israel was called to do, but failed to do, will miss the point of Christ's return completely. Jesus is greater than David, greater than Israel, and his new people, the believing church, are the greater fulfillment of any and all Old Covenant promises made to Israel. See Eph. 1:18-23

Lesson: Biblical Hermeneutics for Proper Eschatology Part 2

Understanding Hermeneutic # 2

“ in scripture, we must know that eschatology as it regards the Messiah and the Messianic age is binary, not singular.”

Explain: At the time of Jesus, Israel's religious leaders, Scribes, Pharisees, and Sadducees and other “law teachers” saw the coming of the Messiah as a singular climatic event. Their end times worldview was mistaken, in that they only saw Messiah's one time coming to establish the glorious rule of the Davidic dynasty. This explains some of why they missed seeing Jesus as their promised King- the son of David. They could not reconcile those “*suffering Servant*” motifs in **Isaiah 52:13-54:3**, with those triumphant King passages like **Isaiah 9:2-7**, where Israel's Messiah King, a descendent of David, will rule in peace over the nations forever. The Scribes and Pharisees embraced only the singular ruling King passages.

This explains why they could not see in Jesus, a humble carpenter from Nazareth, any possibility that Jesus could be the Messiah. They were expecting a King, not a carpenter! We, however, can see that a true end times understanding of these two motifs is that Messiah's coming is in two phases- first the suffering servant, then the reigning King returns in his second coming. The Messianic age is binary, two- fold. Jesus is the Son of David the Messiah, he was Israel's' King and he was ruling even while among his people Israel. The king (Jesus) brought His Kingdom (Rule) with him when he performed Kingdom signs and wonders, the greatest of which is his resurrection. Thus there is an “over-lapping of the ages.” The age of the Messiah/king is now, it probably began with Jesus public ministry when baptized by John and God's voice from heaven approving him. The brief age of the Messiah (Jesus' earthy ministry) is continued in Christ's spirit presence in his new people the Church. So, today we are living in the “last days” of which Israel's prophets so frequently spoke. So, the Kingdom of God is here in what today's theologians call the “already” of the kingdom age, but the “not yet” of the Kingdom is still future awaiting Messiah Jesus to return.

Apply: Our hope is not just that Christ will return to rescue us from this evil age, but it is the realization that the last days are here already, the church has been the representative of Christ's rule ever since Pentecost in AD 33. Knowing this , we are to be about restoring the Kingdom (rule) of God until Christ returns to complete the task. We are to claim and live out the “already” of the Kingdom, while praying for the “not yet” of the King's climatic return.

Understanding Hermeneutic #3

scripture, the Old Covenant prophets told of future events which they themselves could never have fully seen to be God's greater fulfillment in those events inaugurated by Jesus."

Explain: One of the most remarkable insights into understanding the relationship between the Old Testament and the New Testament is the remarkable "progression" that takes place when the early followers of Jesus, namely the Apostles, begin to re-think their understanding of the Old Covenant. They saw in Jesus the climax, the fulfillment of things of which the OT prophets wrote. Greater still, they saw applications and insights that the OT writers themselves could never have imagined when they wrote them centuries before. Jesus had instructed his followers and even the Jewish rulers to "*search the scriptures, for in them you think you have eternal life, it is these (scriptures) that testify of me.*" John 5:39. Inspired of the Holy Spirit, the apostles gave us new meanings to these ancient prophecies and texts.

Apply: This principle is vital to any student's comprehension of any Old Covenant passage. We must read the OT through the Jesus lenses. When we do this, our conclusions probably would have surprised the original writers. Earlier in this essay I cited Simon Peter's Pentecost address to those gathered Jews. He quotes **Joel 2** as fulfilled in the coming of the Spirit upon the believing church. Neither Joel (who wrote it) nor any Rabbi at that time would have agreed with Peter. Yet, Peter applies Joel's last days prophecy to that very moment in time. As the New Testament writers begin to think through all that has transpired in the coming of Jesus, they write down their inspired conclusions. These conclusions will repeatedly, give newer and greater meanings to what was written by OT prophets.

Illust: For a full discussion of this hermeneutic see the essay in the **ESV Study Bible- How the New Testament quotes and interprets the Old Testament**. The ESV Study Bible also lists multiple OT passages that are given new and even interpretations by NT writers.

Example: Ezekiel chapter 39, when written by Ezekiel, concerns Israel, her enemies like Gog and Magog, and God's promised defeat of Israel's enemies etc. However, When John writes down the vision that an Angel gives him of a "last days" battle and events, John has Ezekiel 39 as a backdrop, but Israel is not the subject of God's protection and end times blessing. Now it is the Church, made up of Jew and Gentile believers. Ezekiel never could have seen the greater fulfillment that the Book of Revelation foresees. In fact, much of the Revelation of John has the OT prophets as a canvas upon which the visions are revealed and fulfilled.

Conclusion: My point is that revelation is progressive. The apostles knew more truth than David, Isaiah, Jeremiah, and others who wrote those visionary truths. The apostles saw greater meanings in those OT passages than could have ever been imagined by those who wrote them.

Understanding Hermeneutic #4

"in scripture, O.T. prophecy can only express itself in terms, language, ideas, and conditions that are present at that time in their culture. This impacts how they express God's visions of the future.

Explain: We must understand that scripture is not written by angels, but rather by men who wrote in the common language of their day. Also, they could only describe the future in terminology of the past (their present).

For example, when Isaiah is telling us of a future age of peace during Messiah's time, he says, "*they will hammer their swords into plow shears and their spears into pruning hooks*" **Is.2:4** Common sense tells us that this is not literal language but poetic expression. The greater meaning is that when Messiah comes (Jesus in his return) He will bring an end to war, He is the prince of peace. As it relates to "last days" prophecies, the interpreter's task can be daunting. Books like Daniel, Ezekiel, and in the NT, Revelation are all written in coded language. Scholars call it "Jewish Apocalyptic." This literature is called "apocalyptic" because it describes an evil pessimistic present age, to be followed by God's judgment, and a final rescue of God's people. This literature is mysterious, esoteric, coded, and highly symbolic. For example, In John's Revelation vision, he uses many repeated numbers- 4,7,10,12, and even their "multiples, like 144,000 is an enlarged multiple of 12. The number 1,000 is a multiple of 10. Are these numbers to be taken literally or are they symbolic. When is one number literal (like the seven churches of Revelation 1-3; and when are the numbers Not literal but symbolic? These are challenges to one's understanding of events of Christ's return. Revelation 20- The 1,000-year reign of Christ with his resurrected saints, commonly called the millennium- **Question:** is there a literal 1,000 years or is it a symbolic expression of completeness, as in forever, or as in a long period of time or an "age" of history.

Revelation 7:4 and Revelation 14:1 tells us of a multitude consisting of 144,000. **Question:** in Rev 7:4 the 144,000 are identified as from the 12 tribes of Israel, then in Rev. 14:1 the 144,000 are those who have the name of the Lamb (Jesus) and of His Father on their foreheads. So, who are these 144,000? Secondly is this a literal number or a multiple of 12? If it is a multiple it can symbolize the greatest number of organized religion-the saved church through the ages.

We mention these problems as examples of how many times a writer like John, writing under persecution, will use coded ideas and language to express his thoughts, knowing his target audience will understand the deeper meaning, yet not comprehending that future generations will read it and struggle with its meaning.

Understanding Hermeneutic #5

"in scripture, an end-times understanding must include a knowledge of Biblical typology and its proper application."

Explain: We must learn how scripture is like a symphony, orchestrated by the master conductor (Jehovah God) so that there is continuity and many parallels, in which OT persons, events, series of circumstances or institutions are a type of a NT person, event, circumstance or institution (thus anti-type) This continuity and correspondence is divinely ordained, it tells us through God's Word that He alone is in charge of history. As Sam Storm says, "*there is, therefore, a providential pattern in the type that is repeated in the antitype.*" (Page 36) A careful study of both Old and New Testaments will reveal this organic unity between the two testaments. The Old is incomplete without the New, and the New cannot be fully understood without the Old. The old

covenant is shadow, and promise, whereas the New Covenant is continuation and consummation. Thus, NT antitype is a greater intensification and escalation of the OT type.

Types, Allegories, Metaphors-

No Bible student is qualified to rightly interpret scripture without a clear understanding and definition of biblical types, allegories, and metaphors. This is especially true as it regards eschatology. Why? Because the bulk of biblical literature of the “last days” is symbolic, allegorical or filled with typology.

What then is Allegory? Allegory is a style of literature having the form of a story, but using symbolic figures, actions, or meanings as representations to express truths. In Christian literature, examples might be John Bunyan’s *The Pilgrim’s Progress*, or CS Lewis’ *The Chronicles of Narnia*. In scripture, a story or text is allegorical when something foreign, peculiar, or hidden is introduced into the narrative or text, giving it a deeper or real meaning. The parables of Jesus are allegorical in nature, not to be taken literally, but they do express hidden and deeper meanings.

Apply: A warning here is needed. The interpretation of a biblical allegorical passage is always subject to someone’s fanciful interpretation caused by their previous agenda when approaching scripture.

Illustration: A casual reading of commentaries by the early church fathers, Athanasius, Clement of Rome, Justin Martyr and many others is a clear example of how allegory can be abused. Martin Luther made much use of allegory when in his anger against the Papacy and Rome, interpreted the beast of Revelation 13 as the Pope of his day and time.

Typology in scripture

Unlike allegory, which is highly symbolic, hidden, and even peculiar at times, biblical “types” are more easily anticipated, and seen. Types in scripture are more fundamental to the general continuity of the Old Covenant and the New. In typology, the connection between OT types and NT antitypes are more readily seen. They are not peculiar, mystical or hidden, but they rise naturally out of the text as it relates to continuity of the two testaments.

For example, **John 3:14-15** sites the “brazen serpent”(Numbers 23:9) upon a pole as a type of Christ upon the cross. The raising up of Christ on the Cross is greater than Moses lifting the brass snake upon a staff. But that brazen serpent was always intended by God to be fulfilled in its greater meaning in the death of His Son upon the “pole” of the Cross where sins are forgiven by looking to Christ as the sin-bearer. When Jesus sites this text to rabbi Nicodemus, it is naturally received and understood by Nicodemus and by all of us who read it.

Another example of a “type” is Moses’ statement in **Genesis 3:15b**, “*He shall bruise you on the head, and you shall bruise him on the heel.*” Bible students through the ages have easily seen this bruising of the serpent’s head and “his” heel as a type of the defeat of Satan through the Messiah’s sacrifice upon the cross. The type and its antitype are commonly observed as God intended.

R.T. France, in his brilliant book, “**Jesus and the Old Testament**,” shows us over and over again how Jesus is the antitype of so many old covenant types. He cites many examples for us:

1. Contrary to the idea that Jesus was a revolutionary, an outsider to his culture; he rather was very much in line with the Old Covenant. He fulfills the law and prophets and was not in contradiction to them. Jesus claimed a continuity between his ministry and the OT. Jesus is Israel’s prophet, priest, and king, fulfilling all these OT Messianic titles.

