

## I. Session 5 – Biblical Theology of Missions from the NT – Part 2

### A. Missionary Profile – Moravians/Count Zinzendorf

- i. John Hus was a forerunner to the protestant Reformation who began teaching reformation doctrine in Bohemia (the Czech Republic) in the early 1400's.
- ii. Hus was burned at the stake by the RCC in 1415 but his teachings spread throughout Bohemia and east into Moravia (which is also part of the Czech Republic).
- iii. The Moravian Christians suffered intense persecution by the RCC for the next 250 years.
- iv. In 1722 a wealthy nobleman, Count Nikolaus von Zinzendorf, who was a devout protestant Christian of the pietist tradition, offered refuge to some Moravian Christian Refugees on his estate in Germany.
- v. Eventually a very large group of Moravian Christians came to live on Zinzendorf's land in a settlement called Herrnhut with Zinzendorf serving not only as their patron but their spiritual leader as well.
- vi. During a visit to Copenhagen Zinzendorf was deeply moved by pleas he heard there to send missionaries to the New World, and upon his return he challenged the Moravians to answer this missionary call and the Moravian missionary movement was born.
- vii. One writer describes it this way: "Beginning in 1732, the Moravians sent more than 200 missionaries to ten different countries, including the Virgin Islands, Suriname, Ghana, and Jamaica. Many from among the community relocated to the British Colonies in New England to work with Native American populations. Despite financial, political, and some doctrinal problems, the Moravians continued to send missionaries well into the 20th century, eventually numbering almost 3,000."
- viii. In many ways the Moravians were ahead of their time and served as important forerunners to the modern missionary movement in which began at the end of the 18th century.
- ix. My prayer is that we at Cow Creek would learn from the Moravians example of responding to the missionary call even as a group of persecuted refugees.

### B. Review

- i. *The promise to Adam* – Gen 3:15 – offspring of the woman who would crush the head of the serpent and destroy his work
- ii. *The promise to Abraham* – Gen 22:18, "in your offspring shall all the nations of the earth be blessed"
- iii. *The prophetic hope* - the promised messianic redemption overflowing the bounds of Israel and extending to the ends of the earth – a remnant of the nations streaming into Jerusalem to become part of the people of God and join in the worship of God
- iv. *The fulfillment in the gospels* – Jesus is the Messiah who brought in the promised redemption – inaugurated but not consummated fulfillment – delay in between – during the delay he predicted the gospel would be preached in all

the world – after his resurrection began the process by giving the great commission

- v. *The continuation of the fulfillment in the book of Acts* – Holy Spirit poured out to empower the church to fulfill the great commission – the gospel began spreading outward: Jerusalem, Judea, Samaria, ends of the earth – great commission was fulfilled through church planting
- vi. *Now the church is in Acts 29* - ongoing fulfillment of the great commission by the power of the Spirit throughout the delay between 1<sup>st</sup> and second comings of Jesus

### C. The NT Epistles

- i. The epistles give further explanation of the **theological foundation for missions**

#### 1. *The nature of the gospel*

- a. Paul lays out the gospel he preached throughout the world – most fully in Romans 1-3 [human sin, the atoning work of Christ, reception of justification as a gift of grace through faith apart from works] – showed its continuity with the OT in Romans 4 – see also 1 Cor. 15:1-3; Ephesians 2:8-9; Titus 3:4-6
- b. He also enumerated the other blessings which a person receives along with justification – 1 Cor. 1:31; Romans 5:1-3; Ephesians 1:1-14 [sanctification, adoption, glorification, future inheritance etc.]
- c. He emphasizes the sovereignty of God in the salvation of people – 1 Thess. 1:4-5; Romans 8:28-29; Ephesians 1:3-6

