MISSIONS

A KINGDOM PERSPECTIVE

European Edition



George Akalonu

Missions

A Kingdom Perspective

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George Akalonu

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Missions – A Kingdom Perspective

eBook

Published by Kingdom Books Club – June 2026

A division of Authentic Kingdom Culture

Essex, United Kingdom; Chicago, United States; Owerri, Nigeria

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Use of Hebraic Names of the Most High

Yahweh, Elohim, Yeshua. During our walk with the Lord, we discovered through the leading of the Holy Spirit how fundamentally flawed the intrusion of Rome into the gospel from the 4th century AD was. Replacement Theology led Rome to remove all Hebraic/Jewish connections as the foundation of what is now called the Christian faith.

He has led us to call our Father by the name He revealed to Israel, which is Yahweh. Similarly, instead of calling our Creator by the generic title God, we find it more fitting to refer to Him by the Hebraic name He revealed to humanity through Moses, Elohim. The name, Elohim, appropriately expresses His unity in plurality as Father, Son, and Holy Spirit! We also call our King by the name His Father gave Him, Yeshua, and the Anglicised translation, Jesus, derived from the Greek Ioseus.

We do this as led by the Holy Spirit, not as part of the so-called sacred names movement. We neither subscribe to the legalistic methods of Judaizers intent on dragging saints into the dead works and rituals of Judaism. We do not condemn or accuse those who have not yet caught this depth of revelation. Please feel free to call the Most High by whatever He reveals to you and whatever you are comfortable with.

Preface to the Kingdom Culture Series

We have waited before the Lord for some time to receive a rhema word on how to introduce the books in the series you are about to read. He directed us to share a little about how He guided our steps over 21 years from 1996 to 2017. In 1996, the Lord called us out of denominationalism to serve His Body and Kingdom. As we resigned from a pastoral calling and began to serve Him and His Body in a community in Africa (Owerri, Imo State of Nigeria), we held on to one critical vision He revealed starting in August 1996. At that time, we joined other saints in lamenting the sad state of Africa on nearly all fronts of life. It was surreal to hear the Lord comfort us by saying He had appointed His Church in Africa as an instrument of a swift work: Rescuing His Kingdom programme on earth from corruption, in preparation for the return of King Yeshua, Jesus.

In August 2006, He directed us to relocate to London, which, as the centre of the world, would make our Acts 1:8 assignment more impactful globally. Looking back, because we did not see it then, it is significant that 100 years after the Azusa Street Revival, the Lord in 2006 birthed the Global School of Ministry as a catalyst for Reformation, Restoration, and Revival. Again, we did not see then how extensively it would be used to rediscover truths that Martin Luther had missed in the Protestant Reformation of 1517.

Interestingly, the Lord used various means to clarify that what He was about to do was not to raise a man or woman, like Martin Luther was raised prominently and publicly, but instead to activate a company of saints worldwide with an understanding of Him and the Church. This company of saints would embrace the pattern of His

Kingdom and take their place as His sons, who would do all His will. In this regard, the Lord made it clear that the election of His Church in Africa was not to build an 'African Cultural Church'. The broader and more strategic scope was to use His remnant, 'out of the seed of Ham', to impact and connect His seed out of Shem and Japheth to constitute the fourth race, which is the Elect Remnant or 'one new man' spoken of by Apostle Paul.

In other words, the Lord aimed to use the Global School of Ministry project to activate His elect remnant to walk in unity of the Faith. This project was also intended to empower them to represent Him and the Kingdom wherever they are, in various parts of the world, where He preserved them from the claws of Babylon. It was then that the Holy Spirit provided illumination of this anchor scripture.

"Even so then at this present time also there is a remnant according to the election of grace" Romans 11:5.

There is a simple yet profound key to understanding the fundamental difference between the Martin Luther Protestant Reformation and the Kingdom Culture project. The Reformation led by Martin Luther was based on revelations he received about certain dogmas and practices of unbiblical origin within the Roman Catholic Church. These revelations aimed to 'protest' against these practices. Conversely, the Kingdom Culture project seeks to restore the Church to its state before the Roman Empire adopted the broader wing of the Church, which had grown weary of persecution and martyrdom in the 4th century. In other words, through the Kingdom Culture project, the Omega or End Time Church will logically conclude what began in the Alpha or First Century Church.

Unlike previous reformation efforts, Kingdom Culture, through the Global School of Ministry and the annual Master Class series of the Global Advanced Mentorship Programme, has two simple keys: First, to restore the Church into the 'School' paradigm, where the study of the Word is central to both congregational and general ministry. Second, to challenge all saints to receive the four-dimensional work of the Holy Spirit: He is the Seal of redemption; He uses the Word to transform believers from the inside out; He unites saints to live as one indivisible Body of Yeshua regardless of their locations or sects; and He releases power through which saints can demonstrate the awesome power of the risen Yeshua, Jesus!

This four-dimensional work is achieved when leaders and saints genuinely and diligently embrace the ministry of the Holy Spirit and the Word through the T>T>E>A>R process. It is a process where leaders are used by the Holy Spirit to:

T - Teach saints the whole counsel of Holy Scriptures

T - Train saints to discover and take their places as effective members of the Body of Yeshua

E - Equip saints with what it takes to walk in victory through mentorship and support

A- Activate the gifts and callings of the Holy Spirit that may be dormant within them.

R - Release the saints into productive ministry. This may be by public ordination or commissioning during ministry events.

Five hundred years after the Protestant Reformation of 1517, the Lord Yeshua, Jesus, is activating this framework across the earth.

The framework through which the Holy Spirit will train Reformers to gain a proper understanding of the Pauline Epistles and the Master Plan of the true Kingdom Church is contained within it. This training will also support the development of individuals, ministries, and congregations accordingly. The Kingdom Culture project involves the release of 40 books on dedicated websites, where all saints worldwide who wish to discover, pursue, and fulfil their callings as the Royal Priesthood after the order of Melchizedek can find teaching resources to train in the comfort of their own homes.

On the other hand, these forty books will be handed to the great community of elect ministers worldwide, who understand that the flock is not theirs but Yeshua's. These books serve as tools to systematically transform the operating systems of the ministries entrusted to their care, shifting from 'theatres' to 'schools'.

Collectively, these books form the curriculum to launch their own Global School of Ministry projects. This curriculum will ensure that new, fit-for-purpose ministers of the gospel are produced every two or three years, who will serve the Lord wholeheartedly. All forty books on the websites contain what is necessary to eradicate the leaven of Babylon, stemming from our various experiences with Christian Religion. They represent what we need to embrace and walk in true Kingdom Culture. It is through the ministry of the Word that the Church will be prepared and made ready for the return of her Groom.

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 that he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself

a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Ephesians 5:25-27

Please deliberately study this and the other resources in the series prayerfully under the unction of the Holy Spirit with your Bible to verify all the points made. As you train, it is essential that you make your vessel available for the Holy Spirit to use it to transmit these empowering truths to other saints who long for empowerment!

The Lord gave the word: great was the company of those that published it. Psalm 68:11.

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

May Elohim, our heavenly Father make you the instrument of His Grace, He designed you to be.



Chapter 1

Prologue, Synopsis, Definition and Introduction

In this resource, the Lord will fill a vital gap in the already extensive resources He has released to the Body through this commission over the past 29 years. They have become the foundation of the curriculum at the Global School of Ministry and its associated entities, namely the Global Advanced Mentorship Programme, which runs the annual Master Class on social media, and the authentic Kingdom culture movement.

This resource will help avoid two common pitfalls. The first is the tendency to discuss missions solely within the framework of denominational efforts to expand their influence, often using the same ABC model—where church growth is reduced to issues like increasing attendance and enlarging the building to attract more people, which then boosts income to meet targets. The second trap is the tendency for human authors to over-rationalise the writing process, resulting in outputs that are more academic theology than practical. It is recommended that those studying this subject also consult two companion resources: The Great Commission and The Call, Costs and Rewards of Discipleship.

Synopsis

As the byline indicates, we will focus on these issues as the universe of Missionary endeavours:

1. Definition
2. Understanding of the biblical basis
3. The reality of the Call
4. The scope of the global mission field
5. Challenges to be encountered
6. Outcomes of true missionary endeavours
7. The rewards

Definition

The term ‘mission’ describes the Holy Spirit-led and empowered endeavour to take the gospel of the Kingdom to people, groups and geographical locations outside the immediate territory of the obedient individual and the sending entity or ministry, where applicable. On a strategic level, missions are the Kingdom business of the whole church, taking the whole Word to the whole world.

This suggests that missionary activity can be undertaken by individuals, couples, families, or congregations/ministries as prompted or guided by the Holy Spirit. The concept of mission holds equal importance to evangelism. While the latter (Evangelism) concentrates on intentionally sharing the good news with those within our community or familiar settings, the concept of missions involves engaging in the same activity in unfamiliar places outside the comfort zone of the believer, minister, or ministry. A missional congregation or ministry is one that fully embraces the scope of the Great Commission as the primary purpose for our existence on this side of eternity.

We need to embrace the reality that in the modern era; missions can be undertaken in either of these formats:

a. **Classical**. This is where a saint or minister intentionally proceeds to obey the voice of the Lord, who sends the individual on a missionary assignment;
b. **Functional**. The steps of a good man, says Psalm 37:23, are ordered by the Lord. Brethren who are in search of greener pastures find themselves located in places where the field is white, ready for harvest, may ultimately come to the realisation that what they thought was economic migration was really the Lord's way of uprooting them from their original location and transplanting them where He would use them optimally to extend the influence and scope of the Kingdom. Another iteration of the functional dimension of mission is receiving a burden and call to reach out to definite sectors of society who are excluded from the mainstream, such as the homeless, prostitutes, street boys/gangs, etc. Receiving a burden to reach out to them and going forth to obey is missionary activity even though they live in the same city.

Understanding the Biblical Basis

The biblical foundation of missions is clearly expressed in the language with which Yeshua, Jesus, issued the mandate known as the Great Commission. It is God's divine plan that the redemptive mission of Yeshua, Jesus, be proclaimed to all people across all generations until He returns to establish His reign. As individuals hear the message, they are convicted by the Holy Spirit, converted, and thus transferred from the kingdom of darkness, where Satan rules over the unsaved, to become members of Elohim's family on earth and citizens of His Kingdom under Yeshua's rule.

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matthew 24:14

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

From a Kingdom perspective, missionary work is activated by the Holy Spirit and supported by these interconnected responses:

i. A burden is received concerning a people group in a specific mission field;
ii. This translates into fervent prayers of intercession and supplication for the Lord to make a way, touch the hearts of the target people, and release resources to make the mission possible;
iii. Mobilisation of teams, resources, and money to finance the mission; and
iv. Obedience in going forth when prompted by the Holy Spirit – whether the above is fully or partially available.

Reality of the Call

This resource is developed for the benefit of the Royal Priesthood of all saints who are truly redeemed by the Blood of the Lamb.

