[00:01](https://www.rev.com/transcript-editor/Edit?token=lFyrA3Q8jvYr4hpx2QVYr4wPn3_2A1bwG9usBxL2OY08u9s09D7sI6atRif6KPyD1yPOJ_zQHoay_G7xaBG_s-z78oY&loadFrom=DocumentDeeplink&ts=1.99) Good morning, gentlemen! I have been blessed very much here, as you have. I think yesterday, Michael's first message planted an Arrow in my heart, which I hope will never be pulled out. I didn't hear him this morning; I was preparing my heart. But I'm going to listen to it. But when I got here and talked to Mark, he told me that his text was what *my* text is! But, that's okay! So, evidently the Lord had him spend this whole time giving the context… so I'll be ready. But, we're going to look once again at John 20:21-22 in a moment; not quite yet. The title of this message is ***'The Holy Spirit, A Missionary Spirit.'.***

[00:59](https://www.rev.com/transcript-editor/Edit?token=9jRYMAKKCnAlrzJhHEtfytufdGeGdSRL8WMKCNAq1ucMJZ75_ZRGywSW4Ct08IMYMeOiSGUS-Dv_s2-znEtl4dDx70c&loadFrom=DocumentDeeplink&ts=59.44) My Grandmother was a dear Christian lady in Georgia. She was not very educated. She only went to the second grade; so she could barely write. But she had that loveliness of Christ about her. And we were often at the house of our grandparents, a *'passal'* (as we would call it down south), a *'passel'* of cousins running around. And whenever my grandmother would see one of us acting sinfully toward the other, she would always say the same thing. She would say, "Y'all don't be ugly to one another, now!" And she didn't know it, but that way of speaking about sin was actually profoundly biblical. You see, it's all about ***beauty***, isn't it? "*One thing I have asked from the Lord, and that shall I seek: that I may dwell in the house of the Lord all the days of my life to behold the beauty of the Lord."* **That's what it's all about: to behold the beauty of the Lord!!**

[02:17](https://www.rev.com/transcript-editor/Edit?token=mFsqEdbZSnkZhPEy-wK_dFu14I7QhkhhcTQb3GhnCAedleuSo1jme5yfYmwtYwdpcBogZITETYA8e2UB7o_Ft1_9WI8&loadFrom=DocumentDeeplink&ts=137.2) But, this seeing the beauty of the Lord, and rejoicing in the great beauty of our God, is only one side. We hear a lot about that today. Delighting and finding satisfaction in all that God is, in all his beauty. **But the scripture teaches there are two sides to this issue.** "*For all things are* ***from*** *him*," yes…to us. "*But all things are* ***to*** *him*." And so, if we look in one of the Messianic Psalms (45), which Hebrews quotes, we see that the psalmist, or God, speaks to the bride to be of the Messianic King and says, "*Forget your father's house.*" Let me just read it so I won't skip out on an important detail. "*Forget your father's house and your people and the king will desire your beauty*." **It's all about beauty; the *beauty of the Lord* and becoming, by His grace, something for Jesus Christ…*becoming something beautiful and pleasing for Jesus Christ.***

[03:44](https://www.rev.com/transcript-editor/Edit?token=ynkDqfduccqyViucfZZOlMdQfU6T2jo3UGgzIEFjMZHN1NPksujEXNKpg1ZPJU8xxkSHx0sCcfNdO9Q_MeNXyswAAyc&loadFrom=DocumentDeeplink&ts=224.48) And, we see this in Ephesians chapter 5. And you’re wondering, “What in the world does this have to do with ‘*The Holy Spirit, a Missionary Spirit’*?” But we'll see in just a moment. "*That Christ gave himself for us, that he might sanctify her, having cleansed her by the washing of water with the word; so that he might present the Church to himself in splendor and beauty, without spot, or wrinkle, or any such thing; that she might be holy and without blemish."* Sometimes we think *'holy'* just means *'right*.' But we've heard of *'the beauty of holiness*.' And' really, I think of my grandmother, "Don't y'all be ugly now!" And I think, "Well, this is what it's all about, isn't it (in a way), that I---you and I and our Churches---that we might become beautiful unto the Lord for his sake." And the interesting thing about it is, how do we become beautiful to the Lord? It is by the Lord himself coming to us in grace (as in this passage) offering himself, washing us, living within us. And so, just as we go to the temple to behold the beauty of the Lord, when he comes to dwell in us as a temple, then we become beautiful unto the Lord. It's all quite, quite amazing and quite joyful.