#### 2. *The relationship of the gospel to the OT promises*

- a. The epistles emphasizes repeatedly that the salvation announced in the gospel of Jesus Christ and offered to both Jew and Gentile is the fulfillment of **all the OT promises** – Romans 1:1-6; 3:21
- b. John identifies the salvation announced in the gospel of Jesus Christ and offered to both Jew and Gentile is the fulfillment of the promise to **Adam and Eve** in Genesis 3:15 – 1 John 3:8; Heb. 2:14; Rom. 16:20
- c. Paul explains that the salvation announced in the gospel and offered to both Jews and gentiles is the fulfillment of the promise to **Abraham** – Romans 4:13-18; Galatians 3:7-14.
- d. The epistles explain that the salvation announced in the gospel and offered to both Jews and gentiles is the fulfillment of the promise to **David** – Romans 1:3-4; 2 Tim. 2:8
- e. The epistles explain that the salvation announced in the gospel and offered to both Jews and gentiles is the fulfillment of the promises of **the prophets** – 1 Peter 1:10-12

- f. The writer of Hebrews explains that the salvation announced in the gospel and offered to both Jews and gentiles is the fulfillment of the OC and the establishing of the NC promised by Jeremiah – Hebrews 7-9
3. *The participation of the nations in the fulfillment of the promises in Christ*
    - a. The epistles explain that, while unbelieving Jews are excluded from the NC community of God's people, believing Gentiles are included as equal participants with the Jews – Ephesians 3:1-6; 2:11-22; Romans 11:17.
    - b. While in some ways this was a mystery previously hidden and now revealed, yet it was also foretold by the prophets - Gal 3:8; Romans 15:9-12
  - ii. The epistles give further explanation of the **methodology of missions**
    1. *Proclaiming the gospel*
      - a. Paul established the need to **preach the gospel** to all nations for people to be saved – Romans 10:11-17
      - b. Paul's example of preaching the gospel **among the nations** – Romans 1:13-15
      - c. Paul's example of preaching the gospel **where it is not already known** – Romans 15:19-20
    2. *Planting local churches*
      - a. Many of the NT epistles represent churches he had planted in various Gentile cities (i.e. Philippi, Thessalonica, Ephesus, Corinth)
      - b. The NT epistles gave instruction about how these churches were to be ordered – i.e. 1-2 Timothy and Titus (elders, deacons, teaching sound doctrine), Ephesians 4-6 (godly living), 1 Corinthians (discipline, spiritual gifts), Romans 13-15 (Christian liberty), 1 Peter (elders, persecution), 1-3 John (discerning between true and false teaching);
    3. *An attitude of loving service*
      - a. Clear proclamation - parental care – sacrificial service – 1 Thess 2:1-8
      - b. Willingness to 'contextualize' for the sake of the gospel – 1 Cor. 9:19-23

4. *A willingness to suffer*

- a. The church – 2 Thess. 1:3-12; 1 Peter, 2 Corinthians.
- b. The leaders – 2 Timothy

D. Revelation

- i. Assures the church of victory over the devil and his agents in the cause of missions –
  1. **Rev. 5** – lamb on the throne – breaks the seals – promise that his purchased people from every nation shall reign on the earth (5:9-10)
- ii. Gives the church a vision of the consummation of missions.
  1. **Rev. 6** – the final judgment of the earth
  2. **Rev. 7** – heard about 144,000 in vv.4-8 – saw a great number from every nation standing before the throne and worshipping God for his salvation in vv.9-12
  3. **Rev. 20-21** – same events from a different perspective – final judgment of the world in Rev. 20 – the resurrected and glorified people of God – living in perfect communion with God – in the new Jerusalem in the new creation – enjoying the blessings of paradise lost at the fall.

E. Applications

- i. Ultimately theology drives missions. It is the understanding of what the Bible teaches about missions that provides the understanding and motivation to do and do it well.
- ii. The Bible gives us direction regarding the methodology of missions and so we need to get our missions methodology from the Scriptures rather than man.
- iii. The Bible's teaching about the sovereignty of God over missions and the future of missions is an encouragement to persevere in it.