Biblical Foundations for Missions: Seven Clear Lessons

“Give unto the LORD, O ye kindreds of the people... Give unto the LORD the glory due unto his name: bring an offering, and come into his courts” (Ps.96:7-8).

by Thomas Schirrmacher

There are many Old Testament texts which address the heathen peoples directly. The general tone of these texts is “Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and strength. Give unto the LORD the glory due unto his name: bring an offering, and come into his courts” (Ps.96:7-8). This is particularly the case with the Old Testament prophets.

We must consider those prophets who addressed non-Jewish nations exclusively.1 By far, not only is judgment preached against heathen nations but also salvation through repentance (see Ninivites in Jonah) or through the coming Messiah. God was always the God of all nations, so that He naturally turns to the nations. Israel’s particular role was not to hinder salvation for all peoples, for Abraham’s calling included the mandate, “In thee shall all families of the earth be blessed” (Gen. 12:3). In Abraham, “all the nations of the earth shall be blessed” (Gen. 18:18).

For this reason, Paul and Barnabas support their evangelization among the Gentile nations (Acts 13:47) with a quote from the book of Isaiah, “It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth” (Isa. 49:6).

Missions in Jonah

In the book of Jonah, God, who created all nations and wants to bring His salvation to all the peoples, demonstrates how He deals with the particu-
laristic attitude of His people Israel, who claimed Him for themselves alone. To be sure, God’s covenant with Abraham gave Israel a special position, but only in order to bless all the other nations of the earth (Gen. 18:18). The complete book of Nahum treats God’s word to Niniveh (Nahum 1:1, compare with Nahum 1:3).

The book of Jonah begins, as if it were a matter of course, with the command that Jonah proclaim God’s word to a heathen city. “Arise, go to Niniveh, that great city, and cry against it.” That the sin of the Gentiles is a sin against God, is also considered obvious, for they too are under the Law of God: “for their wickedness is come up before me” (Jonah 1:2).

In spite of his disobedience, Jonah confesses to the sailors in which God he believes: “I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land” (1:9). He uses the description of God—Creator of heaven and earth—which the Jews preferred when speaking to Gentiles, and which implies God’s universal sovereignty over all human beings. (Compare 2 Kings 19:15, Isa. 37:16, 40:12, Jer. 10:11, Acts 4:24, 14:15, 17:24-25, Rev. 14:6-7).

After that, the sailors, having first prayed “every man to his god” (1:5), then cry to the Lord (see their prayer in 1:14), and even “feared the LORD exceedingly, and offered a sacrifice unto the LORD, and made vows” (1:16).

It is very significant that the book of Jonah reports not only the conversion of the heathen in Nineveh but also that the mariners brought sacrifices and offerings to the true God. In his prayer in the fish’s belly (2:9-10), which includes parts of various Psalms, Jonah remembers that, “Those who cling to worthless idols (literally, ‘the vapor of emptiness’) forfeit the grace that could be theirs,”—the grace that they can only receive from God. Jonah then promises to bring the Lord offerings and vows. (2:9-10).

The command to preach God’s message in Nineveh, having been given in Jonah 1:2 and repeated in 3:2, we see that its fulfillment is described with classic terminology of missionary activity: Jonah “proclaimed” and the residents of Nineveh “believed” (3:4-5 NIV). The prophecy of judgment does not contradict the fact that the sermon was intended to be evangelistic. Both Peter in his sermon on Pentecost (Acts 2:14-26) and Paul in Athens (Acts 17:14-31), preach judgment only to wait for the reaction of their audience before introducing the theme of grace.

The prophet uses the term “to turn” which is otherwise used to describe Israel’s turning from sin to her God. In 3:5-9, the book reports a mass conversion of Gentiles that has few parallels, even in the history of Israel. The report ends with the message of 3:12, “And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do, and he did it not.” Jesus later uses Nineveh’s conversion as an accusation against His Jewish contemporaries, “For as Jonah was a sign unto the Ninevites, so shall also the Son of man be to this generation...The men of Nineveh shall rise up in the judgment with this generation, and shall
condemn it: for they repented at the
preaching of Jonah, and, behold one
greater than Jonah is here” (See Luke
11:30, 32, and Mt 12:41). What a dis-
grace to Jews: Gentiles are being held up
as good examples for them!