9 *But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light;* ***10*** *Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.* 1 Peter 2: 9-10

These are people who have a testimony of having once been spiritually blind but now seeing. They know that, from being sinners and lost in the world, the Holy Spirit found them, convicted them of sin, righteousness, and judgement, and proceeded to regenerate their spirit man.

3 *Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.****4*** *Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?* ***5*** *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* ***6*** *That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.****7*** *Marvel not that I said unto thee, Ye must be born again.****8*** *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.* John 3: 3-8

They acknowledge that their new nature is not a function of their personal endeavours/works but entirely by His Grace.

And you hath he quickened, who were dead in trespasses and sins; ***2*** *Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:****3*** *Among whom also we all had our conversation in times past in the lusts of our flesh,*

fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others ***4*** *But God, who is rich in mercy, for his great love wherewith he loved us,* ***5*** *Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)****6*** *And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:****7*** *That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.****8*** *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:****9*** *Not of works, lest any man should boast.****10*** *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Ephesians 2: 1-10

As the new creation of Elohim in Yeshua, Jesus, they embrace the ministry of reconciliation as fundamentally wired into their worldview.

17 *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.****18*** *And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation;****19*** *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.* ***20*** *Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.* ***21*** *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.* 2 Corinthians 5: 17-21

*Thou therefore, my son, be strong in the grace that is in Christ Jesus.****2*** *And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.****3*** *Thou therefore endure hardness, as a good soldier of Jesus Christ.****4*** *No man that warreth entangleth himself with*

the affairs of this life; that he may please him who hath chosen him to be a soldier. ***5*** *And if a man also strive for masteries, yet is he not crowned, except he strive lawfully.* ***6*** *The husbandman that laboureth must be first partaker of the fruits.* ***7*** *Consider what I say; and the Lord give thee understanding in all things.*2 Timothy 2: 1-2

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

Concurrence of Evangelism and Missions

We do not need to wait until we have completely evangelised our communities, cities, states, and nations before embracing the call to missions. They can run concurrently, as has been practised throughout history.

The Ripe Harvest

In the book of John, Yeshua laid out an important principle for missionary work: we may be sent to fields wherein Elohim has used people to do some prior work. It is therefore essential to have an open heart towards what may be on the ground already.

34 *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.* ***35*** *Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.* ***36*** *And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.* ***37*** *And herein is that saying true, One soweth, and another reapeth.* ***38*** *I sent you to reap that whereon ye bestowed no labour:*

other men laboured, and ye are entered into their labours John 4:34-38

It is time to heed the call to pray for labourers for the worldwide overripe harvest.

Therefore said he unto them, The harvest truly is great, but the ***labourers are few****: pray ye therefore the Lord of the harvest, that he would send forth* ***labourers*** *into his harvest*. Luke 10:2

If we must pray sincerely, then we need to first answer two connected questions:

a. If not you, who will go? If not now, when is the time ripe?

Assignment

1. In what ways does this chapter's definition of missions challenge or expand your previous understanding of the term?

2. Reflecting on the classical and functional formats of missions described here, which applies most to your current life situation, and why?



Chapter 2

The Scope of the Global Mission Field

In the previous lesson, we explored the synopsis, definition, and reality of the call to missions. Let us be reminded of the working definition.

Missions is the Holy Spirit-led and empowered endeavour to take the gospel of the Kingdom to people groups and geographical locations outside the immediate territory of the obedient individual and the sending entity or ministry, where applicable.

This implies that missionary activity can be undertaken by individuals, couples, families, or congregations/ministries as prompted or orchestrated by the Holy Spirit. The concept of missions is on the same pedestal as evangelism. Whereas the latter (evangelism) focuses on the intentional sharing of the good news with those within our community or familiar places, the concept of missions focuses on when that same activity is undertaken in unfamiliar places outside the comfort zone of the saint, minister, or ministry.

In previous generations, missions suffered an unnecessary limitation: the tendency to confine the sector to a professional,

mainly male, priestly caste with tougher skin than the clergy in local congregations. For that reason, missions were essentially a 'sacred calling' to which the vast majority of Christians were essentially silenced to remain in the pews, bringing money and material support. The few missionaries were thus overstretched and overworked.

Yeshua, Jesus, had a different concept and approach. The sum of it is this: it will take the whole church to take the whole Word of redemption to the whole world so that as many as are ordained to salvation will be reached to hear, be convicted, regenerated by the Holy Spirit and thus be saved. That is why the Great Commission requires the participation of all. Notice the language of the mandate in the passage below: involved 'them' and 'they'**.**

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

Let us reflect on a profound reality. Yeshua lived in the Judea region of Israel and ministered in Capernaum and Decapolis. On completion of His own portion of the assignment, He gave His disciples and saints of all generations the blueprint of the scope of the assignment as well as the reality that it cannot be fulfilled with human strength or wisdom but rather with and by the power of the Holy Spirit.

4 And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel?7 And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. Acts 1: 4-7

Commentary

Yeshua, Jesus, does not want His Body to be obsessed with the things which ONLY the Father knows, which is, the time of His return, when the manifest phase of the Kingdom would become a reality. Rather, He wants the church to focus on reaching all peoples of all nations with the gospel, as verse 8 reveals.

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

This kingdom reality must be fully grasped: those who look forward to His return are daydreaming if they do not put their hands on the plough to become His co-labourers for bringing in the final harvest of souls on this side of eternity! Only the Lord knows when the last person appointed for salvation is brought in. When this happens, He simply comes to take His bride to Himself, ruling and reigning together over the earth realm.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matthew 24:14

Let us sum up what has been said so far. The scope of the Great Commission's mission mandate is universal. This global project of being witnesses of Yeshua, Jesus, involves a progressive, kinetic flow of grace as follows:

1. **From Jerusalem** – this speaks of the local community and city where the saints are. All saints everywhere need to prayerfully understand what constitutes their Jerusalem and occupy it with persistent and consistent witnessing. This may involve deploying various tools: person-to-person sharing of the good news, distribution of tracts, door-to-door neighbourhood evangelism, and strategic witnessing at street corners, bus stops, bus and train stations, open marketplaces, and malls. These should be preceded and backed by importunate prayers; heaven responds as people are saved, subsequently baptised, discipled, and become part of congregations where they receive, nurture, and grow to become vessels of reconciliation themselves. With insight and revelation, spiritual warfare is employed to break strongholds and release those who hitherto were captive to Satan and his cohorts.

*No **man** can enter into a **strong man**'s house, and spoil his goods, except he will first bind the **strong man**; and then he will spoil his house*. **Mark 9: 37**

2. **To Judea.** This refers to the larger region our community/city is part of. For instance, Arise Metropolitan Assembly is in Hornchurch, London, with brethren from various parts of the metroplex. To that extent, the Judea of the Commission is Essex, Kent and indeed all parts of Southeast England or even all of England.

3. **To Samaria.** This speaks of the 'other areas' outside our Jerusalem and Judea that may be culturally different. Using the previous illustration, the brethren in Arise Metropolitan Assembly, Hornchurch, London, should also carry burdens for Scotland, Wales, Northern Ireland and all of Europe.

4. **To the uttermost parts of the earth.** The Mission mandate includes taking the gospel to the farthest reaches of the world. For the same Arise Metropolitan Assembly and brethren in Hornchurch, this means they must first embrace the concept first espoused by John Wesley: 'the world is my Parish'.

The 'Go Ye' mandate of the Great Commission requires that all saints receive the empowerment of the Holy Spirit to be effective witnesses to the King of the Kingdom, Yeshua Ha Mashiach, Jesus the Messiah. For 30 years, he lived in obscurity until the appointed day when He was endued with the presence and power of the Holy Spirit, through which He fulfilled His own portion of the divine plan.

16 *And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:****17*** *And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.* Matthew 3: 16-17

38 *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.* Acts 10: 38

If we catch this revelation, no saint or local assembly will sit smugly, 'enjoying' as it were the beautiful sermons, inside church settings. Congregations will cease to be concerned with attendance, buildings and cash. The key is for a genuine move of the Holy Spirit to

transform the church from passivity into an embrace of the true mission for which the Lord placed His body and bride in the earth realm (Joel 2:28-29).

Ultimate Objective of Missions and Components of the Gospel of the Kingdom

If missions only result in planting clones of the headquarters church in distant lands, we will be among the most miserable. Clones of headquarters churches that primarily aim to boost prominence and increase cash flow are in self-denial. This is especially true when their members feel no burden for their host communities and other areas within the scope of Acts 1:8. The ultimate goal of missions is the cultural transformation of recipients.

1. **Witnessing.** It starts with preaching the good news that in Yeshua, Jesus, Elohim made the ultimate sacrifice and thus opened the life gate to the degree that those who believe the incredible report are saved from the grip of Satan and sin to become righteous (Romans 10: 5-13, 17; 2 Corinthians 5: 17, 21)

2. **Discipleship.** Preaching of the Word should have the impact of renewing the mind and transforming the heart of hearers to the degree that they think, act and live like the Head of the Church, Yeshua, Jesus Himself. When they are shown the beauty and superiority of the cross and willingly embrace it, they become true disciples who live for Him and who He uses their vessels to show up and touch others (Matthew 5:13-16 and Matthew 13:33).

3. **Training.** Disciples should be trained through a process to discover their gifts and embrace their calling into the priesthood of all believers. The TTEAR process guarantees

this outcome. At the end of training, saints need to be formally commissioned or released to function as the Lord wills.

Those who are trained need to posture before the Lord to know where He has graced and called them to serve for optimal impact. While they remain committed members of ministries and congregations they are assigned to, the specific part of the mission field they will function best in (Jerusalem, Judea, Samaria or uttermost parts of the earth) is ultimately determined by the Lord of the harvest, not the church council. The role of leaders is to, in love, receive the witness of the Holy Spirit concerning the manifestation of the specific assignment of the individual brethren, pray for them and back them up.

Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. ***2*** *As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.* ***3*** *And when they had fasted and prayed, and laid their hands on them, they sent them away.* ***4*** *So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus*. Acts 13: 1-4

There is no doubt that some brethren may want to exploit this liberty. It is better to let them go rather than shut down the flow of grace. Elohim knows how to catch the crafty in their own devices!

4. **Manifest practical love for Community Impact.** People have various needs across all spheres of the mission field. Intentionally making provisions to meet those needs should

be done generously, yet discretely so that He, rather than the human instruments, gets the glory and His Kingdom is thus revealed. On the last day, He Himself will take stock of all the good done in His Name and how they were done (Matthew 6: 1-4. Matthew 25: 31-46).

Assignment

1. What does the Acts 1:8 framework – Jerusalem, Judea, Samaria, and the uttermost parts, mean for you personally? What does each sphere represent in your own context?

2. How does this chapter's vision of the whole church taking the whole Word to the whole world challenge how missions is currently understood and practised in your local congregation?