2. Jesus and his small band of Disciples become a new Israel, a new community of true followers of Messiah. They will become his assembled ones, the “church” the new Israel of God. The Sermon on the Mount (**Matthew 5-7**) is often called the “**king’s manifesto**” as Jesus is training the Twelve to be the new people of God. They are the Antitype of old Israel. Their righteousness is to exceed that of the Scribes and the Pharisees (**Matt. 5:20**) Again Luke’s gospel concludes with the risen Messiah, Jesus, instructing a few followers that He Himself is the total fulfillment of all OT types, shadows, and promises. They in turn are to be “*Witnesses of these things.*” (**Luke 24:48**)

3. R.T. France further asserts that Jesus is not just comparable and in line with the OT, but He is greater than all its types or promises. In Jesus, God is doing a “greater thing” than the world has ever seen before. In Matthew 12 we see Jesus confronting the Jewish Elders regarding the Sabbath and the Temple. After he and His disciples are accused of Sabbath breaking by plucking corn from a field to eat it on a Sabbath day, Jesus tells them three profound “greater” things about Himself:

1) King David entered the Temple and fed his soldiers the consecrated bread, but Jesus says, “The Son of Man is Lord of the Sabbath” Jesus is declaring that He is the greater David, the long-promised Son of David. See **Matt. 12:1-8**

2) Also, He is claiming to be the greater fulfillment of all that the Temple represents. “*but I say to you, that something greater than the temple is here.*” 12:6

3) In **Matt. 12:38**-When the Jewish rulers ask Jesus for a “sign” to prove he is Messiah; Jesus refers them to Jonah as a type of His own resurrection. Jesus tells them that Jonah in the Whale’s belly three days and coming out alive is a great miracle (sign), but a greater sign will be his own resurrection after three days in the grave. See **Matt.12: 41**, “*something greater than Jonah is here.*” Then again in 12:42, something greater than Solomon is here. Thus, Jesus as antitype is greater than all types in the OT.

Again, as to types and antitypes, Jesus through His victory over temptation in the wilderness, His sinless life of Law obedience, and His resurrection are an antitype of Israel’s repeated failures to keep the Law and Covenants, thus Israel, her Temple, and its system is destroyed, and Jesus the true Israel is victorious.

4. Finally, Dr France shows us that Jesus is the end all of the Old Covenant systems. All OT types and shadows are culminated in Jesus. Jewish unbelief is climaxed in its rejection of Jesus as

God's Messiah; therefore, God has rejected Israel. Now Jesus and his Church are God's new people for this Age.

Jesus has completed to perfection all the OT promises through Prophets, Priests and Kings. In God's new community (the Church), the hopes of old covenant Israel are fulfilled in these "last days." The Church age is that which the Old Testament prophets foretold. Those hopes and dreams are complete in the new Israel-the believing church.

Paul affirms this to the Corinthian believers when he says, "*Now these things happened to them (Israel) as an example, and they were written for our instruction, upon whom the ends of the ages have come.*"

1Cor.10:11 Notice- the phrase, "*upon whom the ends of the ages has come.*" The Church is the fulfillment of Israel's failure. Their failure was "*for our instruction.*"

2nd Timothy 3:16-17

Paul gives Timothy sound guidance when he says, "*all scripture is breathed out by God and is profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.*" No Bible student is "adequate or equipped" to rightly interpret scripture without a clear understanding and definition of biblical types, allegories, and metaphors. This is especially true as it regards eschatology. Why? Because the bulk of biblical literature of the "last days" is symbolic, allegorical, or filled with "typology." We must learn to read *ALL* Old Testament texts through what theologians call the "Christological lenses." We search the scriptures looking for ways in which Jesus and His Gospel fulfill each text, passage, or book.

Understanding Hermeneutic #6

In scripture interpretation we must also use the "Analogy of Faith" principle.

I have added this hermeneutic to that of Sam Storm's use of five principles. We need six, not five. This is especially true in examining "last days" theology. What is the "*analogy of faith principle?*" Some have mistakenly said it means that scripture never contradicts itself. This is not a good definition because there are scriptures that need no greater meaning than the obvious meaning. A better definition of *Analogy of Faith* is that "*All scripture is in agreement and scripture will not contradict itself.*"

This statement has a few assumptions behind it:

- 1.The Holy Spirit is the author of all scripture. The Bible is "breathed out by God" **2Tim. 3:16**
- 2.The Holy Spirit is the only true interpreter of scripture. Only He knows exactly what all scripture means (to Him)
- 3.Because the Holy Spirit wrote The Word of God, we can assume the unity and harmony of the teachings throughout the scriptures.

4. We interpret unclear scriptures in the light of clear scriptures, which is what “analogy of faith” means. For Example: **1st Corinthians 15:29**, “*Otherwise, what will those do who are baptized for the dead? If the dead are not raised at all, why then are they baptized for them?*” This is truly an “unclear” verse in the New Testament. Nowhere else in scripture is there a reference to baptizing people in behalf of dead people. I have read that there are 30 different understandings of this verse! It is obscure as to Paul’s intent. However, by applying the analogy of faith hermeneutic we can say that scripture clearly does NOT teach that water baptism has any saving effect apart from one’s personal faith in the work of Christ. Scripture teaches believer’s baptism. Thus, whatever the meaning of **1st Cor. 15:29**, it clearly does not mean that any living person can save a dead person by being baptized for them. The whole of scripture here must interpret the part or partial.

Using these 6 Hermeneutics in the Study of Eschatology

In conclusion, as the student studies “last days” biblical teachings, he must master and consistently use this interpretive principle of exegesis (study).

Note: There are multiple helps for the bible student in the **ESV Study Bible** by Crossway Publishers. It is the finest tool available in one volume today for serious students of God’s Word.

How to apply these Six Hermeneutics to “last Days” theology

As the bible student studies any passage of scripture that he thinks applies to eschatology, let me suggest he run each of these passages through the Radar of these eschatological principles.

For Example:

1. When Israel as the nation, or people of God is mentioned in last days teachings, such as Revelation 13, ask how does this relate to the whole of scripture regarding Israel?
2. When reading any passage about the temple you think is eschatological, compare all the other scriptures that teach us the greater truths of the temple and temple fulfillment.
3. When you think you know all about the Antichrist, and the Seven-year Tribulation period, ask yourself how these 6 principles can help you interpret correctly.
4. When you hear men talking about the “rapture” of the church, again, pass this teaching through the Radar of good hermeneutics.
5. There is much controversy about the 1,000-year reign of Christ on earth, often called the Millennium, that is revealed in Revelation 20. How can good hermeneutics help you clarify the meaning of the 1,000 years?

Notes

Lesson: Eschatological Hermeneutic #5= Typology

“in scripture, an end-times understanding must include a knowledge of Biblical typology and its proper application.”

The Student will now review this hermeneutical principle to see if there is a proper understanding of the Bible’s use of language types like allegory, metaphor, types and antitypes.

Explain: We must learn how scripture is like a symphony, orchestrated by the master conductor (Jehovah God) so that there is continuity and many parallels, in which OT persons, events, series of circumstances or institutions are a type of a NT person, event, circumstance or institution (thus anti-type) This continuity and correspondence is divinely ordained, it tells us through God’s Word that He alone is in charge of history. As Sam Storm says, *“there is, therefore, a providential pattern in the type that is repeated in the antitype.”* (page 36) A careful study of both Old and New Testaments will reveal this organic unity between the two testaments. The Old is incomplete without the New, and the New cannot be fully understood without the Old. The old covenant is shadow, and promise, whereas the New Covenant is continuation and consummation. Thus, NT antitype is a greater intensification and escalation of the OT type.

Types, Allegories, Metaphors-

No Bible student is qualified to rightly interpret scripture without a clear understanding and definition of biblical types, allegories, and metaphors. This is especially true as it regards eschatology. Why? Because the bulk of biblical literature of the “last days” is symbolic, allegorical or filled with typology.

What then is Allegory? Allegory is a style of literature having the form of a story, but using symbolic figures, actions, or meanings as representations to express truths. In Christian literature, examples might be John Bunyan’s *The Pilgrim’s Progress*, or CS Lewis’ *The Chronicles of Narnia*. In scripture, a story or text is allegorical when something foreign, peculiar, or hidden is introduced into the narrative or text, giving it a deeper or real meaning. The parables of Jesus are allegorical in nature, not to be taken literally, but they do express hidden and deeper meanings.

For Example: **Matthew 13:3-23** is Jesus’ parable of the Sower and the seed sown in different kinds of soil. This is a rare allegory where the interpretation is given. Most allegories are more mystical and have deeper hidden meanings. See Gal. 4:21-31 where Paul uses Sarah & Hagar as allegories of Israel and the Church.

Apply: A warning here is needed. The interpretation of a biblical allegorical passage is always subject to someone’s fanciful interpretation caused by their previous agenda when approaching scripture.

Illustration: A casual reading of commentaries by the early church fathers, Athanasius, Clement of Rome, Justin Martyr and many others is a clear example of how allegory can be abused.

Martin Luther made much use of allegory when in his anger against the Papacy and Rome, interpreted the beast of Revelation 13 as the Pope of his day and time.

Typology in scripture

Unlike allegory, which is highly symbolic, hidden, and even peculiar at times, biblical “types” are more easily anticipated and seen. Types in scripture are more fundamental to the general continuity of the Old Covenant and the New. In typology, the connection between OT types and NT antitypes are more readily seen. They are not peculiar, mystical, or hidden, but they rise naturally out of the text as it relates to continuity of the two testaments. For example, **John 3:14-15** sites the “brazen serpent”(Numbers 23:9) upon a pole as a type of Christ upon the cross. The raising up of Christ on the Cross is greater than Moses lifting the brass snake upon a staff. But that brazen serpent was always intended by God to be fulfilled in its greater meaning in the death of His Son upon the “pole” of the Cross where sins are forgiven by looking to Christ as the sin-bearer. When Jesus sites this text to rabbi Nicodemus, it is naturally received and understood by Nicodemus and by all of us who read it.

Another example of a “type” is Moses’ statement in **Genesis 3:15b**, “*He shall bruise you on the head, and you shall bruise him on the heel.*” Bible students through the ages have easily seen this bruising of the serpent’s head and “his” heel as a type of the defeat of Satan through the Messiah’s sacrifice upon the cross. The type and its antitype are commonly observed as God intended.

R.T. France, in his brilliant book, “**Jesus and the Old Testament**,” shows us repeatedly how Jesus is the antitype of so many old covenant types. He references many examples for us:

1. Contrary to the idea that Jesus was a revolutionary, an outsider to his culture; he rather was very much in line with the Old Covenant. He fulfills the law and prophets and was not in contradiction to them. Jesus claimed a continuity between his ministry and the OT. Jesus is Israel’s prophet, priest, and king, fulfilling all these OT Messianic titles.
2. Jesus and his small band of Disciples become a new Israel, a new community of true followers of Messiah. They will become his assembled ones, the “church” the new Israel of God. The Sermon on the Mount (**Matthew 5-7**) is often called the “**king’s manifesto**” as Jesus is training the Twelve to be the new people of God. They are the Antitype of old Israel. Their righteousness is to exceed that of the Scribes and the Pharisees (**Matt. 5:20**) Again Luke’s gospel concludes with the risen Messiah, Jesus, instructing a few followers that He Himself is the total fulfillment of all OT types, shadows, and promises. They in turn are to be “*Witnesses of these things.*” (**Luke 24:48**)
3. Dr. France further asserts that Jesus is not just comparable and in line with the OT, but He is greater than all its types or promises. In Jesus, God is doing a “greater thing” than the world has ever seen before. In **Matthew 12** we see Jesus confronting the Jewish Elders regarding the Sabbath and the

Temple. After he and His disciples are accused of Sabbath breaking by plucking corn from a field to eat it on a Sabbath day, Jesus tells them three profound “greater” things about Himself:

1) King David entered the Temple and fed his soldiers the consecrated bread, but Jesus says, “*the Son of Man is Lord of the Sabbath*” Jesus is declaring that He is the greater David, the long-promised Son of David. See **Matt. 12:1-8**

2) Also, He is claiming to be the greater fulfillment of all that the Temple represents. “*but I say to you, that something greater than the temple is here.*” **Matt.12:6**

3) In **Matt. 12:38**-When the Jewish rulers ask Jesus for a “sign” to prove he is Messiah; Jesus refers them to Jonah as a type of His own resurrection. Jesus tells them that Jonah in the Whale’s belly three days and coming out alive is a great miracle (sign), but a greater sign will be his own resurrection after three days in the grave. See **Matt.12: 41**, “*something greater than Jonah is here.*” Then again in 12:42, something greater than Solomon is here. Thus, Jesus as antitype is greater than all types in the OT.