Jonah being a good theologian, knew
very well that God wanted to be mer-
cifful to the heathen Gentiles as well as to
Israel. The prophet’s anger (4:1) that
arose rests on this knowledge, “Was not
this my saying, when I was yet in my
country? Therefore I fled before unto
Tarshish: for I knew that thou art a
gracious God, and merciful, slow to
anger, and of great kindness, and
repentest thee of the evil.” (4:2). It
becomes evident here, that Jonah had
fled from his evangelistic mission for the-
ological, not from personal reasons!
As a Jew, the prophet could not endure
the thought of heathen Gentiles, espe-
cially their enemies, being treated with the
same mercy as Israel.

Using the first verdant and the with-
ered gourd, God however illustrates
His relationship to the heathen, and con-
cludes in the final verse with a dis-
tinct justification for Old Testament mis-
sions, “But Nineveh has more than a
hundred and twenty thousand people who
cannot tell their right hand from their
left and many cattle as well. Should I not
be concerned about that great city?”
(4:11, NIV).

Missions in Joel

The prophet Joel proclaims not only
the pending judgment over Israel
(Joel 1-2) but also the future judgment
upon the heathen Gentiles who
oppose His people. In both cases, the
prophet speaks of God’s grace and
salvation and of returning to the Lord.
Both sections have the proclamation of
the outpouring of the Holy Spirit in
Joel 3 in common. This is as signifi-
cant for the salvation of Israel as it is for
all the nations (“all flesh” Joel 2:28).
For Peter, this text was fulfilled on Pente-
cost (“this is that which was
spoken by the prophet Joel” (Acts 2:16).
For this reason, he quotes the whole
chapter2 (Acts 2:17-21), beginning with
the outpouring of the Spirit with
miraculous signs upon “all flesh” (Joel
2:28)—that is, upon Jews and Gen-
tiles alike, upon all men and women, etc.,
continuing with terrible judgments
(2:30-31) and ending with the statement
that from this time on, all can be
saved by calling on the Lord, and that sal-
vation will come out of Zion (2:32).

When Paul wanted to prove in
Romans 10:11-12 that all people, not
only the Jews, but also the Gentiles, can
be saved through faith on Jesus
Christ, he quotes not only Isaiah 28:16
“he that believeth shall not make
haste,” but also the same promise from
Joel cited by Peter (Joel 2:32) “who-
soever calleth on the name of the Lord
shall be delivered”). In 1 Corinthians
1:2, the description that “all who in every
place call upon the name of Jesus
Christ” is used to define the universal
church. Paul assumes in both cases
that his audience knows that Joel 2 refers
to “all flesh.”

Paul adopts not only the meaning of
“calling on the name of the Lord”
from Joel, but the significance of the out-
pouring of the Holy Spirit as well, for
God has “saved us, by the washing of
regeneration, and renewing of the
Holy Ghost... shed on us abundantly
through Jesus Christ our Saviour”
(Tit.3:5-6).

In short, the apostles understood
Joel to proclaim world missions, which
depend on the outpouring of the Holy
Spirit as well as on God’s grace, which
saves all without exception who call
upon Him as Lord.

Note that the sermon on Pente-
cost uses not only this passage out of Joel,
but the whole book. Joel prophesies
the destruction of Jerusalem (Joel 1-2),
which can only be prevented by a
thorough conversion of the people and the
priests (Joel 2:12-17), for God is “gra-
cious and merciful” (Joel 2:13). Peter’s

Biblical Foundations for World Missions

Israel’s universal mission in the New Testament

World Missions in Daniel

The prophet Daniel is of double
significance for worldmissions to all the
nations. On the one hand, the events
of his book takes place among the heath-
ens and reports that they have heard
of the God of Israel on an international
scale. On the other hand, Daniel
announces prophetically how God will
deal with them and that His kingdom
will one day include the whole world
through the atoning death of His Son.

