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**C0826 – August 6, 2008 – Genesis 1-11 – Doctrine Of Missions -
Part 1**

Now, having taught through the prophet Jonah I want to take some time to look at the Doctrine of Missions. I realize that it is debated whether or not Jonah is a missionary book or not. I think the answer to that question will become apparent as we look at Doctrine.

Definition of Missions

First we want to start with a definition of missions. You always want to define your terms or else your talking about one thing and you're friend is hearing another because by not defining your terms you've allowed him to define them for you and that means you're not communicating. Missions isn't a biblical word, it's a biblical concept. Just because a word isn't used in the Bible doesn't mean the concept isn't taught. Take the Trinity on for size or the Rapture, those aren't used in the Bible either, but rapture is used in the Latin Bible so it depends on what Bible you're reading. The point though is that there is a Doctrine of Missions because the Bible teaches the concept of missions. Probably the closest biblical word for "missions" is the Greek word *apostello*, which just means "one sent" or "a messenger." So if you want a word for it *apostello* is your word, missions is in the most basic sense "sending someone out." It could be a human, it could be an angel but someone is sent out. Now, I want to stress that this really doesn't hold for the OT. Israel is never "sent out" to the nations. So you sort of have to suspend this notion when dealing with OT Israel.

Now, if someone is sent out we're immediately involved in the issue of authority. Someone has to do the sending. So the second part of our definition is that there is a "governing authority" who does the sending. Missions is not

just running off in the wilderness with your Bible. These people are authorized by a governing authority. It may be God, it may be an angel from God, a prophet, a group of elders, but some governing authority sends the person or people out. Now the interesting thing is that in every case I can find the missionary was selected by the governing body. It's never the modern idea that someone comes forward and says, "I have a heart for missions, I feel called to the mission field, will you support me?" I'd suggest that in a large percentage of those cases it's just people wanting a free ride. It's great to have a heart for people but that's not what qualifies to be a missionary. The qualification is training, doctrinal training, years of training in the word of God because quite frankly nothing is going to change people except the word of God. You don't have to go to a special missions training ground, we've had that as the primary training method in American missions but that's not necessary, what is necessary is simply solid doctrinal training, someone who knows the issues, who is in tune with the biblical languages and can communicate truth. So the issue isn't fervor for all its worth, that crowd is the one looking for handouts. The issue is training; do you have training so you can effectively proclaim the word of God to people? This is why in early Acts only the 12 are doing the witnessing. We know that because only the twelve were getting arrested. Why were they the only ones actively witnessing? Because they were the only ones who were trained, that's why? They were trained personally by the Lord Jesus Christ and He sent them out. He was the governing authority. Ask yourself, "How long did Jesus train the 70 before sending them out?" Three years. Why did He wait so long? Simply because there is so much content to be trained in. Training takes time, some of you get frustrated, "Am I ever going to figure this out?" Don't worry about it. It takes time, it takes training, it takes consistency but if you really want to figure it out you can. Some of the apostles were fishermen and they got it, you don't have to have an Ivy League education to put this together. But you do have to have training. That's why I'm here, hopefully to get you well-trained. So this is the kind of person you want to send out. It's not the person who feels the call to missions. And another thing, the governing authority always chooses who to send out. You don't just stand there and say, "Do we have any volunteers to go to Nicaragua?" If you're going to do that you better first narrow the group down to those who are qualified because the last thing you want to do is have some neophyte who hasn't been a Christian 3 months raising his hand. So what the early church did was, "Alright, the word of God has gone here and here but not over here, let's send someone there. Okay,

who do we have who's trained? There's John over there he's skilled with the text of Scripture, he's also from the same region, he speaks the language so he's our obvious choice, we'll choose him, and here's Billy and Billy is well-trained, not so much as Barnabas but he's well on his way and he can assist, so let's send Billy," and this is how the early church sent missionaries out. So this highlights the seriousness of the missions endeavor, it's not to be taken lightly, the governing authorities are responsible to select effective, well-trained individual(s).