Again, as to types and antitypes, Jesus through His victory over temptation in the wilderness, His sinless life of Law obedience, and His resurrection are an antitype of Israel’s repeated failures to keep the Law and Covenants, thus Israel, her Temple, and its system is destroyed, and Jesus the true Israel is victorious.

4. Finally, Dr France shows us that Jesus is the end all of the Old Covenant systems. All OT types and shadows are culminated in Jesus. Jewish unbelief is climaxed in its rejection of Jesus as God’s Messiah; therefore, God has rejected Israel. Now Jesus and his Church are God’s new people for this Age.

Jesus has completed to perfection all the OT promises through Prophets, Priests and Kings. In God’s new community (the Church), the hopes of old covenant Israel are fulfilled in these “last days.” The Church age is that which the Old Testament prophets foretold. Those hopes and dreams are complete in the new Israel-the believing church.

Paul affirms this to the Corinthian believers when he says, “*Now these things happened to them (Israel) as an example, and they were written for our instruction, upon whom the ends of the ages have come.*”

1Cor.10:11 Notice- the phrase, “*upon whom the end of the ages has come.*” The Church is the fulfillment of Israel’s failure. Their failure was “*for our instruction.*”

2nd Timothy 3:16-17

Paul gives Timothy sound guidance when he says, “*all scripture is breathed out by God and is profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work.*” No Bible student is “adequate or equipped” to rightly interpret scripture without a clear understanding and definition of biblical types, allegories, and metaphors. This is especially true as it regards eschatology. Why? Because the bulk of biblical literature of the “last days” is symbolic, allegorical, or filled with “typology.” We must learn to read *ALL* Old Testament texts through what theologians call the “Christological lenses.” We search the scriptures looking for ways in which Jesus and His Gospel fulfill each text, passage, or book.

Test Questions on Hermeneutic #5-Typology

1. The meaning of “hermeneutic” is:
 - a. the name of a Greek god
 - b. the science of how to interpret scripture.
 - c. the science of studying the 2nd coming of Christ.

2. The meaning of Eschatology is:
 - a. How to learn about kingdom come.
 - b. the study of the Apostle Eschaton.
 - c. the study of the Rapture of the church
 - d. the study of last days theology

3. An “antitype” in scripture is
 - a. the antitype is fulfillment of a type.
 - b. the type is the fulfillment of the antitype.
 - c. There are no antitypes in scripture, only types.

4. the parables of Jesus are examples of:
 - a. the parables are mostly metaphors.
 - b. the parables are allegorical.
 - c. the parables are examples of types and shadows.

5. an allegorical interpretation of scripture is:
 - a. the best way to interpret.
 - b. the best way to understand the book of revelation.
 - c. the only way to find the deeper meaning of scripture.

6. Typology is:
 - a. harder to interpret than allegory.
 - b. easier to interpret than allegory.
 - c. more mysterious than metaphors and allegory

7. the church is:
 - a. God’s replacement for Israel.
 - b. God’s punishment for Israel’s failure.
 - c. God’s new people.

8. To interpret scripture Christo- centrically means:
 - a. you read the Bible looking for Jesus in every verse
 - b. you read the Bible looking for the bigger story in every story.
 - c. you read only the New Testament because it is about Christ.

African Missions and the Protestant Reformation:

Lesson: World missions under the Roman Catholic Church

Introduction to the Course

Any discussion of world mission evangelism must include a detailed understanding of the impact of the **Protestant Reformation** in 16th Century Europe. That 16th Century revolt against the abuses of the Roman Church profoundly changed both the church and the world. In Africa as in other nations, the Protestant Reformation was the birthing mother of the world mission efforts we see today. This study will seek to give a general overview of the effects of that reformation on world missions with an emphasis on missions to the African Continent and especially East Africa.

I. World missions under the Roman Catholic Church

The Roman Catholic Church (RCC) has always been aggressive in world evangelism; however, its approach was not a Great Commission world mission. During the centuries of the Holy Roman Empire, (the 9th- 19th) the RCC was the mightiest organization on earth. For centuries, the catholic countries of Spain and Portugal ruled the seas. Wherever they sailed the Roman priests were on board the ships, eager to establish a beachhead for the Church.

1. The Roman church and African missions

1497-99- **Vaso De Gama**= The Portuguese explorer sailed the east coast of Africa from 1497-99, landing on the coast of Kenya near Mombasa on April 7, 1498. De Gama and his sailors met with much opposition from the Muslim Sultans of Mombasa, as all the coast was under Islamic rule. Leaving priests behind, De Gama sailed south and around the Cape of Good Hope. This resistance continued for 100 years until in 1595, the RCC enjoyed a cordial friendship with Muslim leaders and Fort Jesus was built north of Lamu, Kenya. Those Roman Catholic priests were the first to bring Christianity to Africa. What kind of Christianity was this? That is the historical and theological question. This period of colonial conquest by Spain and Portugal was Imperial and colonial in nature and the gospel was lost in the quest for power, riches, and colonial dominance. This colonial Christianity was not biblical nor was it in any sense a fulfilling of the Great Commission of **Matthew 28:19-20**.

- In the early 1600's a young Kenyan boy named Yusef was raised at Fort Jesus by Portuguese monks. He supposedly was converted and was later made a Sultan over Mombasa. He eventually rejected Christ, became a Muslim, and turned against the Portuguese and Christians.
- 1729- The Portuguese surrendered Fort Jesus and left Kenya to the Arabs. The sad result, after 130 years in Kenya the Portuguese Catholics left Kenya leaving no indigenous churches, and no Christian leadership. By 1800 there was no evidence that Christianity had ever been there.

- Even though the catholic colonial powers arrived first along the coasts of Africa, the true gospel of Grace was not on board those ships. Other than introduce Europe's Imperial culture to Africa, little else changed.

Lesson: II. The Protestant Reformation- the predecessor to World missions

The 16th Century in Europe was a time of enormous civil and theological upheaval. The power of Roman papalism had become a boot heel on the neck of the European states. By the beginning of that century, Europe was ripe for revolution. That revolution began in Germany when a lowly, little known Augustinian priest rebelled. Martin Luther in Germany, then John Calvin in France, to be followed by hundreds of others.

What were the RCC abuses that caused the revolt?

- 1) There was much resentment among the nation states over the power of the papacy in civil affairs. The church was not only Europe's only spiritual guide, but it was also the supreme civil power- it was Italian, greedy, and oppressive. The national pride of German, French, and Dutch kings resented Rome's power and strangle hold.
- 2) The church's clergy became increasingly greedy, corrupt, and abusive. The common man no longer held the clergy in high esteem.
- 3) Rome's selling of indulgences to build the Vatican in Rome was seen by locals as an Italian plot to take money out of the nation state to empower Rome.
- 4) The overall culture was ripe for revolt, only needing spark to ignite it. Martin Luther was that spark.

A. Key dates of the German reformation

- 1517- **The 95 Thesis**= Martin Luther, pastor of the Wittenberg, Germany parish revolts against the Roman collection of indulgences as a paid for in coin forgiveness of sins. He nails a document on the church door with 95 objections to Rome rule and practices.
- 1519- **The Leipzig debate**=Luther debates Johan Eck arguing that scripture alone is the sole authority for faith and practice, not tradition or church dogma.
- 1520- **Luther publishes three impactful works**= The Christian nobility of the German Nation, On the Babylonian Captivity of the Church, and On the Freedom of a Christian. In the Christian Nobility of the German Nation, Luther outlined the doctrine of the Priesthood of all believers and denied the authority of the Pope to interpret or confirm interpretation of the Bible.
- 1521- **the Diet of Worms**= from Jan-May, Luther appears in court before Charles V, emperor of the Holy Roman Empire. He is charged with heresy but refuses to recant. The court declares him a heretic and he is excommunicated from the church by Pope Leo X. Note: Frederick III, Elector of Saxony ensures that Luther is taken to the Wartburg Castle for his own safety. He is in hiding there for a year, during which he translated the New Testament into German from the Latin Vulgate. He also writes "A Mighty Fortress is our God." Which became a national anthem in German Protestantism.

- 1522- **The German New Testament** is published
 - 1530- **The Augsburg Confession**= This published confession outlines the basic the affirmations of Luther's Theology
- B. Key Dates of the Reformation elsewhere in Europe
- C. 1526- **The English Bible**=William Tyndale publishes his English New Testament
- D. 1531- **Death of Ulrich Zwingli**, the Swiss reformer. He is killed in the battle of Kappel by Swiss catholic forces.
- E. 1533- **The English Reformation**= King Henry VIII, has his marriage to Catherine of Aragon (France) declared null and void by the Archbishop of Canterbury Thomas Cranmer, in defiance of the RCC. He then marries Anne Boleyn.
- F. 1534- **The Society of Jesus**= Ignatius of Loyola founds the Society of Jesus (the Jesuits) as a counter- revolution to win back those protestant rebels in the nation states. The Jesuits partially reclaim control in Hungary, Poland, and parts of Germany. The Jesuit reclamation is a blood bath as thousands of protestants are killed.
- G. 1534- **Act of Supremacy** =Henry the VIII declares himself the head of the Church of England- all papists held to be in revolt, and many flee to the mainland.
- H. 1535- **Thomas More**= Thomas More (1478-1535) is executed on the orders of Henry VIII for refusing to support the English Reformation.
- I. 1536- **William Tyndale** was accused of heresy by Henry VIII because Tyndale opposed Henry's divorce from Catherine. He was captured in Holland, imprisoned, and then burned at the stake. His dying words, "Lord, open the eyes of the king of England."
- J. 1536- **Calvin's Institutes**= publishes (in Latin) his work of **Systematic Theology: Institutes of the Christian Religion**; a very scholarly work that became the creed of Calvinism.
- K. 1536-40- **Dissolution of the Monasteries**= Henry VIII disbands monasteries, convents, priories and friaries in England, Wales, and Ireland. This period saw priests and nuns leaving the Cloisters to marry or to pastor protestant churches.
- L. 1545-63- **The Council of Trent**= The 19th Ecumenical Council of the Catholic Church is held to reform and clarify doctrine. Its repudiated Protestantism and led to the issuing of a Catechism in 1566.
- M. 1546- **Luther dies**= Martin Luther dies at the age of 62, in Eisleben, Germany. His final words: "We are beggars, this is true."

