

The Scriptures

At an Urbana Missionary Conference put on by InterVarsity Christian Fellowship, the 15,000 students and missionaries in the huge auditorium of the University of Illinois hummed with anticipation and excitement in preparation for the first of several biblical expositions on missions from British scholar and Christian leader, Dr. John R.W. Stott. After his introduction, Dr. Stott stepped to the podium. To my surprise, he asked us to turn to the Old Testament—to Genesis 12.

I cannot remember all that Dr. Stott said that day, or in the days to come, but two things lodged fast in my mind that week. First, he stated a number of times that “our God is a missionary God.” Second, he showed us this from the Old Testament.

These two points stayed with me because they opened my mind to the fact that missions is not an addendum that God had Jesus command His followers to pursue just before He left the earth. Instead, missions comes from the heart of God. The message of missions is woven throughout the Bible, and the sending of God’s people into all the earth was not an appendix to the story of redemption. Missions was in God’s heart all along. Our God is a missionary God!

Many people who think themselves to be “missions

mind ed” still need to look at the whole of Scripture to see God’s entire witness. Missions is not a New Testament idea; it permeates Scripture. A careful study of Scripture reveals God’s consistent, purposeful, and merciful desire to see all peoples come into fellowship with Him. Missions leader David Howard explains the scriptural foundation of missions this way:

The missionary enterprise of the church is not a pyramid built upside down with its point on one isolated text in the New Testament out of which we have built a huge structure known as “missions.” Rather, the missionary enterprise of the church is a great pyramid built right side up with its base running from Genesis 1 to Revelation 22. All of Scripture forms the foundation for the outreach of the gospel to the whole world.¹

What better place to start, then, than with Scripture as we seek to build our world vision? The Bible promises that it is profitable for our “training in righteousness” (2 Timothy 3:16), and if developing our world vision is part of that training, we must start in God’s revealed Word.

We must be willing, however, to open our eyes so we can see God’s Word in a way we have never seen it before. We can study the Bible with a self-centered focus, which may help us in personal growth, but we must take our self-oriented blinders off to understand God’s whole counsel and realize the full effect of God’s revelation of Himself as the “missionary God.”

Our self-centered focus in Bible study, according to Martin Goldsmith, is one of the failures of contemporary churches:

Why do many ministers fail to teach world mission in their regular Bible exposition? Why do students fail to

pass on this vision to new Christians? Why do many Christians of all ages consider overseas mission to be an optional extra? The fundamental reason is that they do not see it as a basic teaching of the whole of Scripture. It is a failure to grasp the biblical basis of mission that stops it being taught in the normal everyday programme of Bible teaching.²

With our eyes open wide, then, let us take a look at the scriptural witness.

THE OLD TESTAMENT WITNESS

Creation. The book of Genesis opens us to what scholar Johannes Verkuyl calls the “universal motif”³ of the Old Testament. Through Genesis we see that God created the heavens and the earth. He is introduced as the Lord and Maker of all creation. “The relation of God to the world is not the relation of cause to its effect,” writes William Dyrness. “The relation is rather one of a personal Creator to his creation.”⁴ God is personally interested in all of His creation, not just one group of people or one isolated geographic area.

From out of His creation, God created His ultimate masterpiece—mankind. In his prefallen state, this perfect man was given a commission, which theologians call the “cultural mandate,” to “be fruitful and increase in number; fill the earth and subdue it” (Genesis 1:28). Man was also instructed to enjoy all of creation in its “vast array” (Genesis 2:1).

But then Adam and Eve sinned. God, in His desire to have worshipers and not puppets, had given them the freedom to choose, and they chose to disobey God. Because of their disobedience, fellowship with God was broken and God’s perfect creation was marred by imperfection.

Yet even in the crisis of Adam and Eve's sin, the fact that God is a missionary God is evident. Although their fellowship was broken, God sought out His created beings in order to demonstrate His desire for reconciliation and redemption: "But the LORD God called to the man, 'Where are you?'" (Genesis 3:9).

