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Biblical Basis for MISSIONS

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Chapter 1

Missions in the Book of Genesis

I. God's Purpose in Creation

- A. Genesis means "beginnings." This is a very appropriate name for the first book of the Bible, not only because it is the beginning of the Bible but because it records the beginnings of most of the works of God.

- B. God's Original Purpose for Man
 - 1. For His glory (Isa.43:21).
 - 2. To Be in His Image (Gen.1:26).
 - 3. To Have Communion with Him (Gen.3:8,9).However, the fall of man marred the original purpose of God for man.

- C. Genesis 3:15 sets forth God's plan to redeem sinful humanity from the fall. This passage contains the first promise of the Savior's birth, "the Seed of the Woman," who would come and bruise the head of the Serpent who had caused man's sin and fall. The picture is of Jesus' ultimate victory over Satan and His breaking of Satan's hold on mankind (Heb.2:14,15; 1Jn.3:8; Col.2:14,15).

- D. The Message of the entire Book makes clear the fact that redemption for the whole world was God's purpose from the very beginning (Acts 17:26,27).
Has God ever changed? Is He no longer the God of all mankind?

II. God's Purpose in the Call of the Jewish Nation

A. God's call to Abraham (Gen.12:1-9)

1. Abraham's background was one of idolatry and paganism as seen in his close relation, Laban (Gen.31:30:35).
2. The entire human race was determined to go their own sinful way. Paul describes this in Romans 1:21-25.
3. The worship and concept of the one, true God was threatened with extinction.
4. In His infinite wisdom, God called one certain man to become the head of a special nation that might be led in the ways of the Lord and that might be a testimony to the one true God.
5. Thus the call of God to Abraham was for him to be separated from his own people and country to become the head of a distinct family or nation of people.

B. God's purpose in Abraham and Israel was that all the families and all the nations of the world would be blessed through him (Gen.12:3; 18:17,18; 22:18; 26:4; 28:14).

1. Was God's call to Abraham and the setting apart of a special nation favoritism or partiality? Did God decide to have a "favorite" people upon whom He would lavish selfish affection? Did God merely want a chosen race for selfish reasons of His own? Had He lost His love for the other nations of the world because of their apostasy and sin? NO.
2. God repeatedly stated in His covenant with Abraham and Israel, "In thee shall all the families be blessed"; "in thy seed shall the families of the earth be blessed."
 - a. The Jewish nation became the divinely chosen instrument by which the knowledge of the one and only true God was preserved in the earth. All other nations became pagan idol-worshippers.
 - b. The Jew was the instrument in God's hands through whom the Bible was given to the world (Rom.3:1,2; 9:4; Ps.147:19). Every writer of the Bible, with the exception of John and Luke, was a Jew. Not only was the Bible given to the world by these people, but it was also preserved by them. A special

group of men, known as “scribes,” was appointed to watch and guard the Holy Scripture. This was done with great care and fidelity.

- c. The first church of Christ was formed by Jews founded on the Lord Jesus Christ. The first converts in the early church were all Jewish. (The actual opening of the door to the Gentiles is seen in the conversion of Cornelius, recorded in Acts 10. The real beginning of the Gentile work is recorded in Acts 13).
 - d. The Lord Jesus Christ, the world’s Redeemer and Savior, came of the Jews (Note Matt.2:2 and Jn.4:22). He was born of a Jewish virgin. His nation was the Jewish nation. He was what the people of his day called Him, “a Jew.”
- 3. The Plan of God was for Israel to be a nation of Priests to proclaim His Truth to the world (Ex.19:6a).
 - 4. The Plan of God was for Israel to be his witness to the entire world (Isa.43:10,12; 44:8).

III. Some Important Observations

- A. The Bible was given exclusively through the Jews, but not exclusively to them. It was for the whole world.
- B. Christ came specifically through the Jews, but not exclusively to them. He came as the lamb of God to take away the sins of the world (Jn.1:29).
- C. The first church was formed by Jews and of Jews, but not exclusively for them. Ultimately, his churches were to be made up of people from every kindred, tongue, people and nation (Rev.5:9).
- D. The great spiritual blessings with which God blessed Abraham and his children were not given to them only, but through them to the rest of the world. The Hebrew word rendered “in” distinctly means “through” or “by means of” as well.

Chapter 2

The Missionary Chord in the Psalms

The book of Psalms was the hymn book of ancient Israel. It has also been the hymn book of Christian churches in certain lands, particularly those under persecution. In them one hears the heart-throb of the saint under every possible condition and circumstance. While the Psalms constituted the hymn book of the ancient Israel, they are so universal in character that they have become the hymnal of the world.

In the Psalms are found some of the most vivid and striking prophecies about Christ in the entire Old Testament. These are called the "Messianic Psalms" because they portray and present the coming Messiah, Christ.

It is impossible to consider these Messianic prophecies not being missionary in implication. The reason is the Messiah's mission of redemption was not limited to Israel, but was intended for the whole world.

One also feels the heart-throb of God in the sacred Psalter - a heart throbbing for and reaching out to a world of human beings. God's world program is a familiar chord in many of the Psalms. Expressions like "all the earth," "all the people," "all peoples," "the nations," "all nations," "all the nations of the earth," "all flesh," "everything that hath breath," "all the ends of the earth," "all peoples of the earth," "the eyes of all," "the heathen," occur over and over throughout this volume of the Book. These show that the psalmists embraced in their understanding the universal purpose of Jehovah in the earth.

I. Psalm 2

- A. This Psalm sets forth the idea that Jehovah's purpose in his Son is "earth-wide" and that all nations are destined to become subject to the Messiah. Verse 8 especially emphasizes this in a particular way.

- B. While this really is not basically a missionary passage in the traditional way in which it is often used, it does show God's universal purpose in the world.
- C. Psalm 2 primarily anticipates Christ's return and coming Messianic Kingdom; it ends with a strong exhortation to "all" to be reconciled to Him now - before He comes in judgment. In verse 12 the world "kiss" implies the idea of reconciliation; "trust" embraces the idea of saving faith.

This exhortation to reconciliation is prefaced by "Be wise now therefore" and "Be instructed," indicating thereby that it is true wisdom and sound counsel to be reconciled to the Son of God - lest "ye perish" "when his wrath is kindled" in judgment. It is addressed to "ye Kings," and "ye judges of the earth," showing that all the world and all nations are being addressed and warned. So, basically, Psalm 2 is a great missionary passage: It is the task of the church now to beseech all men everywhere to be reconciled unto God through His only begotten Son lest they perish in the coming judgment.

II. Psalm 22

- A. The Messianic identity of this Psalm is certain.
 - Read carefully verses 1 to 22.
 - Compare verse 1 with Matthew 27:46.
 - Compare verse 7 and 8 with Matthew 27:39,43,44.
 - Compare verse 18 with Matthew 27:35.
 - Note verse 16 particularly.
- B. The missionary implication is very clear. Following the vivid prophetic picture of the Messiah's death there come triumphant declarations about its fruit throughout the world.
 - 1. Verses 22-26 embrace His own brethren, Israel.
 - Their descendents among Israel who truly reverence and seek God shall reap the full benefit of salvation and satisfaction from the Messiah's atoning death.
 - 2. Verses 27-31 embrace all mankind: *All the ends of the world shall remember and turn unto the Lord (27a), And all the kindreds of the*

nations shall worship before Thee (27b, cf John 4:24). All mankind is included, the proud and the prosperous as well as the poorest and most humble (29). *A seed shall serve Him* (30). *They shall come, and shall declare His righteousness unto a people that shall be born* (31). The "seed" or posterity could well be a reference to Christ's spiritual seed - those who have been born from above and made the children of God through His provision. A people not yet born - in other words, Gentile believers in a time then still future.