[05:16](https://www.rev.com/transcript-editor/Edit?token=36BLfjKFIE1_dNkqEX7n8680AJftHyETxXRxfUhuqBAgq1TqKb93_uuFpxsXwaYvzosWcg1pq4LcBAJu2Pos7okSpGI&loadFrom=DocumentDeeplink&ts=316.8) But now, let's think together about the Holy Spirit as a Missionary Spirit. Missions is this beautiful task of redeeming love, and the Holy Spirit, as the Spirit who comes to dwell within us, to make us these beautiful messengers. I just think I should say one more thing and have you hold onto it. And, that is, when we look at scripture and this theme of 'Beauty', when we get to the Song of Solomon (you know, of course, it's all over the place. It just fills that book), but we see repeated phrase from both spouses, "*How beautiful, how beautiful you are*!" **Hold onto that phrase, "*how beautiful*."** And now we'll look just a moment. We'll take a step back from our text.

*The AFFIRMATION*

[06:15](https://www.rev.com/transcript-editor/Edit?token=6WpBUSyDC4ur-_IgvTiMeInpVh9-V6h8-pyNXkShlVf15_5tLyyFQjZ__JK9YOcniDjzFJfRUKTiKNDcIHYhQX5qJHI&loadFrom=DocumentDeeplink&ts=375.08) We won't look at it yet. We'll get a little context in reading a couple of other New Testament verses, first in Acts 1:8, Acts chapter one verse eight. **In this message, I want to simply give you an *affirmation*, an *explanation*, an *implication*, and an *application***. So, this is the ***affirmation***: **the anointing power of the Holy Spirit is given, particularly, *for the goal of worldwide evangelistic outreach****.* Acts 1:8 (which we've already heard read in our meetings)…but we'll read again. Our Lord says to his disciples, "*But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem, in all Judea, and Samaria, and to the ends of the earth."* And so, **the power of the Holy Spirit is inextricably related to witness.** "*You shall receive power when the Spirit comes and you shall be my witnesses,*" but not only witnesses; the **breadth** of it we must grab hold of, "*You shall be my witnesses* ***to the ends of the earth***." That's the sort of power!

[07:49](https://www.rev.com/transcript-editor/Edit?token=Of7_PGwCTcRLFfowvV85A-iKaWWA6mqtc6C2VglFAcSHasDSx5P-1LlGn_t-iiaxNifWQwzq0nTx05RDhAPRTeYmVIE&loadFrom=DocumentDeeplink&ts=469.94) Now, we've got to be careful about the idea of power, because we're sinful. **But, in God, power is always at the service of beautiful goodness, redemptive love.** And so, on Pentecost day, when the power comes, what's the power for? The power just lays waste to mountains of opposition to saving, redeeming love, and 3000 are saved.... It's an explosive goodness. **That's what *power* is in God. It's an explosive, effectual, saving tender, wonderful goodness at work effectually**. That's what power is! And so, "you shall receive power when the Holy Spirit comes again upon you."

[08:48](https://www.rev.com/transcript-editor/Edit?token=OZ-J_Rb-OEbjIkWuoEnkio-cI6VTs40COTsxg-m9__FIyM4TISKcW49N94B0hkT-Bfvz-yg9DJzQwwhohTO1zcgmTtE&loadFrom=DocumentDeeplink&ts=528.57) Luke chapter 24 was also read (yesterday) with Acts chapter one, verse eight, because these are obviously so connected. Luke Chapter 24, verse 46. "*Thus, it is written that the Christ should suffer, and on the third day rise from the dead, that repentance and forgiveness of sins should be proclaimed in his name to all the nations.*" We see the **breadth**, again, of this: "*Beginning from Jerusalem, you are witnesses."* (We see this same idea). "*And behold, I am sending the promise of my Father upon you. But stay in the city.*" You have a new identity: You are witnesses (worldwide witnesses) to the saving love and power of God. But you've got to stay in the city, until you are clothed with power for that very purpose. Inextricably, you cannot pull them apart. **And so, however much you and I may have become (I'm thinking in French), may have become used to thinking of the Holy Spirit primarily as a Sanctifying Spirit; here, in these texts, we see that he is a *Missionary Spirit*.** And I want to maintain that ***he is only a Sanctifying Spirit in as much as he makes us beautiful as missionaries indwelt and constrained by redeeming love of great breadth***!

[10:48](https://www.rev.com/transcript-editor/Edit?token=xQwlU_OlFJh7HFswendnwClo5zSkdQXS0m_Dtk1wVB9Ci-QARUpGPFElIWWoNtYI_PLsJJKSO9NzGgbnc1iSIBKdTd0&loadFrom=DocumentDeeplink&ts=648.63) Acts, chapter four….I think we'll skip it.