So from the Fall onward, God has been seeking to call men and women back to Himself. In Genesis 3:21 we read that "the LORD God made garments of skin for Adam and his wife and clothed them." As the making of the garments foreshadowed, God was willing to shed blood so that the effects of sin could be covered.

Our God is a missionary God. He demonstrated this in His creation and in His pursuit of man after the Fall.

Abraham. As a result of Adam's sin, human civilization began outside of fellowship with God. Humanity populated the earth, fulfilling the mandate found in Genesis 1:28, but without God's intended perfection. So in time God destroyed the earth because of man's wickedness (Genesis 6:5-6), but He redeemed Noah and his family because of their righteousness (Genesis 7:1). Later, confusion reigned at the Tower of Babel (Genesis 11).

Yet in the midst of this profusion of sin, and out of the increased distance that was building between God and man, God called Abram (Genesis 12:1-3). God made a covenant with Abram, promising him that he would be the agent of God's redemption to all the earth. Through Abram God promised that "all peoples on earth will be blessed" (Genesis 12:3).

Dr. John Stott explains the significance of this covenant:

There is but one living and true God, the Creator of the universe, the Lord of the nations and the God of the spirits of all flesh. Some 4,000 years ago he called

Abraham and made a covenant with him, promising not only to bless him but also through his posterity to bless all the families of the earth. This biblical text is one of the foundation stones of the Christian mission. For Abraham's descendants (through whom all nations are being blessed) are Christ and the people of Christ. If by faith we belong to Christ, we are Abraham's spiritual children and have a responsibility to all mankind.⁵

God's call to Abraham is repeated in Genesis 17:1-7, where God establishes the "everlasting covenant" with Abraham and his descendants. Through Abraham and his descendants, God again took the initiative to bring His blessing and redemption to all the earth.

The Law. God wanted to bring His message of blessing and redemption to all the earth through Abraham's physical descendants, the people of Israel. But their sinfulness required the establishment of the Law.

Even in the Law, which is usually considered to be a revelation specifically for the people of Israel, God demonstrates His love for all who are not redeemed. At the outset of the Ten Commandments, God establishes that there is one God in all the earth: "You shall have no other gods before me" (Exodus 20:3). The people of Israel were called to be witnesses of this one true God: "Israel wasn't great because of the number of people or the wars it won or the cities it built—Israel was great because God called the nation to demonstrate His character and love to the nations around it."⁶ Thus the righteousness of the Law was intended to set Israel apart (see Leviticus 20:22-26; Deuteronomy 7:6-8, 14:2, 28:1). Later God made it plain that Israel's selection was to lead others to "acknowledge the LORD" (Isaiah 19:21), but the initial call of the mission was that one nation would know Him.

In the Law, God also actively reminds the Israelites to be concerned and compassionate toward the “aliens and strangers” because they themselves had been aliens in Egypt when God redeemed them (see Exodus 22:21, Leviticus 19:33-34, Deuteronomy 10:17-19).

The Law, then, witnesses to the fact that the descendants of Abraham—through whom all the nations of the earth were to be blessed—were to be set apart. They were to live out the righteousness of the one true God whose glory they were to declare in the whole earth (see Numbers 14:21, Deuteronomy 28:10).

The prophets. When the people of Israel rebelled against God, He raised up prophets as “missionaries, echoing the call of God.”⁷ The earlier prophets—like Elijah and Elisha—stood before rebellious and pagan kings, exhorted them to worship the one true God, and handed down God’s judgment on those who chose to rebel. The later prophets spoke and wrote as God’s voice, calling the people back into fellowship with Him. Their purpose in restoring the people of Israel to fellowship with God was so that the Israelites could be God’s witnesses in the world.