We see Daniel and his three friends at
the Babylonian Court (Dan 1) and, in
spite of Chaldean education, they keep the
commands of the true and living God
(Dan. 1:8-17), and with God’s great bless-
ing (Dan. 1:15-20), so that Daniel
becomes the third most powerful man in
the government of three successive
world empires (Dan. 1:2, 2:48-49, 5:29
and 6:3-29).

God reveals himself in a dream to the
 pagan ruler Nebuchadnezzar—even
though the dream could only be inter-
preted by the “Jewish missionary”
Daniel (Dan. 2 and compare the dream in
Dan. 4:7-24). The courageous testi-
mony of Daniel’s three friends, which
brought them into the blessings of the fi-
ery furnace, leads the King to an initial,
wonderful confession of the true and
living God, the God of Israel, to all the
world, (Dan. 3:28-30) “because there
is no other God that can deliver after this
sort” (Dan. 3:29). Even more wonder-
ful is Nebuchadnezzar’s letter (Dan. 4:1-37) to all “people, nations and languages that dwell in all the earth” (Dan. 4:1). In this letter, the most powerful man of his time confesses how God had humiliated him. He begins and ends the document with a magnificent confessions and descriptions of the living God (Dan. 4:1, 2, 34-36). “His kingdom is an everlasting kingdom and his dominion is from generation to generation” (Dan. 4:1 and 34): “All his works are truth and his ways justice. And those who walk in pride he is able to put down.” (Dan. 4:37).

In the same way, God reveals himself to Nebuchadnezzar’s heir, Belshazzar (Dan. 5) through a writing on the wall, and continues to do likewise to the Mede, Darius, through Daniel’s courageous testimony in the lions’ den. Darius also proclaims God’s power to the whole world in an official, international “circular” (Dan. 6:25-28). He commands that “in every dominion of my kingdom men tremble and fear before the God of Daniel...for he is the living God, and steadfast for ever, and his... dominion shall be even unto the end” (Dan. 6:26). Like Nebuchadnezzar before him, Darius emphasizes that Daniel’s God “delivereth and rescueth” (Dan. 6:27). The final chapters of Daniel reveal the prophet’s own dreams during the reigns of Belshazzar, Darius and Cyrus.

During Daniel’s lifetime the great world empires had heard at least twice, from the mouths their highest rulers, that the God of Israel is the true God, the most powerful God, the Creator and the only real Saviour! Daniel was one of the most significant and successful missionaries of all history!

God’s Worldwide Kingdom

We have assumed that the prophet Daniel was significant for missions to all nations for two reason: First because the contents of his book takes place among pagans and reports that heathens have heard of the God of Israel on an international scale, and secondly, because Daniel prophetically announces how God would deal with the heathen nations, and that His kingdom will encompass the whole world through the atoning death of the Son of Man.

The future of the world’s great empires and the coming of the Son of Man.

Daniel was one of the most significant and successful missionaries of all history!

Man to save mankind are primarily described in Nebuchadnezzar’s dream in Daniel 2 and in the prophet’s visions in chapters 7 to 12. Although heathen nations play an important role in other prophecies in the book (Dan. 8), we will discuss here only the prophecies which deal with the relationship between the kingdoms of the world and the Kingdom of God.

Most Bible-believing theologians agree that the statue in Nebuchadnezzar’s dream (Dan. 2) and in Daniel’s vision of the four beasts (Dan. 7) represent a succession of great world kingdoms; the Babylonians (gold, lion), the Medes and the Persians (silver, bear), the Greeks (copper, panther) and the Romans (iron, terrible beast). Both visions show that God will replace these worldly kingdoms in the period of Roman rule by his own eternal Kingdom—which is to be realized especially in the New Testament Church. The theme that God is the only true Sovereign of the world, and that His Kingdom, not those of human rulers, will last eternally, permeates the whole book of Daniel.