[10:52](https://www.rev.com/transcript-editor/Edit?token=qCk1ET6BbYzwP-E0-mXASWPnF7NRHLlCYP4l16UoQ85fnvV36YqpvfphwEZkMHTOFgQ3dY_mbvtQJR-hkXOVHgTkmx0&loadFrom=DocumentDeeplink&ts=652.86) So far, we're just making the affirmation that the anointing power of the Holy Spirit is inextricably tied to worldwide missionary outreach, because ***it is tied to redeeming love of worldwide breadth***. The history of the Church proves that **the outpouring of the Holy Spirit in revival is almost always related to missions.** The modern missionary movement did not start with William Cary. It started about 75 years earlier. In 1727, the Moravians were in a place called **'Hernnhut'**, and the Holy Spirit came down in their midst. There was a great outpouring of the Spirit. When you read the descriptions of it, it's like all of these great outpourings: men were just overcome with weeping, with conviction with it, and especially with a sense of the dying love of Jesus Christ. And what happened? What did that produce, and what do these great outpourings of the Holy Spirit in history almost always, if not always, produce? What's the lasting result? Is it just blessing upon those people who receive that outpouring? Does it stop with *us*? No! What always happens (as far as I know in Church history) when there's a great and wide outpouring of the Spirit upon the people of God, is that **they're awakened to a lost world and to the missionary task**. And so, the Moravians within a century (Carrie arrived in India in 1800---75 years later)…. but the Moravians are already sending out missionaries to country after country. Some of them have sold themselves into slavery to reach galley slaves. And they've started a missionary prayer meeting that will go on 24 hours a day, every day, for 100 years! And they're sending out *one missionary for every 60 members at home*, while the other Protestant denominations are sending out *one missionary for every 3000 members at home*. "*You shall receive* ***power****! A power of explosive goodness and love---a great breadth of love---when the Holy Spirit comes upon you, and you will be my witnesses; and* ***you will be constrained to go to the whole world, and to nothing less***."

[13:47](https://www.rev.com/transcript-editor/Edit?token=u8L3QpBJDfIAFU8hhXCnAC4Sjnkc0DJyitg5P_PxgK6LUQYlxPRyxP0vKzz28L7OSiXY2k7pCqT5THAA5mB3_MOlSK8&loadFrom=DocumentDeeplink&ts=827.41) In the Banner of Truth book, 'Sketches from Church History', we read this: "The fact is indisputable that revivals of true Christianity issue-in missionary effort; **in the absence of revival and of a healthy Church life,** missionary interest and effort alike languish**."** And another writer says, "In every revival there is" (listen to this. It's really well put. This is really it.). "**In every revival, in every empowering in an exceptional way from the Holy Spirit, there is a re-emphasis of the Church's missionary character. *Men return to Calvary, and the world is seen afresh through the eyes of Christ*. The infinite compassion of Christ fills the heart and the passion evoked by Calvary demands the whole, wide world as the fruit of his sacrifice."** We could go on and talk about the revival that began in the 1790s, and the great missionary movement that issued from it; the revival they called 'The Prayer Revival' in 1858, and within a generation 20,000 students had left for the mission field because of that revival. The Bible speaks true. When the Holy Spirit comes upon you, you will receive power, and **the sort of power that will just make you want to witness to everybody and *everywhere*.** Isn't it amazing? That does not come from us, does it? Well, that's the affirmation. **The anointing power of the Holy Spirit is given, *particularly*, for the goal of missionary outreach.**

*THE EXPLANATION*

[15:33](https://www.rev.com/transcript-editor/Edit?token=qf0UCGuH93TceXjAFCN_VbcPFhF7Dwk-DwZEODZhxZqvudWDlr_h87wKLBbVhQluyJagJIwXyVEN0BHNk0gt7Ovi_OM&loadFrom=DocumentDeeplink&ts=933.07) **Now, the *explanation***. And now, we have to go back to the texts from earlier this morning in John 20:21-22. And we're not going to count here. We, Lord willing, we want to pull *one* thing out. But, let's read it again. And with all the depth to it that you understand, now, after this morning, we read these words. Verse 21: "*Jesus said to them, again, peace be with you. As the Father has* ***sent*** *Me, even so, I am* ***sending*** *you."* First of all, can you imagine what power of love is behind that first sending? “*God so loved the world;”* God, the Father! "*And just as the Father sent Me, so* ***with that same breath, and power, and tenderness of love, I am sending you*!**" *And when he said* ***this****,* (and John is very particular about this: ‘*even so I am sending* ***you***’)… *and when he said* ***this*** *(‘I am sending you’), he breathed on them and said, receive the Holy Spirit.*" If we had been there without the intervening explanation from John, it would have looked like this: "*As the Father sent Me, even so, I am sending you. (Whoosh of breath) Receive the Holy Spirit... as the breath of Christ ...****as that very Spirit which is in Jesus Christ for the world***!” That is miraculous and amazing.