William Dyrness clarifies the prophets’ purpose:

By the time we come to the prophets it is clear that the calling of Israel as a nation is for the sake of the whole world . . . Israel then is to be preserved (cf. Esther) so that she can mediate God’s promises for his creation as a whole. They are to exhibit a people, institutions, and a land which will reflect God’s glory so that this can one day be communicated to the whole earth and to all peoples.⁸

With God’s redemptive purpose clearly in mind, the prophets spoke and wrote. Isaiah spoke with the vision that

“the whole earth is full of his glory” (Isaiah 6:3) and predicted, like Habakkuk in Habakkuk 2:14, that the day would come when “the earth will be full of the knowledge of the LORD as the waters cover the sea” (Isaiah 11:9). Through Isaiah, God promised the people of Israel that they would be “a covenant for the people and a light for the Gentiles” (Isaiah 42:6; see also 60:3). In Isaiah 52:10 we plainly see God’s worldwide purpose: “The LORD will lay bare his holy arm in the sight of all the nations, and all the ends of the earth will see the salvation of our God” (see also Isaiah 45:22-23).

While Isaiah is the most outspoken prophet regarding God’s commission to the people of Israel to be a “light of revelation to the Gentiles,” others like Habakkuk and Micah echo the same message. In Micah 5:4-5, for example, we read, “And they will live securely, for then his greatness will reach to the ends of the earth. And he will be their peace.”

The psalms. The writers of the psalms likewise reflect a worldwide understanding of God’s purposes. When referring to God at work in the world, their overriding theme was that God’s name should be declared in all the earth. For example, in Psalm 33:8 we see that all the earth is urged to worship God; in Psalm 67:1-2 God is asked to work in such a way that His power and His name would be known throughout the earth; in Psalm 96:3 God’s worshipers are exhorted to be witnesses to God’s glory throughout the whole earth; and in Psalm 145:8-13 the psalmist testifies that God’s people will themselves speak of God in such a way that “all men may know of your mighty acts” (verse 12).

The declaration of God’s name throughout the earth is ultimately summed up in Psalm 2:8, which is a prophecy of God’s work through Jesus Christ: “Ask of me, and I will make the nations your inheritance, the ends of the earth your possession.”

Missionaries. The Old Testament’s “universal motif” is

demonstrated not only through the Scriptures themselves, but also through the people presented in Scripture. Elisha's work, for example, demonstrated God's redemption to Gentiles like the Shunammite woman (2 Kings 4:8ff) and Naaman the Syrian (2 Kings 5). Esther served as God's missionary to her Gentile captors, and Joseph was God's agent of redemption in Egypt (Genesis 50:20). The fact that God is a missionary God, however, is nowhere more evident in the Old Testament than in the lives of Daniel and Jonah, two "witnesses" to pagan kingdoms.

As God's messenger, Daniel's ministry brought him in touch with four pagan kings—Nebuchadnezzar, Belshazzar, Cyrus, and Darius. Daniel's witness was consistent and convicting, to the point that Nebuchadnezzar of Babylon was seemingly converted (Daniel 4:34-37). Daniel himself saw the universal aspect of God's dominion in a vision where "one like a son of man" was given "authority, glory and sovereign power; all peoples, nations and men of every language worshiped him" (Daniel 7:13-14). Perhaps the greatest testimony to Daniel's work as a missionary in a pagan land occurred after God's hand saved him from the lions. When King Darius saw what Daniel's God had done, he ordered "all the peoples, nations and men of every language throughout the land" to "fear and reverence the God of Daniel" (Daniel 6:25-27). In these instances, God worked to bring His redemption to nonIsraelites through one Israelite who was being a "light to the nations" as God intended.

Another Old Testament messenger who served as a missionary, although not quite as willingly as Daniel, was Jonah. Called to be a missionary to Nineveh, Jonah first ran from God's call. Through the influence of a storm, three days in the belly of a great fish, and direct confrontation with God, Jonah became convinced that he should go to Nineveh as a missionary, which was what God originally intended.

In Nineveh, Jonah preached and achieved great results. The whole city, under the leadership of the king and his nobles, repented. God had mercy and spared the city. There were hundreds—maybe thousands—of converts, yet Jonah became depressed (Jonah 4). Jonah explained his depression in a prayer to God, “I knew that you are a gracious and compassionate God, slow to anger and abounding in love, a God who relents from sending calamity” (Jonah 4:2). Jonah knew the character of the God of the Old Testament; he knew that God would send him as an agent of redemption to save the people of Nineveh (who were probably Jonah’s natural enemies). Jonah knew God’s character and knew that God wanted to show mercy to all peoples and nations. Although Jonah did not like God’s plan to bring redemption to all peoples, he was compelled to be a messenger of God’s redemption.