Nebuchadnezzar’s dream ends when the figure is destroyed by a stone, which grows into a “great mountain and filled the whole earth” (Dan. 2:35 and 45). Daniel explains, “In the days of those kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever” (Dan. 2:44). The age of world empires will therefore end with the Romans, the Kingdom of God will be established during the period of Roman rule and grow, until it fills the whole earth. This kingdom will not be taken over by any other nation, either by those mentioned in the text or by the Jews—as the statement, “shall not be left to another people” is interpreted by many. Jesus—beginning with the disciples and the Church—had indeed established His Kingdom during the Roman period, and in many parables had already announced that the Kingdom would grow until it filled the earth (see Mt. 13:24-35).

Daniel interprets the end of the worldly kingdoms represented by the beasts in the same way (Dan. 7:9-14 and Dan. 7:26-27). God decides from His throne to end the empires (Dan. 7:9-12). This occurs when the Son of Man (Jesus’ own designated name) ascends to Heaven and there receives “dominion and glory, and a kingdom” from God, so that “all people, nations and languages, should serve him” (Dan. 7:14), and this kingdom will be eternal (Dan. 7:14). “And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom and all dominions shall serve and obey him” (7:27).

In the context of the prophecy of the establishment of an eternal kingdom, including all peoples, Daniel 9:24-27 is significant, although its interpretation is disputed. In my opinion, this concerns the time between the reconstruction of Jerusalem (vs 24, 25) and the crucifixion of Jesus (“to make an end of sins, and to make reconciliation for iniquity,
and to bring in everlasting righteousness, and to seal up the vision and the prophecy and to anoint the most Holy,” vs 24, “shall Messiah be cut off” vs 26, the cessation of the sacrifices, vs 9:27). The period of time between the events is set at 490 years (70 year-weeks of 7 years per week), which fits arithmetically, in any case. Not until the elimination of Messiah does a prince destroy the holy city (vs 26), which initiates the “end” (vs 26) of the age of the Jews. This occurred in 70 B.C., when Jerusalem was destroyed by the Roman Emperor, (vs 27 repeats vs 26 chronologically). “He” in vs 27 would therefore be the messiah, the “Abomination of desolation” the destruction of the Temple, (see Mt. 24:15).

O.T. Foundations for N.T. Missions

Although the apostles spoke of Jesus’ commandment several times after Pentecost, (Acts 1:2, 10:42), they never cited the Great Commission as such, (Mt. 28:18-20. Mk.16:15-16). Did the early church agree on preaching the Gospel to all peoples so that there was no need to mention Christ’s command? On the contrary, missions to the Gentiles began very slowly and was for a long time a controversial matter. Take the Apostolic Council in Acts 15 and the Epistle to the Galatians as examples.

In studying the New Testament and discussions on the justification of missions, we discover that wherever we would have quoted the Great Commission, the apostles referred to the Old Testament. The Great Commission is the fulfillment of the New Testament, a signal that the long-announced plan was to be set into action. The letter to the Romans, particularly Chapter 15 is an obvious and clear example.3

The promise made to the patriarchs, that all nations would be blessed in them (Gen. 12:3; 18:18; 22:17; 26:4; 28:14) is also used repeatedly to support the evangelization of non-Jewish peoples (Lk. 1:54-55 and 72; Acts 3:25-26; Rom. 4:13-25; Eph. 3:3-4; Gal. 3:79+14; Heb. 6:13-20; 11:12).

Several examples will demonstrate that New Testament world-wide missions were based on Old Testament foundations. For instance, in Acts 13:46-49, Paul and Barnabas, having been rejected by the Jews in Antioch, explain their decision to preach to the Gentiles in the future by citing Isaiah 49:6 (Acts 13:47) “For so hath the Lord commanded us, saying, I have set thee to be light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.”

James uses Amos 9:11-12 in his closing speech at the Apostolic Council to justify Paul’s right to preach the Gospel to the Gentiles (Acts 15:13-2; Isa. 61:4; Ps. 22:27-28; Zech. 8:22). He believes the Church to be the “tabernacle of David that is fallen,” which will join the remnant of Judah with the heathen Gentiles.

Peter combines the Great Commission with a reference to the Old Testament as an argument for his preaching the Gospel to Cornelius. “And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins” (Acts 10:42-43).