III. Psalm 47

- A. This also is sweeping in its scope. Though verses 7 to 9 are the most distinct missionary application of this Psalm, the tone of the entire unit very obviously reaches beyond the bounds of the comparatively small nation of Israel.
- B. There is the implication that though the Israelites are God's chosen nation and special instrument for world blessing, men of all races are to be included among Jehovah's people. A call is issued to all the peoples and nations of earth to join in the worship of the Great King.
- C. Verse 9: People from all over the world are to become the people of the one only true God. As in many of the other sacred songs of the scripture, the psalmist sings of the God of the whole Earth.

IV. Psalm 67

- A. Even a casual reading of this Psalm reveals its missionary character. Its glorious tones reveal the world-wide purpose of God's blessings on Abraham and his seed.
- B. Verses 1 and 2: The Psalm opens with a prayer that God may bless His chosen people in order that through them salvation and blessing may be offered to all the nations of the world.
- C. Verses 3-7: After this follows the universal call to the people of all the earth, including the Gentile nations, to fear, to praise and worship the great God of all.

V. Psalm 96

- A. Verses 1-6: Here again we see that the nation of Israel who knew God was to bear witness to His glory and mercy among the heathen.

VI. Psalm 117

- A. This is the shortest chapter of the entire Bible; but it is one of the widest of them all, for it embraces all the nations and people of the earth. It is a call to all mankind to praise Jehovah, setting Him forth as the one true God who alone is merciful and eternal.

VII. Psalm 145

- A. God's world-wide purpose and grace are very prominent and apparent throughout this Psalm. Read the entire Psalm and take note of all the expressions that embrace the universality of God's benefits.
- B. Verse 9: *The Lord is good to all.*
Verse 10: *All thy worlds shall praise thee.*
(All that thou hast created)
Verse 11: *They shall speak of the glory... talk of thy power.*
Verse 12: *To make known to the sons of men his mighty acts.*
Verse 14: *The Lord upholdeth all that fall.*
(The Lord raiseth up all that are bowed down by the weight of sin, burdens, hunger, weariness Matt.11:28-30.)
Verse 15: *The eyes of all wait upon thee.*
Verse 16: *Thou openest thine hand, and satisfiest the desire of every living thing.*
Verse 18: *The Lord is nigh unto all that call upon Him...in truth.*
(Rom.10:13)
Verse 19: *He will fulfill the desire of them that fear Him...will hear their cry and will save them.*
(Anyone, everyone, anywhere on earth Jn.14:6.)
Verse 20: *The Lord preserveth all them that love him.*
Verse 21: *Let all flesh bless his holy name for ever and ever.*

VIII. Psalm 150

It is most fitting that the very last Psalm should end with the Universal purpose and praise of God as its predominant note: *Let everything that hath breath praise the Lord.*

- A. The Jews sang better than they lived. They were so very much like modern day Christians who sing "Throw out the lifeline" but in reality are throwing in the towel; who sing "I surrender all" but in reality will give neither time nor money to proclaim the message; who sing "To the work, to the work" but would not even lift a little finger to truly serve the Lord; who sing "From Greenland's icy mountains to India's coral strand" yet whose real interests extend no farther than the bounds of their own lives and households.
- B. Though the people of Israel were self-sufficient and exclusive in their outlook, they had before them continually this great and sacred missionary Psalter. It was the missionary cantata of the Bible. Here was revealed God's purpose to include all mankind in His saving mercy.
- C. May we not miss in this sacred Hymn-book that Jehovah's grace and power were to be made known throughout the world through His chosen people - at that time Israel, in our time, the Church. This is the missionary teaching of the sacred singers of the Old Testament Bible; and the teaching of the entire Bible.

Chapter 3

The Missionary Message of the Hebrew Prophets

The two common terms for these inspired Old Testament messengers are: (1) “prophet,” a translation of a Hebrew word signifying “one who speaks by divine compulsion or inspiration”; (2) “seer,” meaning in Hebrew just what it does in English, a “see-er,” or “one who sees.” This implies divine vision or insight. These prophets received visions from the Lord, and they spoke and wrote what they saw in those visions. Hence, they were at once men of divine insight and inspiration. They were “prophets.” They spoke. They were also “seers.” They saw.

These men were divinely commissioned to both “forth tell” and “foretell”; their message embraced both exhortation and prediction. We are here mainly concerned with the predictive element of their message, especially as it is related to the coming of Christ, the “Messiah.”

The Messianic hope was dominant in their messages, but significantly, was not included for the Hebrew people alone. Throughout their prophetic utterances, the world-wide aspect of the Messiah’s work is seen in that He would give His life as ransom, not for the people of Israel alone, but for the entire human race.

I. Isaiah 52:13-15

- A. The “servant” in this passage is Christ, the Messianic servant of chapter 53. In the original scriptures there are no chapter divisions. Chapter 53 should really begin with verse 13 of chapter 52.

- B. The Messiah would suffer. His “visage” would be “marred” more than any other human being.
- C. By these vicarious sufferings He would sprinkle the Blood of His atonement upon “many nations” (Lev.16:1-19; 1Pet.1:2).
- D. The “Kings” of the gentile or heathen nations would hear the gospel in utter astonishment. Heretofore, it had not been proclaimed to them; from Pentecost onward it would be. This significant Messianic prophecy shows that Christ’s atonement was to be for all peoples and nations of the earth and that His glorious gospel was to be proclaimed to all, even the hitherto despised heathen nations and rulers.

II. Isaiah 54:1-5

- A. The “children” here speaks of Israel’s spiritual offspring and includes Gentile Christians who would come to a saving knowledge of Christ. Though Israel was as a barren and desolate wife because of her unfaithfulness to Jehovah at that time, there would come a day when God’s redemptive mercy would be brought to pass, and converted souls from among the Gentiles would become her new “Spiritual Children.”
- B. Having described the vicarious sufferings of the Messiah in chapter 53, and by faith anticipating the fruits of His glorious redemptive ministry among the heathen nations, the prophet here breaks into a song of triumph (Gal.4:27).
- C. Verse 2: The prophets appeal, paraphrased, is this: “enlarge your dwelling, that it may be capable of receiving children from among the Gentiles, who shall come from everywhere in great numbers.” The expression in verse 3, “Thou shalt break forth on the right hand and on the left means, “Thou shalt bring forth a multitude of children from every direction - from all parts of the world.” (Verse 2 was William Carey’s famous missionary text. It has often been alluded to by Bible teachers and preachers as a picture of world evangelization, and rightly so.)

III. Isaiah 42:1-10

The ministry of the servant of Jehovah (the Anointed one, the Messiah) to the Gentiles is boldly set forth by the prophet in this passage.