[17:40](https://www.rev.com/transcript-editor/Edit?token=sjJOL-M3gNpwIO7iBQMIzMe3E6Z9JErLsX9BYaznOAz_mDy_-pT40r6VqdQ0A0HuBk4Gve6aNuECE4gaMGWM0EJ3kZM&loadFrom=DocumentDeeplink&ts=1060.43) And so, we see **three things in this verse** that I want to to draw your attention to. And the ***first*** is that, **missions is not something the Church is doing and asking God to help it with**. It starts with the Father and the Son and the Spirit. **It's a Trinitarian issue**. It's rooted in who God is in redeeming eternal love; and we're not like him; and it's him; and it's his; and it's what he is. That's where mission starts. That's why Paul says, "I'm not going to speak about anything except what *Jesus Chris*t has accomplished through me, because **He (Christ) is the Missionary**.” We are only the tools; and that also is glorious. We are being taken up. And that's the ***second*** point. The first point is, Missions is not something that the Church is doing and getting God to help it. But, Missions is something that God is and does. And the second point is that the Church, by God’s call (a call to your Church and my Church)…. We are being drawn up, by the call of God, into this very life, and *beautiful* (yes, I use the word again), *beautiful* character and mission of God, in his redeeming love, that takes his arms and grabs a whole lost world because Jesus says, "*As the Father sent Me, so I am sending you*!" **And *'as'* and *'so'* means we're being drawn up into participation with what God is and what he's about**. And that is tremendously beautiful. I don't know of anything that's as beautiful (nor do you) as the redeeming love of God in its worldwide breadth. That is the beauty of beauties. And *that* is missions, and *that* is what we're being drawn up into. **We're going to get less and less ugly, brothers, if we will become a missionary Church.**

[20:00](https://www.rev.com/transcript-editor/Edit?token=idR83cwogMHUkOzwNnRplU0eC48Bog5_k0DcX-JVYb-uI_aUfDgC6YMO6GCnA6Y4TgZ9tnFdsdvRZjf-xxPvQ1ywulI&loadFrom=DocumentDeeplink&ts=1200.571) The ***third*** thing that I see there is the way in which the Church is being drawn up into the very life, and beautiful character, and mission of the Triune God is by **the Holy Spirit being given to us, particularly as a Missionary Spirit---as a Spirit that makes us love the world, and be preoccupied with a lost world, and turn the house upside down to find lost coins; because that's the Spirit of our Lord!** So this is an explanation of why the Spirit's power is so connected with missions. ***It's because that is who God is in His beauty. He is a missionary God. And that's what the Spirit is doing.***

*THE IMPLICATION*

[21:09](https://www.rev.com/transcript-editor/Edit?token=NjIUi2Qzvj2WrJ4Szr6OQMQIIx0zjlkSRronTSFFTO2Ok68xLaV2n5DN01MnEXbyUcBvmRZHYMJrfOS7mI25jFqEPY0&loadFrom=DocumentDeeplink&ts=1269.84) So much for the explanation. **Now, the *implication***, **it is largely in making us a missionary Church, that the Holy Spirit conforms us to Jesus Christ's beautiful image and will**. And this is how we're tying up *sanctification* and *mission*s, and saying you just can't pull them apart. **The more I become *sanctified*, the more I will become *missionary* *minded*, in a love that goes way beyond me---more, and more, and more beyond me**. Let me say it again. It's largely in making us a missionary Church, and making *your* church a missionary church that God is conforming you---the Spirit is conforming you---to the image of Jesus Christ. ***And where the missionary vision, and burden, and Spirit is lacking, the Spirit of sanctification is lacking***. We're still ugly. Let me just prove this to you (in perhaps a strange way), because I'm talking to you about the image of Jesus Christ being formed in us, which would predestine us-- that's what we're predestined to--to be like Jesus Christ for *His* sake.

[22:47](https://www.rev.com/transcript-editor/Edit?token=Zox441XjJ_RfEaVKlO4YTt20fF6nYbu0b64sBtQh1Akw4a02bjBKXb4ldAj53GTtooGslRh77rwdmjr6wpXdrooQDAM&loadFrom=DocumentDeeplink&ts=1367.07) The way I'd like to prove it to you, is to ask you this question. Where do we see the image (the beautiful image of God) in our Lord Jesus during his incarnate days on earth? Now, where do we see it? Do we see it in 30 years in childhood and in a carpenter's workshop? Well, there in a sense, He's being *restrained*. We don't see his *character*. And that's why the revelation (scripture) does not tell us about these years. It's a holding time almost. I know he's being the perfect man, and all the rest. But I tell you, and you know when Isaiah says, "*I've restrained myself a long time; but now I'm going to gasp like a pregnant lady giving birth."* (We don't know about that. There’s too much medicine today). But now, "*I'm just going to let out everything that's inside*,"---and the three years of ministry come. ***And that's where I see what God is like***. That's where I see the image of God, just come out into the day in the incarnate Lord. And what I'm saying to you, is give me my Lord Jesus in ***mission***, in ***action***.