For this reason, we are not surprised that the Great Commission takes on a different form in Luke than in Matthew and Mark, and that Jesus’ command in Luke is derived directly from the Old Testament. In Luke 24:43-49, Jesus says to the disciples, “These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses and in the prophets and in the psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins, should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.” According to Jesus’ own words, all parts of the Old Testament speak not only of His coming, as well as of the cross and the resurrection, but also of world missions that forgiveness must be preached to all the nations.

Missions in John

When studying the significance of missionary thought in the Gospel of John, there are four points to note:

1. Missio Dei

In the Gospel of John, Jesus’ sending of His disciples into the world is understood to be a continuation of His commission from His Father (about fifty times in John, the first time 3:17, esp. 10:16, 17:18, 21 and 23, compare 14:31) and the sending of the Holy Spirit by the Father and Jesus (John 14:26, 15:26, Luke 24:49). For this reason, John uses the same word, ‘to send’, (Latin: missio) both times. In John 17:18-23, Jesus says, “As thou hast sent me into the world, even so have I also sent them into the world.” In John 20:21, He changes this phrase into a personal address, “As my Father hath sent me, even so send I you.” In His prayer for the disciples of chapter 17, He reports to His Father that He has given them God’s Word, and has prepared them to carry the message to the world.

2. John as an Evangelistic Tract

Much attention has been paid to this gospel’s character as an evangelistic tract, that is, as a text for people who have not yet come to believe in the Messiah, Jesus Christ, as Savior and light of the world. We cannot consider here
the discussion between Wilhelm Oehler, who held this gospel to have been written for the world, that is, for the non-Jew, or for Israel, as Karl Bornhauser interprets it. I believe that John’s emphasis on Jesus’ coming for the whole world, as light of the world, etc., supports the theory that is was intended to be a tract for the heathen. (Point 4 below).

3. Non-Jews in the Gospel of John

After Jesus’ long discussion with Nicodemus, a representative of Jewish spirituality (John 3:1-26), John had no qualms to continue with a long conversation with the Samaritan woman at the well (John 4:1-42). While John does not tell us how Nicodemus reacted to Jesus’ words, the depiction of the incident at the well ends with the confession of a whole Samaritan city, “that this is indeed the Christ, the Saviour of the world” (4:42). Jesus had made it clear to the woman, that with His coming, the question of where one was to worship God had become insignificant, but that “the true worshipper,” should worship Him in “spirit and in truth,” therefore providing the possibility that the Gentiles who lived far away from Jerusalem could now worship God just as the Jews could.

4. The Whole “World” as Object

John’s strong emphasis that Jesus is not only the Savior of the Jews, but of all peoples, and that the disciples, as His ambassadors, were to preach the Gospel to all nations, becomes particularly apparent when one observes all occurrences of the word “world.”

The usage of “world” with but few exceptions, (see 12:19, for example) always means either the whole of human creation or all those who rebel against God.

We have already examined a few texts in which Jesus proclaims that His Father had sent Him into the world, and that He now sends His disciples into the world. A close look at the context of the central role of the ‘Missio Dei’ shows how strongly both Jesus and John wish the whole world to believe in Jesus Christ. “As thou hast sent me into the world, even so have I also sent them into the world. Neither pray I for these alone, but for them also who shall believe on me through their word: That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou has sent me... that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them, as thou hast loved me” (17:18-23).

That Jesus’ commission is meant not only for Israel, but for the “world” is further developed by the repeated insistence that Jesus’ significance in His offices (king, priest, prophet, Son of God, Christ, sacrificial lamb), His properties (truth) and in the central imagery (bread, light) is intended for the whole world.

John emphasizes most often that Jesus is the “light of the world” (in Jesus’ description of Himself, 8:12, 9:5, similarly in 1:9, 3:19, 11:9, 12:46). Jesus says, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (8:12). At the very beginning of the gospel, John, speaking of the ‘Word’, that is of Jesus, says, “That was the true light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him and the world knew him not” (1:9-10).