- A. Verse 1b: *He shall bring forth judgement to the Gentiles.* “Judgment” here is not meant in the sense of condemnation, but in the sense of righteousness or justice. The passage means “He shall bring forth salvation to the Gentiles.” Consider also the last clause of Verse 3.
- B. Verse 2 and 3: he will not deal harshly with them, but with tenderness and mercy. The Savior will treat these blinded and oppressed prisoners of Satan with gentleness and mercy, cherishing them, nourishing them and imparting His own Spotless righteousness to all who come to Him.
- C. He will not give up, or despair, no matter how trying or how long the time may be before this is accomplished (v.4). Many of the “isles” referred to by Isaiah “wait for His law” still. Not only do the isles wait for His word to be brought to them, but He, too, is waiting - waiting for us to take it there.
- D. Verse 6 is a great missionary promise to the servant-messiah, the Lord Jesus Christ. “For a covenant of the people” refers to His mission to Israel. “For the light of the Gentiles” refers to the nations of the world outside of Israel. In Luke 2:32 the same two promises are repeated concerning Christ though in reverse order.

IV. Isaiah 49:6-12

Verse 6: The meaning is that the Messiah’s redemption and restoration of the people of Israel would be a small thing in comparison to the overall purpose of God. His purpose is far vaster and greater - *I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.* This was the saved promise of the Father of Christ.

- A. “Kings” and “princes” of the nations of the earth would come to worship God in spirit and in truth according to verse 7 (Jn.4:22-24).
- B. Verse 12 is climatic - a prophecy of world-wide Gentile Christianity; children of God will be gathered from all points of the compass. (“Sinim” is believed by some to refer to China the Far East.)

V. Isaiah 59:16 through 60:5

Isaiah 59:20,21 clearly reveals this passage to be Messianic prophecy.

- A. Though gross spiritual darkness would cover the peoples of the earth as a result of sin, Christ, the son of righteousness, would arise upon men with light and glory.
- B. It was to the people of Israel first that the light of Christ would come. This is the glorious fact proclaimed in 60:1 (compare with Lk.2:9-14).
- C. Through them this holy light was to be radiated throughout the entire world (Isa.60:3-5).
 - 1. Verse 3: *Gentiles shall come to thy light*. Again remember that “Gentile” is equivalent to “heathen” in our English Bible.
 - 2. Verse 4b: *Thy sons shall come from far from the farthest and most remote parts of the earth*.
 - 3. Verse 5b: *The forces of the Gentiles shall come unto thee*. Here again is stated God’s earth-wide purpose in the nation of Israel and in the Messiah, Jesus Christ.

Chapter 4

The Missionary Message of the Minor Prophets

The prophetic books of the Old Testament are usually divided into two groups. Isaiah, Jeremiah, Lamentations, Ezekiel, and Daniel are called the “major prophets” as their books are much larger than the others. The remaining twelve shorter ones are called the “minor prophets.”

When Christ referred to the Old Testament, He used the common expression of His day: *the law of Moses, and in the prophets, and in the psalms* (Lk.24:44). This expression signified to the Jewish people the entire Old Testament prophecies. Quite often in citing some of the Old Testament prophecies, He would name the prophet.

I. Joel 2:28-32

- A. Joel proclaimed to the people of Jerusalem that the plague of the locusts which God had sent upon their land foreshadowed an even greater judgment to come, an invasion of enemies who would inflict terrible ravages upon the land, leaving it desolate and bare behind them just as the locusts had done. He declared that the invasion of the locusts was a picture of a visitation of God in wrath and judgment, and called for an act of national repentance, urging upon the leaders to show a good example (Joel 2:12-17).
- B. He then prophesied the return of God's favor and the consequent prosperity of the land and the removal of their enemies (Joel 2:18-27). But after this he proceeds to describe the coming outpouring of the

Holy Spirit which should follow “afterward.” We learn from that portion of Acts beginning with 2:16 that this was a prophecy of Pentecost and the age of Grace, or the church age. This period began with the pouring out of the Spirit and is to continue on until “the great and terrible day of the Lord,” when Christ returns in judgment and great glory.

1. *And it shall come to pass afterward, that I will pour out my Spirit upon all flesh* (Joel 2:28a). The expression “all flesh” in this prophesy is significant. For several centuries prior to the time of Christ and Pentecost, God’s dealings had been primarily confined to the nation of Israel. They were His chosen instrument for carrying out His program of redemption for all the world. Only occasionally does the Old Testament record an incident in which the Spirit of God came upon or worked through a Gentile, but Joel here predicts a time when the Holy Spirit of God would be poured out upon “all flesh,” regardless of nationality or locality. “All flesh” never designates a single nation or people, but always signifies the entire human race. It means “all human flesh, all of mankind (Lev.7:6,15,16; 17:14; 1Pet.1:24).
2. The meaning of this glorious prophecy is that the Holy Ghost would be poured out upon all mankind - for salvation, blessing, spiritual power, and divine instruments in service. He, the Spirit, would win and was to lead all manner of men; and would also employ His servants from among all men.
3. When the Spirit came upon the disciples at Pentecost, immediately they preached the gospel of Salvation through Christ by miracle in other tongues to people of many nationalities. The people who gathered at Pentecost were amazed and bewildered. Peter, in explaining the phenomenal occurrence, declared: *This is that which was spoken by the prophet Joel* (Acts 2:16). Joel predicted and proclaimed God’s world-wide messianic missionary provision and program. The abundant diffusion of the Holy Spirit to the people of the various nations gathered at Jerusalem was rightly seen by Peter as a glorious fulfillment of this prophecy, and in indication of what was to take place in the era that lay ahead.

II. The Book of Jonah

- A. The book of Jonah perhaps presents the most significant missionary picture in the Old Testament. It is the story of the great Gentile capital of Nineveh, a very large and wicked city under the divine pronouncement of judgment, but, nevertheless, loved by the Almighty God who desires to give them an opportunity to repent. God's message of warning of judgment and appeal to repentance was brought to them by the sending of Jonah as His missionary messenger. Even though Jonah himself did not have a missionary vision or love for this heathen nation, God, nevertheless, commanded him to go on His mission and deliver His message to condemned Nineveh. In response, the people repent of their sins, and God in His mercy forgives them and spares them from judgment.
- B. This book becomes a beautiful pattern and picture of New Testament evangelism. The world is under judgment. But God loves men and women, has provided a way of deliverance for them, and has us to deliver this message of Salvation to them. If we fail, He will have to chasten us. If we obey, heathen men and women will turn to God and be saved. Practical missionary lessons from Jonah are:
1. God loves the heathen nations in spite of their sin.
 2. Disobedience to God's will and plan always brings sorrow and difficulty in the end.
 3. Obedience always brings blessing.
 4. God is willing and able to use very imperfect instruments.
 5. He can bless His Word even when preached unworthily (Phil. 1:15-18). Jonah's motives were incorrect. It is the function of the missionary to deliver God's message to the people unchanged and undiminished.
 6. Failure to fulfill God's plan is often due to national prejudice.
 7. The great trouble with Christians is lack of divine love.
 8. God's mercy and love are infinite, both to sinners and saints; likewise, His patience and longsuffering. Self-will must give way to God's will if His plan is to be carried out in our lives.
 9. It is possible to be more concerned about one's own physical comfort and welfare than about a whole nation of lost souls.

10. We must learn to value God's wisdom above our will.
11. We must put divine interests above personal gratification.
12. We must place the welfare of human souls above our physical comfort.