N. 1549- **Book of Common Prayer**= published in England, which now has a reading common man who can participate in worship.

O. 1555- **Peace of Augsburg**= A treaty grants toleration to Lutherans within the Holy Roman Empire using the principle of “Whose region, his religion”. Meaning the recognition of nation States right to their own choice of religion.

- 1563-**The 39 Articles**= The 39 Articles of the Church of England are first published, giving a summary of Anglican doctrine and practice. They were preceded by the 42 Articles of 1552, written largely by the Archbishop of Canterbury, Thomas Cranmer (1489-1556).
- 1564- **Death of John Calvin**= Calvin dies and is succeeded in leadership by Theodore Beza.
- 1598- **Edict of Nantes**= In France, Henry IV in a public Edict (law) granted toleration of worship by the protestants (Huguenots)
- 1611-**King James Bible**= Publication of the KJV or Authorized Version, a translation for the Church of England from the Hebrew & Greek Texts.
- 1618-9- **Synod of Dort**= The Dutch Reformed Church holds the synod to discuss the issues raised by the supporters of Jacobus Arminius (1560-1609). At the Synod, Five-point Calvinism is upheld in opposition to Arminianism.
- 1685-**Edict of Nantes revoked**= Louis XIV revokes the edict, leading to an exodus of Protestants from France.

P. Results of the 16th Century Protestant Reformation

The multiplied results of the 16th Century revolt against the RCC are so diverse that we cannot site them all here, however, the face of Europe was forever changed. It was truly an act of God to free the church from bondage and re-introduce the Gospel to the world. The two most profound results of the Reformation from a spiritual and biblical perspective are:

- 1) Luther’s “*solo scriptura*”- only the Scriptures are our guide to faith and practice. This doctrine freed the protestants to reject many layers of Roman dogma that were deemed non-biblical.
- 2) Luther’s – “*solo fidi*”- salvation by faith alone. No longer would the protestants be bound to Roman Catholic “works salvation” but the biblical doctrine of salvation by Grace through faith becomes the mantra of the protesting church.

There are many other civil, governmental, and social aspects of the Reformation we need not elaborate on here, but we shall consider other profound results of the Reformers theology that hindered world missions.

Lesson: III. Reformation Theology and cultural conditions that hindered the advance of world missions.

When the Reformation began in mid-16th century Europe, we would have expected that this profound social and religious upheaval would have ignited a worldwide movement to advance missions to the heathen unchurched nations. Surprisingly, it did not. In fact, it took nearly 200 years before the effects of the Reformation would advance the Great Commission. The factors that hindered this advance are many, but we shall mention only the major barriers.

A. There was a misinterpretation of the Great Commission.

The reformers, Martin Luther, and John Calvin, did not believe the Great Commission recorded in **Matthew 28:18-20**; was really that “great.” In fact, they minimized this command of Christ to, “*go and make disciples of all the nations,*” as being applicable only to the first century Apostles. Both men stated openly that Matthew 28:19-20 was fulfilled in the Book of Acts in the 1st century. They affirmed that the Apostles carried the gospel to the ends of “their’ earth. This interpretation of the church’s responsibility to evangelize the nations was not challenged in Protestant Europe for 200 years until the mid-18th Century Moravians began to send missionaries to the heathen nations. William Carey- in 1792, the village shoemaker William Carey published his 87-page booklet entitled “*An Inquiry into the Obligations of Christians to use means for the Conversion of the heathens.*” In the Introduction of the *Enquiry*, Carey sets forth the question of whether Jesus' teaching recorded in Matthew 28:18-20 remains as an obligation on Christians after the apostles. Section I of the “Inquiry” includes Carey's treatment of Matthew 28:18-20 in relation to Christians of the late eighteenth century. The impact of this publication was world changing. Within the next 20 years most of the mission societies that would send out thousands of missionaries were formed.

B. Predestinarian Reformed Theology hindered world missions.

John Calvin’s understanding of “predestination” was a major force that killed any passion the church for missions. Calvin wrote often about this subject saying, “*we are taught that the kingdom of Christ is neither to be advanced nor maintained by the industry of men, but this is the work of God alone.*” In this conflict between man’s free will and God’s sovereign will, Calvin said God wins! He and others who followed Calvin failed to embrace the many challenges to “*go and make disciples, baptizing them...*”

C. Reformation theology was mistaken as to the apocalyptic nature of the age.

Luther and many other reformers were certain that the Roman Pope was the Antichrist, and that Christ’s return was imminent. Luther said, “*in another 100 years it will all be over, and God’s world will disappear for want of any to preach it.*” Of course, he was mistaken about that, but this attitude contributed to the belief that it was too late to reach the nations with the gospel.

D. The Reformers were pre-occupied with reforming the church of Europe.

The instability of 16th and 17th century Europe totally consumed the protestant reformers. They were living in a dangerous time. Along with this great “church split” came great risk to the

reformers. They lived in a Nation state culture where Church and State were in union with one another. To leave the Roman church was to also leave your king and country. It was a treasonous act. As the Reformation spread across Europe it brought earthquake shattering violence to France, England, Germany, Spain, and Holland. Wars broke out and the Roman Church sought vengeance against the protestants. The focus of the reformers was on reforming the church in Europe, not reaching the lost in China, India, America, or Africa. For example, John Calvin a Frenchman, had to flee from catholic France, and live in Geneva, Switzerland. In 1539, He described the condition of the church this way, *“The light of divine truth has been extinguished, the Word of God buried, the virtue of Christ left in profound oblivion, and the pastoral office subverted. Meanwhile, impiety so starkly abounds that almost no doctrine of religion is pure from admixture, no ceremony free from error; no part, however minute, of divine worship untarnished by superstition.”* The situation was clear to the reformers, their hands were full; their task clear- They must replace a decadent church with a true New Testament church. There was no energy left for missions elsewhere.

E. The Reformation Countries were land locked.

The Ancient motto. *“He who rules, His is the religion”* was the creed of those nations with fleets of ships. For centuries, those sea faring nations of Europe like Portugal and Spain were the dominate countries in world commerce and colonization. Because these were Catholic countries, wherever their ships sailed, their priests sailed with them. The motto became, *‘he who sails, is he whose religion gets there first.’*

After the 16th century Protestant Reformation, the Roman Church greatly advanced worldwide due to the reformer’s preoccupation with their local problems. Also, most of the Reformation countries had no ships.

1517-1700 were years of huge expansion by the RCC as they sailed the seas planting missions wherever the Spanish and Portuguese flags were flown. The dominance of Portugal and Spain over the seas held back the English merchant ships until the defeat of the Spanish Armada in July of 1588.

It should be noted here that even though the RCC greatly advanced their mission efforts around the world in the 16th and 17th centuries, it was not a true fulfilling of the Great Commission. This expansion was colonial in nature and used the force of colonial power rather than true evangelism by preaching the gospel of God’s love. The Spanish Inquisition prevailed wherever Spanish Catholicism went.

The end of Monasticism

In Reformation countries the existing protestant churches were left with no formal structure for mission theology. 90% of all scholastic learning in Europe prior to the Reformation was contained in monasteries and monastery training centers. When priests left the cloisters, they married, and became village pastors. The result was the loss of “group think” and strategic thinking on missions.

Lesson: IV. Five ways that the Protestant Reformation promoted missions.

1) Solo Scriptura- Latin for “only the scriptures”

As mentioned before, Martin Luther in Germany, John Calvin in France and Switzerland, Ulrich Zwingli in Zurich, and other reformers had discovered the Scriptures to be the *only* Word of God. Once they committed themselves to “only the Bible” as their resource for faith and practice, the Reformation was born. This doctrine once more put God’s Word in its proper place. From this time forward the scriptures would be their guide in all matters spiritual.

This doctrine of “Solo Scriptura”-Latin for “only the scriptures” put the reformers at odds with the Roman Church as this principle attacked Roman Church tradition and papal authority. It also opened the door to see God’s love for all mankind of every race, color, or creed to hear the gospel.

2) Solo Fide- Latin for “salvation by faith alone.”

The message of the reformers was that God’s grace can be received by a simple act of faith in Christ and His completed work on the cross. It was Romans 1:17 that captured the heart of Luther, “*the righteousness of God is revealed from faith to faith; as it is written, “the righteous man shall live by faith.*” This doctrine became the hammer that crushed the stronghold of a RCC works salvation system. This recovery of the Gospel spread across Europe like a wildfire. There can be no missions without the Gospel and the reformation gave us back the Gospel.

3) The Reformation greatly advanced Education

Prior to the Reformation the populace of Europe in the sixteenth century were basically illiterate. The church controlled all literature and all learning. This kept the people in dependence upon the priests and the church.

4) 1440-1450- The printing press

These dates mark the decade of the first European printing press. Johannes Gutenberg in Mainz, Germany invented Europe’s only movable type press that could produce some 3,000 copies a day. It was this printing press that gave Germans the complete German Bible translated from the Latin vulgate (Jerome)

In 1522-Martin Luther translated the New Testament into German from the Greek text, 12 years later with help from scholarly friends, Luther translated the Old Testament and printed the complete Bible in German from the Hebrew and Greek.

Once the common man learned to read in his own language, the Renaissance was born. It was Luther’s German bible that greatly advanced the codification of the German language.

5) The Reformation freed Christianity from the control of the Roman Church.

As Europe’s Nation States, like Germany, England, Holland, and others were freed from the control of the Holy Roman Empire, this freedom allowed Protestant theology to grow and expand. Freedom of thought and press were the birthing grounds for mission theology to be born. It took nearly 200 years, but the reformation made it possible.

More World Missions:

Lesson: V. World Missions in the 17th and 18th Centuries

Even though the Great Commission of Matthew 28:19-20 was misunderstood and lost to the great reformers like Luther, Calvin, Zwingli, and others, it was not lost to the Holy Spirit of God. He was at work to bring the good news of the Gospel to all the nations. Little was accomplished towards world missions in the late 16th century, but God was at work. Advances in bringing the gospel to those outside of Europe was taking place.

***Key dates and events in 17th century world missions:**

Before we consider the great mission advances of the 18th century, we must first see those 17th century mission efforts that led the way the great mission advances in the 18th century.