Jesus tells Pilate, “To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth” (18:37). John emphasizes repeatedly that Jesus had come into the “world”—into the creation rebelling against God on the one hand, and all people, not just to Israel, on the other. “I came forth from the Father, and am come into the world” (16:28). Jesus is the bread that comes from heaven, so that men may live eternally, for He will give His body “for the life of the world” (6:51). The divine bread which has come down from heaven “giveth life unto the world.” (6:33). Jesus is the “Christ” and the “Son of God” “who should come into the world” (11:27) as Martha confesses and believes. He is the prophet that “should come into the world” (6:14). He has come to judgment (9:39), although He has not come to judge, but to save the world (12:47). His well-known words to Nicodemus underlines this idea, “For God so loved the world, that he gave his only begotten Son so that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world: but that the world through him might be saved” (3:16-17).

Nor does John the Baptist’s early confession concern only the Jews. Although this term, ‘the lamb’, calls to mind a central Old Testament thought, nevertheless John says, “Behold the Lamb of God, who takes away the sin of the world” (1:29). Like the confession of the Samaritans, Jesus is “indeed the Savior of the world” (4:42).

The activity of the Holy Spirit concerns the whole world when Jesus promises the Spirit’s coming and the success of world missions. “And when he is come, he will reprove the world of sin, and of righteousness, and of judgment” (16:8).

Missions in Matthew

The classic Great Commission (Mt. 28,16-20) is not only the end of the Gospel of Matthew, it is really its climax and its goal. For this reason, Matthew emphasizes from the first chapter on, that the Good News is for the heathen Gentiles. That this particular Gospel, written for Jewish Christians—as the book itself demonstrates, and as the early Church unanimously reports—should so emphasize missions, demonstrates that, beginning with his birth, the earthly Jesus was already the Salvation of the Gentiles, of all the nations.
According to Mt. 5:14, Christ’s disciples are “the salt of the world,” that is, of the cosmos, not only of the Jewish homeland, as in the case of “the salt of the land (or of the earth)” in Mt. 4:13. Similarly, the “field” which God sows in Mt. 13:38 is the whole “world.” “This gospel shall be preached in the whole world” (Mt. 26:13).

The harvest in Mt. 9:37–38 is great, so that the disciples must ask God for more laborers, for “this gospel of the kingdom shall be preached in all the world for a witness unto all nations” (Mt. 24:14).

In Mt. 25:31-46, when the heathen nations appear before the throne of the Son of Man, some are lost and others saved (the “blessed of My Father”, vs 34). For this reason, the disciples will “be hated of all nations” (Mt. 24:9).

In chapter 12:18-21, Matthew quotes a prophecy from Isaiah (Isa. 4:1-4) that the Messiah will “show judgment to the Gentiles” and that “in his name shall the Gentiles trust.” (Compare a similar quote Isa. 8:23 and 9:1, Mt. 4:13-17.)

The “nations”, whom Mt. 28:18 describes as recipients of the proclamation of the Gospel, have therefore already been mentioned in the whole book. (Approximately half of the examples of the word Gentiles or nations in Matthew have been mentioned.)

Matthew’s genealogy of Jesus in 1:1-7 mentions women who were Gentiles! The Canaanite Thamar (Mt. 1:3, Gen. 38) and the Hittite Bathsheba (in Mt. 1:6, who merely is called “the wife of Uriah” rather than naming her by name, because she was a Hittite were cases of adultery. Two of the women, however, were Gentiles who had come to believe in the living and true God of Israel. The former prostitute, Rahab, (Mt. 1:5) had made a covenant with the Israelite spies and was saved from the destruction of Jericho (Josh. 2). Because she had taken the God of Israel to be her own God, she could be married to Salma (Mt. 1:5). Ruth (Mt1:4) had been born a Moabitess (Ruth 1:4), and had thus been cut off from the fellowship with the people of God (Deut. 23:4). Because, however, of her vow, “thy people shall be my people and thy God my God” (Ruth 1:16), she was able to marry Boaz and become the best-known ancestress of David and of Jesus.

What an affront to Matthew’s Jewish contemporaries, to find heathen women in Jesus’ genealogical table! He must have mentioned them on purpose, in order to show that the very purpose of Israel’s history was to bring salvation and blessing to the Gentiles! (Compare Gen.12:3 and 18:18).