[24:11](https://www.rev.com/transcript-editor/Edit?token=R467gCXGL7VVffdwNaiJ-volLxpGXZzoUjD9eLZZVEE4kEhlqIzkCr9t_pVILgBFoibE--7Kp95IbPUCMc-3IFm8hWg&loadFrom=DocumentDeeplink&ts=1451.77) Listen to this. ***There*** I will see the beauty of the Lord. Listen to this. How Peter describes Jesus. "*You yourselves know what happened throughout all Judea, beginning from Galilee, after the baptism that John proclaimed; how God anointed Jesus of Nazareth with the Holy Spirit and with power. (Wow. That's our theme) and how he went about doing good and healing all who were oppressed by the devil, for God was with him. And we are witnesses of all that he* ***did****."* **It's in the *mission* that we see that the glory and the beauty of God is redeeming love**. Show me my Lord trudging off up to Samaria, "*I must needs go to Samaria*," and he's so tired. The others have to go get a drink for him or, or food. It's not because he's weaker. It's because he's been expending himself in a way they haven't because….***he's a man.... in mission***. He's going about, doing good; and he's seeking the lady out, and he's tired. And, he's still, "*If you knew who I was*.” He's one day in a village, and the whole village, at night, comes to him---the whole village. And he heals them, on late into the night; and he casts out demons because he's a man in mission; and there's this great power of tenderness and redeeming love, and he's giving himself for the lost. And, in the morning he wakes up very early. How did he do it….it was so fatiguing the night before? And, they can't find him. And finally Peter does. And everyone wants you. And we'd say, "Well great; I must have to stay here, then. This is success! And he says, "We've got to go to the next village. We've got to go. We've got to move. ***I am a man on mission***. For I must preach the Kingdom of God to all the villages of Israel; for that is why I came!" **Give me my Lord in full mission; and *then* I will see his glorious image and his beauty**.

[26:49](https://www.rev.com/transcript-editor/Edit?token=E4m3PyFAjRMWVaQHC4TTLKtHTzxDAjHQ2aSo1KXtyKvOjNmMu0OGlYfTWU3fhsSrw_0a5f2AN1h4CAoGZktUoxzOkkQ&loadFrom=DocumentDeeplink&ts=1609.2) CT Studd's biographer was his-son-in-law; and he said this: "From him, from the start, I learned that God's ideal of a saint is not a man primarily concerned with his own sanctification. *God's saint is 50% soldier*." How does that correspond to what you teach to your Church? He meant missionary soldier. Can we really have the beauty of the Lord if we're primarily concerned about our own church and our own well-being, and nothing that goes beyond that? Is that the beauty of the Lord? Is that the image of Jesus going to and fro? Is that the constraint of divine love??

[27:50](https://www.rev.com/transcript-editor/Edit?token=pneCtYEGJI94k3a24SUGhb2mW1FU2_nqomvLI8SIG_QxyVXYDfS8snz_1V_oRGU_xKb7afWWs9A9boXgm9iwz0_z9oY&loadFrom=DocumentDeeplink&ts=1670.72) To prove that it is in the Church's missionary activity that we most supremely see the traits of our Lord in the Church, I want to paint you a picture with **three brush strokes from Church history** and now I'm coming to wrap this up. I want to do this and, then, just say a word of application. But first, let's think of this: How do we see the Lord Jesus Christ, the beauty of the Lord in the Church in its missionary vision and burden, and activity?

*1st BRUSH STROKE FROM CHURCH HISTORY: WILLIAM CAREY*

[28:33](https://www.rev.com/transcript-editor/Edit?token=JVDtwYSR_r5hzaK3sMJ06EREvpBecp7BA084uP93Dp4PTyIQlW6DruVFg8K5OtzBYPBWESzkljoIWCI3p4o4dFG-hks&loadFrom=DocumentDeeplink&ts=1713.881) The ***first* brush stroke** **is the brush stroke of extraordinary *breadth* of love.** It's 1785. This man is trying to make ends meet. He has two jobs. He's a school teacher, and he has another job also. We go into his home, and he has a workshop. There's a few stools there; there is a cobbler's outfit. There's a Bible. There's another book. And there's a strange looking map on the wall. And on that map there's writing all over the place about each country and its spiritual situation. That man's name is **William Carey.** And the map is on the wall because the map is already.... the map is already in his heart... because the Spirit is a missionary Spirit! And he is the Spirit of Calvary Love. His close friend, Andrew Fuller, writes this about him during this time when he was a cobbler. "I knew Carey when he made shoes for the maintenance of his family; yet, even then," he says, "his heart burned incessantly for the salvation....of the heathen." It's just, it's just beautiful! “Even then,” says Fuller, “he had drawn out a map of the world with sheets of paper pasted together besmeared with Shore Acres Wax, and the moral state of every nation depicted with his pen. Carey's pupil," writes his biographer, "saw sometimes a strange sight: their master moved to tears over a geography lesson, as, pointing to continents, islands, and peoples, he would cry." And these are pagans. Pagans!! Now, isn't there a mysterious, not from this world, power at work in a cobbler that he becomes like that? And, is it not there that I see in a cobbler, more than anwhere else, the trace of the image and the beauty of my Lord, who yearns over a lost world? **Isn't it *there* that I see Jesus in William Carey more than anywhere else?**