III. Micah

A. Chapter 4:1-5:

This prophecy refers primarily to the future Kingdom age, but in spirit and principle certainly applies to this present age, revealing God's universal purpose for mankind and His own people as instruments for world-wide blessing. Notice the expressions in these verses which imply universality: "people shall flow unto it," "many nations shall come," "many people," and "all people."

B. Chapter 5:1-8:

1. Verse 2 is a distinct prophecy concerning the birth of Christ, and therefore, ties up the fulfillment of this entire prophecy with Him.
2. In this prediction, "the remnant" of Israel is envisioned as distributed among the nations to fulfill their divine function as witnesses for God and the Messiah. Please take note of verses 7 and 8 in this connection. The prophet describes them as being like the reviving and refreshing dew to mankind.
3. Coupling verse 7 with verse 2 which concerns the birth of Christ, and taking note of Paul's identification of "the remnant" in Romans 9:27 and 11:15, we are brought to the conclusion that Micah here is speaking of that believing remnant of Israel who began the world-wide witness of the grace of Christ among the nations - namely his original disciples and apostles. But however one might interpret this "remnant," the world-wide purpose of God among the nations of the earth is definitely in view here.

IV. Malachi 1:11

- A. Here again in this last book of the Old Testament is unmistakably seen that God's purpose and desire for His chosen people Israel was
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earth-wide, to make His name known and make it great among the Gentile or heathen nations.

- B. Unfortunately, the people of Israel themselves did not grasp God's divine purpose. They had so completely failed to fulfill it at the time of Malachi that they were actually polluting and profaning God's name among the Gentiles, instead of magnifying it. The prophet Malachi brought stern warnings that unless they would repent and permit the Lord to work out His will and purpose in them, a day of fierce judgment would be in store for them. God is determined that His world-wide purpose be accomplished - this truth is seen throughout the Bible.
- C. The Gospel does not begin with the New Testament; it runs throughout the Old as well as the New like an identifying scarlet cord. The Lord Jesus Christ is declared to be the Lamb "slain from the foundation of the world." Even when God's dealings were principally with His special, chosen people during the Old Testament era, His eyes of love were upon all peoples of the earth, and His great heart of mercy reached out in ultimate compassion to them.

As God in the Old Testament was preparing a people through whom all the families of the earth might receive the blessing of salvation, so He is doing today. But now His chosen channel is the church instead of Israel (1Pet.2:9). This is God's program and He has purposed to carry it through to final completion and fulfillment.

Chapter 5

Missionary Implications in the Announcements of Christ's Birth and Earthly Mission

The Old Testament is a book of anticipation; the New Testament is a book of realization. In the Old Testament is the story of sin's curse; in the New Testament we find sin's remedy. In the Old Testament we see the reign of death; in the New Testament we have the gift of eternal life. The Old Testament is a book of God's law; the New Testament is the book of the Gospel. In the Old Testament we observe types and shadows; in the New Testament we find the substance. The Old Testament contains prophecies; the new Testament gives their fulfillment. Someone has appropriately said that in the Old Testament we have paradise lost, and in the New Testament we have it regained.

The Old Testament is, to quite a large extent, a book of prophecy. Particularly does it contain prophecies concerning the coming of the Messiah. In the New Testament the Messiah Himself appears, Jesus, Christ our Lord, Son of God and son of Man. In the divine announcements of the Messiah's appearance and identity His world mission is brought into plain view in the early part of the New Testament. This mission is then expanded throughout the remainder of the New Testament.

Although there are several supernatural announcements related to Christ's appearance, recorded in the Gospels, we shall concern ourselves here only with those that embrace this world purpose.

I. The Announcement by the Angels to the Shepherds (Lk.2:10-14)

Behold, I bring you good tidings of great joy, which shall be to all people (v.10).

Glory to God in the highest, and on earth peace, good will toward men (v.14).

The expression "all people" (v.10) can scarcely be limited to the people of Israel as some take it to mean. Literally it is "all people on earth," and a comparison with verse 14 indicates that the meaning is all of mankind. This angelic announcement of the birth of the Savior reveals that the news was for all the people of the world; and if there were no other statement anywhere in the New Testament to show the gospel was intended for all men of earth, this announcement in itself would compel us as Christian believers to be missionaries to the whole world. The news of Christ's birth was "good tidings of great joy...to all people," a message of peace for and toward all men.

II. The Announcement of Simeon in the Temple (Lk.2:25-32)

Simeon was filled with the Holy Ghost, and was enlightened by the Holy Ghost. He had received a special revelation from the Spirit, and the words which he spoke were directed by the Spirit.

- A. Simeon knew and declared that Jesus Christ had come to bring spiritual salvation to the earth - a way of reconciliation to God and deliverance from sin - rather than a material Kingdom. "Thy salvation - prepared before the face of all people; a light to lighten the Gentiles." This is a plain implication that Jesus came as the Lamb of God to provide salvation for lost and sinful men. This Messianic atonement was for the peoples of the entire earth - not just Israel.
- B. He knew and declared that this salvation was for all people, all nations of earth.
 1. "Prepared before the face of all people." The Greek word here used literally is "all the peoples," meaning all mankind, all the separate nations of the earth - embracing men not only as individuals but as tribes and nations. The salvation which Christ brought to earth was prepared for all the nations of the earth.
 2. "A light to lighten the Gentiles." In the New Testament the word "gentile" has exactly the same meaning as the word "heathen" has

for us today. The Gentiles were the people and nations that did not know the true God, and did not have His revelation. They worshipped images and idols, and were “strangers and foreigners,” from the knowledge of God. Simeon understood that the Messiah had come not only to bring pardon and salvation to God’s people Israel, but also to bring light to the heathen nations of the world who had for centuries been in utter spiritual darkness. In this the aged saint rose far above his times; he uttered that which had been revealed to him by the Holy Ghost, setting forth in plain language God’s true purpose in the coming Messiah. Though he was “waiting for the consolation of Israel,” he was also waiting for the coming of the Savior of the world who would die to make atonement for the sin of a lost, fallen race. He shared the Messianic hope of Israel, but he saw things far more important than the purely temporal and material welfare of sons of Israel.

III. The Announcement of John the Baptist to the Nation

It was John who originally introduced Jesus Christ to the nation of Israel, and, in reality, to the world. There are two particular passages in which we want to study John’s announcement, Luke 3:3-6 and John 1:29.

A. *And all flesh shall see the salvation of God* (Lk.3:6).

Everyone familiar with Scripture knows that the expression “all flesh” never designates a single nation or people, but always means the entire human race. So it is evident that John the Baptist, who was inspired of the Holy Ghost, clearly understood and plainly declared that the salvation of the Messiah was for all the world. It is striking that this special messenger to the nation of Israel, to prepare them for the public ministry of the Messiah, clearly embraced the truth that Christ had come to bring salvation for all mankind. It required courage and conviction on his part to make such statements to the nation of Israel who at that time generally regarded the Gentiles as “dogs” (Gen.6:12,13,17; 7:15,16; Lev.17:14; 1Pet.1:24).

The Jameison, Fausset and Brown Commentary says about Luke 3:3-6: *The idea is that every obstruction shall be removed so as to reveal to the whole world the salvation of God in Him whose name is the “Savior.”* (Compare Ps.98:3; Isa.11:10; 49:6; 52:10; Lk.2:30,31; Acts 13:47.)