- 1555- **John Calvin**, sent a few Huguenots protestants from France to Rio De Janeiro, Brazil to establish a protestant colony there. It was persecuted by the Jesuits and eventually destroyed.
- 1661-**George Fox**= founder of the Friends Society sent three of his followers as missionaries to China; but they never reached their destination. China would not see a protestant missionary again until 1807 when Robert Morrison goes there.
- 1664- **Baron Justinian Von Weltz**= an Austrian, felt God calling him to world missions. He sought unsuccessfully to gather support from the State church. He was ridiculed, called a dreamer, a fanatic, and a heretic. His opponents said, “The holy things of God are not to be cast before such dogs and swine.” He moved to Holland, renounced his title as Baron, and went to Dutch Guiana as a missionary. There he died an early death without a harvest. The church in Europe was not yet spiritually ready for a mission to the nations.
- 1648- **The Peace of Westphalia**= which ended the 30 Years war in Europe. This was nearly 100 years after Germany’s Lutheran reformation. Even as the Protestant Reformation was a much-needed revolt against the false doctrines and corruption within the RCC, even so, another reformation was needed to revive the dead orthodoxy of the state churches of protestant Europe.
- 1665-94-**German Pietist Movement** = Lutheran pastor Philip Spener, was the leader of a movement that brought back the Holy Spirit into German Church life. Pastor Spener and others restored personal piety to the German church and others followed. A summary of Pietist theology might read:
“There can be no missionary vision without evangelistic zeal; there can be no evangelistic zeal without personal piety; there can be no personal piety without a genuine conversion experience.” (Quoted from J. Herbert Kane- A Concise History of the Christian World Mission, page 77))

***Key dates in 18th Century World Missions:**

1694-**University of Halle, Germany**= In spite of much opposition from German civil and church hierarchy, the pietist movement entered Lutheran churches and brought revival. In 1694 under the leadership of Philip Spener, the pietists opened their own university in the town of Halle. Spener soon after convinced August Francke to come teach at Halle. In the years that followed, more than 6,000 divinity students were trained at Halle university. It became the largest Divinity school in Germany. From its doors came Europe's first protestant missionaries.

1698- **The SPCK**= From the American great awakening came missionary societies to reach the indigenous Americans (Indians). The Society for the Propagation of Christian Knowledge (SPCK) was the largest of these organizations coming out of the Anglican church. It was never primarily an evangelist mission but did much good through printed materials, bibles, and pamphlets to teach, train and win the lost.

All of these events were setting the stage for the great explosion of God's Grace to be poured out upon the nations in the early 19th Century. From 1800- 1850 many Mission Societies were formed to advance the gospel in what they called "foreign lands."

- 1720-**The Moravian Brethren**= The reformer John Huss, Czech evangelist/reformer was burned at the stake in 1415. Huss was a contemporary of Martin Luther. His writings against the abuses of the RCC greatly impacted Luther. In 1467, the persecuted followers of the martyred John Huss formed themselves as the "United Brethren." Under intense persecution, often called Hussites, Waldensians or Moravians, a small group fled to Saxony in 1722. There they were given refuge at the large estate of Count Zinzendorf. This estate near modern day Dresden, Germany became known as "herrnhut" meaning- "the Lord's watch." From this place a new missionary movement would be launched that would touch the world.
- 1722-**Nicolaus Ludwig Zinzendorf**= at age 22 was already a devout pietist. He said, "I have one passion, it is He, and He alone." Zinzendorf was a godson to Philip Spener and a student at Francke's school in Halle.
- He became the Bishop of the Herrnhut colony, where he and August Francke became the greatest missionary leaders of the 18th
- Century. Their influence and Zinzendorf's wealth awakened a great commission spirit in all who followed them.
- 1732- St. Thomas in the Virgin Islands= Mission to the negro slaves.
- 1733-Greenland-mission to the slaves

- 1734-St Croix= mission to slaves
- 1737- Mission to the Gold Coast and South Africa

From 1732-1760, the Moravians sent out 226 missionaries to ten countries.

Note: The Moravian missionaries were not formally trained theologians like those from the Halle University, but rather were unlearned tradesmen, farmers, carpenters, and craftsmen with little or no theological schooling, but they were passionate in their love for Christ and the gospel.

John Wesley and the Moravians

1738-**Wesley visits Zinzendorf at Herrnhut**= John Wesley, an Englishman, had been preaching in the American colonies since 1735. After two years of disappointing results Wesley returned home. According to his own testimony, the assurance of salvation he saw in his contacts with the Moravians of Georgia had touched him. When he returned to England, he maintained correspondence with the Moravians.

1738- **John Wesley's conversion** = May 24, 1738, is the date that Wesley testified to his conversion experience while in prayer with a small group at the Aldersgate Street prayer meeting. He wrote, *"I felt my heart strangely warmed. I felt that I did trust Christ, Christ alone, for salvation; and an assurance was given me that he had taken away my sins, even mine, and saved me from the law of sin and death."*

Soon after that new birth experience, John Wesley traveled to Dresden to visit with Zinzendorf at Herrnhut. After spending refreshing days there, Wesley began his evangelistic ministry of preaching Grace salvation. Wesley's missionary preaching reached millions and lasted forty years! He became the founder of Methodism which will later pave the way for William Carey.

Missions in the American colonies in the 18th Century

1792 is often quoted as the date when the great 19th Century mission movement began. It was in 1792 that the village shoe cobbler William Carey challenged England's mission's apathy with his small but profound book, "An Enquiry into the obligations of Christians to use means for the conversion of the Heathens" which led to the formation of his mission society and soon after his journey to India. That was the beginning of the 19th Century great world mission outreach. It was the spiritual awakening in the American Colonies in the mid 1700's; which influenced men like William Carey and others in the 19th Century.

1730's-1740's-**The Great Awakening in the American Colonies**= against the background of the Age of Reason and the Enlightenment, came a great spiritual move of God's Spirit that swept through the English colonies like a wild-fire. Revivalist preachers John Wesley and George-

Whitfield preached to crowds of thousands. Whitfield preached 350 times in one year, reaching many thousands who were saved. Jonathan Edwards, David Brainard, Samuel Davies, and many

others were used to revive a dead and formal American church. It truly was an “awakening.” All of these events were setting the stage for the great explosion of God’s Grace to be poured out upon the nations in the early 19th Century.

**Lesson: VI. Colonialism- both a hinderance and help
in fulfilling the Great Commission.**

Church Historian, Kenneth Scott Lattaurette, called the 19th century the Greatest Century of Christianity. Why; because it marked the great expansion of Europe’s influence in world trade and domination. It was the century when England became Great Britain, then expanded to become the United Kingdom. A common motto of the colonial expansion outside of Europe was “Flag and Cross.” In nearly all cases, the flag preceded the cross, meaning that Empire was more important than the Kingdom of God. Colonialism was characterized by these three entities= the Diplomat, the Merchant, and the Missionary. When seen through the eyes of those oppressed by Europe’s Imperialism these were seen as political, economic, and cultural. Those peoples oppressed by the colonials often saw it as an invasion led by profit, greed, and politics.

A. How Colonialism hindered the Great Commission

It was the European Trade Companies and the Imperial power they represented that spread the Western culture throughout Asia, China, Indonesia, Africa, and Latin America. These trade companies represented the Flag of their nation state, and over time they became equal in power to the sovereign states they represented. Because of their national mandate and local presence these Trade Companies were in many instances “the law in the land.” Here are some of those major occupiers who both advanced and hindered missions.

- East India Company, or EIC (1600–1858),
- Hudson's Bay Company (founded in 1670 was active in Canada and the American territories.
- Royal African Company (1672–1750), English expansion
- Dutch East India Company, or VOC (1602–1799)
- Dutch West India Company, or WIC (1621–1791).
- Denmark, France, Genoa, Portugal, and Sweden all formed “imitation” Trade Companies in multiple states.

B. Why colonialism hindered the advance of missions.

- Because these powerful trade companies essentially WERE the Imperial power and presence of the Nation they represented.
- They controlled who sailed with them and whose religion could be advanced in their territories. Only those missionaries approved by the State were allowed to have a charter in the colonies.
- Most often only the State Church missionaries were allowed aboard their sailing vessels; and non-conformists were not allowed.

- All early missionary work in the colonies of these powerful trade companies was controlled by the state and was imperial in nature, western in flavor, and very politically motivated.

Therefore, the early mission efforts were of little lasting effect upon the indigenous populations. If the indigenous people resented the invading Imperialists, they also resented their religion and their god. Colonial imperialism proved that the union of church and state can never permit an environment where the true gospel can be preached.

C. How Colonialism **helped the advance** of missions.

God often makes good out of evil and uses evil men and motives to further the gospel to the nations. This was certainly true of the age of colonial expansion in the 17th Century. Entire books have been written explaining how missions were advanced because of European colonial expansion. Here we will only list the obvious and more practical benefits of the spread of western culture into Asia, Africa, China, Indonesia and elsewhere.

- **Transportation**-Without the sailing ships of the Dutch, British, French, and Spain, the missionaries would never have reached those “foreign lands” they so desired reach with the Good News of Christ. Pioneering missionaries like William Carey, Adonijah Judson, Robert Moffat, Mary Slessor, Robert Morrison and David Livingston and hundreds more all took the cross on board ship with the flag. The political and merchant ambitions of the trade companies gave the mission movement of the 19th Century means to get there.
- **1819- The Steamboat**= the first ocean crossing of the Atlantic was in 1819 when a steamer, the Savannah, crossed in 29 days from Georgia, USA to Liverpool, England. By contrast, in 1793 it took William Carey five months to sail to Calcutta, India from England. The end of the sailing ship and the introduction of the Steamer changed the advance of missions remarkably. The ends of the earth no longer seemed that far away.
- **Protection**- From the end of the 17th century and into the 18th, hundreds of missionaries were killed by the local peoples they came to save. Many died from local diseases that they had no immunity against. Also, when local civil authorities turned against the missionary, the only safety afforded them was the Trade Company Compound (often a walled fortress). The missionary fled to the flag for security.
The tension was always between the safety and the integrity of the mission. The missionary needed the security the trade company and its soldiers provided; but never at the expense of compromising the gospel, its love of the people or its great Commission. There were continued problems when the Governor of the trade company would dictate to the mission what they could and could not do. This happened with William Carey (and many others) when he landed in Calcutta, India. Arriving under the charter of the East India Company, Carey very quickly came in conflict with his “sponsor.” Only by crossing the river and putting his mission under the charter of the Dutch was he allowed the freedom to follow his divine mandate. The kind of protection and freedom was forever a tension.

- **Power and wealth-** The Colonial occupation of continents like Africa for example, spoke volumes to the indigenous African tribes. They saw the White traders' ships, his guns, his education, his wealth and with that- his power to rule. It was impressive. In Africa especially, where the most powerful two men in a village or tribe were the King and the witch doctor; this power to rule meant that the white man's god was also powerful.

All this is to say that the Colonial occupation brought with it a vision of possible wealth and power to the African as well.

The end to local tribal wars- Africa, with its many tribes, tongues, and varied cultures was forever in conflict. However, a benefit to the spread of the gospel was the unifying peace that colonial rule brought to Africa and other continents. In Africa, before colonial rule there were no nation states, only tribal territories. The same was true in North America, India, China, and other places. The Europeans came and brought civil authority, laws, and government. This slowly but surely provided an environment where the missionary could live, travel, and spread the gospel.

- **The end of Slavery-**

1807- In England, led by William Wilberforce, who had come to faith in Christ in 1784, the parliament passed the **Slave Trade Act**. This law abolished the slave trade in the British Empire.

1833-Slavery Abolition Act. It would take 26 more years until the slave trade was finally abolished in the British Empire and even then, it was a gradual 20-year process. Slavery in England was brought to an end by the influences of the Quakers and other non-conformists Christians in England along with missionaries in Africa who lobbied

strongly for many years asking to abolish slavery. When the missionaries came to Africa in the early 19th century they were offended by the horrible abuses of slavery. It was David Livingston, who most attacked slavery as an abomination and wrote home to England asking that all English slavery be stopped. It took over 40 years to bring it to pass.