Chapter 3

Some Critical Imperatives

The sum of what has been said so far is this: traditional concepts of mission missed a key point by placing the focus on the work of a tiny professional caste of ministers addressed as 'Missionaries', sustained by a rather small pool of mission agencies who trained, financed and sent them out or large denominations which are driven by the need to extend the reach of their religious brands much more than to expand the Kingdom.

The Lord desires to restore the last generation church to biblical principles of missions. This focus is on the King and His Kingdom, with Acts 1:8 central to both personal devotion and church mandate. Once we adopt this paradigm, the Holy Spirit will be free to activate and guide anyone the Lord calls, enabling a strong focus on any part of the four areas of the Great Commission: Jerusalem, Judea, Samaria, and the uttermost parts of the world.

In effect, every congregation or ministry should be committed to teaching and training saints for missions, establishing a functional missional ecosystem guided by the Holy Spirit, and joyfully releasing and sending those convinced of their mission fields. What an exciting prospect! It also brings a revolutionary realisation: the

phrase 'local assembly' is a misnomer! While each congregation and ministry has a locality where the brethren gather for fellowship and empowerment, it is NOT their UNIVERSE! Rather, it is the base where the saints are to contribute their gifts, callings, and resources, which, when combined by a Kingdom-oriented leadership empowered and led by the Holy Spirit, will enable them to occupy their respective spheres until Yeshua returns.

11 And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. Luke 19: 11-13

The Operational Process

1. **Revelation and Research.** While they are positioned in that specific locality, the entire congregation or ministry must be receptive to revelation, which will enable them to identify the fields ready for harvest in their designated areas: Jerusalem, Judea, Samaria, and the uttermost parts of the earth. Additionally, some brethren with the appropriate grace, education, and skills should form a functional research unit. They will gather and analyse data from specialised mission agencies such as the Joshua Project, Operation Mobilisation, and resources from sectors like the Persecuted Church. They will examine the facts and data for the benefit of both leadership and saints.

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

The reality is that from the day the Great Commission was given until today, many vessels have been used to do some level of work in many territories. When properly harnessed, information from those territories will inspire those who are called to any degree of mission work in this generation to engage in the portion of the work it pleases the Lord to assign to them.

36 *And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.****37*** *And herein is that saying true, One soweth, and another reapeth.****38*** *I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.* John 4:36-38

2. **Effectual, fervent prayers.** The prayers of saints, both as individuals and as congregations, must go beyond merely expressing wants, which the Bible describes as lust and covetousness. There is a genuine need for saints to mature beyond viewing Elohim as strangers, unwilling slaves, or milk-drinking babes. With powerful prayers supported by strong teaching of the Word, saints can grow to embrace discipleship, develop intimacy with King Yeshua, and attain sonship, whose primary aim is the manifestation of the Kingdom and the will of the Father.

12 *For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat.****13*** *For every one that useth milk is unskilful in the word of*

righteousness: for he is a babe.[14] But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Hebrews 5: 12-14

When they mature, the driving force behind their prayers will be the manifestation of the will of Elohim and His Kingdom.

[10] Thy kingdom come, Thy will be done in earth, as it is in heaven. Matthew 6: 10

Yeshua was motivated by a zeal to fulfil the Father's will, as stated in John 4:34, John 5:30, John 6:38, and even unto death, as shown in His profound prayers at Gethsemane in Matthew 26:39-44. In private and corporate prayers, there is a need to align with Yeshua (Jesus) to petition for the nations, even to the farthest reaches of the world. It is not the will of Elohim that any of His creation should perish, but rather that they have the chance to hear the gospel and be saved.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that ***any should perish****, but that all* ***should*** *come to repentance.* 2 Peter 3: 9

For all spheres of the Kingdom scope, brethren and congregations/ministries ask for souls with holy boldness!

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Psalm 2: 8

The earth is the LORD's, and the fulness thereof; the world, and they that dwell therein.[2] For he hath founded it upon the seas, and established it upon the floods. Psalm 24: 1-2

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men;[2] For kings,

and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.[3] For this is good and acceptable in the sight of God our Saviour;[4] Who will have all men to be saved, and to come unto the knowledge of the truth.[5] For there is one God, and one mediator between God and men, the man Christ Jesus; 1 Timothy 2: 1-5

3. **Mobilisation.** Every Kingdom community should be able to set up a missions unit or department, depending on size, which comprises honest, passionate souls who love souls and yearn to see sinners saved. Their job is simple:

    3.1 Create Awareness. In addition to what the pastor or leader says occasionally, this unit will keep the fire of passion for missions burning in the hearts of brethren with solid information that provides actionable spiritual intelligence.

    3.2 On a continuous basis, mobilise funds from willing brethren into a common purse to be administered as the leadership directs.

    3.3 Continuously collect and store material assets that may be needed by missionaries. New or second-hand Bibles, mobile phones, iPads, laptops, other gadgets, clothing, shoes, school supplies, and packed food are all useful in mission fields.

To serve effectively, they must be generous individuals who first partake of the grace they promote. They should exemplify modest living so that their additional finances are invested in Kingdom work. Such brethren exist in nearly all congregations. Unfortunately, because they are not loud or self-promoting, they remain in obscurity.

4. **The 'Go Ye' team.** In every congregation, there will be brethren whose hearts respond to the call to go ye to their Judea, Samaria, and allotments in the uttermost parts of the earth. They should be assisted with basic training and equipping. This resource should be made available to them as a helpful guide. The following considerations should be factored into their orientation:

4.1. Understanding the Divine Pattern: Complement, Not Compete.

> *5 Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?6 I have planted, Apollos watered; but God gave the increase.7 So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.8 Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.* 1 Corinthians 3: 5-8

They should therefore discern whether their role with those they meet involves breaking new ground through good deeds and acts of kindness, or planting the seed of the Word through preaching everywhere and at any time. They should also be sensitive to recognise whether the Holy Spirit has already orchestrated these events, and their task is to conclude the process of bringing souls into the Kingdom. This often requires a Spirit-led and empowered skill to make altar calls after delivering the message.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.37 And herein is that saying true, One soweth, and another reapeth.38 I sent you to reap that whereon ye bestowed no labour:

other men laboured, and ye are entered into their labours. John 4: 36-38

Missionaries, therefore, need to avoid, like the plague, the pressure to plant churches wherever they are sent. Let the Holy Spirit be in charge, not denominational pressure or the desire to impress religious leaders. The main mission is to reconcile sinners to the Father through Yeshua, Jesus. As this pursuit is sincerely carried out, the Kingdom expands. The new converts should be taught how to hear from their Heavenly Father and guided through a discipleship process. Missionaries must trust the Father to grant the increase He ordains.

5 *They that sow in tears shall reap in joy.* ***6*** *He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him*. Psalm 126: 5-6

5. **Content and simplicity of the message.** The Kingdom business of missions must be separated from many attachments, such as denominational branding or even 'church planting'. Those who 'Go Ye' should focus solely on being used as instruments of the Holy Spirit, who will release the simple, pure gospel: God loves the hearer, regardless of where they stand on the moral scale. That love has already manifested in action: in Yeshua, Jesus, who paid the ultimate price by laying down His sinless life so that those who believe the incredible report are saved from Satan, sin, and eternal damnation. They receive eternal life as a gift of His grace. This straightforward message should be the core of the gospel, free from complex theological language.

   16 *For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but*

> *have everlasting life.**17** For God sent not his Son into the world to condemn the world; but that the world through him might be saved.**18** He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.**19** And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.* John 3: 16-19

> ***3** And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.* John 17: 3

> ***10** He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son.**11** And this is the record, that God hath given to us eternal life, and this life is in his Son.**12** He that hath the Son hath life; and he that hath not the Son of God hath not life.* 1 John 5: 10-12

The truth is that humans yearn for immortality and fear death. Like a tyrant, sin dominates their consciousness, loading their consciences with guilt and feelings of unworthiness. To approach such people with a friendly disposition by saints who have received the gift of righteousness and are living holy unto the Lord requires wisdom. The offer of eternal life requires just two critical responses: to believe in the heart and confess with the tongue!

***6** But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)**7** Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)**8** But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is,*

the word of faith, which we preach;[9] That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.[10] For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.[11] For the scripture saith, Whosoever believeth on him shall not be ashamed.[12] For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.[13] For whosoever shall call upon the name of the Lord shall be saved. Romans 10: 6-13

Keeping the message as simple as possible and focused on the reality that Yeshua, Jesus, has already paid the price, allows the Holy Spirit to do the work of convicting people of sin, righteousness, and judgment. When a heart is thus opened, He regenerates it to become the new creation of God, for whom old things have passed away. They receive the same gift of righteousness as the preacher (John 3: 3-8, 2 Corinthians 5: 17-21).

In the Kingdom paradigm we are discussing, they are automatically inducted into the foundational ministry of reconciliation of others within their spheres of Kingdom impact.

6. The Kingdom leadership paradigm that the Holy Spirit uses: The Fivefold

All that we have discussed so far is possible when the church embraces the critical resource already provided in the holy scriptures, namely the Fivefold. The language of scripture is very revealing.

[11] And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;[12] For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ Ephesians 4:11-12

Commentary

As Head of the Church and King of the Kingdom, who is building His Church in such a way that the gates of hell cannot prevail (Matthew 16:18), it pleased Yeshua, Jesus to entrust what He is to five offices that reflect the beauty of unity: the Fivefold. When properly functioning, there is a guarantee that all saints will be empowered to discover and walk in their identities, and to embrace their unique gifts and assignments. The reason why the world has seemed to overwhelm and overrun the church is the absence of a truly anointed Fivefold functioning at local congregation, city, and national church levels. Their work is to be ongoing until the church in each generation is perfected. Let us consider what verses 13–16 of Ephesians 4 say.

13 *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:* ***14*** *That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive;* ***15*** *But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:* ***16*** *From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.* Ephesians 4:13-16

Effect of the fivefold

1. Saints are perfected and equipped to do the work of ministry so that the Body is edified with no one dormant of unproductive.
2. The status of Yeshua as Supreme Head of the Church is established.

3. All saints will be activated in their spiritual gifts (see Romans 12: 3-8, 1 Corinthians 12: 1-30, Ephesians 4: 7-10, 1 Peter 4: 10-11).
4. Those whose basket of gifts equips them for missionary endeavour will be open to embrace the same.
5. The church will be organic rather than organisational.
6. The whole church is thus able to aggregate all the resources available to the collective to take the whole Word of reconciliation to the whole world.

The Challenge

14 *How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?****15*** *And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!****16*** *But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report?****17*** *So then faith cometh by hearing, and hearing by the word of God.* Romans 10: 14-17

Assignment

1. What does this chapter teach about the roles of prayer, research, and mobilisation in preparing for missions? Which of these three do you feel most called to contribute, and why?

2. Why is it vital that missions be driven by the Holy Spirit rather than denominational branding or the desire to plant replica churches? How would you explain this principle to a leader in your network?