Summary. Our God is a missionary God. He prepared His people Israel, as children of Abraham, to be a blessing to all nations. In the Old Testament, God’s people made choices that kept them from fulfilling His perfect plan, but they could not stop His purposes from being plainly stated. God was in the business of redemption, and He would accomplish His purposes through His Messiah. As William Dyrness observes, “The Old Testament prepares a universal message for what will become in the New Testament a universal mission.”⁹

THE NEW TESTAMENT WITNESS

The Messiah has come. God’s ways are perfect, and despite the rebellion of the people of Israel, He accomplished His purpose through Abraham’s seed. Jesus Christ, who is the promised Messiah—the fulfillment of Old Testament prophecy—came out of the nation of Israel so that the light of revelation could come to the Gentiles, enabling all nations to

be blessed through Abraham.

The gospels. The message of the gospels, that Jesus came for the whole world, is plain. It is seen from the appearance of the wise men of the East at Jesus' crib to Jesus' affinity for Samaritans, Gentiles, and other undesirables.

Luke's gospel documents the Messiah's outreach to the centurion (Luke 7:1-10) and others who were not acceptable to the religious leaders of the day. John shows Jesus interacting with a Samaritan woman of ill repute (John 4). Matthew documents Jesus' compassion for a Canaanite woman (Matthew 15:21-28) as does Mark in Mark 7:24-30.

Beyond His personal example of involvement with non-Jews, Jesus also told parables to let the religious leaders know that God's favor had fallen to others and not to them. Jesus defied the expectations of many regarding the Messiah by summarizing His mission with the words, "The Son of Man came to seek and to save what was lost" (Luke 19:10).

Through His Son, God demonstrates His sending heart; He reaches out to lost humanity by giving the only sacrifice that will satisfy the Law and restore a right relationship between man and God. Jesus Christ, God's divine Son, is sent so that "whoever believes in him shall not perish but have eternal life" (John 3:16).

In the gospels, the missionary God reveals Himself through His Son who is not only sent, but also sends His followers with a renewed commission to which the people of Israel never obediently responded. The commission is clear—so clear that all four gospel writers recorded it in one form or another (and Luke recorded it again in Acts 1:8):

Matthew 28:19—"Therefore go and make disciples of all the nations."

Mark 16:15—"Go into all the world and preach the good news to all creation."

Luke 24:47—“Repentance and forgiveness of sins will be preached in his name to all nations.”

John 20:21—“As the Father has sent me, I am sending you.”

Acts. World missions is at the center of this historical account of the start of the Church. Acts begins with a reiteration of Jesus’ commission, only it refers to the *power* of the witness as well as the location of the witness. Acts 1:8 identifies the Holy Spirit as the sending force behind the missionaries as they go out into their own community (Jerusalem), their region (all Judea), the region that was socially and ethnically different from their own (Samaria), and the world beyond their knowledge (the ends of the earth).

In Acts we see that the mission of the Church was no longer in the hands of the divine Son. Through the Holy Spirit, it was entrusted to human beings who were sent into the world as witnesses—heralds of God’s grace. Since these witnesses had touched, experienced, and felt His grace (1 John 1:1), they could testify to it. Acts reveals the Church’s proper response to the Great Commission. The Christians undertook the fulfillment of the commission as a “responsibility which was to be shouldered by every member.”¹⁰

Yet the early Christians were far from perfect. In Acts 8:1 we see that it took persecution to scatter the Church out of Jerusalem into the world, and Acts 10 shows that even the leaders of the Church were hesitant to open their doors to Gentiles. But as the Holy Spirit continued to work the gospel went out, documenting that God indeed was no respecter of persons “but accepts men from every nation who fear him and do what is right” (Acts 10:35).

The Epistles. Some people argue against missions because of the apparent lack of missions-oriented references in the Epistles. Such arguing, however, ignores one very significant

aspect of the letters' contexts; they are basically missionary letters written from a missionary (or missionaries) to young Christians who were becoming established in the faith.

