

Global Engagement

Bible Glossary, People & Places

Dr. Billy Wilson

Sermon Reference

Speaker and host of "World Impact," president of Oral Roberts University, chair of Empowered21 and the Pentecostal World Fellowship; explains ORU student outcomes, recounts personal stories (his daughter Sarah), introduces rules of global engagement and Great Commission teaching.

Background Context

Dr. Billy Wilson serves in the transcript as the authoritative voice guiding the viewer through ORU's vision for global engagement. Within the sermon narrative, Dr. Wilson also gives personal testimony-type material: he recounts leading his daughter to Christ and mentoring her toward a calling as a missionary, uses family example to model language preparation for cross-cultural service, and describes institutional milestones. His presence in the sermon is as the orchestrator of ORU's global vision and as a connector to international initiatives.

Oral Roberts University (ORU)

Sermon Reference

The campus where the program is recorded; home base for the speaker's global engagement initiatives; hosts students from 130+ nations and features programs like Culture Fest, the Cultural Center, Lionheart internships, and language emphasis.

Background Context

Oral Roberts University (ORU) is the campus where the World Impact program is filmed and becomes the tangible demonstration that a Christian university can embody global diversity and intentional cross-cultural training. The campus' approach is practical: teach languages, celebrate diversity, provide cross-cultural internships, and prepare students academically and spiritually for service anywhere on the globe. The campus is represented as a microcosm of global mission: a place where indigenous cultures, diasporas and nationalities live, worship, study and learn to work together.

John Wesley

Sermon Reference

Quoted by Dr. Wilson: 'The world is my parish.' Used as a historic model for seeing global engagement as every believer's calling.

Background Context

John Wesley (1703–1791) was the Anglican cleric and evangelist whose ministry birthed the Methodist movement. Known for itinerant preaching across Britain and for an organizational model that combined small-group discipleship with a passion for social holiness, Wesley insisted that every Christian was called to active evangelism and pastoral care. His famous aphorism 'the world is my parish' captures his conviction that ecclesial boundaries should never limit the church's missionary zeal.

Wesley's theology emphasized personal holiness, scriptural authority, and the universal availability of salvation through Christ. He mobilized lay preachers, instituted meetings for discipleship, and tirelessly advocated practical Christianity—charity, education and moral reform alongside proclamation. His approach made Methodism one of the most significant renewal movements within post-Reformation Protestantism and had a deep influence on later evangelical and revivalist movements that prioritized missions and social engagement. For the church, Wesley's legacy is foundational to understanding how Protestant movements married evangelical fervor with organized discipleship and social action.

Abraham

Sermon Reference

Genesis 18:18 referenced: 'Abraham will surely become a great and powerful nation, and all nations on earth will be blessed through him.' Used to ground God's promise that the nations are included in God's plan.

Background Context

Abraham (originally Abram) is the patriarch central to the covenant promises in Genesis. Called out of Ur, Abraham receives a series of covenantal assurances from the LORD: land, descendants, and that through his offspring all nations of the earth will be blessed (see Genesis 12, 15, 17, 18). The promise that 'all nations will be blessed' through Abraham is the theological linchpin for the sermon's argument that God's plan includes global blessing and that the church's mission to the nations participates in this covenantal trajectory.

Biblically, Abraham's role is theological and genealogical: he is the father of Israel and the recipient of God's promise that culminates in the coming of the Messiah from his line (as interpreted throughout Scripture). The New Testament extends Abraham's significance: Paul argues in Romans and Galatians that those who share Abraham's faith are counted

as his spiritual descendants, thereby broadening the covenant's scope to include Gentile believers and justifying the missionary outreach to all nations.

In the sermon Abraham is invoked to show continuity between Old Testament promise and New Testament global mission; the claim that the nations will be blessed through Abraham gives permanent theological weight to evangelistic engagement. Dr. Wilson uses Abraham's covenant as proof that God's heart has always been for the nations, not for a single ethnic group or closed community.

Historically, Abraham's importance to Scripture is foundational: he anchors God's purposes in history, provides the narrative thread linking promise to fulfillment, and serves as the model of faith who believed God's promises. For missionaries and institutions like ORU, Abrahamic promise provides both legitimacy and urgency for cross-cultural evangelism.

Importance in the Bible

Abraham is a major biblical patriarch whose covenant with God established the narrative framework for Israel and the coming of the Messiah; his promise that all nations will be blessed undergirds the church's mission to the nations and is repeatedly referenced to justify global evangelism.

Adam

Sermon Reference

Acts 17:26 cited: 'From one man God made all the nations...' Used to teach unity—every human being shares common origin in Adam.

Background Context

Adam, as narrated in Genesis 1–3, is presented in Scripture as the first human created by God. The sermon uses Acts 17:26—Paul's speech in Athens—that summarizes the biblical teaching: from one man God made every nation of mankind, giving them their appointed times and boundaries. The point drawn for ORU is theological anthropology: every human shares a common origin and thus basic unity, dignity and moral standing before God. This undergirds the rule of engagement to 'understand unity.'

