

Trinity Baptist Seminary - 28 March 2006

“Thy Kingdom Come”

I. The entire world can be divided into two areas: those areas into which the gospel has gone, and those areas into which it has not gone. On a map, the one would be ‘white’ and the other ‘black’.

A. Areas into which the gospel has gone can be described as:

- 1) harvested
- 2) having light present
- 3) having Christians present
- 4) having the gospel available (by radio, Bibles in bookstores, at least one church nearby)
- 5) having Satan deposed

B. Areas into which the gospel has NOT gone can be described as:

- 1) fields that have never been entered into
- 2) areas in total darkness
- 3) areas where there are no Christians
- 4) areas where the gospel is not available
- 5) areas in which Satan rules openly and unopposed

C. This view accords with Scripture:

- 1) Mt 4:12 - 16

1. says that the people there, before Christ’s personal bodily entrance into the area, “sat in darkness” and that they were ones that “sat in the region (geographic area) and shadow (darkness) of death”.

2. a geographic area without the gospel is described as an area of “darkness”.

- a. There is a difference between a field that has been harvested and one that has not.
- b. There is a difference between a night sky with stars and one totally dark.
- c. There is a difference between an area with few Christians, and an area with no Christians.
- d. There is a difference between an area where the gospel is available (by radio, bookstore, church, mission) and one where there is no way to hear.
- e. There is a difference between an area where Satan is carrying on “guerilla warfare” and where he rules openly and unopposed.

3. The word “missionary” is of Latin origin, from the root ‘miso’ meaning ‘to send’. The Greek equivalent is ‘apostelo’ apostle. Apostles/missionaries are the ones who are to carry the gospel into the “regions beyond”; they are to invade virgin territory with the gospel; the work of occupying and securing the land is for the local church under the leadership of “under shepherd” pastors. The confusing and mixing of these two roles, has been a major reason so few go to the field.

a. Here in North America you see nothing of what we see on the virgin mission fields of the world. We see people who are ruled by Satan, who live in total spiritual darkness, without a chance to hear the gospel. Their lives are consumed with a fearful preoccupation with demons.

b. Using the Iraq War as an illustration, we would say that before the Coalition troops invaded, those loyal to Saddam ruled openly and unopposed. Now, even though the Coalition troops have not conquered every area, nor captured every rebel, we say the area has been “taken”.

The same holds for the gospel. Even if every person has not heard (which is impossible anyway), once the gospel has entered an area, we can say that area is no longer in darkness. Paul could say, "I have fully preached the gospel from Jerusalem to Iyricum (Rom 15:19), even though he had NOT gone into every village and hamlet and spoken to every person.

c. Using the "harvest" picture, there is a difference between a field that has been harvested and is only in need of gleaning, and one that has NEVER been entered. Jesus said, "Pray ye the Lord of the harvest ... Not the Lord of the GLEANING"

Mt 9:37- 38.

d. The reason you do not see "fields white unto harvest" Jn 4:35, is that you are not "lifting up your eyes" to those fields that have never been harvested; you keep looking to the fields that only need gleaning.

e. North America, Europe, and other parts of the world have been harvested already, their time is over. This is consistent with Reformed thinking that the Lord, having scattered the elect throughout the world and time, knows when an area is "ripe unto harvest", and that He sends His workers to harvest (which is a one time activity, basically) and then all that is left is gleaning. Europe, England, and North America were harvested from October 31, 1517 until into the 1800's in America, the time of the Second Great Awakening. Now there are only gleaning left.

f. The GREAT question is, "Where are the fields ripe unto harvest?"

The OBVIOUS answer, "Where there has never been a harvest."

D. Christ wants world wide dominion (not in Theonomistic terms), but Satan wants to retain control.

1. The Desire

a. Christ's desire:

Jn 3:16 "God loved the word"

Acts 1:8 "unto the uttermost parts of the earth"

Mt 24:18 "the gospel must be preached in all the world, then cometh the end"

b. Satan's desire:

I Jn 5:18 "the whole world lies in the evil one"

Jn 12:31, 14:30, 16:11 "prince of this world"

2. The Plan

a. Christ's plan:

Mt 16:18 "I will build my church, and the gates of hell shall not prevail against it"

Jn 10:16 "Other sheep I have, which are not of this fold, them must I bring"

Jn 11:52 "but that also He (Jesus) should gather together in one the children of God that were scattered abroad"

b. Satan's plan:

Mt 4:5-7 Satan tried to derail Christ, by offering Him the kingdoms of this world without the cross. The temptation was a real one because, Christ's kingdom was to encompass the entire world.

- we also see that Satan has the authority to control in some way, the affairs of kingdoms

c. Satan wants to retain every piece of his territory; he is loth to lose anything

1. as the gospel advances into an area, as the "gates of hell" in that area are assaulted, Satan counterattacks

2. we see this continually happened as the gospel advanced, and its advance is recorded in the book of Acts

Acts 8 Simon the Sorcerer

Acts 13 Elymas the Sorcerer

Acts 14 the priest of Jupiter wanted to sacrifice to Paul and Barnabas

Acts 16 the demon possessed servant girl

Acts 19 the demons attacking the sons of Sceva

Acts 19 Demetrius and the idol makers, and the resultant upheaval

3. we who work on the mission field in areas where the gospel is first entering, virgin territory, find this type of opposition

d. This is the state of affairs for 1000's of people groups around the world. Groups who have never heard the gospel, into whose geographic area the gospel has never entered. Satan rules openly and unopposed, and when the gospel is carried into these areas, Satan raises up open and real opposition.