The Epistles were written from missionaries to mission-planted churches in order to address problems in the early Church (1 Corinthians, Galatians) or to establish an understanding of the gospel of Jesus Christ (Romans, Galatians). Some epistles address the theology of the Church or church structure (Ephesians, the Pastoral Epistles), while others console Christians who face hardship (Peter's letters). The supremacy of Christ (Hebrews), personal issues (Philemon), and encouragement (Philippians) are among other topics dealt with in the New Testament missionary letters. However, each epistle reiterates Scripture's message that God wants "all men to be saved and to come to a knowledge of the truth" (1 Timothy 2:4; see also 2 Peter 3:9).

Revelation. The mysterious last book of the Bible has challenged scholars and theologians for centuries. Symbolism, imagery, and hidden meanings make it difficult to interpret, but the image of the missionary God of Scripture is nevertheless plain. Revelation portrays God as the sovereign ruler of history. At the end of time, people from the ends of the earth will offer their worship to Him. "After this I looked and there before me was a great multitude that no one could count, from every nation, tribe, people, and language, standing before the throne and in front of the Lamb. They were wearing white robes and were holding palm branches in their hands. And they cried out in a loud voice, 'Salvation belongs to our God, who sits on the throne, and to the Lamb'" (Revelation 7:9-10).

Summary. Throughout the New Testament, the missionary God of the Old Testament continues His redemptive work through His Son and Church by the power of His Holy Spirit. As Stott observes, the theme of being sent on a mission

intensifies in the New Testament: "The primal mission is God's, for it is he who sent his prophets, his Son, his Spirit. Of these missions, the mission of the Son is central, for it was the culmination of the ministry of the prophets, and it embraced within itself as its climax the sending of the Spirit. *And now the Son sends as he himself was sent*"¹¹ (emphasis added).

The New Testament's message is that the missionary God of the Old Testament has come, in the form of a man, that He might bring redemption to the creation that chose to disobey Him. But there is more. To those who receive salvation from the divine Redeemer sent from God, there is a commission to take that message to all the world. It is on this biblical theme of sending that we build our vision.

THE DOMINANT THEMES IN SCRIPTURE

If we are striving to increase our world vision, what does Scripture teach us? There are at least three dominant themes in the Bible that we must focus on if we are to have a correct world vision: there is salvation in no one else; the basis of mission is to reveal the glory of God; and God wants to use us. Let's consider each of these themes separately.

There is salvation in no one else. The witness of Scripture is our greatest motivation for missions, and Scripture clearly teaches that there is no salvation apart from the God of Israel and no redemption outside of His Son, Jesus Christ.

Throughout the Bible, God's uniqueness and the uniqueness of Jesus Christ as *Savior* is clear. While the God of the Old Testament takes the initiative toward sinful man, He will in no way tolerate other gods (Exodus 20:3), nor will He share His glory with any others (Isaiah 42:8 and 48:11). He declares, "Apart from me there is no savior" (Isaiah 43:11), and says that at His name every knee shall bow (Isaiah 45:23).

The unique theme of salvation through the one true God

of Scripture continues into the New Testament, where Jesus Christ—the incarnate God—is revealed. “No one comes to the Father except through me” (John 14:6) is Jesus’ echo of Isaiah 43:11. The apostles reflect their understanding of salvation through Christ alone when they state emphatically, “There is salvation in no one else” (Acts 4:12). Paul shows the same understanding of salvation when he writes, “There is one God and one mediator between God and men, the man Christ Jesus” (1 Timothy 2:5). He again portrays his understanding of Jesus as the only Savior when he writes, “At the name of Jesus every knee should bow” (Philippians 2:10), which is a New Testament interpretation of Isaiah 45:23.

Why is this emphasis on Jesus as our only Savior important? Simply because the fact that Jesus Christ is the only way to God and there is no salvation apart from the God of Scripture is our basic motivation for missions. If there are other ways to God or other “mediators,” then we have no reason to develop a world vision. If there are many ways to God or many ways to obtain salvation, then we have no reason to bother with missions at all. (And, Jesus would have had no reason to come to earth.)