- B. *Behold the Lamb of God, which taketh away the sin of the world* (Jn.1:33,34).
1. John understood that Jesus was divine, the unique Son of God. He called Him the "lamb of God" (Jn.1:33,34).
 2. He knew that He had come to "take away sin." John was not blinded to the true mission of the Son of God, the Messiah, by a materialistic dream of an earthly Kingdom. By designating Jesus as "the Lamb of God which taketh away the sin of the world," he could have had only one meaning in view, namely that He was to be an atoningsacrifice. Christ took upon Him the sin of the whole world. This was in direct fulfillment of the great pronouncement of God to the human race in Genesis 3:15. Not since then had such a direct promise of a world sacrifice been made (2Cor.5:19; 1Jn.2:2; Heb.2:9; Isa.53:6; 1Tim.2:3,4,6). In Christ, God has provided a potential salvation for all mankind and for every man. The scope of the atoning death of Christ is clear and emphatic: Christ died for the ungodly - without exception (Rom.5:6).
 3. He understood the universal significance of Christ's death. He was to take away the sin of "the world." He did not designate Christ as the Lamb who had come to take away the sin "of Jacob," although certain Old Testament prophecies specifically stated this; but he declares that He had come to make expiation for the sins of the whole world. Some people are prone to regard John the Baptist as having only a limited amount of Gospel light and a dim view of the real purpose of Christ's coming.

Thus we see from these announcements - at the time of Christ's birth, at the time of His legal circumcision, and at the beginning of His public ministry - the divinely inspired announcers of His early mission, each in his own particular way, emphasized the fact that He had come to be the Savior of the whole world.

Do we believe these things? If so, why is it that over half the people in our generation have not yet heard the Gospel? If the message is for all people, and we believe that, why have we not yet taken the message to the world? If we profess to believe that the Gospel is for all men, why do we not act accordingly?

Chapter 6

The Missionary Message in Christ's Earthly Ministry

In the four Gospels Jesus Christ stands out as the great exponent of the universal purpose of God in the earth and of His love to all mankind. This was contrary to the popular opinion of His day, and doubtless was one of the reasons for the hatred aroused against Him. To the people of Israel the word "Gentile" was a term of reproach, almost a synonym for "dog." Jesus rose above this spirit and manifested a heart of love and mercy to all of mankind.

I. His Display of Mercy and Grace to People of All Nations

In all His conduct He revealed that He considered His mission of redemption to be world-wide and to include all of humanity (Jn.4:1-42).

A. The Case of the Woman of Samaria

1. *He must needs go through Samaria* - not for geographical reasons, or for convenience. Samaria was the shortest route to Galilee but it was the custom of the Jews to go around Samaria - perhaps more than one days extra journey on foot. The purpose of the Lord's going through Samaria was to teach His own disciples by object lesson that the Samaritans, though commonly despised by the Jews, were to be included in God's love and the scope of His Salvation.
2. By this act he taught both the people there present and His churches for all time that there is "no difference" between races in the sight of God or in His great provision of redemption.

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3. The disciples *marvelled that He talked with the woman*, not because she was a woman (for that was completely proper) and not because she was a sinful woman (for they had no way of knowing her character), but because she was a woman of Samaria. She belonged to the hated Samaritans. That these people too were loved by God and sought by the Savior was a revelation almost beyond the capacity of the disciples to receive.
 4. When a whole company of Samaritans with hearts open and hungry for God's Salvation appeared, Jesus exclaimed, *Lift up your eyes, and look on the fields; for they are white already to harvest*. This is one of the greatest missionary texts of the New Testament, yet most of the time we have overlooked the background and the full implications of the text.
- B. The Incident of the Ten Lepers (Lk.17:12-19)
1. Jesus here draws attention to the fact that the nine Israelitish lepers who were cleansed went on their ways selfishly rejoicing in their healing, whereas the despised Samaritan returned and in humility and devotion gave heartfelt thanks to the Savior for His healing. He said there were *not found any who returned to give thanks unto God "save this stranger."*
 2. His statement was a cutting one and it should have driven deep into the mind of His disciples the fact that He loved the Samaritans as He did His own nation. Deliberately and very simply, He called attention to the fact that the Samaritan had gratitude to God for the mercy extended to him, while the children of Israel seemed to take it for granted in selfish fashion.
- C. The Syrophenician Woman (Mt.15:21-28)
1. Jesus' first words to this woman seem, on the surface, to be harsh; but He knew the genuineness of her faith and humility, and that she would not stumble because of His words. It was purely for the sake of His disciples that He spoke to her as he did. He intended that the greatness of her faith would be manifested to them, serving both as an example and a rebuke. It is unlikely that the disciples could have witnessed such faith and humility on the part of a hated Gentile without being deeply impressed.

2. The deep significance of this incident is that the woman was a Greek. The Samaritans were, after all, remotely related to the Jews; but the Greeks were at that time purely pagan and utterly remote from the children of Abraham. This act of Christ was a true missionary gesture and lesson.
3. Jesus' words to the woman were clearly designed to manifest the wonder of her faith to the disciples. His act of mercy in granting her request was to show them that the mercy of God was in no sense prescribed by national distinctions.

D. The Healing of the Centurion's Servant (Mt.8:5-13)

1. This man was a Roman, more hated even than the Samaritans or the Greeks, because he represented the nation that was ruling over Israel with an iron, pagan hand.
2. He was furthermore, a "centurion," not just an ordinary Roman, but one actually in charge of occupation troops stationed throughout the country. This would make him all the more a hated man.
3. Christ did not hesitate to grant this man's request, but showed the same love and mercy to him that He manifested to others.
4. His comment, *I have not found so great a faith, no, not in Israel*, must have gone deep into the ears and hearts of the Jews who were present, including his disciples.
5. Jesus then added the statement: *I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of heaven. But the Children of the Kingdom shall be cast into outer darkness.* This must have been very cutting and there could not be a broader missionary statement than this!

E. The Cleansing of the Temple (Mk.11:15-17)

1. It was not the ceremonial defilement of the temple that provoked Jesus' indignation. There was something far deeper in His actions than that.
2. The cattle stalls, the dove cages, and the money tables had been set up in the "court of the Gentiles," an outer court of the temple designed for the non-Jewish people who had become worshippers of the true God, though they were not of the seed of

Abraham. Greedy Jewish merchants had shown their contempt for the Gentiles by bringing the livestock in to occupy the place intended for the Gentiles, and thus, in effect, shutting them out of the Sanctuary of the Lord. The Lord Jesus championed the rights of all people's access to God and all that the temple symbolized, by driving these things out.

This interpretation is confirmed by the question of Christ in verse 17: Is it not written, *My house shall be called of all nations the house of prayer?* This is a quotation from Isaiah 56:7 which says, *My house shall be called an house of prayer for all people* (all nations, Christ said). This was the burden of Jesus' heart and this was the lesson He wanted to teach when he drove the cattle and the money changers from the court of the Gentiles. The Israelites would not have thought of defiling the court of Israel with such things, but the court of the Gentiles held no concern for them. Jesus would not allow them to block the Gentiles' access to God, even symbolically.

What do you suppose Christ thinks about churches who make their first budget reductions on missions? He said to the Jewish religious leaders of His day that because of their attitude toward the Gentiles that they had made the house of His Father a den of thieves! This did not make Him popular. *And the scribes and chief priests heard it, and sought how they might destroy Him* (Mk.11:18). Perhaps the Lord expressed more anger because of this incident than at any other time in His earthly ministry.