In biblical theology Adam's significance is dual: he is the representative head of humankind whose choice led to the entrance of sin and brokenness into the created order (the Fall), and he is also the archetype whose story anticipates the need for redemption that Scripture unfolds. New Testament writers contrast Adam and Christ (e.g., Romans 5; 1 Corinthians 15) to show how the one man's disobedience brought death while the last Adam (Christ) brings life.

In Dr. Wilson's sermon Adam functions as a theological anchor for mutual human affinity: if all are made from one man, then differences of culture, language and nation cannot negate basic shared needs—love, food, shelter, meaning. This biblical anthropology justifies ORU's curricular and cultural emphasis on unity amid diversity.

Importance in the Bible

Adam is the first human and representative head of humanity; his role explains the origin of sin and the universal need for salvation, which in turn motivates the global scope of the Great Commission.

Sarah Wilson (Dr. Billy Wilson's daughter)

Sermon Reference

Personal anecdote: Sarah gave her heart to Jesus at age five, felt called to missions (Latin America) and pursued language training (Spanish) through high school, college and graduate studies; now serves in Paraguay leading a home for abandoned children and advocates in Paraguayan courts.

Background Context

Sarah Wilson, as recounted by Dr. Billy Wilson, serves in the sermon as a concrete example of vocational obedience, long-term preparation and the practical necessity of language competency for effective cross-cultural ministry. The narrative shows a child's early spiritual commitment matured through disciplined study—Spanish in secondary school, majors/minors in college (TESL, Spanish), and graduate work in languages and translation—culminating in long-term missionary service in Guatemala and Paraguay.

Her ministry responsibilities are described as administratively and legally complex: she leads a home for abandoned children and frequently engages the Paraguayan legal system, requiring mastery of legal Spanish. Her story models how spiritual calling must be married to academic preparation and cultural-linguistic competence to minister well among the nations. The sermon uses her as didactic illustration: if you truly intend to be a global citizen for Christ, invest in languages and professional skills. Sarah's example reinforces the sermon's practical rules: delight in diversity, learn languages, and move into the Great Commission. Her life demonstrates that long-term cultural immersion and technical competency (translation, legal language) translate into effectiveness for vulnerable populations and institutional advocacy in another country.

Apostle John (Author of Revelation)

Sermon Reference

Quoted Revelation 7:9–12 vision of 'a great multitude from every nation, tribe, people and language' standing before the throne—used to show heaven's diverse composition and to motivate global evangelism.

Background Context

The Apostle John—traditionally identified as John the son of Zebedee and a close disciple of Jesus—is credited with writing the Gospel of John, three epistles, and Revelation. In Revelation 7:9–12 John describes a heavenly vision where a great, innumerable multitude stands before God's throne—people from every nation, tribe, people and language—affirming the universal scope of redemption.

John's vision in Revelation serves a theological purpose: it displays the culmination of God's redemptive plan across ethnolinguistic boundaries and provides a vivid incentive for earthly mission—what we do now affects who will stand in the consummated Kingdom. His Revelation secures the telos of Scripture—a redeemed people from every tongue—making John's vision central to any theological justification for global evangelism and for institutions committed to preparing workers for that end.

Importance in the Bible

Apostle John is a major New Testament author whose Revelation portrays the final harvest of redeemed peoples and affirms the universal scope of God's saving purposes; this vision undergirds the church's missionary mandate.

Judah (Tribe; son of Jacob)

Sermon Reference

Genesis 49:10 cited: prophecy that 'the scepter will not depart from Judah...until he to whom it belongs shall come, and the obedience of the nations shall be his.' Used to show prophetic guarantee that nations will come to Christ.

Background Context

Judah, one of Jacob's twelve sons, becomes the progenitor of the tribe and southern kingdom of Judah. In Genesis 49 Jacob's blessing pronounces that the scepter shall not depart from Judah, speaking prophetically about leadership and the coming ruler from Judah's line. Biblically the tribe of Judah attains centrality: the Davidic monarchy originates from Judah, Jerusalem and Zion become the religious center, and the messianic promises are connected to Judahic lineage. The New Testament locates the Messiah's human descent in the line of David and Judah, thereby linking the tribal blessing to Jesus' identity and to the mission to the nations. Historically and biblically, Judah's role ties Israel's story to the messianic hope and offers scriptural validation for the universal scope of salvific intent; recognition of this lineage anchors mission theology in the narrative continuity from Genesis through the prophets to the New Testament.

Importance in the Bible

Judah is the tribe from which David and ultimately the Messiah come; Genesis 49:10 connects Judah to leadership and the eventual submission of the nations—a key scriptural foundation for worldwide mission.

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