In his fine book, *The Great Omission*, Dr. J. Robertson McQuilkin attributes our failure to fulfill the Great Commission to errant doctrine regarding Jesus as our only salvation. The “wider hope” theory—that there might be other ways to God outside of Jesus Christ—diminishes any incentive to spread the gospel. If sincerity saves, then people have no need for Jesus as long as they are sincere in whatever they believe. If people can be saved through general, universal salvation—the belief that Christ’s death saves people even if they do not know of or believe in Him—then there is no need to send missionaries, support missionaries, or pray for them.¹² The study of Scripture, however, reveals a different theological and world view altogether: there is one God; He has come

to us to redeem us in the Person of Jesus Christ; there is salvation in no one else. Although we may want to subscribe to some “wider hope” theories, doing so requires us to deny the clear, salvation message of the Old and New Testaments.

The basis of mission is to reveal the glory of God. Scripture teaches that there is one all-powerful, all-glorious, perfect, and holy God who desires that all of His creation experience His glory. But through Adam’s sin, His creation has fallen, and now the glorious God seeks our redemption. This means that the work of missions is God’s. He will work to accomplish His purposes (see Isaiah 55:11 and Daniel 4:35). He chooses to use us, but is not dependent on us (see Job 38:4, Isaiah 66:1-2, and Luke 17:10). God is not in a rush; He has not lost control of the world; His ultimate purposes are not being thwarted; He is still all-powerful, all-glorious, and still seeks to bring humanity back to Himself so that we might experience His glory (see 2 Corinthians 4:6).

The great missionary to the North American Indians, David Brainerd, knew this glorious God of the Bible. His vision of God motivated his vision for missions: “Brainerd prays for his friends and his enemies. But this act of prayer rises out of a higher vision. God must be known, and not simply by name. God’s name was well-known, even in the wilds of New Jersey. God must be known as GOD! To Brainerd that was the great thing. Even Christ’s kingdom serves that end. Let God be known! To know God is the great essential. And to make him known was Brainerd’s task.”¹³

A.W. Tozer, a great leader and writer from the Christian and Missionary Alliance, was fully committed to a missions vision, but feared that through our efforts to exhort action in missions we would diminish the worship of the Almighty. He wrote, “We commonly represent God as a busy, eager, somewhat frustrated Father hurrying about seeking help to carry out His benevolent plan to bring peace and salvation to the

world. . . . Too many missionary appeals are based upon this fancied frustration of Almighty God.”¹⁴ Tozer is saying, in effect, “Don’t get interested in missions out of some delusion that God is in trouble. He is still the Creator of the ends of the earth, the great Redeemer, the Almighty.”

Serious study of Scripture helps keep our perspective straight. Scripture reveals that the one true God calls us into missions to declare His glory. Therefore, knowing Him is our top priority, and making Him known is then a natural result.

God wants to use us. The point Tozer made teaches us that God does not *need* our help. Yet Scripture reminds us that God, in His divine mercy and grace, *chooses* to use us (see Jeremiah 29:11, 1 Corinthians 15:10, and 1 Peter 2:4-10). This message from Scripture transformed Cameron Townsend. Through Scripture, he saw not only salvation’s plan, but also saw a vision of how God would use him.

From childhood, Cam Townsend had studied Scripture: “All his life Cam had been a man of one book—the Bible. He recalls how every weekday morning before milking his father would read three chapters—five on Sunday. After breakfast came family devotions—Bible reading, a hymn, and prayers. . . . He (Townsend’s father, Will) always ended his prayers with, ‘May the knowledge of the Lord cover the earth as the waters cover the sea.’”¹⁵ In the process of growing in his knowledge of God—perhaps as he heard about Joseph, Daniel, Jonah, Paul, and Peter—Cam Townsend became convinced that God wanted to use him. Thus, when he was challenged by a Cakchiquel Indian from Guatemala in 1917 who asked, “If your God is so great, why can’t He talk our Cakchiquel language?” Townsend was ready to act.¹⁶ “Uncle Cam,” as he became known, founded Wycliffe Bible Translators and was used mightily by God to bring His Word to many tribes and peoples. The testimony of Scripture reveals that God can use any person who yields his or her life to Him.