- **Education-** Colonial rule brought western education to many of those so-called foreign lands. Some of those ancient civilizations were very advanced long before the Europeans arrived, as in China and Japan. However, when missionaries arrived in many parts of the African continent, there was no written language, no educational model in place to train or inform the tribes. It was the advance of colonialism that brought the written languages of Germany, England, France, and Holland to the African culture. The next step was when missionaries began to learn the local language and set down to create an alphabet and translate the bible into local tongues. This was the great accomplishment of Johan Krapf who labored along the coast of Kenya many years translating the bible in Kiswahili and other local languages. There can be no doubt that the influence of Colonial occupation was the central influence to educate the African. Wherever the missionary went, schools followed. In the years to come, most of Africa's

independence leaders were educated in schools that were founded by missionary organizations.

- **Civilization- government- it** was often oppressive, forced, and severely opposed by the indigenous people, but the Colonial powers brought an end many tribal divisions, regional and territorial wars, and conflicts. The Colonials brought western civil law, structure, and government with them. What seemed imperial at the time was eventually a benefit to the missionary who could do his work in peaceful times. Although there were conflicts as is true when any oppressive power takes over, it also brought stability.
- **Religion-** The colonials brought their Christian faith with them. In the beginning it was only a State Church representation that came- meaning the British brought the Anglicans, the Germans brought the Lutherans, the French brought the Catholics, etc.

It was later in the 19th century when non-conformist mission organizations began to send their missionaries. So, it must be acknowledged that even though the Colonial takeover of a continent like Africa had many negative outcomes, it did serve to open doors for the advance of the Great Commission.

Lesson: VII. American independence-1776

Without question when the British colonies declared their independence in 1776, like a tidal wave, boundaries were removed that greatly motivated the 19th century world mission movement. Even a casual observation reveals the following changes in world policies that marched missions forward.

- Religious freedom

Throughout Europe the State churches with their centuries old traditions had strangled new thought and missions in particular. In the Rhode Island colony, Roger Williams a Baptist, lobbied hard in the Continental Congress for the newly formed United States to allow for religious freedom among the new States.

- Separation of church and state

The American revolution also accomplished what European governments and their Christian advocates had failed to accomplish- the separation of church and the State. The Protestant Reformation will all its benefits to the non-conformist churches, were still just that, non-conforming to a State mandated church polity and privilege. The new American churches gave birth to churches which resembled less and less their predecessors.

- Missions to American Indians and African slaves

Multiple efforts were made to evangelize the indigenous peoples of the American colonies during the 18th century. David Brainard's famous journal which recorded his passion and difficult struggles to reach the Indians of the Iroquois tribes ignited an evangelistic fire that spread to Europe. William Carey was greatly moved by David Brainard's life and sacrifice.

The American Civil War 1861-65

America's Civil war was caused by division among northern and southern states over:

1. Slavery
2. States' Rights
3. Western expansion

Although there were many "states' rights" issues that motivated the Civil War in the Americas, the central issue was slavery. This battle to abolish slavery had been fought in England since 1807. There was an abolition spirit among many Congregational, Quaker, and Moravian churches everywhere. This spirit found its genesis in the idea that all men are created equal in the sight of God and that all men are worthy of the gospel and the freedom the gospel brings. The Gospel ended slavery!!

Historians carefully note the rise of the non-conformist churches in the late 18th & early 19th centuries. These non-conformist denominations often were abolitionists in nature because of their involvement in missions to the African slave. They were not State sponsored and became a loud voice to abolish slavery. Many of these non-conformist groups, like the Congregationalist, Baptists, Methodists, and others were keenly committed to world missions, and thus opposed slavery.

The Congregational churches in England were the force behind the London Missionary Society that sent Moffat, and Livingston to Africa during this period. In America, mission efforts were active in the Caribbean Islands among British and American slaves.

Missionary influence in prohibiting the Arab slave trade.

The late 18th Century revival in Europe and America sent waves of missionaries to Asia, India, and Africa. Scottish revivalist like Andrew Murray in South Africa, and then Robert Moffat and David Livingston by their very presence in Africa greatly hindered the Arab slave trade. Their missionary journals were published throughout the English-speaking world and often opposed slavery. By the early 1800's in England and the United States the movement to abolish slavery was ripening, until finally the Abolitionist movement, by William Wilberforce, William Pitt and other English notables resulted in the British Parliament passing the law "An Act for the Abolition of Slavery throughout the British Colonies."

This was 1833, in the very middle of the world-wide mission thrust by Europe and America's mission outreach.

Lesson: VIII. William Carey 1792- The Father of modern Missions

Although several other missionaries and mission organizations had preceded William Carey in taking the Gospel across the oceans and into the foreign lands; it was this humble village shoe cobbler from England that God used in a mighty way to spark a flame that exploded into a wildfire of world mission zeal.

- 1792- Carey wrote his 87-page pamphlet An Enquiry into the obligations of Christians to use means for the conversion of the Heathens.”
- In his introduction to the “**Inquiry**” Carey sets forth the question of whether Jesus' teaching recorded in Matthew 28:18-20 remains as an obligation on Christians after the apostles. He challenged both Luther and Calvin as well as those of the established denominations that had ignored the Great Commission.
- Section I of the Inquiry includes Carey's treatment of the Matthew 28:18-20 in relation to Christians of the late eighteenth century. He refutes any ideas that they are exempt from this obligation.
- 1792-93 Mission Societies-It was William Carey and a few close friends who formed what was then called a “mission society” to collect funds to send Carey to India. It took about a year to fund his journey and another 5 months for him to sail to Calcutta.
- 19th Century- the explosion of world mission expansion. The years of 1800 to 1870 saw the investment of many denominations, nations, and individuals launching new missions and sending hundreds of individual missionaries into the field.

Lesson: IX. The Ethiopian Church

- The oldest existing continuous church in Africa is the Ethiopian Orthodox church. Known locally as the Tewahedo church, it boasts of 40 million members. It traces its origins back to the book of Acts (Acts 8:26-27) where evangelist Phillip baptized the Ethiopian Enoch. Tewahedo tradition says the Apostle Matthew was the 1st missionary to North Africa. The roots of the Tewahedo Church is the ancient Coptic church of Alexandria, Egypt in the 4th Century.
- In 1557 the Portuguese Jesuits arrived in Ethiopia with intent to convert the people to Catholicism. The presence of the Jesuits was more political and colonial than spiritual, and after 75 years the Ethiopian Emperor Fasilides expelled the Jesuits and restored the Ethiopian Orthodox Church as the state religion.

Lesson: X. Origins of Protestant Missions in Kenya

The 1st protestant missionary to establish himself in Kenya was **Johann Ludwig Krapf** Missionary Krapf was born in Basil Germany 1810

- 1837- at age 27, John Krapf was sent by the Christian Missionary Society to Ethiopia. His work there was a failure.
- 1844 John Krapf arrived Mombasa with his wife and newborn baby girl. They both died two months after he arrived (malaria)
A brilliant linguist, Krapf created the first Kiswahili dictionary, and translated the New Testament into Kiswahili. He was not an evangelist, won no converts but his linguistic skills opened doors for others.
- 1853 at age 49 he left Kenya with not one convert to show for his labors of nine years on the Coast.
- Krapf wrote “Travels, Research and Missionary Labours” which inspired Methodists to come to Kenya.
- 1862- Krapf returned to Kenya to assist Thomas Wakefield.
- The Anglican Church in Kenya considers Ludwig Krapf its founder and father of the Anglican church in Kenya.
- He was the 1st European to see Mount Kenya and Kilimanjaro.

Lesson: XI. The Growth of Christianity in Africa

The year 1900-there were an estimated 9 million African Christians

The year 2000- 100 years later there are an estimated 380 million believers, and the number is growing steadily.

The year 2023- Africa is no longer a mission field but a Mission Force. Since African Independence in the 1960’s, there has been explosive growth of the African church. Much of this growth has its genesis in the increasing Africanization of the church as it separated itself from colonialism.

The Africanization of the church in Africa has seen a slow metamorphosis. African leaders who were trained in missionary schools and seminaries came out of that culture looking like that culture. The “Wazungu” (white man) influence was so powerful that African church leaders not only were converted to Christ, but they were also converted to much of the missionary’s culture. Early on, African church leaders looked colonial, they worshipped like the Europeans, sang the denominations hymnody, dressed like the wazungu missionary, and in most respects were a clone of the denomination they served. This African brand of Christianity was very Colonial for the first 100 years after the great mission invasion of the 1800’s. It continued into the 20th century African church. The numbers grew, thousands were being saved, but something essential was missing in this emerging church.

Religious Tribalism

The African churches, born out of denominational missions, became extensions of the denomination that birthed them. While this would be both the intended and expected outcome, by the early 1900's the church in Africa was also becoming tribal. There was little cross-pollination taking place. Each denomination tended to be exclusive and non-cooperative with other denominations, even competing against one another. Add to this the already presence of Africa's long history of tribal conflicts; it only added to the divisions among those churches planted by the Anglicans, Methodists, Presbyterians, Lutherans etc.

The benefits of African Independence.

1950's-1970's-the period of African Independence from Colonial power. Africa nationalism and its strong desire to shake off the shackles of Colonialism, brought to the colonial churches a new wave of Holy Spirit led desire to Africanize the church. The nationalism on the African continent of the mid-20th century, brought with it a resentment against anything that resembled colonial power or presence. This resentment of the white man's culture carried over into the Churches. Slowly they began to adopt their own style of worship, singing their own story/songs, and looking less and less like Europe or America. What had at one time been pagan dancing, jumping, and singing, now was "baptized" into the church.

Not all of the Warungu culture was removed, as the African leaders admired the colonial man's wealth, cars, education, and way of dress. Most often in the bush churches the people dressed in native attire.

while the pastor dressed and looked like a White man. Change comes slowly.

Pentecostalism

Shortly after independence came to many African nations, a wave of the Holy Spirit followed. It began among the poor in city slums, among those lacking in trained leadership. The Assembly of God denomination entered the mission enterprise with whole heartedness. These new churches were greatly responsible for reaching the poorest of the poor. They were African in looks, style, and methods. The emotional rather than the rational approach to the gospel held vast appeal to the African culture. After 40+ years the Pentecostal movement has swept across much of Africa like a tsunami. What it lacks in structure, theology, and polity, it has much to offer in the way of devotion and love for Christ and the gospel.

Pentecostal African churches often are misguided about essentials of the gospel, but as their pastoral leadership is being trained, they offer much to advance the Kingdom of God. There is no substitute for enthusiasm and the Pentecostals have brought joy and energy to the African churches.

Lesson: XII. A New Reformation

The stage is set, the opportunity is at hand, and God's Spirit is directing a *new reformation* in the African church. The last generation of national church leaders, those from developing nation states world-wide, have been trained in traditional denominational seminaries. They look like, dress like, and think like the denomination that trained them. This has greatly advanced the gospel to the last generation, but this is a new day and a greater opportunity. *New reformation* thinking sees the missing elements that must be added lest we fail Christ and His Commission to reach the nations.

1. A New look at the Great Commission

Even as the Protestant reformers like Luther and Calvin misunderstood and were mistaken about the meaning and power of the Great Commission, even so, the current thrust of the Great Commission to “*go and make disciples*” among African church leaders is misunderstood and often neglected. Jesus, our Commander and Chief, gave His disciples marching orders. They were clearly understood, and those disciples followed His command and went forth making disciples everywhere they went.