Chapter 4

The Profile for Missionaries

In the previous three chapters, the Kingdom perspective of missions was outlined. In summary, this approach implies that the whole Church of Yeshua, Jesus, is designed to be missional: in a permanent 'Go Ye' mode. The language of the Great Commission clearly attests to this reality.

14 And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matthew 24:14

18 And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen. Matthew 28: 18–20

Mark 16: 15-20 and Acts 1: 8 affirm the above.

Simply put, rather than the exclusive endeavour of a tiny, often male-dominated, overworked priestly caste we call 'missionaries', Yeshua clearly desired that missions be seen as one in which the whole church takes the whole Word to the whole world!

If all ministries and local congregations embrace this Kingdom perspective, they will become organic missional entities with the clear mandate to intentionally reach out to their Jerusalem, Judea, and Samaria, and to their allotment of the uttermost parts of the world. This will spell the death of the worldly, wasteful ABC syndrome, which Protestants imported lock, stock and barrel from the church of Rome (attendance, buildings and cash). Rather than being inwardly focused, each ministry or congregation would be outward-facing.

According to the grace received, the Fivefold - apostles, prophets, evangelists, pastors and teachers will collectively empower the saints through the teach, train, equip, activate, and release process. The saints so empowered will hear from the Holy Spirit and embrace the grace received to function as organic parts of the same body. In this regard, some brethren will be engaged in blending revelation and research regarding the mission fields the Holy Spirit will reveal, while others will focus on mobilising funds and resources for missions. The whole church is prayerful; those with the extra burden zero in on intercession and spiritual warfare for the mission fields. In each ministry and congregation, while all are involved in witnessing as a lifestyle using all available platforms, there will be some on whom the Lord will lay the extra burden and grace them with the capacity to be boots on the ground in the Judea, Samaria, or uttermost parts of the four-part framework we saw in previous lessons. Call them the 'Go Ye' squad! They need to be identified, encouraged, and resourced to step forward.

Equipping those called to Missions

Elohim conceives the destiny or key assignment of every member of the Body of Yeshua. What He told Jeremiah is true of His elect in all ages.

5 Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations.6 Then said I, Ah, Lord GOD! behold, I cannot speak: for I am a child.7 But the LORD said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.8 Be not afraid of their faces: for I am with thee to deliver thee, saith the LORD.9 Then the LORD put forth his hand, and touched my mouth. And the LORD said unto me, Behold, I have put my words in thy mouth.10 See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant. Jeremiah 1: 5-10

According to the specific assignment, He releases grace to order the steps of His flock into their assignments. His ways are not the ways of humans. Our family backgrounds, privileges, ages or other advantageous qualities pale into insignificance once a saint is enlightened to understand the extraordinary dimensions of divine grace. Paul, the former enemy of the gospel who was an accessory to the murder of Stephen, put it best.

8 And last of all he was seen of me also, as of one born out of due time.9 For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.10 But by the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.11 Therefore whether it were I or they, so we preach, and so ye believed. 1 Corinthians 15: 8-11

Elohim does not waste His grace. Through various ways of discovery, which we will explain further, He reveals who each saint is in the realm of the Spirit and enhances the organic functions of the Body. For those called to be the boots on the ground, these qualities may be indicative of the same.

Core Qualities for Effective Missionary Work

1. **Model.** The mission field is not for unserious, lazy saints who still struggle with besetting sins, rising and falling. The Lord desires a situation where they are processed in secret and within the safe spaces of familiar territory before sending them out. Yeshua called 12 disciples, who were to take the gospel beyond Jerusalem. Rather than sending them out immediately, He spent three and a half years processing them - working on their character, training them, giving them assignments, and providing them the opportunity to understudy Him closely.

13 *And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.****14*** *And he ordained twelve, that they should be with him, and that he might send them forth to preach,****15*** *And to have power to heal sicknesses, and to cast out devils:****16*** *And Simon he surnamed Peter;****17*** *And James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder:****18*** *And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the son of Alphaeus, and Thaddaeus, and Simon the Canaanite,****19*** *And Judas Iscariot, which also betrayed him: and they went into an house.* Mark 3: 13-19

Apostle Paul had these things to say:

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

[17] Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.[18] (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: [19] Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) Philippians 3: 17-19

To Timothy, his beloved protégé, Paul urged him to be a model of Christlike behaviour.

Let no man despise thy youth; but ***be thou an example*** *of the* ***be****lievers, in word, in conversation, in charity, in spirit, in faith, in purity.* 1 Timothy 4:12

This does not mean that only sinless people are called. At the very minimum, those called to missions must walk in the grace to overcome whatever strongholds of sin that previously destroyed their witness. As John the Baptist declared, there comes a time when the fruits of repentance and righteousness need to be evident.

[7] But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? [8] Bring forth therefore fruits meet for repentance: Matthew 3: 7-8

The shortest distance to hell is the road walked by those in the flesh, gripped by sin and sinfulness, venturing from the familiar with its boundaries to the unfamiliar, where Satan can orchestrate their destruction.

2. **Alignment.** Those called to missions must be delivered from self-centredness, selfishness, or the tendency to see it as an opportunity to indulge their fantasies. There is a need for alignment with Elohim, whom we represent. We need to

embrace His heartbeat for the people group and nations He is sending us to. In that regard, much prayer is called for, and a posture of listening and hearing from Him must precede missionary endeavour.

I sent you *to reap that whereon ye bestowed no labour: other men laboured, and ye are entered* ***i****nto their labours*. John 4: 34

He is the Lord of the harvest and every mission assignment is a response to prayer.

Then *saith he unto his disciples,* ***The harvest*** *truly is plenteous, but* ***the*** *labourers are few; Pray ye* ***the****refore* ***the Lord of the harvest****, that he will send forth labourers into his* ***harvest****.* Matthew 9: 37-38

There also needs to be alignment with the vision, leadership, and the brethren who are part of the Body, with which we share unity of faith. Yeshua charged His Church to walk in love (John 13: 34-35) and prayed for unity (John 17: 20-23). The Great Commission is to the Body of Yeshua. He, as the Head, has already ordained that the individual parts are held together by His Spirit and grace.

I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, ***2*** *With all lowliness and meekness, with longsuffering, forbearing one another in love;* ***3*** *Endeavouring to keep the unity of the Spirit in the bond of peace.* ***4*** *There is one body, and one Spirit, even as ye are called in one hope of your calling;* ***5*** *One Lord, one faith, one baptism,* ***6*** *One God and Father of all, who is above all, and through all, and in you all.* ***7*** *But unto every one of us is given grace according to the measure of the gift of Christ.* Ephesians 4: 1-7

10 *Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among*

you; but that ye be perfectly joined together in the same mind and in the same judgment. 1 Corinthians 1: 10

Unity and alignment unlock the power of synergy in both prayers and missions.

19 *Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.****20*** *For where two or three are gathered together in my name, there am I in the midst of them.* Matthew 18: 19-20

See also 1 Chronicles 12:38 and Joel 2:7-9.

A disorderly lifestyle that disregards the unity of the body, godly authority, and alignment is disqualifying for true Kingdom-oriented missions.

3. **Love, Respect and Adaptability.** To love the people and land one is sent to is critical for success in missions. 1 Corinthians 13: 1-13 establishes charity as the fundamental norm of Kingdom culture, life, and ministry. A life of charity enables the believer to learn what is good within other people's cultural context. Success in missions may require adapting as much as possible to local cultures and environments without standing out too much. Essentially, those called to missionary work must be freed from rigidity about what to eat, when to eat, and any entitlement mentality. They should not cling to their qualifications, egos, or perspectives. Instead, there should be a visible sensitivity to people of 'other cultures' and a willingness to adapt to reach and influence them.

[19] For though I be free from all men, yet have I made myself servant unto all, that I might gain the more.[20] And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law;[21] To them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law.[22] To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some.[23] And this I do for the gospel's sake, that I might be partaker thereof with you. 1 Corinthians 9: 19-23

The Gospel works best as a catalyst, not an invading force. Catalysts such as salt and yeast operate within and from the unseen realm, eventually transforming culture.

[13] Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.[14] Ye are the light of the world. A city that is set on an hill cannot be hid.[15] Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.[16] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Matthew 5: 13-16

[33]Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. Matthew 13: 33

4. **Tolerance.** True missionaries must be tolerant of others they meet. The danger of holding onto what we believe is doctrinal purity comes when we hear others interpret the Word differently. Even if they do not seem as spiritual or preach the same standard of messages as us, we need to understand that arguing with them can harm the witness of

the Body in the mission field. We must be very confident in the realisation that Yeshua, Jesus watches over His work and will make everything work together for the growth of His Kingdom.

15 *Some indeed preach Christ even of envy and strife; and some also of good will:**16*** *The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds:**17*** *But the other of love, knowing that I am set for the defence of the gospel.**18*** *What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.* Philippians 1: 15-18

5. **Sacrifice.** The missionary life is centred on sacrifice. It involves laying down one's life and taking up the Cross (Matthew 16: 24-25).

21 *For to me to live is Christ, and to die is gain.**22*** *But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not.**23*** *For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better:**24*** *Nevertheless to abide in the flesh is more needful for you.**25*** *And having this confidence, I know that I shall abide and continue with you all for your furtherance and joy of faith;* Philippians 1: 21-25

6. **Avoid partisan politics like the plague!** Missionaries must understand that partisan politics is divisive and corrosive. Getting involved in issues due to the influence of news and social media can lead to calamity in the future**.**

7. **Freely we receive grace, the anointing, and spiritual gifts are for the liberation and empowerment of the people.** As He commanded, we must release all freely to display the character and disposition of He who called us. Similarly,

missionary activity should not depend on the sufficiency of funds. He who sends will cover the costs, using whoever He wishes. Matthew 10:8-13.

8. A firm resolve to avoid the mercenary spirit.

24 Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. 25 And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. 26 I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: 27 But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway. I Corinthians 9: 24-27

Assignment

1. Which of the core qualities for effective missionary work described in this chapter is your greatest strength, and which requires the most development in your own life?

2. How does the chapter's emphasis on character formation and being 'processed in secret' challenge the way missionaries are typically identified and sent out in your church tradition?



Chapter 5

Holy Spirit: The Architect, Driver and Power for Missions

Attempting missions outside the guidance, pattern, presence, and power of the Holy Spirit simply results in religion and religiosity. This is why the extensive 'missionary' expansions of denominations have not brought about transformational results in the communities where they are established. To have a 'branch' that is a clone of the lifeless, works-focused 'headquarters' church, where the saints imitate the leaders' mannerisms and tone without experiencing an encounter with the Godhead, is not a true mission in any sense.

Holy Spirit in the life and ministry of Yeshua

To understand how indispensable the Holy Spirit is in missions, the starting point is to grasp His total involvement in Yeshua's life and ministry.