Third part of the definition, "to proclaim the message of judgment/salvation." This is important because lots of organizations send out people for certain tasks. It may be Microsoft Co., the CIA or Burger King for all I know. But what we're talking about is someone sent out to make a specific proclamation, it's not just going on your own crusade to share what you think is important, what you learned in Bible study last week, however important that may be. But the missionary is going to proclaim the message of judgment/salvation. Notice I did not say to proclaim the gospel. I said to proclaim the message of judgment/salvation. The gospel, technically, is only the good side of the equation, salvation. Some people try to limit missions to proclaiming the gospel and they say, "Now see, Jonah wasn't a missionary because Jonah only proclaimed judgment." But I challenge you, "What benefit is it to give people a solution when they don't even know they have a problem?" Obviously you don't walk up to people and say, "Hey, take this pill," people just wonder, "Why should I take your pill?" What we're saying is there's an order to get to the gospel and that's why Paul in the book of Romans starts with the problem, "We've got this righteous God here who has to judge sin and you're a sinner, that's your problem, now here's the solution, faith in Jesus Christ, He solved the sin problem by dying on the cross for you." So you have to get people lost before you can get them saved. Missions incorporates both, it's a message of judgment/salvation. Now, as you'll see sometimes the missionary never gets to the good news, he just announces the judgment. But he goes with the intent of proclaiming judgment/salvation. So rounding out our definition, "*missions is the sending out of a trained personal being by a governing authority to proclaim the message of judgment/salvation.*"

Now, some people think you haven't done mission work until you've shared Jesus Christ. But how many people shared Jesus Christ in the OT? Not a single person. Nobody knew about Jesus Christ. Abraham believed God and it

was credited to him as righteousness” (Gen 15:6). What you do find is that the content always involves judgment/salvation. So what do we gather from this? That the precise content of the message changes, salvation is always by grace through faith, yes, but the content, the propositions a person had to believe changed over time until the death and resurrection of Jesus Christ. So for example if you lived in Gen 50 and you were Joseph down in Egypt you can’t communicate Jesus Christ to those people; Jesus wasn’t known to anybody, all you can communicate is the truths of Gen 1-50; that was your Bible, so as a missionary you would proclaim Creation, that God created the cosmos, He’s not the universe, He’s distinct from that, we’re made in His image as responsible agents. Then you have the Fall, the origin of sin and suffering, here’s your problem before God; the Global Flood, God judges and saves, surely you can see that, there’s one way of salvation, God’s way, the ark, He designed it, there was only one boat, but you have to get on the boat, you have to appropriate God’s promise by faith, it doesn’t just happen, if you don’t get on the boat then you get judged. And of course, the seed promise to Eve, Abram, Isaac and Jacob, this seed is the One who is going to ultimately solve the sin problem. So they had to trust that God is going to somehow solve the problem in this seed of the woman. So in Joseph’s time that was the proclamation, today it is the death and resurrection of Jesus Christ, but the point is that no matter when the missionary lived his job was to proclaim a message that involved judgment/salvation. What does the Holy Spirit convict of in the Gospel of John? Sin, righteousness and judgment and that’s what we’re saying, somehow these elements have to be involved.

Four Methodologies, One Universal Goal

Now shifting from the definition we want to deal with the issue of missions in the OT, the various methodologies and the universal goal. The OT has been given rough treatment over the issue of missions. The biggest argument is that the OT is anti-missionary because God is dealing solely with the nation Israel. This is the nationalistic argument. By nationalism we mean one solitary people. The logic is that since God called out the nation Israel exclusively then obviously He’s not missionary minded, He has no universal intentions. So in the nationalistic argument the missionary enterprise doesn’t begin until the NT. The game is on when Christ utters the Great Commission in Matt 28 and Acts 1 but until then, no missions. Now I want to show you tonight this is not the case.