Sadly, that is not always the case in African churches. True Disciple-making is seldom found in Seminary curriculums. Church leaders have substituted Institutional Theology to the neglect of man to man, person to person disciple-making. This is revealed by the glaring lack of printed material available in native languages that trains leaders how to disciple their people. Printed material that trains leaders how to make disciples is basically non-existent outside the English language.

2. Pastor and people

A *new reformation* that centers on true disciple-making will erase the division that exists between Pastors and the people.

The old RCC idea that “clergy” and “laity” are separate, and that lay people are to be dependent on the clergy and are somehow not worthy of the benefits of the clergy; is often the model in African churches. In the African “bush” this gets translated into the idea that the pastor of the church is like a village Chief, or a King to be exalted. This cultural idea is foreign to the teachings of Christ and the Apostles. Most pastors in African churches lead their small churches with no thought or skills to educate his flock. The bush pastor leads his church by himself. He has no equipped elders to assist him. This is dangerous to both the pastor and the people. A *new reformation* will make the pastor a servant-leader and will elevate his people and create Elders to lead the next generation.

3. Where are the Timothies?

A *new reformation* will create an Elder led body of believers. Everywhere the Apostles journeyed with the gospel, they spent much time winning the lost and training the saved. Paul especially raised up disciples whom he called “elders.”

Timothy was one such disciple among many. There was also Titus, Silas, Epaphroditus, Silvanus, and many other unnamed disciples trained by Paul.

Today, not one pastor in a thousand can show you his Timothy that he has intentionally equipped to be an elder serving by his side to lead the church.

4. 2nd Timothy 2:2- the missing element

A *new reformation* will restore the New Testament pattern of reproduction that has been lost in the modern church. Especially is this true in Africa, where Christian education is so glaringly absent. Paul's advice to Timothy applies today as it did then, when he says to Timothy, "*You then, my child, be strengthened by the grace that is in Christ Jesus, and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also.*" 2Tim 2:1,2

There are four generations of disciple making in this advice given to Timothy. There is Paul to Timothy, then Timothy to faithful men, then faithful men to "others also." We might ask any pastor today to show us his 2 Timothy 2:2 ministry? Where are his Timothies? Where are the faithful men who have been taught the apostolic message? Regrettably, this is a missing benefit of the protestant reformation. In Africa, it has always been missing, with rare exceptions.

David Livingston- a lesson unlearned

David Livingston arrived in South Africa in 1841. Sent there by the London Missionary Society, he joined Robert Hamilton at the mission station. Livingston spent 15 years in South Africa, from 1841-1856. When we read his mission, reports sent back to his superiors at the LMS; it reveals Livingston's strong conviction that "*only the African can reach Africa for Christ.*" Year after year he repeatedly stressed this fact to the LMS. It was his desire and passion to train the indigenous leaders to evangelize their own people. Livingston knew the missionary could win a few to Christ, but thousands could be reached through concentrated discipleship of the indigenous people. Sadly, his advice went unheeded, falling on deaf ears. The Colonial model of the white man's supremacy and paternalism held back the rapid advance of the gospel. After Independence, and the African "takeover" of his country and the Christian church, a slow but steady change was emerging. From the 1950's onward the African church leader was trying to find his way without the Warungu to guide him. Like a child becoming an adult but without a mentor, he adopted the brand of Institutional church life that the missionaries brought to Africa. It was not a 2 Tim 2:2 model. It was not reproductive.

5. The feminization of the African church.

A *new reformation* is needed in the demographics of the African church. The church in the bush is predominately women and children. Where are the men? They are not there because the Great Commission is not there. The command to "go and make disciples" has degenerated to "come and hear me preach." The pastor with his big boss posture might be attractive to women and children, but it has not attracted the men of the culture. The result is that the church in the African bush has been totally feminized. The women go to church taking their children with them. The men stay away. Why is this so?

There is nothing for a man to do in the church that is attractive to him as a man. The women sing and dance, the children have their choir, but soon as puberty arrives the boys begin to model after the men of the village. The silent message the boy is getting is that “real men don’t go to church.” Someone needs to ask *why* the African male has left the church. This is especially so in the rural communities.

6. Discipleship attracts Men

A *new reformation* is coming, it is already here. African pastors are beginning seeing the enormous benefits of discovering the power of the Gospel to attract male leadership. The good news of the gospel is that it is worth believing and following. Real men can follow Jesus because He is real, and His kingdom is real. The Gospel changes men and cultures- one man, one woman at a time.

Becoming a disciple of Christ is much more appealing to a man than sitting on a bench in a tin roofed, dirt floored, church pavilion watching women sing and dance!

Wild at Heart

In 2001- John Eldridge published his now famous book, Wild at Heart. In the book he focuses on the essence of why the gospel is so attractive to men. Eldridge says that every man’s heart is captured by the three life pursuits that are essentially “male”

1. Men are seeking a woman to love (be a hero to wife and family)
2. Men are seeking an adventure to live (meaningful purpose)
3. Men are seeking a battle to fight (a cause worth dying for)

Think of these three “male” characteristics in light of the Gospel and the Great Commission to “Go and make disciples.” Men want to be the hero of their clan, they want an adventurous purpose, and a cause to live or die for. Jesus call to “follow me” is that call which the wild heart of men will respond to.

The gospel begins with a call to “*follow me and I will make you fishers of men*” Matthew 4:19. Jesus is God’s Son calling us to become Sons of God and to join him in changing the world. As we follow Him, as we become His disciples, learning from Him, being loyal to Him, denying all to follow Him; we are being transformed into the men we were born to be. Discipleship is exciting and demanding; it is an adventure to be lived. It is powerful and extremely attractive to men.

This is not to say that women are not wanted or needed in the church- they are desperately needed. Nor is the gospel for men only- it is not. However, the *new reformation* will shift the focus back to the true gospel of making disciples which men will applaud and champion. Godly men in the church attract other men and the women will follow their lead.

Making disciples is a battle a man can fight.

Making disciples is an adventure a man will embrace.

Making disciples will make a man a hero to those who love him.

7. Escapism is not the gospel

Sadly, this powerful gospel has been watered down to mean only that Jesus will forgive you and take you to heaven when you die. While that is true, it is not the whole truth of the Gospel. A *new reformation* will teach the African church that the Gospel message is that the Kingdom of God has

come. It is here now, not just when King Jesus returns. When King Jesus arrived on earth, and He brought His kingdom (power) with Him. The invitation of Jesus to follow Him is to follow the King in His invasion of the kingdoms of men.

His mission is to establish His Kingdom and rule in the earth. The gospel is not just to get me ready for heaven when I die, it is an invitation to join a battle, to fight for a cause, to follow Jesus no matter where He leads you. That is the call to discipleship that is missing in the church.

When a pastor understands this and begins to give his best time to the best men, those men will follow him. When they are given a reason to follow Christ; then the church becomes the community where men are inspired, equipped, and sent into the culture to be salt and light.

8. Religious Tribalism must disappear

A *new reformation* is needed, especially in Africa where religious tribalism has profoundly limited the outreach to the lost. For example, in Kenya the British came and planted their churches- Anglican, Methodist, Presbyterian etc. They also, depending upon which areas of the country they colonized, focused on those tribes that inhabited that region. When the British colonized Kenya's highlands in and around Nairobi, Nakuru and Machakos, they brought their denominational Christianity to those Kikuyu, Wakamba, and Embu tribes. Without intent, this meant that certain tribes were "Anglican Christians" like their British overlords, whereas when Germany colonized Tanzania, they brought their Lutheran and German Catholicism with them.

This has developed over the last century into a non-cooperative spirit between Africa's denominations. The result is a religious tribalism that is more along tribal and denomination lines than it is the Kingdom of God. The 21st Century African church must be reformed to look more like the Kingdom of God than it does its colonial ancestors. This *new reformation* can only take place when the African church leaders rise above the current church culture and embrace and proclaim the Kingdom of God. This kingdom mentality is what the apostle Paul meant by "*one faith, one Lord, one baptism.*" (Eph. 4:4,5)

History destined to repeat itself.

Will a *new reformation* come to the African church in this young 21st century? No, if history continues to repeat itself. It has been said that all we learn from history is that we do not learn anything from history. The lessons of the past go unheeded far too many times. However, God's Spirit can direct us, move us, and change us. He did so dramatically in the 16th Century Reformation, and He can do it again.

The challenge for us is to fulfill the Great Commission as Christ meant it to be done- by winning the lost and making disciples. When the church gets serious about this, Christ's promise in Matthew 24:14 that the "*end will come*" will be accomplished.

Here are the Church leader's marching orders that will transform his culture into the Kingdom of God: To make this *new reformation* happen, we ask what will it look like? How will the church leader's mission change? Those who lead the church must:

1. **He must take his own discipleship seriously.** You cannot lead another man to a place you have never been. The pastor must have his own daily walk with Christ. He must be a disciple before he makes disciples.

2. **He must preach sound doctrine.** His preaching must be Gospel centered. He calls men and women to be disciples not just church members. This means he needs to know how to prepare biblical sermons. When the Gospel is preached, people will flock to hear it.
3. **The Church must have a program of biblical education.** Two hours of singing and dancing on Sunday is not going to make disciples. Christians need bibles. They need to read them. They need mature leaders to guide them in understanding what they are reading. Without a bible-based education- the church will be shallow and cultural, but it will not be biblical.
4. **The church must become reproductive.** Churches that are true to the gospel will be evangelistic. They will plant more churches. It is the pastor's task to raise up elders who can raise up lay evangelists. His church must have people who can effectively share the gospel with others outside the church. The pastor must be a "go and tell" leader, not a "come and hear me preach" kind of leader.
5. **The leader must have a strategy to follow.** He can model the book of Acts. He trains his people on the 2Timothy 2:2 model. The Gospel is powerful in that it is transferable. However, it must be taught. The Great Commission says-
"Go"
"Make Disciples"
"Baptize"
"Teach them to observe all..." The **new reformation** must teach the people kingdom truths.

The Future

It has been the purpose and passion of Barry Wood Ministries in Africa since 2001 to awaken the African church to this new reformation. Since that initial beginning over 100,000 church leaders have been trained in personal methods of evangelism; and another 15,000 Pastors and evangelists have been trained in Reproductive disciple making leadership. More than 2,500 churches have been planted in six countries of the African bush. Will all this effort make a lasting change for the advance of the Gospel? Heaven awaits the next generations response to this question.

KMF vision

The Kingdom Ministries Fellowship is a network of these 2,500 churches and their KMF trained pastors to fulfill the "kingdom come" prayer of Matthew 6:10. The Shepherd's House Bible institute at Kawai, Kenya was established to train thousands of new reformation leaders. The KMF Certificate in Pastoral Theology is the training tool that will create this new breed of pastor. His kind will become a Great Commission agent to bring the Kingdom of God to his people.

Training tools for The Pastoral Theology Certificate

- The Disciple leader Manual
- The Shepherd's Guide Manual
- Missions and Reformation Theology

- The New Life in Christ books Volumes 1 & 2
- Personal Evangelism-The Evangecube

Additional Training Resources

Go to www.barrywoodministries.org for additional training resources, which includes all the curriculum tools mentioned above.