BUILD YOUR WORLD VISION WITH SCRIPTURE!

From Genesis to Revelation, from Creation to the end of human history, God desires fellowship with man, His creation. God's redemptive work is evident from His initial seeking after man following the Fall (Genesis 3:9ff) to the covenants He made with Noah and Abraham, from the people of faith to the work of the Cross. His love is worldwide, His love is active, His love is redemptive: "God so loved the world that he gave his one and only Son" (John 3:16).

The Scriptures are the first world vision building block because God uses these words to change us. As we let the words of Scripture do their work by the power of the Holy Spirit, our view of God, our view of the world, and our view of ourselves change. We see the eternal, omnipotent Creator as Lord of the universe. His creation, most notably humankind, is the target of His love, and we are agents of His love. Jesus' commissions in Matthew 28:18-20 and Acts 1:8 become the launching pads from which we take off with a knowledge of a great God and His worldwide plan.

As William Carey, the "father of modern missions," read the Bible, "he became convinced that foreign missions were the central responsibility of the church."¹⁷ Dawson Trotman, founder of The Navigators, developed his world vision by reading the Bible and shared his vision with others: "Daws' method of instilling world vision was to lay a foundation from the Bible, for he knew that a challenge with any lesser authority would soon evaporate and become a forgotten emotion."¹⁸

Dr. John Stott summarizes our need to know God well through His revealed Word:

Without the Bible world evangelization is impossible. For without the Bible, we have no gospel to take to the nations, no warrant to take it to them, no idea of

how to set about the task, and no hope of any success. It is the Bible that gives us the mandate, the message, the model, and the power we need for world evangelization. So let's seek to repossess it by diligent study and meditation. Let's heed its summons, grasp its message, follow its directions, and trust its power. Let's lift up our voices and make it known.¹⁹

NOTES:

1. David M. Howard, *The Great Commission for Today* (Downers Grove, Illinois: InterVarsity Press, 1976), page 31.
2. Martin Goldsmith, *Don't Just Stand There* (Downers Grove, Illinois: InterVarsity Press, 1976), page 8.
3. Johannes Verkuyl, "The Biblical Foundation for the Worldwide Mission Mandate," *Perspectives* (Pasadena, California: William Carey Library, 1981), page 35.
4. William Dymess, *Let the Earth Rejoice* (Westchester, Illinois: Crossway Books, 1983), page 26.
5. John R.W. Stott, "The Bible in World Evangelization," *Perspectives* (Pasadena: William Carey Library, 1981), page 4.
6. Sam Wilson and Gordon Aeschliman, *The Hidden Half* (Monrovia, California: MARC, 1984), page 38.
7. Dymess, page 95.
8. Dymess, pages 115-116.
9. Dymess, page 117.
10. Michael Griffiths, *Give Up Your Small Ambitions* (Chicago: Moody Press, 1974), page 17.
11. John R.W. Stott, *Christian Mission in the Modern World* (Downers Grove, Illinois: InterVarsity Press, 1975), page 22.
12. J. Robertson McQuilkin, *The Great Omission* (Grand Rapids: Baker Book House, 1984), pages 42-43.
13. Tom Wells, *A Vision for Missions* (Carlisle, Pennsylvania: Banner of Truth, 1985), page 123.
14. Toser, as quoted by Wells, page 35.
15. James and Marti Hefley, *Uncle Cam* (Waco, Texas: Word, Inc., 1974), page 15.
16. Clarence Hall, *Miracle on the Sepik* (Costa Mesa, California: Gift Publications, 1980), page i.
17. Ruth A. Tucker, *From Jerusalem to Irian Jaya* (Grand Rapids: Zondervan Publishing House, 1983), page 115.
18. Robert D. Foster, *The Navigator* (Colorado Springs: NavPress, 1983), page 192.
19. Stott, "The Bible in World Evangelization," page 9.