*2nd BRUSH STROKE: JONATHAN GOFORTH*

[31:33](https://www.rev.com/transcript-editor/Edit?token=ExL2z_HOdjAv3bRxXPusEw6_PznTT14hq5nMIRU0u0UUwH0YWbXi_CGRHmj-3XRp7CfRa4KKnv2_dXHYGw_QDAfl4q4&loadFrom=DocumentDeeplink&ts=1893.7) The ***second* brush stroke** is **the brush stroke of extraordinary *depth* of love**. Not just breadth of love, like Carey with his maps, but *depth* of love. Well, we could take so many examples. We could take Brainard. And, you know, he's praying in the snow, and he's spitting up blood because he's got tuberculosis; and he writes, "I had no notion of joy from this world. I cared not where, or how, I lived, or what hardships I went through so that I could but gain souls for Christ. And there you get.... ***What mysterious power is this***? Have I ever felt that to that depth? Have I ever said to my wife, “I care not where or how I live, or what hardships we you go through?” (I wouldn't dare say that to her!) But I want to give you another example of this. Excuse me. I don't know if you know Jonathan Goforth. He was a Canadian Presbyterian missionary in China at the same time as the heyday of the China Inland Mission. His wife was a person of great, great commitment and spirituality. She wrote several books. You might want to check into her little quaint book called 'How I know God: God Answers Prayer.' And God did an amazing work of revival through Jonathan and Rosalyn Goforth, particularly in Manchuria, where the Spirit of God just fell upon village and town after town. So much so that some people thought that Jonathan Goforth had a power of hypnosis, and said so. They would refuse to come to the meetings because they would see people lined up ---the Chinese lined up by dozens--- waiting to confess publicly murder, and adultery, and thievery; weeping over their sins as the power of God reached out and just took these people out of darkness. But, here's the story about the depth of love. This is Rosalyn's account of the incident during the Boxer Rebellion, when the Empress of China had sent out the decree to kill *all* foreigners; and many of the missionaries were killed. "My husband turned pale as he pointed to a group of several hundred men, fully armed, awaiting us. They waited until all the carts had passed through the gate; then hurled down upon us a shower of stones, at the same time rushing forward and maiming or killing some of the animals. Mr. Goforth (isn't it quaint how you call your husband, “Mr. Gororth?”) At that time, Mr. Goforth jumped down from our cart and cried to them, 'Take everything but don't kill!' One man struck him a blow on the neck with a great sword wielded with two hands. Fortunately, it was the blunt end of the sword. His thick helmet was cut almost to pieces, one blow cutting through the leather lining just over the temple." She talks about other blows. They began to rain blows down upon him, and she says, "Again, he was felled to the ground with a fearful sword cut, which entered the bone of the skull behind and almost cleft it in two. Rising from this blow, he was again struck down by a club." Now you're watching your husband endure this! Their child gets lost in the mayhem of it all also, for a day or so. "As we neared the village, men came out to drive us away; but I begged them to help us. By this time, Mr. Goforth had sunk to the ground. Putting the baby in an old woman's arms, I knelt down beside my husband. The children were crying bitterly. Mr. Goforth looked as if he were dying, and the women standing around us were weeping. Now, this was too much for the men, who came forward and said, 'We will save you.' Later that day, or the next day, when we reached the inn, a wild mob of over a thousand men filled the inn yard; and, as we alighted from the cart, these men literally drove us before them into one room, which in a few moments, was packed to suffocation. For probably an hour the crowd kept crushing us into one corner. Then, those outside became impatient at not being able to get in, and demanded that we be brought out to be killed. We stood facing that seething multitude until relief came in the darkness."

[36:29](https://www.rev.com/transcript-editor/Edit?token=Rbp8fbyfIjHA0zvjKGhHhOqHtJ5UcfP5eAg0JE_b3wdFjU-70F8YOOmQTDRWXd4HR353EfWlPlN0e8dWVskTFuygAJw&loadFrom=DocumentDeeplink&ts=2189.83) Now, in the next chapter of the book, listen to this. How would you react to all of this? "One of the results of our gracious and merciful deliverance (because they *were* delivered as she lived to talk about it) from the hands of the Boxers, was an increase desire to make our lives tell in the service of God to spend and be spent for him. After the boxer experience, my husband returned to China, in 1901; and, with my children, I left for China in the summer of 1902. Mr. Goforth met me at Tenzing and unfolded to me a carefully thought-out plan for future mission work. He felt that the time had come when we should give ourselves to the evangelization of the great regions north and northeast of Changtze regions, which, up to that time had scarcely been touched by the gospel, because of lack of workers. What that proposition meant to me can scarcely be understood by those unfamiliar with China and Chinese life. Smallpox, diphtheria, scarlet fever, and other contagious diseases are chronic epidemics; and, outside the parts ruled by foreigners, it's absolutely devoid of sanitation. Four of our children had died. To take the three little ones, then with me, into such conditions…." Well, this time….it's just because of how little I feel that I've done (in France); and such conditions and dangers seemed literally like stepping with them over a precipice in the dark. What depth of love! Is there not a mysterious power….a Spirit from elsewhere; ***this very Spirit of our Lord,* who endured such suffering, that he might, by all costs, embrace a whole world, and save men from every tribe and people.**