1. **Conception**. It was the Holy Spirit who mediated the incarnation announced by Elohim in Genesis 3:15. After about 4000 years, in the fullness of time, Yeshua shed His glory for the task to be fulfilled. The Holy Spirit took over

and planted Him, in seed form, in the womb of Mary the virgin (Philippians 2:5-8; Luke 1:35).

2. **Growth**. While a baby and later as a child, the Holy Spirit was at work, infusing strength for Him to grow holistically. This was such that, even when still a 12-year-old boy, it was testified that He needed to grow (Luke 2: 40-52).

3. **Endowment with power for the assignment.** At the age of 30, the time was right for Yeshua's main mission to begin. Since He had emptied Himself of His glory for the incarnation to happen, there was a need for Him to be 'anointed' for service as the Mashiach or Messiah. Heaven's solution was simple: The baptism of the Holy Spirit without limits or measure.

13 *Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.****14*** *But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?****15*** *And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.****16*** *And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:****17*** *And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.* Matthew 3: 13-17. Also read John 3:34-35

The mission for which Yeshua, Jesus, came from heaven to the earthly realm was accomplished within three and a half years as a result of this anointing of the Holy Spirit.

38 *How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.* Acts 10: 38

On the day of His anointing, John clearly stated that unlike himself, who baptised people with water, Yeshua, Jesus would baptise them with the Holy Spirit.

11 I indeed baptize you with water unto repentance. but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:12 Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Matthew 3: 11-12

Part of the crucial revelation Yeshua, Jesus, disclosed to the disciples and saints of all generations relates to the identity of the Holy Spirit as a divine personality who is part of the Godhead, who He will be to the saints, and how He will empower them from on high to undertake the global mission called the Great Commission. That is why He commanded the disciples not to proceed with the mission until they were filled with the Holy Spirit. Acts 1:4-8

As 1 Corinthians 15:6 indicates, over 500 people may have received this charge. About 380 went about preaching without waiting for empowerment. The fruit of that half gospel appeared early in these passages:

Acts 18: 24-28. His genuine conversion was facilitated by the ministry of a couple whom Paul had mentored and empowered: Aquila and Priscilla (Also read Acts 18: 1-3, 18-19).

Acts 19:1-7. The case of the 12 disciples who did not know about the Holy Spirit is also worth noting.

The Five-Fold Holistic Ministry of the Holy Spirit

To clarify the need for all the elect to live as missionaries, we will now examine 5 broad aspects of what the Holy Spirit does in and with them.

1. Regeneration
2. Seal
3. Transformation
4. Unite
5. Power to Demonstrate.

Let us explore these dimensions further. More information can be found in the free eBook, Holy Spirit: Who He Is and What He Does, 3rd edition, available at www.gsom.ac.

1. **Regeneration. Religion relies on proselytising.** This involves seeking to increase membership by attracting people who attend specific 'holy' buildings on 'dedicated 'holy days' to participate in rituals and learned behaviour. As they become 'members' of the religious organisation whose teachings or publicity they respond to, their world revolves around the lead minister and 'church family'. They do not necessarily encounter Yeshua and are deliberately or subconsciously conditioned to behave in certain ways through external actions, speech, and attitudes that can be performed or concealed at will. The outcomes of this religious approach cannot be spiritual, die to self, or carry the burden of Yeshua, Jesus for the lost. They attend church for what they can receive from God.

On the other hand, the Kingdom approach is spiritual. The Holy Spirit does the following things in the hearts of both outright sinners and religious people:

1.1. Convicts them of Sin, Righteousness and Judgement (John 16: 8);

1.2. Quickens their dead consciences (Ephesians 2: 1-3);

1.3. Impresses on them to confess their sins in the crises of repentance;

1.4. Activates faith so they see, believe in their hearts, and confess with their tongues that Yeshua has already paid the full price for redemption (Romans 10: 5-13).);

1.5. Regenerates those who embrace this process, which can occur within minutes or nanoseconds. They become new creatures with new hearts, clothed with the gift of righteousness or right standing with the Father on the merit of Yeshua's finished work on the Cross. 2 Corinthians 5: 17, 21

The quickening of the dead conscience and the renewal of the spirit-man is a work of grace, carried out by the Holy Spirit so that sinners are born again (Ephesians 2: 1-9, John 3: 3-8). As part of this regeneration process, they receive the fundamental grace for missions: the ministry of reconciliation!

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; ***19*** *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.* 2 Corinthians 5: 18-19

2. **Seal.** The Holy Spirit places the seal of Elohim on all the redeemed. This is a mark of divine ownership that guarantees their spirits and souls will be raptured or partake in the first resurrection. 2 Corinthians 1:21-22, Ephesians 1:13, Ephesians 4:30 and 2 Timothy 2:19.

With the seal are released the root or basic service gifts with which the saints can undertake the ministry of reconciliation with a measure of divine grace, not needing to function in the flesh.

3 *For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.* ***4*** *For as we have many members in one body, and all members have not the same office:* ***5*** *So we, being many, are one body in Christ, and every one members one of another.* ***6*** *Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;* ***7*** *Or ministry, let us wait on our ministering: or he that teacheth, on teaching;* ***8*** *Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.* Romans 12: 3-8

3. **Transform.** Spiritual growth and maturity cannot be attained by self-effort. Elohim has appointed that the Holy Spirit is the one who:

    3.1 Teaches saints and reminds them of what Yeshua, Jesus said (John 14:26);

    3.2 2 Transforms the saint from the inside out. He sanctifies the soul realm comprising the mind, will, emotion, and attitude as we abide in Yeshua. In this way, the character

of Yeshua, Jesus, is manifested as fruit of the Spirit, not works of self-effort (Galatians 5:22-23; John 15:1-8).

When this fruit matures and becomes evident, the saint is clothed as if by Yeshua, Jesus, whose life points people to Him as a witness to His Lordship.

4. **Unite**. The unity of the faith is the outcome of a life where Holy Spirit inspires saints to love one another (John 13: 34-35)

Ephesians 4: 1-7 (KJV) *I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,[2] With all lowliness and meekness, with longsuffering, forbearing one another in love;[3] Endeavouring to keep the unity of the Spirit in the bond of peace.[4] There is one body, and one Spirit, even as ye are called in one hope of your calling;[5] One Lord, one faith, one baptism,[6] One God and Father of all, who is above all, and through all, and in you all.[7] But unto every one of us is given grace according to the measure of the gift of Christ.*

5. **Demonstrate.** The holistic process described here means that when the saint is baptised in the Holy Spirit, the lifestyle draws people to come near to the witness and the evident power manifested in assigned spiritual gifts breaks yokes and meet needs.

[8] But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth. Acts 1:8

With this experience, the Holy Spirit imparts enabling or power gifts to the saints, through which the mission is enjoyed as a lifestyle of 'Go Ye'. 1 Corinthians 12: 4-11

Assignment

1. This chapter teaches that attempting missions without the Holy Spirit results in religion and religiosity. Share an example of how Spirit-led ministry produces different outcomes from self-directed ministry.

2. How does the Fivefold ministry (Ephesians 4:11–12) create the conditions for a congregation to become fully missional?



Chapter 6.

The Call to All Saints and How to Hear It

Based on what we have observed in this study, missions is not an activity that should be limited to a small group of superstar ministers who are sent to perform exploits in distant lands, then return to recharge and raise funds. That outdated model of Christian practice, which has been followed for centuries, is precisely the reason why many unreached people groups around the world still have not had the opportunity to hear the gospel.

The reality is this: missions is the assignment/mandate that Yeshua, Jesus the King of the Kingdom, gave to all His Church: to take ALL of His Word to ALL the world, with the urgency of realising that this must be completed before His second coming.

14 *And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.* Matthew 24:14

Once this framework is adopted, every Christian should be educated, trained, and equipped from the first day of the new creation experience to embrace the mandate in a personal way. This is

consistent with the truth that every believer is called to the ministry of reconciliation (2 Corinthians 5:17-21).

Within the context of the reality that Elohim has appointed Yeshua, Jesus, as the only means of reconciling the world to Himself, each of us should know where our grace and capacity are best suited within the context of the overall Body:

- Prayer and spiritual warfare to deal with mindsets and soften them ahead of any boots on the ground;
- Research and planning to gather relevant data on mission opportunities and prospects in various regions and among people groups of the world;
- Mobilisation – to challenge saints to pray, volunteer, give, and volunteer to go when needed;
- Finance - everyone should contribute to a dedicated fund according to their ability, as the scriptures advise, while those who are especially blessed by the Father should deliberately set aside some of their wealth, as guided by the Holy Spirit, for funding missions. Between 1 and 10 per cent is achievable. 2 Corinthians 8:7-15 and 2 Corinthians 9:6-11.

Those with the grace to go when the Holy Spirit prompts or opens doors should be encouraged to embrace the role of being the boots on the ground.

Whether local congregations, online Kingdom communities, and even networks and denominations should be able to implement this simple strategy of making the whole entity a ‘Go Ye’ one! This is one way to beat the ‘come here’ paradigm, which has turned organised Christianity into one huge diversionary hunter of souls who are simply made ‘members’ of so-called ‘churches’ who know

their pastors but do not have a vibrant, living relationship with Elohim. They would rather see Him as a 'distant, unknown God'. Consequently, they gravitate towards any of the four negative relationship types with Him:

- Strangers
- Unwilling Slaves
- Orphans
- Milk-drinking babies.

How to Recognise Which Aspect of the Great Commission One Is Called to

Our God is not like the gods of the world who cannot see or speak. We have a wide range of scriptures that show Elohim sees, knows, and feels when His saints are out of alignment with His direction or call.

[27] My sheep hear my voice, and I know them, and they follow me: John 10*:*27

How to Hear the Call to Missions

There are numerous ways Elohim communicates with His saints. We will incorporate some of them into the main theme of this study.

1. Audible voice. Elohim can call anyone or people through the audible voice of His Holy Spirit. Two instances in the early church are worth considering. The first was the call of Saul/Paul, and secondly, the apostolic transition of him and Barnabas to the Gentile world. Acts 9:1-6 and Acts 13:1-4

2. A 'knowing' within the heart or spirit-man that does not reach the level of specific utterance.

3. The leading of the Holy Spirit – ordering our steps into divine purpose (Psalm 37: 23).
4. Love for, or passion for, a particular people group, nation, or geographical location.
5. A burden or impression placed on the heart concerning any particular mission field that cannot be shaken off.
6. A quickening of scriptures which come alive with a specific message to the individual saint.
7. Revelatory teaching or preaching ministry which opens the eyes of saints to discover the truth that was always there but 'hidden' or obscured.
8. Answers received to enquiry prayers that are said in openness of heart and readiness of mind. Matthew 7:7-11 and Psalm 2:8-9.
9. Prophetic words can bring specific direction to vessels the Lord calls.
10. A word of wisdom is a revelatory utterance which shows the way and direction.
11. Word of knowledge. This is an utterance of the mind of God, which locates where one is at or the situations one is in which brings clarity to the heart.
12. Dreams. The Lord can communicate His directions for missionary work in dreams.
13. Interpretation of dreams.