While Luke, a Gentile, mentions the Jewish shepherds in the Christmas story as the first visitors to the newborn Saviour of the world (Lk. 2), Matthew ignores them and reports the journey of the heathen Wise Men of the East, who believed, unlike the educated Jewish scribes, and travelled to Bethlehem to worship him (2:1-12).

That Gentiles were often more likely to believe than were the Jews, is a story with an unbroken thread in Matthew. The following examples must have been as insulting to his Jewish readers as Jesus’ own statements were to his hearers. Jesus had to flee his homeland and seek refuge in Egypt of all places. (2:13-15)! In 4:13-17 the writer reports that Jesus began his call to repentance in heathen Galilee, in order to fulfill the prophecy in Isa. 28:23 and 9.2, that “the people who walked in great darkness” that is, in the above mentioned Gentile territory, “have seen a great light”—Jesus (Mt. 4:15-16).

Mt. 8:5-13 describes a heathen centurion, who has come to believe in Jesus, of whom Jesus says: “I have not found so great faith, no, not in Israel” (vs 10) and adds, that many people from the far corners of the earth will feast with the patriarchs in Heaven, while many Jews (“children of the kingdom”) will be cast out (vs 12-13).

Shortly afterwards, Matthew reports that Jesus said of the Jewish cities that rejected His messengers (Mt. 10:15), “Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city.” A similar statement may be found in the following chapter (Mt. 11:20-24) for Tyre and Sidon, symbols of paganism as were Sodom and Gomorrah, would have repented, had Jesus done such miracles there as He had done in Jewish cities.

In Mt. 15:21-28, Jesus is on Gentile territory again and meets a believing Canaanite woman, who is willing to be satisfied with Israel’s leftovers and the Messiah. In Mt. 16:4, Jesus reminds the Pharisees of the “sign of Jonah” that had been understood by the Gentiles (see “Missions in Jonah” above).

In the parable of the laborers in the vineyard (20:1-16), the Jews would seem to be the first who are last and the Gentiles to be the last who are first. This idea is repeated more strongly in the parable of the wicked husbandmen (21:33-46), in which the vineyard is taken from the original tenants, the Jews, and given to others, the Gentiles (21:41-43), as the chief priests had to realize to their own condemnation.

This message recurs again in the parable of the wedding guests (22:1-4), for here the original guests, the Jews, are rejected in favor of the people from the highways, the Gentiles, who certainly did not belong there.

The message that the Gentiles could be grafted onto the olive tree of Israel’s salvation history through the cutting off of the Jews (Rom 11:11-24)—which does not contradict the doctrine of the repentance of Israel in the future—had, therefore, been preached by Jesus again and again. Matthew demonstrating that faith is the essential factor, not nationality, held up the mirror of the Gospel to and for the whole world to his Jewish contemporaries.