*3rd BRUSH STROKE: THE PEOPLE”S CHURCH OF TORONTO*

[38:52](https://www.rev.com/transcript-editor/Edit?token=0Gij88WEJfhSiH6OxmvqT80TTivAEjcvv9QPjjFaq7nwgbdJuUEqZzGkMWqvZXBwb6cEECfghWStrWpuv-yvavY264U&loadFrom=DocumentDeeplink&ts=2332.95) **The *last* brush stroke** is shorter, but it's not about a missionary on the field. **It's about a local church at home. It sends, in prays, and gives**. Well, let me say something about the pastor of this church. J Oswald Sanders was one of the greatest proponents of missions in the 20th century. As a young man, he was told that his physical constitution was not fit for missionary work; but he went anyway. First of all, he went to Latvia and Estonia. He fainted away and was brought back to North America. After some years of ministry in Canada, he went again. He went to Spain as a missionary, but had to come back again because of illness. In 1928, he founded **the People's Church of Toronto**, and, four years later, he couldn't resist, and the missionary urge... the world was on his heart. And so, he went to Africa. He collapsed with a serious illness, and was brought back to Canada. In 1938, he could not resist again. And he went to the Pacific, to the Solomon Islands, as a missionary, where he contracted malaria, and was very ill on the missionary field for three years, until they carted him back. And so, he might've been a bit obstinate; but, now, he concluded I was not made to be a missionary. And so, he began to pastor that church he had founded, and **it became one of the greatest missionary sending Churches of the 20th century**. He says, "What a delight for me, when I saw the first five men on the platform being sent out as a missionary, and when the five became 10, and the 10 became 20, and the 20 became 50, and the 50 became 100, and the 100 became 200, and the 200 became 300. **And in his 40 year pastorate, that church, that one local church, sent out 350 missionaries!!** Now listen! Not J Oswald Sanders. You can't do that as one person. There is a Church, with the hand of God upon it, that is sharing, with that pastor, a wonderful, beautiful, missionary urge, and burden, and vision. And I would like to just take you with me to a service. Okay? Now, the account is told by Fred Jarvis, who was there (he was a missionary to Japan). But he gives this account; and, let me just explain. The way this church did it (their missionary giving) was they had one day every year, and they would have just a day, at the end of the missions convention, where people would give, and where they would make pledges for the next year. And this is what Jarvis says about that culminating day, when everyone was going to make their pledges in their giving, He said, (it's a big church---BIG! I think there are thousands ...couple thousand, at least)..."an immense crowd thronged every inch of space. Enthusiasm was running high. It was the fourth service of the day. Some 9,000 people had attended. Hundreds were standing (these people were *excited* about something). As Dr. Smith mounted the platform, the audience awaited, in breathless silence, the announcement of the grand total, the missionary giving for that one year.... $225,000!!" Now this is in the 1960s! "A crescendo of joyful praise gripped the vast assembly as the people united in singing 'The Hallelujah Chorus.'" What sort of mysterious power has grabbed a hold of these people, that they would be so rejoicing, that this is the biggest day of the year for them; that they are just overjoyed that this much money has been lost to them; that they've given it away to people they've never seen before, to reach them with the gospel of Jesus Christ?? He goes on, and he says, "Over 50,000 had attended the three weeks of the convention. This was the first time in history that a missionary convention had been held for such a long period. There had been no begging for funds. No solicitors had been sent from door to door. It was God's people at home---not on the field---***it was God's people getting God's vision and carrying out God's program***. It was giving to evangelize the world. It was a red letter day in my experience," says the missionary at home on furlough, learning something about the Holy Spirit in the sending church.