II. Christ's Verbal Teaching

In His teaching Jesus continually emphasized God's love for the whole world and His world-wide program of redemption.

A. Luke 4:16-30

1. In His first public teaching following His baptism, in His home town synagogue, the people at first marveled at what He said. Then suddenly they turned and were filled with such fury that they tried to destroy him.
2. The reason for this sudden change of temper and attitude was undoubtedly His introduction of God's concern for Gentiles into

His talk. He reminded them that though there were many poor widows in Israel in the time of Elijah, the prophet was sent to work miracles for no one except the widow of Zarepath, a non-Hebrew of the land of Sidon. He further recalled that though there were many lepers in Israel in the days of Elisha, none of them were healed; but Naaman, a total stranger and foreigner was miraculously restored. *And all they in the synagogue, when they heard these things, were filled with wrath* (Lk.4:28). He had touched the sore spot; He dared to tread upon dangerous ground. Nothing was dearer to the hearts of those people than their persuasion that Jehovah loved them with an exclusive love and that He Himself shared the hatred they had of the loathed Gentile nations. Thus we see that at the very beginning of His ministry Jesus set forth the truth which recurs again and again throughout His three and one-half years of public ministry, that God loved “the world” and gave His Son for all, in order that “whosoever” would believe on Him should have eternal life.

B. John 6:33-51

This is one of Jesus’ greatest discourses to the Jews, following the account of His miraculous feeding of the multitude. Notice that He repeatedly calls attention to His world-wide mission. Not once does He emphasize the fact that He is “the bread of God” come down from heaven to give life to His own nation; but repeatedly He states that He came to give life “unto the world.” He declares, *I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world* (Jn.6:51).

The emphasis all the way through is on “the world,” “all,” “everyone,” “any man,” “whosoever,” etc.

C. John 10:1-16 (especially verse 16)

1. Though the presentation of Jehovah as the Shepherd and Israel as His sheep was familiar to the Jews, Christ here goes out of His way to teach that there are “the sheep which are not of this fold” (not of Israel) whom He must also seek and bring in. This is an unmistakable reference to the heathen nations.

2. His statement, *They shall hear my voice*, is a prediction that the Gospel is to be preached among the Gentile nations and that souls among them everywhere will respond and come to Salvation.
3. Then He adds, *And there shall be one fold and shepherd*. All lines of distinction and demarcation must be swept aside, and saved souls from the Jewish and Gentile nations would be together in the family of God. What a glorious missionary statement!

D. John 12:20-26

1. These Greeks came to see Jesus about inviting Him to their community beyond the Jordan, from Decapolis. It seems that they were an official delegation from the Greek proselytes to ask Him to come and to teach them the true way of god and the way of Salvation. There among the Jews of the dispersion and among the Gentile converts He could carry on His ministry in perfect safety from the mounting hostility of the Pharisees and priests of Jerusalem and Judaea.
2. But Jesus was determined not to choose the course of safety. Instead, He set His face steadfastly toward the cross in order that by His atoning death there He might make expiation and reconciliation possible to all, and that he might thus *draw all men unto Himself* (Jn.12:32).
3. By going to the cross and making atonement for the world's sin, He would be able to fulfill the world-wide mission for redemption for which the Father had sent Him into the world. From every part of the globe and from every point of the compass, He would draw the lost.

Obviously He did not mean that every single individual in the world would be saved, but He would through His death on the cross draw men of all classes and races unto Himself in true reconciliation to God.

E. Luke 13:39

1. What could more fully indicate Jesus' world-wide purpose of redemption and His heart of compassion for the entire human race than such words as these coming from His own lips?
2. This is more than a promise that men from all over the world would be saved; it is a positive prediction that they will come to

Him and be saved. And we can say today that they have come from every part of the world, wherever the Gospel has been preached.

F. Mark 14:1-9

1. Some of those present criticized Mary for breaking the alabaster box of costly ointment on Jesus' head, but the Lord Himself commended her and said, *Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.*
2. What could be a plainer indication that the Lord intended and expected the Gospel to be preached throughout the whole world?

Chapter 7

The Missionary Message in the Parables

I. The Parable of the Good Samaritan (Lk.10:25-37)

Though this lawyer was insistent upon his own righteousness, the question of loving his neighbor pricked his conscience. The people of Israel did not want to be under any obligation to love the Samaritans. "The Jews have no dealings with the Samaritans" (Jn.4:9b). The question "Who is my neighbor?" had long been under discussion among the rabbis. They had found a comfortable way to "keep" God's commandment and at the same time cling to their own prejudices, by interpreting the word neighbor to refer to Israelites only. This lawyer was hoping Jesus would endorse the rabbinical interpretation for his convenience, but deep down in his heart he evidently was aware that a wider meaning was implied. Jesus knew the lawyer's heart and, through the parable of the good Samaritan, He painted a word picture which the lawyer and other hearers could not fail to see.

It would naturally be assumed by his hearers that "this certain man" journeying from Jerusalem to Jericho as an Israelite, and that his countrymen passed him by in the hour of need. He singled out the religious leaders of Israel of that day - that when they saw the man in need - they *passed by on the other side* (Lk.11:31b, 32b). He remained forsaken and unaided until "a certain Samaritan" came by and helped him. The lawyer was forced to answer that the neighbor then was the man "that showed mercy on him." Jesus seized the opportunity to drive home the lesson: *See and do thou likewise*. The neighbor was the despised and hated Samaritan - not the religious of Israel.

II. The Parable of the Prodigal Son (Lk.15)

This parable was told for the benefit of the scribes and Pharisees in answer to their criticism: *This man receiveth sinners, and eateth with them* (Lk.15:2). Actually the main point of the parable is its insinuation of condemnation against religious exclusiveness. This could more properly be known as "the parable of the elder brother." If we stop with verse 24, we miss the important part of the parable.

The uncharitable attitude of the elder brother toward the wayward son is a perfect picture of the official religious leadership of Israel in that day. Like him, the Jewish leaders were jealous of God's blessings and indignant over any evidence that His love should be extended to other members of the family of nations. Like the elder brother, they felt that they served God for many years and had never transgressed a commandment; yet God had not given them such joy as they saw reflected in the faces of those outcasts who repented at the preaching of Jesus. They resented any intimidation that those beyond their own national and religious limits might come and enjoy the salvation of God. Their ears were in no wise open to the voice of the Father bidding them to rejoice over the fact that men of other nations, long separated and far from God, were now coming in repentance and faith into the Father's house.

If we are prone to condemn the Israelites for their attitude, let us remember that the church of our day is no better. We have come to rest smugly and securely in the blessings of the Gospel, and show little or no concern about those who still sit in heathen darkness. There are some professing Christians, however, who express indignation over the program of foreign missions. Are they better than the leaders of Israel at that time?

III. The Parable of the Great Feast (Lk.14:16-24)

By this parable our Lord intended to teach that those who were not previous recipients of divine favor should come in and take the place of favorite ones who had disqualified themselves from enjoying God's special blessings. The meaning is unmistakable. The Jews of Israel were given the first opportunity to enter the Kingdom, but they rejected the invitation. God's purpose would not be defeated, however. His Servant went out into the highways and byways to bring in those who were previously considered unfit for the privilege.

What had begun as a strictly informal affair, limited to exclusive invitation only, became a great indiscriminate banquet, open to the meanest and most needy people. It was to include not only the publicans and sinners within the nation, but also those who were entirely beyond the limits of Israel.