14. Tongues. When rightly used in the framework described in 1 Corinthians 14, the Lord can speak to His Church through the agency of tongues, which are inspired by the Holy Spirit.

15. Interpretation of tongues.

16. Opportunities. A Christian without any plans can suddenly find themselves faced with unprecedented opportunities. This is especially true in the marketplace, where through a business visit or transfer, one is in the midst of a fruitful vineyard with willing souls who are eager. Receiving this training will enable the saints to seize such opportunities.

17. Combination of patterns. As Sovereign Lord, Elohim can use a combination of means to communicate His mind to His appointed vessels. Through a combination of Holy Spirit utterance and vision, Paul received the direction he needed to take, which differed from what He had in mind. Acts 16:6-10.

18. Understanding, embracing, and utilising spiritual DNA. What the Lord wants to use our vessels to accomplish in the mission field is ingrained in each saint called the spiritual DNA. This includes:

    18.1. Spiritual gifts

    18.2. Natural talents

    18.3. Family background/heritage

    18.4. Education

    18.5. Skills acquired

Assignment

1. What practical steps can a believer take to recognise and respond to the Holy Spirit's call to missions, and how can they distinguish a genuine Spirit-led burden from personal ambition?

2. Reflect on a moment when you sensed a call or prompting to step beyond your comfort zone for the sake of the gospel. How did you respond, and what was the outcome?



Chapter 7

Challenges

Challenges in fulfilling the mandate for missions take various forms, depending on the nature, focus, and structure of the assignment.

A. Personal low-key missions. A saint may leverage relationships developed online to undertake a mission. In this case, the core challenge would be for the individual to:

- walk by faith;
- embrace a risk mindset;
- have the right attitude;
- have the capacity to endure hardness without complaining;
- have a heart burdened with the eternal fate of the people one is sent to; and
- a mind inclined to obey the mandate to 'Go Ye'.

B. Corporately organised missions. The challenges involve planning, organising, and undertaking a mission sponsored by a local congregation, network, or denomination.

Let us break down the challenges.

1. **Finances.** Nearly all aspects of missions depend on funding. These include such items as these:

    1.1. **Pre-missions' expenses:** acquiring appropriate clothing and accessories suitable for the weather in the nation or region of focus. Dry-cleaning clothes, obtaining suitable luggage, and finalising communication needs, such as selecting a phone provider whose services can guarantee Wi-Fi access.

    1.2. **Consular, Legal and Health Issues**. It is essential to determine whether a visa is required for the destination country and, if necessary, any transit visas. Applications should ideally be submitted between 3 and 6 months before the departure date. Vaccination requirements should be researched and adhered to. If the mission involves tropical regions of Africa, malaria prophylaxis will need to be taken several days before, during, and after the mission at specified times each day. In some cases, mosquito nets and insect sprays may also be crucial.

    1.3. **Flight tickets and projected road/rail connections during the mission**. It is sensible to download and activate apps such as Uber or Lyft for potential use, where applicable.

    1.4. **Accommodation**. In many countries, there are cheaper alternatives to hotels for those who seek accommodation for a week or more. These include Airbnb's and youth hostels.

1.5. **Food**. The consummate missionary can adapt to local culinary customs and eat everything offered. However, the reality is that some staple foods of different nations may worsen pre-existing health issues. Therefore, it is necessary to consider alternatives, including dried and packaged foods.

1.6. **Charity work**. Charitable deeds are intrinsic parts of missions. If there are orphanages, elderly homes, and other organised charitable bodies, it is spiritually sensible to make provisions to support them. The words of King Yeshua, Jesus, in Matthew 25:31-40 are instructive.

1.7. **Support staff/locals**. There may be a need for local support staff who would need to be compensated.

1.8. **Contingencies**. Regardless of the budget, it is wise to maintain some extra funds to cover unforeseen needs that may arise on the ground.

Everything needed may not be available at the time of the mission, but the testimony of the Lord is that the timing is perfect. How do we address this apparent gap? The answer is to heed what the word says and simply prepare to obey. The Lord will surely close the gap. Matthew 10:7-20.

2. **Cultural strongholds**. There may be cultural strongholds and mindsets within certain groups that make them resistant to the truth. These often stem from religious and ideological affiliations that inherently oppose the person and mission of Yeshua, Jesus. Persistent, heartfelt prayer and spiritual warfare, carried out with love and compassion, along with patience, endurance, and longsuffering, can lead to a breakthrough in due time. Such a breakthrough might come

through the conversion of a single, influential individual from the target group.

Cultural differences may also pose a challenge, especially when they differ from what the missionary knows or is familiar with. In such cases, the missionary must avoid appearing stiff or behaving as if on a cultural invasion mission. The solution is to be adaptable, as Paul was, becoming all things to all men. 1 Corinthians 9:16-23.

3. **Rejection.** There may be cases where the people to whom one is sent seem to reject the gospel and the missionary for reasons that cannot be fathomed. Even when this is the case, the missionary cannot afford to respond with anger, offence, or hate. Genuine, heartfelt love and forgiveness can create the conditions for a breakthrough in the long run.

22 *And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:* ***23*** *Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.* John 20:22-23

Also read 1 Corinthians 13:1-8

4. **Geographical challenges.** Some locations are nearly impossible to reach. Some are on mountain tops while others lie deep in valleys. Some are in riverine communities, while others are in tough inner cities or remote rural areas. Regardless of the difficulties in accessing these places, the Lord who sends will make a way and also provide destiny helpers with the capacity to open doors.

Some Critical Issues

No saint should be left to his own devices when it comes to fulfilling the mandate for missions. To rally round those who are willing to 'Go Ye' is a Kingdom imperative that is enshrined in the Word. This is especially true if the missionaries are leaders who have invested their lives in building us up. When we obey this rule, the missionaries function as 'sent' people who are not alone.

7 *Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?* **8** *Say I these things as a man? or saith not the law the same also?* **9** *For it is written in the law of Moses, thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?* **10** *Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.* **11** *If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?* **12** *If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ.* **13** *Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?* **14** *Even so hath the Lord ordained that they which preach the gospel should live of the gospel.* 1 Corinthians 9:7-14

Motives are important! The reason for engaging in missions is vital. It should be motivated by obedience to the King's command to expand the Kingdom worldwide before His return. Missions do not need to be conducted in conflict or to imitate others. They should not be undertaken to earn foreign currency by remitting funds to the

headquarters. We must be fully aware that the Lord is omniscient and omnipresent, and that He can discern the intentions of our hearts.

9 *The heart is deceitful above all things, and desperately wicked: who can know it?****10*** *I the* LORD *search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* Jeremiah 17: 9-10

Also read Hebrews 4: 12-13

Missions undertaken with a negative motive or method will ultimately yield no eternal rewards. Instead, such works will be burnt on the last day. 1 Corinthians 3:10-15

Even worse, engaging in Missions with a mercenary mindset (possibly seeking fame or financial gain by monetising gifts and callings) without first accepting the salvation of the Lord is to risk eternal damnation.

21 *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.****22*** *Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?****23*** *And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.* Matthew 7: 21-23

Assignment

1. Identify the two greatest challenges facing missions work in your context today. What practical steps could your church or ministry take to address them?

2. How should a missions-minded saint prepare spiritually and practically before entering a challenging or unfamiliar mission field?



Chapter 8

Opposition

One of the most profound realities that missions-minded saints and congregations or ministries need to remember and actively engage with is that, just as Elohim commands us to go forth and reach our Jerusalem, Judea, Samaria, and the uttermost parts of the world, there is an adversary, Satan, who, with his cohorts, seeks to oppose missionary efforts.

For Satan, this mindset and tendency are nothing new. For as long as humans have lived on Earth, Satan has adopted this stance to oppose the purposes of the Creator. A simple biblical survey will confirm this.

- In the Garden of Eden, Satan successfully tricked Adam and Eve into ignoring their mission outlined in Genesis 1:26-30 and Genesis 2:16, 17 when he seduced them to disobey Elohim. In that act recorded in Genesis 3:1-8, humankind lost its mantle to Satan, who became the god of this world in their stead (2 Corinthians 4: 3-4; John 14:30).

- On hearing that the seed of the woman would crush his head, Satan has dogged the royal lineage that would produce the

Messiah with all kinds of perversions, seeking to pollute and nullify divine purpose. Examples include Judah's incest with his daughter-in-law Tamar, which produced Pharez (Genesis 38), and the inclusion of Rahab, the common prostitute of Jericho (Joshua 2, 6), as part of the lineage. The inclusion of Ruth, a Moabitess, in the lineage - Moab being the result of Lot's incestuous liaison with one of his daughters after their deliverance from Sodom and Gomorrah, also stands out. The ungodly affair between David and Bathsheba, which resulted in her loyal husband Uriah's death, is part of this pattern. Solomon's perverse, insatiable appetite for women, which led him to have 1000 wives and concubines, many of whom brought the gods of their peoples to his house, further exemplifies this trend.

- Satan attempted to oppose the redemptive mission of the Incarnate Messiah in various ways. The first was to incite Herod to seek the death of the infant. Throughout His earthly life, Satan used religious leaders to oppose Him and hardened the hearts of many in Israel. Ultimately, he influenced the religious leaders to demand the crucifixion of the Messiah. Not being omniscient, Satan never realised that through His death, Yeshua would break his grip on humanity and free those who believe.

- Ever since, Satan used various forces, including the Roman Empire, to seek to stamp out the gospel through intense persecution and martyrdom of multitudes of saints from the first to the beginning of the fourth century. Faith-worthies like Peter were crucified upside down, while Paul was beheaded. Many believers were thrown to wild beasts in the

Colosseum as the elites and masses cheered on at the gory spectacles.

- In the 4th Century, he initiated a new approach of 'if you cannot beat them, join them'. Between the signing of the Edict of Toleration by Emperors Constantine and Licinius in the city of Milan in 313 and the Edict of Thessalonica signed by Emperor Theodosius I, Gratian, and Valentinian II on 27 February 380 AD, the Roman Empire became the new supporter of the then Catholic or universal church, hence the new name, Roman Catholic Church.

- With the union mentioned earlier, the organised church emerged, vastly different from the spiritual Body of Yeshua, Jesus. Thank the Lord for preserving a remnant ever since in each generation, according to the election of His grace (Romans 11:1-6).

Some Specifics and How to Handle Them

1. **General Opposition to the Redemption of Sinners**. If you lost the thread of the conversation, what Paul told the Corinthians about Satan as the main hindrance to the gospel is instructive.

3 *But if our gospel be hid, it is hid to them that are lost:* ***4*** *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.* 2 Corinthians 4:3-4

Much prayer, constant submission to the Lord, so that the missionary hears from the Lord and speaks by the power of the Holy Spirit, will pierce through such layers to touch the heart. A consistent, powerful

prayer life based on holiness and love for the people will lead to a breakthrough in due course.