If you read the OT solely through the lens of nationalism you might miss the universal implications. The Scriptures show that God is universal in His intentions toward all nations. He wants all men to be saved and He sets up history in Genesis so that all men can conceivably be saved in Jesus Christ so when we go out and proclaim the gospel it's a genuine offer. Let me explain this word universal. When I say God has universal interests in man I don't mean *universalism*, universalism is the belief that in the end all people will be saved. This is the doctrine of the Unitarian Church, probably the most liberal denomination we have, anything goes, all paths lead to God and so forth. C. S. Lewis was a kind of a universalist. He did try to mask it because he knew the orthodox reaction to universalism, but he was deeply influenced by universalist George MacDonald to the point that one author said, "*C. S. Lewis was...far more liberal in his view of salvation than many would expect. Lewis argued for a universalist interpretation of salvation, in which the death of Christ opened up the possibility of salvation for all of humanity, not merely those people who could be identified as Christians...All of Lewis's writings...attempt to effect the conversion of the reader in the same manner in which Lewis himself was first drawn to Christianity: by baptizing the imagination in the hope that the reason will follow.*"ⁱ In short, there is more than one religion that leads to heaven. Lewis' personal quest for heaven was human imagination and reason. That is a far cry from the gospel. As another author said, "*No one who trusts in the Christ of...C.S. Lewis...will be saved.*"ⁱⁱ So when I say God has universal intentions toward man I do not mean universalism. What I mean is that God provides salvation for all men. 1 John 2:2, "For He is the propitiation for our sin and not ours only but for the sins of the whole world." John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believes in Him shall not perish but have everlasting life." 2 Cor 5:19, "God was in Christ, reconciling the world to Himself." The provision is for all.

Now, don't confuse things. Just because God is universal in His provision does not mean that He always uses the same method to reach people. We actually find five different methods.

Scripture	Gen 1-11	12-Acts 1	Acts 2-Rev 3	Rev 4-19	Rev 20
Historical Epoch	World History	Israel's History	Church History	Tribulation History	Millennium History
Goal	Universal	Universal	Universal	Universal	Universal
Means	Direct	Mediate	Mediate	Mediate	Direct
Mediator		National	Supranational	National & Supranational	National

In the first place you have Gen 1-11. We call this period “World History” because in this phase God is revealing Himself to and dealing with all mankind, this is the “I’m going to work with everyone approach.” It’s the blanket approach. No discrimination whatsoever. He just deals with everybody. There’s no mediation between Him and various people groups. This is one particular methodology. The second way we find in Gen 12-Acts 1 and this is what we call “Israel’s History” for obvious reasons, in Gen 12 God calls Abraham out and makes out of him a nation, we call the nation of Israel. So from Gen 12-Acts 1 His method of reaching all people is through one nation. Turn to Exod 19. The calling out of Israel is not saying God is uninterested in the other nations. It’s simply to say there’s a new strategy, a new method He’s using to reach the nations. And it’s not the “Go out” method. Israel is not to “Go out,” rather the nations are to “Come to” Israel. In verse 6 God says, “you shall be to Me a kingdom of priests.” What’s the function of a priest? To mediate, to bring men before God, what was the function of the nation Israel. And he says, “you shall be to Me...a holy nation.” What’s the word “holy” mean? “Set apart. God set Israel apart from the other nations. He did this by infant circumcision, by the law and so forth. This would make them distinct. Why? So they would be salt and light to the nations. You can’t be salt and light unless there’s something different about you. So Israel was called to be a mediator, she mediated between God and the nations. Now in this period there was failure, there was failure on the side of Israel to maintain Her distinctiveness from the world and there was failure on the side of the nations to come to Israel to seek God. Yes, there were individuals, you did have the Queen of Sheba come to hear the wisdom of Solomon and see the great wealth. You do have in the NT the Ethiopian eunuch, the treasurer of Egypt apparently drawn to the God of Israel. This was the intent for all nations but for the most part it was a failure.

So when we come to Acts 2 we have the beginning of a third method. This is what we call “Church History,” Scripture references, Acts 2-Rev 3. Notice I deliberately cut that off before the Tribulation gets underway, I do that because the Tribulation is a unique period with God’s own missions methodology. So from Acts 2-Rev 3 it’s not the national approach it’s the supranational approach, it starts with Israel, it starts in Jerusalem but the witness is to “Go out,” Jesus said, “Go therefore and make disciples of all nations...” (Matt 28:19). Obviously this is not the stay at home approach. Here’s a good diagram to contrast the “Come to” method with the “Go out” method. One is for Israel the other for the Church. Two different strategies, one common goal; for the word of God to reach all people, a universal mission.