While Jesus came as the Good Shepherd to the lost sheep of the house of Israel, He came to call not only them, but men of all nations back to God. There can be no mistaking the missionary implications of "the highways and hedges." We, His servants, have been sent out to "compel them to come in."

IV. The Parable of the Husbandmen (Mt.21:34-44)

This was probably the most pointed of all the parables Jesus gave to teach world-wide missions and to embrace all the Gentile nations.

The lord of the vineyard rescues his possession from the hands of its unscrupulous tenants and gives it to others. The lesson against spiritual exclusiveness is pointed out in no uncertain terms: *The Kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.* The Lord here makes it plain that the Jews were intended to be the husbandmen of God's vineyard and that their rejection was the result of their failure to be truly missionary hearted as God intended them to be.

The chief priests and Pharisees had heard His parables, they perceived that He spake of them (Mt.21:45). They did not escape the application of the parable exactly as He intended it. But how they rebelled against His teaching!

Christendom is now in danger of the identical experience as the Jews during the time of Christ.

V. The Parable of the Wheat and Tares (Mt.13:36-43)

In the preceding parable in Matthew 13 concerning the four kinds of soil, the seed is the Word of God. In this parable, the seed is the Word of God which produces the children of the Kingdom. Jesus' words, *the field is the world* (verse 38), became the key to this parable, and many others in this same chapter. **THE WORD OF GOD IS TO BE SCATTERED THROUGHOUT THE ENTIRE EARTH!** This is the divine purpose and plan.

Summary

A mixture of emotions were present in the Jews - misguided patriotism, racial prejudice, and religious bigotry. Each of these feelings was fanned into an intense flame by the fearless teaching of Jesus that God's blessings were intended for the entire world and not them exclusively. Their deep spirit of patriotism became fierce against Jesus who dared to announce that their beloved nation was under the judgment of God and would be scattered. Jesus told them plainly that God took no pleasure in racial exclusiveness but loved men of all nations. He attacked religious bigotry constantly, teaching that Israel's day of divine favor was closing and that the way of Jewish legalism was not the way of ultimate salvation and reconciliation.

Chapter 8

The Cross and Missions

The death of Christ stands out in the Scriptures as being of paramount importance: The basis of Salvation, the core and essence of the Gospel, and the very heart of the Christian faith. It is the central and climaxing message of the entire Bible.

“Christ crucified” was the theme of apostolic preaching. This is seen both in the Book of Acts and the Epistles (Acts 2:38; 3:15,18; 4:10,12; 5:29-32; 8:29-35; 1Cor.1:23; 2:2; 15:1-3).

I. Christ’s Teaching with Reference to His Death on the Cross

- A. Matthew 20:28: The word “many” clearly implies that He would make atonement not only for the sins of His own nation but for the many sons of Adam scattered throughout the whole earth. He no doubt meant the many people of the earth.
- B. John 6:51: *If any man eat of this bread.* “Any man” implies an unlimited invitation. “The world” of course is literal. Christ died for the world.
- C. John 3:14-17: In this familiar passage we find exactly the same emphasis. Jesus expressly states that God loved “the world,” and gave His Son in order that “whosoever” believeth in Him may have everlasting life. Verse 17 emphasizes the fact that He did not come into *the world to condemn the world; but that the world through Him might be saved.*

If, instead of having the complete New Testament, we had only John 3:16, this great passage alone would compel us to engage in a world-wide missionary program!

D. John 12:31: *All men.*

E. Matthew 26:28: *For many for the remission of sins.* His blood was shed, not just for the Jewish nation alone, but for the whole world. We should remember this each time we take the Lord's supper.

II. John the Baptist's Interpretation of Jesus' Death

John 1:29: *The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.* John knew that the benefits of the death of Christ were intended by God for the whole world. The two significant phrases in his statement are "the Lamb of God" and "the sin of the world." John knew exactly who Jesus was, exactly what He had come to do, and how universal His mission was.

III. Paul's Teachings Concerning the Cross

A. Romans 5:18 and complete context - verses 12-21.

1. *Judgment came upon all men to condemnation. Even so by the righteousness of one the free gift came upon all men unto justification (Rom.5:18).*
2. *By one man's disobedience many were made sinners. So by the obedience of one shall many be made righteous (Rom.5:19).*

Unmistakably the whole world is in view in this passage which Paul so fully expounds.

B. 2Cor.5:14-16: *One died for all (v.14). He died for all (v.15).*

Actually no fleshly exclusiveness is to be attached to Christ - in other words, He is not to be regarded as belonging to a particular nation or human clan. It means not knowing Him in terms of human classifications of distinctions, but as the universal Son of God who came to provide Salvation for all men.

God was in Christ, reconciling the world unto Himself. Here again the universal aspect of His atonement is emphasized.

Paul then proceeds to say that we are *ambassadors for Christ* (v.20) and we are to beseech all men everywhere to be reconciled unto God through Christ. As an ambassador of Christ Paul went everywhere, to Jews and Greeks, Barbarians and Scythians, bond and free, enlightened and pagan, beseeching all men to be reconciled to God. There was always a burning desire in his heart to preach the Gospel "in the regions beyond," a desire to "not build on another man's foundation." It was ever his passion to preach the Gospel "not where Christ was named." He was the Great Apostle to the Gentiles.

- C. Eph.3:6-11: In this passage God is saying that the mystery which had previously been hidden but was now revealed to the world by the Spirit was that the heathen nations should be partakers of the benefits of Christ's atoning Gospel.

In verse 8, the apostle triumphantly declares, *Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles (the heathen) the unsearchable riches of Christ.* He counted missionary work a privilege rather than a duty.

- D. In Romans 11:11-18 Paul presents the amazing mystery of the fall and temporary casting off of Israel, showing how it was overruled by God for the evangelization and salvation of the Gentile nations.
- E. In Romans, Chapter 15, the Apostle Paul uses the word "Gentiles" at least ten times. This is very significant and highly indicative of the apostle's understanding of the missionary aspect of the Gospel.
- F. *Who will have all men to be saved* (1Tim.2:4). The Will of God is the salvation of all - not just a select, elected few. *Who gave Himself a ransom for all* (1Tim.2:6). Jesus Christ died for every person who has ever lived, is living, or will ever live. "All" is literal and means exactly that.

IV. The Apostle John's Interpretation of Christ's Death

1 John 2:1,2: It was by His death on the cross that Christ became a propitiation for men's sins. John makes special emphasis of the fact that

His death on the cross was a propitiation, not only for our sins as Christians, but “also for the sins of the whole world.” How can such a statement be ignored or escaped? If Christ be the propitiation for the sins of the whole world, is it right or honest or fair, either to the heathen or to God, that one-half of the world’s population should be left in our generation without so much as a hearing of His message? Why do we not seek to take the message of Christ to those for whom He died - the whole world? Shall we rejoice in our Salvation and remain utterly indifferent to the millions of others for whom He died as much as He did for us?

V. Peter’s Interpretation of the Cross

A. Acts 10:39-43:

Even for some time after Pentecost, Simon Peter, together with the other Christian converts, failed to understand that Christ died to provide salvation for the entire world. They were blinded by the false idea that salvation was exclusively for the Jews, strange as it seems in view of the three and one-half years the disciples spent with Jesus. In withholding the Gospel from the Gentiles, Simon Peter came to understand, through the special providence of God, that he had been “withstanding God” (Acts 11:17).