1. These are the areas that are white unto harvest, Jn 4:35. Areas that have never been reaped, into which the gospel sickle has never swung. The reason we do not see "fields white unto harvest" here in North America, is that North America has been reaped, and re-reaped; now these fields are only fit for gleaning. Therefore, there are a disproportionate amount of workers here. Hudson Taylor in his book, "China's Spiritual Need and Claim," the 1888 edition, brings this to light:

China was England had 1 minister for every 750 people; Scotland 1 per 990; while in there was 1 missionary for every 300,000 people. Hudson Taylor felt this wrong. We have the same situation in the world today. Churches have several pastors, while people go without ever hearing of Christ.

2. a. Facts like this motivated William Carey in the 1790's. He could not stand the thought that millions in the South Seas and Asia had never heard. Those facts caused him to be the first to go.

b. These facts motivated Paul, who “strove” to bring the gospel to those who had never heard, “Yea, so have I strived to preach the gospel, not where Christ is named ...”, but where He has not been named. Rom 15:20

3. It is why Paul said that he was a “debtor to the Jews and Gentiles” Rom 1:14. He had something they did not: he had the gospel, and he felt under obligation to bring it to them.

4. Papua New Guinea is in a similar situation. There are 850 people/language groups, in around only 300 has evangelical missionary work been done, this is not right. I would encourage you men here at TBS to seriously and prayerfully consider the work of missions, and PNG in particular.

II. The need is great; the opportunity great; and the privilege great.

The following quote is from Spurgeon’s “Lectures To My Students” and is directly to the point.

6. Lastly, and here I am going to deliver a message which weighs upon me, — Go forward in the matter of *the choice of your sphere of action*. I plead this day for those who cannot plead for themselves, namely; the great outlying masses of the heathen world. Our existing pulpits are tolerably well supplied, but we need men who will build on new foundations. Who will do this? Are we, as a company of faithful men, clear in our consciences about the heathen? Millions have never heard the name of Jesus. Hundreds of millions have seen a missionary only once in their lives, and know nothing of our King. Shall we let them perish? Can we go to ore" beds and sleep while China, India, Japan, and other nations are being damned? Are we clear of their blood? Have they no claim upon us? We ought to put it on this footing — not "Can I prove that I *ought* to go?" but "Can I prove that I *ought not* to go?" When a man can prove honestly that he ought not to go then he is dear, but not else. What answer do you give, my brethren? I put it to you man by man. I am not raising a question among you which I have not honestly put to myself. I have felt; that if some of our leading ministers would go forth it would have a grand effect in stimulating the churches, and I have honestly asked myself whether I ought to go. After balancing the whole tiling I feel bound to keep my place, and I think the judgment, of most Christians would be the same; but I hope I would cheerfully go if it were my duty to do so. Brethren, put yourselves through the same process. We must have the heathen converted; God has myriads of his elect among them, we must go and search for them till we find them. Many difficulties are now removed; all lands are open to us, and distance is annihilated. True we have not the Pentecostal gift of tongues, but languages are now readily acquired, while the art of printing is a full equivalent for the lost gift. The dangers incident to missions ought not to keep any true man back, even if they were very great, .but they are now reduced to a minimum. There are hundreds of places where the cross of Christ is unknown, to which we can go without risk. Who will go? The men who ought to go are young brethren of good abilities who have not yet taken upon themselves family cares.

Each student entering the college should consider this matter, and surrender himself to the work unless there are conclusive reasons for his not doing so. It is a fact that even for the colonies it is "very difficult to find men,, for I have had openings in Australia which I have been obliged to decline. It ought not to be so. Surely there is some self-sacrifice among us yet, and some among us are willing to be exiled for Jesus. The Mission languishes for want of men. If the men were **forthcoming** the liberality of the church would supply their needs, and, in fact, the liberality of rite church has made the supply, and yet there are not the men to go. I shall never feel, brethren, that we, as a band of men, have done our duty until we see our comrades fighting for Jesus in every

land in the van of conflict. I believe that if God moves you to go, you will be among the best of missionaries, because you will make the preaching of the gospel the great feature of your work, and that is God's sure way of power. I wish that our churches would imitate that of Pastor Harms, in Germany, where every member was consecrated to God indeed and of a truth. The fanners gave the produce of their lands, the working-men their labor; one gave a large house to be used as a missionary college, and Pastor Harms obtained money for a ship which he fitted out; to make voyages to Africa, and then.40 he sent missionaries, and little companies of his people with them, to form Christian communities among the Bushmen. When will our churches be equally self-denying and energetic1? Look at the Moravians! how every man and woman becomes a **missionary**, and how7 much they do is, consequence. Let us catch their spirit. Is it a right spirit'? Then it is light for us to have it. It is not enough for us to say, "Those Moravians are very **wonderful** people!" *We* ought to be **wonderful** people too. Christ did not purchase the Moravians any more than he purchased us; they are under no more obligation to make sacrifices than we are. Why then this backwardness'? When we read of heroic men who gave up all for Jesus, we are not merely to admire, but to imitate them. Who will imitate them now'? Come to the point. Are there not some among you willing to consecrate **yourselves** to the Lord? "Forward;" is the watchword to-day! Are there no bold spirits to lead the van? Pray all of you that during this Pentecost the Spirit may say, "Separate me Barnabas and Saul for the work."