End Notes
Obadiah writes only against Edom, Nahum against Niniveh, which is also the object of the prophet Jonah, whom we will consider later in this article. Isaiah prophesied against Babylon (Isa. 13:1-14:21, 21:1-10), against the Assyrians (Isa. 14:24-27, 31:4-9), against the Philistines (Isa. 14:28-32), Moab (Isa. 15:16), Damascus (Isa. 17:1-11), Ethiopia ( Isa. 18 and 20:1-6), Egypt (Isa. 19:1-20:6), Edom (Isa. 21:11-12, 34:1-17), Arabia (Isa. 21:11-17), and the Phoenician cities Tyre and Zidon (Isa. 23). Ezekiel prophesied against the Ammonites (Ez. 25:1-7), Moab (Ez. 25:8-11), Edom (Ez. 25:12-14, 35:1-15), the Philistines and the Cretes (Ez. 25:13-17), Tyre (Ez. 26:1-28:19), Zidon (Ez. 28:20-24) and Egypt (Ez. 29-32). Jeremiah speaks of Egypt (Jer. 46), the Philistines (Jer. 47), Moab (Jer. 48), Ammon (Jer. 49:1-6), Edom (Jer. 49:7-22), Damascus (Jer. 49:23-27), the Arabian tribes (Jer. 49:28-33), Elam (Jer. 49:34-39) and Babylon (Jer. 50-53). These prophecies are headed, “The word of the LORD... against the Gentiles.” in Jeremiah 46:1. God commands the prophet to speak to a list of rulers, including Judah and 25 Gentile nations and kingdoms, “all the kings of the north, far and near, one with another, and all the kingdoms of the earth.” (Jer. 25:18-26). Amos warns Damascus (Amos 1:3-5), Gaza (Amos 1:6-8), Tyre (Amos 1:9-10), Edom (Amos 1:11-12), Ammon (Amos 1:13-15), Moab (Amos 2:1-3) and finally in the same list, Judah (Amos 2:4-5) and Israel (Amos 2:6-16). Zephaniah addresses Moab and Ammon (Zeph. 2:8-11). Joel speaks of Tyre, Zidon and the Philistines (Joel 4:4-8), but actually to all nations (Joel 4:2): “Proclaim ye this among the Gentiles: (Joel 4:9, compare vs. 1-13). The dreams which Daniel had or interpreted (Dan. 2, 7, 8 and 11) include the great heathen world empires, Babylon, Medio-Persia, Greece and Rome.

2. Dispensationalists see Pentecost only as a “prefulfillment” of Joel 2 and do not expect the complete fulfillment until the millennium. This interpretation is primarily directed against charismatics, who expect the fulfillment of the latter rain of Joel 2 in the form of a universal outburst of charismatic activity in the last days. In my opinion, neither interpretation adequately explains the fact that Peter is preaching an immediate fulfillment of Joel’s prophecy in the Pentecost occurrence. He includes the miraculous signs of Joel 2:28-32 in his description of Pentecost signs which, in the Old Testament always indicated overwhelming spiritual, mental and political upheavals, such as in my opinion, sufficiently accompanied the end of the old covenant. No stars must literally fall from heaven, which would destroy the earth in any case, so that there could be no more history on this earth.


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Objections? World Missions in the Old Testament?

Do you have doubts, maybe serious objections, about seeing any real world-wide mission concern and outreach in the O.T? Perhaps these will be cleared up after carefully considering the fine articles in this special issue. For instance, seeing “The Great Commission in the Old Testament,” or standing in awe at “The Supremacy of God Among All the Nations” or learning the seven lessons of the “Biblical Foundations for World Missions” and “Seeing the Big Picture” unfold can absolutely change the way you see the Bible, change the way you see God’s purpose and plan and can certainly change your view of the O.T. Hopefully this has happened to you!

However, if any doubts still linger in this area, please share these with us and we’ll make every effort to try to answer them. Also ask for the article (for which there was no room in this issue) “Missions in the Old Testament: Taking a Good Look at the Objections” by Dr. Hans M. Weerstra, editor of the IJFM.

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lessons of moral application. Gregory the Great used allegories. It is clear, on the other hand, that in historical questions, such as the origin and the handing down of writings, the witness of history is of primary importance, and that historical investigation should be made with the utmost care; and that in this matter internal evidence is seldom of great value, except as confirmation. Foundations. A basic yet comprehensive set of Bible and theology classes geared for all people. The Foundations program is appropriate for all followers of Jesus. It does not assume you know anything about the Bible and will teach you basic Bible content and beliefs. These courses are for most people, but especially for those who agree with most of these statements. I am a new follower of Jesus. I don't feel like I have been taught the Bible. Even though I have gone to church for years, I am still not sure of what the Bible teaches or what I believe. I do not know where the book of Hezeki From the beginning, Seventh-day Adventists in Europe experienced a number of difficulties, especially in the realm of Sabbath observance and military service. Children were required by law to attend school on Sabbath, and the work-week ended on Saturday afternoon. Later when they found statements in the Spirit of Prophecy referring to a reform movement, they saw themselves as a fulfillment of these prophecies and changed their name to Seventh-day Adventist Reform Movement. In 1920, Elder Daniells, the General Conference President, traveled to Germany for talks with the German leadership and the leaders of the Reform Movement.