Later Peter had to defend the carrying of the Gospel to the heathen before the elders in Jerusalem (Acts 11:2-4).

1. Acts 10:34: *God is no respecter of persons.* Race, color, nation or church does not make one privileged before God.
2. Acts 10:42: *He commanded us to preach unto the people.* The command is still *to every creature* (Mk. 16:15).
3. Acts 10:42: *That through His name whosoever believeth.* Simon Peter’s eyes literally were opened to the fact that Christ died to provide salvation for all men, both Jew and Gentile.

B. Acts 15:7-11 (Note verse 9):

This was Simon Peter’s statement before the council in Jerusalem when they met to decide whether or not converts from among the heathen must submit to circumcision and Jewish ritual.

Chapter 9

The Mission Commission of the Book of Acts

I. The Commission of Pentecost

A. Acts 1:6-11 (v.8):

This passage makes it perfectly plain that the great commission was given to the church, and its fulfillment was to begin immediately on the day of Pentecost at Jerusalem. It was to continue until the uttermost part of the earth had been reached with the message of salvation. The evangelization of the world is clearly the task of the church.

This is the record of the last earthly appearance of Jesus and the final commission given to His followers. With one sweep he brushes aside the thought of setting up the Kingdom at that time, and points out to the disciples that henceforth there is to be one all-absorbing concern for them - the universal proclamation of His gospel of grace throughout the world.

According to Acts 1:8 the primary purpose of the coming of the Holy Spirit was to empower the church to carry out her humanly impossible task of evangelizing the whole world. It is impressive to note the divine order of events associated with Pentecost: Christ went up, the Holy Spirit came down, and the disciples went out.

B. Acts 2:16-21 (compare with Joel 2:32):

Peter terminated the message with an invitation *for all that are afar off, even as many as the Lord our God shall call (Acts 2:39)*. This promise was not to the Jews only, but "to all that are afar off."

It was not an unknown tongue that the apostles spoke; they preached the message of Christ to the multitudes assembled in Jerusalem, in the tongue of each group (Acts 2:6,8,9-11).

Pentecost marked the coming of the Holy Spirit in a special sense, for the particular purpose of empowering the Church and believers to carry out God's plan of world evangelization.

Calvary made salvation possible for all; the Spirit's coming at Pentecost empowering and motivating the church and believers to broadcast the message made it available to all who would believe and receive.

At Pentecost when the disciples were filled with the Holy Spirit, they were also filled with the "Holy God."

II. The Ministry of Philip, the Deacon-Evangelist

A. Acts 8:5,25:

Philip preached in Samaria and saw many of the despised Samaritans come to Christ.

B. Acts 8:26,27,37:

Philip was in the midst of revival in the villages of Samaria when the Angel of the Lord commanded him to go to the south to the desert. There he found a man of Ethiopia who wanted to know the truth. He believed upon Christ after Philip opened the Scripture and preached Christ (Acts 8:35,37).

III. The Vision of Peter (Acts 10:1,9-23,45)

Cornelius, a Roman Centurion soldier from Italy, serving in Caesaria, truly feared God and wanted to know the truth. God, through a vision, revealed to Peter that he was not to consider anything unclean that God had cleansed. Through this God revealed to him that he was to go to Cornelius' house. There he preached the message and many Gentiles believed.

IV. The Calling and Ministry of Paul (Acts 9:15; 13:1-3; 22:21; 26:16-20)

- A. Paul was gloriously saved on the way to Damascus. Apparently at the same time Paul was saved, it was revealed to him that he was to be sent to the Gentiles (Acts 26:12-18, especially note verses 16, 17, and 18). It was revealed to Ananias, when he was instructed by the Lord to go to Paul, then called Saul, *for he is a chosen vessel unto me, to bear my Name before the Gentiles.*
- B. Acts 13:1-3: Possibly Paul and Barnabas were as many as eight years with the church at Antioch. All this time Paul knew that he was called to be a special witness to the Gentiles. However, it was the Holy Ghost through the church at Antioch that indicated the time for Paul and Barnabas to go. They had proven themselves to the church of Antioch. The Church saw their gifts and recognized their calling and that it was time to go.
- C. Acts 13:25: *Separate me Paul and Barnabas for the work.* Today most missionaries surrender to a country. Here they were separated to a "work." Because of this understanding it was possible for Paul to work and minister in at least 17 different geographical locations during his missionary ministry. Doors to countries open and close. God does not change His mind just because governments close doors (Rom.11:29). Missionaries must understand that they are called to a work - which may include many "fields" in a lifetime. A man being called to the ministry does not surrender to pastor a specific church but "to the ministry" - which may include a number of churches during his lifetime. It is time we broke from tradition and returned to Biblical principles.
- D. The Holy spirit Gave Direction (Acts 16:6-10, 2Cor.2:12,13; 1Cor.16:9). After leaving the province of Galatia (presently north-central Turkey) Paul had decided to return again to Asia but was not allowed to do so by the Holy Ghost. Apparently he had not preached in Bithynia (now territory around present Istanbul in northwestern Turkey) and so headed in that direction but again stopped by the

Spirit. The Lord then, through a vision, beckoned him to go to Macedonia which is across the Aegean Sea in what is now northwestern Greece and southern Yugoslavia. This vision was not a call but specific direction to one already in the "work."

Chapter 10

Missionary Thoughts in Romans

- I. **The Whole Universe Is the Creation of God (Rom.1:18-20).**
 - A. **The Creation of God Reveals or Manifests Him.**
 - B. **His Creation Is under His Sovereign Rule.**
 - C. **All of Creation Is Responsible to Him.**

- II. **The Whole Human Race Is a Generic Unit Created in Adam.**
 - A. **The organic unity of the entire human race is never questioned in the Bible.**
 1. **Paul firmly holds to it (Rom.5:12-21).**

- III. **The Whole Human Race Fell in Adam and Became Sinful as a Result (Rom.5:12-21).**

- IV. **The Whole Human Race Followed a Course of Sin and Therefore Became Guilty Before God (Rom.1:18-21).**

- V. **The Whole Human Race Was Represented in Christ (Rom.5:14-21).**

- A. In Christ Salvation was provided for all mankind (Rom.3:22,29; 4:16,17,18; 5:18).
 - 1. By Substitution -
 - 2. By Identification -
 - 3. By Representation -

- VI. **God Has Provided Only One Way of Salvation - Faith in Jesus Christ (Rom.3:22; 4:5,11,13,16; 5:12).**
 - A. There is only one way of salvation for all - including Jews and Gentiles.

- VII. **God's Way of Salvation Cannot Be Discovered by Man Alone (Rom.10:14,15).**
 - A. The understanding of Salvation comes to man by revelation (Rom.10:8).
 - B. This revelation comes through the preaching of the Word of God (Rom.10:17; 16:25-27).

- VIII. **Paul Knew Himself to Be Called of God and Separated unto the Gospel of God to Bring Men and Nations to Obedience of Faith (Rom.1:1,5,14).**
 - A. This was his apostleship (Rom.11:13,25; 15:15,16).
 - 1. For this he labored (Rom.15:18-23).
 - 2. For this he suffered (Rom.15:20-24).
 - 3. For this he gloried (Rom.15:16,17; 11:13).