2. **Raising False Ministers to Corrupt the Gospel by Twisting the Scripture.** Missionaries should teach the people the whole truth in such a way that they can spot error and false preachers.

*12 But what I do, that I will do, that I may cut off occasion from them which desire occasion; that wherein they glory, they may be found even as we.13 For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.14 And no marvel; for Satan himself is transformed into an angel of light.15 Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.*2 Corinthians 11:12-15

In this category are people like Simon Magus of Samaria, who wanted to buy spiritual gifts with money in Acts 8.

3. **Raising People of Influence to Oppose the Spread of the Gospel.** By flowing in the anointing of the Holy Spirit, such opposers can be successfully resisted. Acts 13:6-11

4. **Hindering Missionary activity**

Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us. 1 Thessalonians 2:18

*Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*1 Peter 5:8

5. **Spreading Lies to Falsely Accuse Missionaries**.

You belong to your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. John 8:44

6. **Physical danger.** There are times when Satan influences people to physically harm or kill missionaries. Yeshua set an example that in such situations, it is wise to withdraw. Paul the Apostle listened to the advice of other saints and escaped the lynching Satan planned at Ephesus (Acts 19).

7. **Temptation of Missionaries.** The primary method is seduction by individuals of the opposite gender. When missionaries succumb to this, they lose the divine presence or glory of Elohim, which is their main source of effectiveness. Since the gifts and callings of Elohim are without repentance, such missionaries may still display signs and wonders, but their impure lives will diminish the effectiveness of the gospel. Ultimately, they will face the tragic consequence of helping others enter the Kingdom while they themselves become castaways.

   Solution. Never lose sight of the fact that Elohim is omniscient and omnipresent. His eyes are too pure to behold any iniquity. Be proactive in guarding your heart and mind; consider the costs of opening your emotions, mind, and heart to the tiniest arrow of sexual immorality, which can only grow until it completely consumes you if not dealt with at the early stage.

12 *Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.****13*** *Let no man say when he is tempted, I am*

*tempted of God: for God cannot be tempted with evil, neither tempteth he any man:**14** But every man is tempted, when he is drawn away of his own lust, and enticed.**15** Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.**16** Do not err, my beloved brethren.* James 1:12-16

Also read 1 Peter 5:7-9 and James 4:7-10

There are powerful promises upon which missionaries can rely.

*Behold, I give unto you power to tread on serpents and **scorpions**, and over all the power of the enemy: and nothing shall by any means hurt you.* Luke 10:19

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

Always wear the whole armour of Elohim; we are already equipped to deal with Satanic opposition. Ephesians 6:10-18.

*But let us, who are of the day, be sober, putting on the breastplate of **faith and love**; **and** for an helmet, the hope of salvation.* 1 Thessalonians 5:8.

Assignment

1. What forms of opposition to missions does this chapter identify, and how does the full armour of Elohim (Ephesians 6:10–18) equip the believer to overcome each one?

2. Describe a situation, personal or observed, in which spiritual opposition hindered Kingdom work. Looking back, how could the principles in this chapter have changed the outcome?



Chapter 9

Outcomes of True Missionary Endeavours

Missions are not occasions to showcase the anointing of a preacher or the wealth of the 'sending church' evidenced in expensive city-wide 'mass' crusades. All humanistic metrics will fail.

Missions are primarily tools for fulfilling clear biblical commands. At their core is the truth that Yeshua, Jesus, is ultimately building His Church through these efforts. If this is the case, then the outcomes must necessarily be the making of those called out of the worldly system, saved and transformed into the Kingdom of Elohim and, after further preparation, able to take their places in continuing the fulfilment of the mandate. Matthew 16: 18-19

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Matthew 24:14

Understanding the above grand objective will enable us to undertake Kingdom-focused missions. The following outcomes are desired to be achieved in phases or all at once, depending on the available manpower and resources.

1. **Salvation of sinners –** whether within the community or inside church buildings! All missions should include a clear focus on saving new souls and ensuring that those caught in the trap of churchianity (attending 'church' and being active there but lacking a genuine salvation experience through the regenerative work of the Holy Spirit in their hearts or spirit-man) have the opportunity to hear and respond to the simple gospel message, as the Holy Spirit is given space to convict them through the anointed word.

   The focus must be on Yeshua, Jesus alone, and His completed work on the cross so that their faith can rest solely on Him. These simple passages should form the heart of the sermons delivered to these groups of people. John 3:16-19 and John 3:16-19

That salvation is by grace through faith should be emphasised.

But God, who is rich in mercy, for his great love wherewith he loved us,[5] Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)[6] And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:[7] That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.[8] For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:[9] Not of works, lest any man should boast. Ephesians 2: 4-8

Regardless of the delivery angle, a clear and understandable call to action should always conclude the message. Among various methods, explaining the significance of this scripture is especially effective for this purpose. Romans 10: 8-13

When sinners are truly convicted by the Holy Spirit and respond to such altar calls, something profound takes place in their hearts: they are translated from the Kingdom of darkness into His own dominion.

12 Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light:13 Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:14 In whom we have redemption through his blood, even the forgiveness of sins: Colossians 1:12-14

In some extreme cases, they shift from idol worship to worship of the true God.

For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; 1 Thessalonians 1:9

They need to understand that their sinful past is wiped clean through justification and that redemption has transformed them into new creations, not merely pardoned sinners. 2 Corinthians 5: 17-21.

The reality of the gift of righteousness should be emphasised until they understand it: that they have right standing with Elohim as Father, based on the merit of the blood sacrifice of Yeshua, Jesus. This truth will empower them to resist all attempts of Satan to accuse them of past sins or to instil a guilt/shame complex into their emotions.

2. **Discipleship of the Saved.** Many religious missions overlook this aspect when their focus shifts from Yeshua, Jesus, and His Kingdom to merely making new converts, members of different denominations. The Pastor is elevated to a super-anointed problem-solver; the ‘church’ is seen as

the best place to be; and the Holy Spirit is given little opportunity to guide the newly converted in a tangible way.

It should be a clear outcome of missions that both those who have just been saved through the current work and those who were saved earlier are discipled through sound, Holy Spirit-inspired teaching of the Word. The ultimate aim is to change their mindsets and heart dispositions from worldly inclinations to Kingdom culture. Matthew 28: 18 -20.

The simple goal here should be to enable them to count the cost and make a spiritually informed decision to transition from merely believing to becoming followers of Yeshua, Jesus.

Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. ***25*** *For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it.* ***26*** *For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?* Matthew 16: 24 -26

New converts should not be overwhelmed with unrealistic tales of a 'Father Christmas' type God who will make life better instantly. Such idealised pictures can lead to disappointment, disillusionment, and possibly backsliding when their worldly expectations are not fulfilled.

3. **Training and Equipping them.** Over the past 19 years, the Lord has taught us a vital lesson: new or young believers are able to stand for the long haul and overcome if they are properly taught the reality of their identity in Christ. When they understand who they are in Him and who He is in them, their faith soars. The '16 Glorious Truths' are a set of foundational new covenant realities designed to establish

new believers in a full understanding of their identity and inheritance in Yeshua, Jesus. Rather than teaching Christians that they are still struggling sinners, the truths present salvation as a complete, multi-faceted gift package that entirely transforms who a believer is. The following 16 glorious truths are:

- Grace
- Election
- Redemption
- Justification/Righteousness
- New Creation
- Adoption
- Position in Yeshua
- Mobile Temple of the Holy Spirit
- Security
- Dual Citizenship of Heaven and Earth
- Showpiece of Elohim
- Guaranteed Outcomes
- Gift of Faith
- Inheritance
- Sealed by the Holy Spirit
- Delegated Authority

Taken together, they present the complete profile of what every born-again believer already is and has in Christ; these truths are meant to be taught, believed, confessed, and lived out in full rather than selectively embraced.

They should also receive proper grounding in the resource ‘9 Fundamental C’s’, which will prepare them early to take responsibility for their assignments in due course. Together, the 9 C’s form the believer’s active response to the 16 Glorious Truths, where the truths establish who a saint is in Christ. The Fundamental C's also

describe how that saint is expected to live, grow, and complete their course faithfully. The 9 C's are:

- Conversion
- Consecration
- Character
- Charity
- Commitment
- Communion
- Call
- Clinging
- Covenant Consciousness

These resources can be downloaded free of charge at www.gsom.ac. In addition, resources such as 'The Pillars of Enduring, Holistic Success', 'The Call, Costs and Rewards of Discipleship' and 'Spiritual Growth' will be useful.

In other words, training for these young saints to be suitable for their purpose as co-labourers with King Yeshua in the Father's Kingdom should commence earlier rather than later! The truth is that embedded in redemption is the call for saints to be instruments of reconciling the lost within their spheres of influence to the Lord and serve as ambassadors of His Kingdom! 2 Corinthians 5:17-20.

This systematic approach to training will ultimately enable the saints to embrace their divinely appointed roles as the Royal Priesthood (1 Peter 2:9-10). Their ministry is rooted in service rather than position (Matthew 20:20-28). As they identify and employ their spiritual gifts to serve others, the Church operates as a living, loving organism rather than a dry religious institution (Romans 12:3-8; 1 Corinthians 12:1-30; Ephesians 4:7-16, 1 Peter 4:10-11).

4. **Activate and release them to serve the Lord as the Royal Priests.** Within 12-36 months of systematic teaching, training, and equipping, the believer can enjoy a personal, intimate relationship and walk with the Lord, embracing rich communion with the Holy Spirit, which ensures a fulfilling prayer life and growth into sonship as they obey promptly. Such a saint discovers the beauty of the five dimensions of the work of the Holy Spirit.

    4.1. He is the principal agent of regeneration.

    4.2. He seals us into Yeshua, Jesus, with the release of the basic service gifts that define who we are redeemed to be (Romans 12: 3-8).

    4.3. He transforms us from the inside out so that the fruit of the Spirit emerges organically as we abide in Yeshua, Jesus (Galatians 5: 22-23, John 15: 1-8).

    4.4.4. He unites us with all believers worldwide, thereby enabling us to escape the trap of denominationalism and sectarianism, which limit the circle of relationships and, consequently, our destiny (Ephesians 4:1-6, Ephesians 5:1-3, John 13:34-35, John 17:20-23).

    4.5.5. He gives us the power to demonstrate the risen Yeshua, Jesus (Acts 1:8). From this power, the enabling gifts flow (1 Corinthians 12:3-11).

As the root gifts are activated and make a way, and the enabling gifts grant the saint a cutting edge of effectiveness in communicating the gospel, the wise Pastor uses them to serve through a formal release, such as graduation or ordination.