[43:59](https://www.rev.com/transcript-editor/Edit?token=Mlod1h2lntFe16ow4vmW44YywOYa9Ymlo1cO8T-1Y3ix3PtB64xCkoKYqohBJDU8JQssVngaXnyEJQUfWz5fVhmewSE&loadFrom=DocumentDeeplink&ts=2639.21) Wow! **What would you give to see your church, even on a small level, brought up by the power of the Missionary Spirit, who was *ALWAYS* the Missionary Spirit, breathing into you and I that sort of redeeming love**. And, if you'll just permit me a little speculation (and I'm going to stop); imagine that after the announcement of that amount (and I have to tell you, that during the 40 years, that Church gave $12 million in giving, and $8 million was used for missions)….imagine that, after the announcement and the 'Hallelujah Chorus,' they join in singing: "*O'er the gloomy hills of darkness…Cheered by no celestial ray"* (think of the hundreds of them together, rejoicing and thinking of the money given), "*Son of righteousness arising…Bring the bright, the Glorious Day*!" (It's beautiful, isn't it?) “*Send the Gospel…To the earth's remotest grounds*." **And *there*, I see something of the image, the very image and the beauty of my Lord, in that sending Church; and it is found in the Missionary Spirit.**

*THE APPLICATION*

[45:20](https://www.rev.com/transcript-editor/Edit?token=X9bBnl01QKkl7FJU_FEMJOby4LWS8hI90YDDSkRHABqsZq1EwpsG82pebEzER7xgxHgX5BfZ_-IetPmt6vXzboZqLkw&loadFrom=DocumentDeeplink&ts=2720.22) **Application**. Well, the good news is that the Holy Spirit is still in the business of doing that today. I think I'm just going to stop, because I've preached too long, and I think the application is clear: **that we need to long for, and pray, and yearn after, and talk about the Spirit of God being a *Missionary Spirit.*** Oh, breathe upon us breath of God. Amen.

(Shouted from the crowd) Read Psalm 126, verse 6.

[45:58](https://www.rev.com/transcript-editor/Edit?token=bZ_FoZ_O7odC5jkjf1DqY09iPpj4SNBbdjjsWj50CAzOJUfB8thmoyUrU8-z17e7HuKiK2fZgA1952HsCoMQ2d8V31M&loadFrom=DocumentDeeplink&ts=2758.16) Psalm 126:6 I'm sorry, I don't know it by heart, but I'll read it. "***He goes out weeping, bearing the seed for sowing, so come home with shouts of joy, bringing his sheaves with him. Amen***."

[46:39](https://www.rev.com/transcript-editor/Edit?token=xE86GGJwxUUBZFMg8MnNGdM6lgQ2wYZ2vEZpwLdiTb2doDMOdpGCP05_nik7C89zVOnmIJINsTfEFantGtvtcPRMeyI&loadFrom=DocumentDeeplink&ts=2799.16) Let's pray together; and then we're going to sing from number 101. Lord, we praise you for the way that you, by your Spirit, take your word and drive it deep, not merely into our minds and understanding; but, more than that, into our heart of hearts. Praise you Lord, that as we are brought into the embrace of your love, as it is declared through your living word, proclaimed and earthed within us by the very Spirit who breathed that word out in the first place. We pray that you would take possession of us in ways, perhaps, that we've never known before... to humble us before you under your mighty hand; to hear the exhortation of your dear Son, the Lord Jesus Christ, who said, "lift up your eyes unto the hills and see that they are white for harvest;" and to hear that great commission that he has given to all his people throughout every age, "go into all the earth and make disciples of all the nations, teaching them and baptizing them in the name of the Father of the Son and the Holy Spirit. Merciful God, we pray that the blessings that we have enjoyed this morning would not merely linger only to dissipate, but be rooted within us, in order to transform us as pastors, who, in turn, will go back, under your sovereign guidance and supervision, that we might be agents of transformation in the churches that we serve. We pray for that outpouring of your Spirit that will lead to the exaltation of your Son, for Jesus' sake. Amen.

[48:39](https://www.rev.com/transcript-editor/Edit?token=F_TC5trkoo7v0Dst9jupEYngWtfL7OaI87XMvFPOc5D19IaGoP6uHUUy5zAwToL0LhzL_CtsE2L7OOlGc7MlAGRWcVY&loadFrom=DocumentDeeplink&ts=2919.54) **Song: "Jesus Shall Reign", Isaac Watts.**

Jesus shall reign where’er the sun

Does his successive journeys run;

His kingdom stretch from shore to shore,

Till moon shall wax and wane no more.

Till moon shall wax and wane no more.

For Him shall endless prayer be made,

And praises throng to crown His head;

His name like sweet perfume shall rise

*With every morning sacrifice.*

*With every morning sacrifice*

People and realms of every tongue

Dwell on His love with sweetest song;

And infant voices shall proclaim

*Their early blessings on His name.*

*Their early blessings on His name.*

Blessings abound where’er He reigns;

The prisoner leaps to lose his chains;

The weary find eternal rest,

*And all the sons of want are blest.*

*And all the sons of want are blest.*

Where He displays His healing power,

Death and the curse are known no more:

In Him the tribes of Adam boast

*More blessings than their father lost.*

*More blessings than their father lost.*

Let every creature rise and bring

Blessing and honor to our king;

Angels descend with songs again,

*And earth repeat the loud amen.*

*And earth repeat the loud amen.*