Lesson: Ishmael in Biblical History

1. Ismael is the first born son of Abraham & Hagar= *Gen. 16 &17*

- Ismael= the name means “*God will hear*”
- His Mother was an Egyptian
- An angel, appears to Hagar saying of Ismael “*He will be a wild ass, wandering in the desert.*”

2. Ismael was Abraham’s first born & loved by Abraham= *Gen. 17:10*

Ismael is circumcised same day as his father & shares in the Abrahamic covenant=***Gen 17:26***

3. Sarah’s disfavor.

Abraham’s wish for Ismael= *17:18*

Sarah’s rejection ***Gen 21:9***

4. Ismael & Hagar banished= *Gen 21*

- The Apostle Paul’s interpretation of these events= is in ***Galatians 4; ff see especially V.29***
- Paul sees Ismael as “son of the flesh” & Isaac the son of the Spirit. Paul’s point: those Jews who reject Christ as Messiah or who follow the law are sons of Ismael.
- **Note:** All Islamic scholars reject the writings of Paul as heresy!

5. Ishmaelites= *Gen 25:9, & Gen. 28:9, 36:3*-Basemath the daughter of Ismael marries Esau.

- The OT Midinettes are descendants of Ismael as are all Arabs.

Ishmael in Arab (Koranic) History

See www.islam101.com for an Islamic view of Ismael as a prophet.

Notes

Lesson: Origins and History **Historical Background**

Matthew 24:4-13 “and many false prophets shall arise and will mislead many...” (Verse 11)

Explain: In the Olivet Discourse (Matthew 24) Jesus is describing “End Times” conditions prior to His return. One of those prophecies is the rise of many false prophets. Muhammad being the greatest, who has led millions astray.

I. Birth & call of Muhammad to be the last prophet.

570 A D =Birth of Muhammad in Mecca, Arabia

His parents died while he was young, so he was raised by an uncle. He was very poor, and illiterate throughout his life. He worked in traveling caravans, tending camels.

Age 25= Muhammad met and married a wealthy 40-year-old widow, named Khadjid (Khadija), who owned camel caravans.

Age 40= Muhammad is said to have had a vision from the angel Gabriel and received the truth of the Koran, and the call to be a prophet & an apostle.

He had continued visitations by this “spirit” and it would throw him into a trance, and scribes would write down his utterances.

The Koran: all these sayings were not compiled until after Muhammad’s death. There is no chronology in the compilation of these sayings. There are frequent contradictions throughout the Koran.

Examples:

Sura 53 & 81= God personally appeared to Muhammad to call him to be a prophet.

Sura 16 & 26= the call was from the Holy Spirit.

Sura 15= Angels called him.

Sura 2= Gabriel was the one who appeared to him.

II. Historical Setting of the birth of Islam. (Late 6th century)

1. 6th century Arabia was polytheistic, with hundreds of gods being worshipped in Mecca.

2. In the mid-6th Century, worship at the Ka’aba shrine in Mecca was polytheistic where Allah the moon god, was only one among many gods.

3. Muhammad had limited exposure to Jews & Christians as “people of the Book.” Being illiterate, he could not read, nor did he know much about Judaism. The only Christianity he knew a magical Catholicism, and the worship of Mary.

4. Muhammad’s vision and election of Allah as the one true God.

The Crescent symbol= the god of the moon.

5. Muhammad rejected by people of Mecca.

- Muhammad hoped to win the Jews & Christians to his cause= Sura 5:82
- Later, he turns against them= Sura 5:51, Sura 9:29, & Sura 2:65-66.

- His own tribe rejects him, so he agrees to let his tribe worship the three daughters of Allah= Al-lat, Al- uzza, & Ma-nat. The original verse in the Koran that stated this are now deleted from the Koran.
 - 622ce= Muhammad is forced to leave Mecca and goes to Medina, 250 miles away.
 - 622ce= beginning of the Islamic calendar.
6. Because the only Christianity Muhammad saw in 6th Century Arabia was a corrupt, distorted, and superstitious Christianity with the worship of Mary was on the rise; Muhammad only knew “bits & pieces” of the Bible, which he could not read!
7. 632ce= Muhammad’s death. Soon afterward those followers of Islam broke into warring factions, conquering most of the Middle East by 700ce.
710ce= Islam marches into Europe, Palestine etc.

Lesson: The Life of Muhammad the Prophet

Intro:

Unlike the multiple biographies of Jesus, the Christ, there is very limited resource to the early life of Muhammad. However, in any research for a historical look at a historical Muhammad or a historical Jesus, we must distinguish between the historical figure and the figure of Faith. With the life of Jesus, the two sources are close to identical; this is not so with the life of Muhammad.

Muhammad's early life 570-610ce

Born 570ce in Arabia near Mecca

The Tribal religion of his day was polytheistic.

He was raised by his uncle after his mother died.

Was very poor and tended animals for others, camels etc.

When 25 he met & married a wealthy caravan owner, Khadija, age 40.

610ce= First Revelation

In a cave near Mecca, Muhammad is said to have had a vision from Gabriel of God's will for his life to be the last prophet of God.

* The Koran contradicts itself saying also that Allah revealed it to him, then angels.

622ce= Muhammad goes to Medina

This date is recognized as the official date of the beginning of Islam, or the rule of Allah thru His prophet.

632ce= the death of Muhammad

Muhammad died unexpectedly in the lap of his favorite wife, Aishi. He had prophesied that the soon return of Jesus to bring judgment day to all infidels would come in his lifetime. His sudden death left him no successor.

Sources to the details of Muhammad's life.

1. Ibn Ishaq=died in 768ce (130 years after Muhammad)

No written record now exists, only oral tradition

Ibn Ishaq reveals Muhammad as;

An assassin, and warring tribal chieftain.

In Medina he is a robber baron gathering plunder from massacres.

Murders a tribe of Jews, beheads the men and takes wives as concubines.

He is an unbridled libertine and encourages others to follow his example.

He uses Allah's will to justify tyranny & abuse of justice.

He will abandon monotheism to gain political ground (in Mecca)

He will deny he is a prophet early, then claim himself the greatest prophet later.

2. Book of Wars= about 822ce

Based on traditions & the Koran and is not a primary source.

3. The Koran= about 675ce

Based on the revelations of Muhammad that were passed down orally. They were recorded in writing within a generation of the prophet's death.

Though limited in details of Muhammad's life, from his own words we can determine certain details and traits.

1.) He was a sinner & admitted such. Suras 40:55; 47:19; 48:1-2

2) He admits that Jesus is sinless Sura 3:45

3) He claimed that military victories assured forgiveness from sins. Muhammad says "Jihad" in the name of Allah gains Allah's favor and forgiveness.

Notes

Lesson: Sharing the Love of Christ with a Muslim

Intro:

1. Being a Witness for Christ is basic to the lifestyle of any faithful follower of Jesus. He said of His followers, “you shall be my witnesses...” Acts 1:8

2. We witness three ways:

Life= our life message **1st Peter 2:12**,

Love= how we relate to others **1st Peter 2:15**

Lips= what we say. **1st Peter 3:15**

- All three are needed and important to being a faithful witness to anyone.
- We must be prepared to effectively share the gospel **1st Peter 3:15**

3. Special approaches needed with Muslims

- Do not attack their religion. (In the USA, only 1%-5% of Muslims ever visit a Mosque.) Many do not know the details of their religion; it is mostly cultural. It is fruitless to attack the Prophet Muhammad or the Koran.
- Do not argue with a Muslim. We are witnessing not prosecutors. Only the Holy Spirit can change a heart.
- Do not associate Islam with terrorism. You are witnessing to an individual for whom Christ died, not a “system.”

4. Focus on what we have in common, not our differences.

Avoid any discussion of Jesus as the Son of God or the Holy Trinity. You will lose any chance to share if you do this.

5. Things about Jesus we agree on:

The Koran says:

- Jesus was the Virgin born son of Mary Sura 19:19,20
- He is the sinless Messiah. Sura 3:45, 46
- He will die & be raised again. Sura 19:33
- He ascended to Allah. Sura 4:158
- He was a miracle worker. Sura 3:49
- He was a prophet equal to Abraham & Moses. Sura 3:84
- He is coming in Judgment. Sura 4:159
- He is the Eternal Word of God. Sura 4:171

●

6. Things they do Not agree with us on:

- Muslims reject that Christ is the Son of God= Allah has no Sons. Sura 4:171
- Muslims reject that Christ is God & the idea of Trinity is an abomination. Sura 5:73
- Christ did not die on the cross; Allah rescued Him from the Jews. Sura 4:157,158
- Christ did not rise from the dead.(there is a contradiction, see Sura 19:13)
- Salvation is not by faith in Christ alone. The Koran teaches works salvation.
- Muhammad is a superior prophet to Jesus, because he is God’s final prophet.

7. Where to begin a witness:

- 1) Praise him for what is commendable=his devotion & sincerity.
- 2) The peaceful spirit seen in so many Muslims.
- 3) Admit the shortcomings of so many Christians.
- 4) Show a mutual respect & love.
- 5) Muslims are very hospitable= invite him to your home for dinner or go to his.

8. Effectively share your testimony of how God revealed himself to you.

Orthodox Muslim belief is that Allah has not spoken to a single human being since Mohammad died in 632AD. Testimony is surprising to a Muslim & powerful. *1st John 1:3*

1st Question: What do you think of the prophet Jesus?

Use key “Suras” that speak of Jesus.

Jesus is the virgin born son of Mary. Sura 3:45, & 2:253

Jesus is a prophet like Moses & Abraham Sura 3:85

Note: Avoid saying Jesus is the Son of God or speaking of the Deity of Christ in the beginning of your conversation.

Key verses Muslims use=Sura 4:157-58= Jesus did not die on the cross, Allah rescued him.

Also, they reject the Trinity, “..and say not “three”-cease! See Sura 5:73

Objection: When a Muslim claims that Jesus prophesied the coming of Muhammad=*Sura 61:7 & John 16:7*

The “*comforter*” is not Muhammad, but the Holy Spirit. *John 16:14 & 15:26* tell us that the *Comforter* comes in Jesus name to glorify Jesus. Surely Muhammad did not come in Jesus’ name.

2nd Question: What do you believe about the Bible?

Because the Koran honors the “people of the Book” & says the Scriptures are the Word of God, Most Muslims will acknowledge the sacredness of the Bible though few have read from it.

- Allah gave the Holy Scriptures Sura 5:46,48
- Allah gave the Gospel to Jesus & the Torah. Sura 5:68
- Mohammad was to trust the Scriptures revealed to the Jews Sura 10:95,96
- The Scriptures are equal to the Koran Sura 4:136

Objection: Muslims teach that Jews & Christians “corrupted” the Bible. Sura 2:42, 3:71, 3:78

- 1) This idea of corruption teaching comes from much later Muslim teaching.
- 2) *Sura 10:95-96*= God tells Muhammad to trust the Scriptures revealed to the Jews.
- 3) *Sura 4:136*= says believe the Scriptures as equal to Koran!
- 4) *Sura 2:136*= says there is no distinction between Koran & Scriptures.

Answer: Who corrupted the Scriptures & can you prove it? Muhammad never saw a text of Bible in Arabic and could not read. The only text popular in Arabia in the 7th century was a Syrian text that was very corrupted and many legends abounded.

See:

John Beatty Papyri= A full New Testament text by 250 CE

Vatican Codex=Complete Old Testament Text by 325 CE

“If the Jews of Arabia aided by their 7th Century Christian opponents, managed to corrupt the Biblical manuscripts within their reach, how about the many beyond their reach, humanly