The Lord asked us to pray for more labourers:

36 *But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.****37*** *Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few;****38*** *Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.* Matthew 9: 36-38

We believe that the labourers we pray for are often neglected, standing cold in the pews of churches that resemble theatres or mortuaries, listening to sermons. To align with the guidance in this chapter, churches should implement a school-based ministry model. In this approach, all members are taught, trained, and equipped to serve as the Royal Priesthood of saints, separated from worldly systems, and sent out to save as many souls as possible. 1 Peter 2: 9 -12 and Hebrews 5: 12-14.

The whole Kingdom Church is to take the whole word of Elohim to the whole world.

5. **Kingdom culture becomes evident in the community.** It begins with just one person whose lifestyle witnesses for Yeshua, Jesus, and the Kingdom. This person first influences their family, neighbours, and colleagues with the power of pure, holy living and genuine love. From this impacted family, neighbours, extended relatives, entire departments, and workplaces can be influenced. Because righteousness and love are contagious, these Kingdom seeds grow into mighty oaks capable of transforming communities, cities, regions, and nations.

13 *Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.****14*** *Ye are the light*

*of the world. A city that is set on an hill cannot be hid.**15** Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house.**16** Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.* Matthew 5: 13-16

***33** Another parable spake he unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.* Matthew 13:33

Even when believers are in the minority, their relationship with Elohim and continual prayers can become powerful channels of divine influence, transformation, and preservation.

And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I should not destroy it: but I found none. Ezekiel 22: 30

*If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people;**14** If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land.**15** Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place.* 2 Chronicles 7: 13 -15

6. Always remember that the Lord will return again, on a date no one knows, so it makes sense to complete our life assignments while living as the wise virgins (Matthew 24: 14, Matthew 28: 18-20, Luke 19: 10-27, Matthew 25: 1-13).

Assignment

1. What are the key outcomes of true missionary endeavours described in this chapter, and how do they differ from the typical metrics used by denominational mission programmes?

2. How does the discipleship and training of new converts contribute to the long-term fruitfulness of a mission? Give a biblical example and connect it to your own ministry context.



Chapter 10

The Rewards (Part A) Eternal

Every activity in the Kingdom should be undertaken with the full understanding that there are rewards for the level of success achieved – both in eternity and in this life. We arrive at this conclusion based on the answer Yeshua, Jesus, provided to Peter when he boldly asked.

27 *Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?* **28** *And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.* **29** *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.* **30** *But many that are first shall be last; and the last shall be first*. Matthew 19:27-30

It is no coincidence that Yeshua, Jesus, first promised Peter eternal rewards before discussing what he could gain in his lifetime. The early disciples were so fully committed to the King and His Kingdom that they paid little attention to earthly rewards. They valued their

rewards in the world to come and were undeterred by the plans of the Roman Empire and its institutions against them: martyrdom, torture, brutality, and rejection by the larger part of the Jewish population.

The attitude of Peter and Paul in the face of death is a master class in making the main thing (eternal rewards), the main thing. 2 Peter 1:13-15 and 2 Timothy 4:6-8.

Some of the things said of the heroes of faith of old reflect the experiences of those who catch a glimpse of the world to come and become persuaded that it is better and more enduring than the present world. Their choice to hold onto the eternal enabled them to hold the present with loose hands, as 1 John 2:15-17 commands. Also read Hebrews 11:33-40 and 1 John 2:15-17.

The truth is that the human heart is truly small and can only hold one core affection at a time. Those who love the world cannot seek first the Kingdom as commanded in Matthew 6:19-34. They cannot trust Elohim with their future wellbeing. Consequently, they burn the candles of life at both ends, seeking to make a way for themselves. In the process, the eternal rewards seem dimly far in the human psyche. This is why we need to learn some secrets about the right inclination of our hearts and minds from Paul the Apostle, who always kept his focus on the ultimate crown. 1 Corinthians 9:24-27, Philippians 3:7-14.

Because of this strong focus and purpose, Paul was in the right position to be a model who exhorted saints to emulate his example.

15 *Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.* ***16*** *Nevertheless, whereto we have already attained, let us walk*

by the same rule, let us mind the same thing.[17] *Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.* Philippians 3:15-17.

Let us note that he said many walk the opposite route: on the broad way of perdition. Philippians 3:18-21.

Eternal Rewards X-rayed

Two of the eternal rewards need to be highlighted:

1. **Priests and kings who rule with Yeshua, Jesus during the millennium.** After enjoying the Marriage Supper of the Lamb in Revelation 19:6-9, all saints who make it across the finishing line will return with Him to defeat the armies of the anti-Christ and false prophet, which are massed against Israel, seeking to wipe it off the map (Revelation 19:11-21). Thereafter, Satan will be bound for 1,000 years so that there will be no evil influence or temptation to pollute the earth realm (Revelation 20:1-3).

Among the saints who make it, some will be assigned to govern the people groups and nations that enter the millennium by an act of grace (those alive will not be automatically wiped out!). Revelation 20: 4-6, Revelation 5:9-10, Romans 8:17**.**

The prospect of reigning with Yeshua, Jesus over the vast population on earth should motivate us who believe to be fully committed to fulfilling our Kingdom duties.

[11] And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear.[12] *He said therefore, A certain nobleman went into a far country to receive for himself a*

kingdom, and to return.[13] And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.[14] But his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us.[15] And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading.[16] Then came the first, saying, Lord, thy pound hath gained ten pounds.[17] And he said unto him, Well, thou good servant: because thou hast been faithful in a very little, have thou authority over ten cities.[18] And the second came, saying, Lord, thy pound hath gained five pounds.[19] And he said likewise to him, Be thou also over five cities. Luke 19:11-19

2. **Citizenship of the New Earth and the New Jerusalem**.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.[2] And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.[3] And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.[4] And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.[5] And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. Revelation 21:1-5

Also read Revelation 21:6-11 and Revelation 21:27

3. **Eternal Fellowship with Elohim in Close Proximity**

Our Elohim is Holy, and so are all the heavenly hosts. We who desire to spend eternity are called to use this time to live holy lives that adorn the free gift of righteousness received (Revelation 22).

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;16 Because it is written, Be ye holy; for I am holy. 1 Peter 1: 15-16. Also read Colossians 3: 1-6

Assignment

1. What are the two eternal rewards highlighted in this chapter, and how should the prospect of reigning with Yeshua during the millennium shape the priorities and lifestyle of a believer today?

2. What is the danger of anticipating His return while remaining uninvolved in missions?



Chapter 11

The Rewards (Part B) – Temporal

In the previous lesson, we discussed the eternal rewards awaiting those who engage in missions as the Lord directs. In this lesson, we will examine a few rewards that faithful saints and ministers can receive in this life.

We also need to preface this lesson with the reality that Elohim's ways of assessment vary from those of humans, because His ways are different.

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. ***9*** *For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.* ***10*** *For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater:* ***11*** *So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.* Isaiah 55: 8-11

The main point is this: the Lord does not solely reward individuals who reconcile sinners to Him through gospel preaching. Instead, the

reward for souls saved in Jerusalem, Judea, Samaria, or the farthest regions depends on the omniscient and omnipresent Elohim's evaluation of how each part of the mission contributes to the overall success.

The roles of :

- Those who stood in the gap in prayer and spiritual warfare – before, during and after the mission.
- Those who engaged in research which equipped the frontline ministers with actionable spiritual and natural intelligence, which made their work smoother.
- Those who volunteered to mobilise the brethren to contribute money, materials such as used clothing, accessories, computers, tablets, smartphones or medical/health supplies which touched and opened the hearts of those in the mission field.
- Those who provided the funds needed to underwrite the cost of the major cost centres, such as flight tickets and accommodation.
- Those who made their beings available as the boots on the ground, who inclined their hearts, minds, wills, emotions, and bodies to ‘Go Ye’ whenever the Lord prompts. Their obedience will surely be rewarded.
- The pastor or overseer who recognises the danger of ABC Churchianity (Attendance, Buildings and Cash) based on the ‘theatre’ model of ministry, which turns the ministry into a mortuary or morgue of spiritual gifts and callings and fundamentally rejects them, will be approved by the Lord.

Great will be the rewards for overseers and pastors who adopt the 'School' model of ministry, through which the TTEAR process (Teach, Train, Equip, Activate and Release) transforms the congregation into a 'hatchery' where saints are empowered to serve the Lord. They will gain approval on the last day for becoming instruments through which more manpower is empowered for the final harvest (Matthew 9:36-37).

The principle outlined above is enshrined in texts like these:

Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? ***6*** *I have planted, Apollos watered; but God gave the increase.* ***7*** *So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase.* ***8*** *Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.* ***9*** *For we are labourers together with God: ye are God's husbandry, ye are God's building.* 1 Corinthians 3:5-9

Specific Rewards in Time

1. **Assurance of 100-fold rewards for what is forsaken in pursuit of Kingdom priority.**

29 *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.* Matthew 19:29

2. **Assurance of Divine provision and stress-free living.** Matthew 6:25-34**,** Joshua 1: 8, Psalms 1: 1-3, and Deuteronomy 8: 18.

3. **Assurance of the Divine Presence,** Matthew 28:18-20

4. **Security**. Colossians 3:1-4
5. **The righteous, or 'other worldly life,** which is outside the loop of Satan, the god of this world who rules humans through sin (1 John 2: 15-17, 1 John 5: 19-21).

This makes it possible for the Kingdom life of righteousness, peace, and joy in the Holy Spirit to become the norm (Romans 14:17-21).

6. **Contentment – a life free of covetousness.** 2 Peter 1:3-4 and Hebrews 13:5-6
7. **The soul winner's joy.** This joy enters the hearts of those involved in missions as people accept the Lord and embrace discipleship. Luke 15: 7

The banquet called by the father of the prodigal son, and his decorations with the expensive garment, symbolise how heaven responds to sinners and backsliders being reconciled with the Father. That same joy is imparted into the spirit-man and soul of the successful mission-minded saints.

8. **Life in a Kingdom economic and social system, which is the true Kingdom Church.** Here, the saints and leaders are inheritors of all that Yeshua procured at the cross.

> *21 Therefore let no man glory in men. For all things are your's;22 Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are your's;23 And ye are Christ's; and Christ is God's.* 1 Corinthians 3:21-23

In conclusion, let us draw on an encounter between Elohim and the Prophet Isaiah.

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

If not you, who will go for the Lord?

If not now, when will be the time to go?

Recommended resource. We recommend The Joshua Project for background research on world missions: www.joshuaproject.net. Reliable information on Southern, Eastern and North Africa is available from Africa Missions www.africamissionsglobal.org. Reliable information on the Persecuted Church is available at Hausa Christian Foundation www.hacfo.org.
Email address is admin@hacfo.org.

Assignment

1.What are the temporal rewards of faithful missionary service described in this chapter, and how do they differ from worldly measures of success?

2. Reflecting on the chapter's closing call – 'If not you, who will go? If not now, when?' – what specific step of obedience is the Lord calling you to take in your own missionary assignment?

Postscript

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