The fourth method begins in Rev 4-19 and we call this “Tribulation History.” It’s a short period of seven years but you can’t really lump this in with the Church because of the pre-trib Rapture, so the church can’t “Go out” any more. Turn to Rev 7. You have several different approaches used here and that would make sense wouldn’t it. If you’re dealing with a very compressed time table and God has a heart for all men then you’re going to use a variety of methods to get the word out on a universal scale very quickly. So in Rev 7 you have the 144,000 Jews, these are in the dispersion, they are already in place all over the world. Then in Rev 11 what do we find? The two witnesses, maybe Moses and Elijah, we don’t know for sure, but we do know these two witness in Jerusalem around the Temple Mount. Finally Rev 14, here’s the last tool God uses, vv 6-7, “And I saw another angel flying in midheaven, having an eternal gospel to preach to those who live on the earth, and to every nation and tribe and tongue and people; ⁷and he said with a loud voice, “Fear God, and give Him glory, because the hour of His judgment has come; worship Him who made the heaven and the earth and sea and springs of waters.” So now angels are in on missions and what’s the primary message; judgment is coming. There’s a tremendous response to this, whole nations will be converted. Some commentators have pointed out that more people will be saved during this seven year period than in all of Church History and that has to do in part with the massive judgments coming as well as the many methods of getting the gospel out.

Finally our fifth period is Rev 20 and we call this “Millennial History.” There are lots of OT passages that talk about this period as well, it’s not just Rev

20, turn to Jer 31. We talk about this passage every communion, it's the new covenant. Remember, the parties of the new covenant are God and Israel, therefore it can only be fulfilled with Israel. It can't be fulfilled in the Church. Where do you get Church in Jer 31? It's not there. We're partakers of Christ who is the sacrifice of the new covenant but we don't have these things, we have similar things, but they're not the same. When Christ returns to earth He will fulfill this covenant with believing Israel. V 31, "³¹Behold, days are coming," declares the Lord, "when I will make a new covenant with the house of Israel and with the house of Judah," verse 33, "...this is the covenant which I will make with the house of Israel after those days," declares the Lord, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people." Here they're getting a new heart and verse 34, "They will not teach again, each man his neighbor and each man his brother, saying, 'Know the Lord,' for they will all know Me, from the least of them to the greatest of them." So at this time the nation Israel will have a new heart and she will mediate the knowledge of God to the world. So she will fulfill her role of servant. This is really the same method as in the OT but this time it is successful because She has a new heart. So we're back to a national method but the goal is still universal. The goal is always universal.

Genesis 1-11

So now with that brief introduction we want to go into the Gen 1-11 period, the period we call "World History," where God is just dealing with all mankind, there's no mediating nation like Israel or the Church, it's just the "I'm working with everybody." We want to show the universal flavor of this section in terms of missions with three points. The first point we want to make is that **Universal Missions Rests Upon the Unique Creation of Man**. Turn to Gen 1:20. I want you to watch what God is creating, how He creates it, "Then God said, "Let the waters teem with swarms of living creatures, and let birds fly above the earth in the open expanse of the heavens." Notice the countless fish, the diversity of birds. Now come down to verse 24, "Then God said, "Let the earth bring forth living creatures after their kind: cattle and creeping things and beasts of the earth after their kind;" What you want to sense is the sheer numbers of animals, all the various kinds. Now come to v 27 and ask yourself, what's the difference? "He created them male and female..." Obviously there's no different kinds, there's

just one kind of man. That's interesting. Now come over to chapter 2, chapter 2 gives the details of the sixth day, its devoted to the creation of man, we want to see if there are more differences. We already know there's only one kind of man. Now watch v 7, "Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being." Did you read anything like that in the creation of the birds or animals? When God comes to make man He works differently. Why He does this we don't know yet, you have to get to the NT to see the significance. It's just these little details in the text and then you're reading something in the NT and you say, "Hey, that reminds me of that strange verse in Genesis," and then you start to realize these are not just unimportant details. Somehow it's all connected. When you're seeing that you're connecting truth, you're seeing something of the mind of God, that He's a coherent thinker and that for every one detail in Scripture it's somehow locked in with some other detail. So there's a uniqueness in man's creation. He didn't just make different kinds He made one kind. So we have man-kind. This incidentally is the Christian answer for racism, there are no essentially different races of men, there's an essential sameness, we all go back to Adam. There's a monogenetic origin. Put another way, you're DNA, my DNA, Eve's DNA all comes from Adam. He didn't make a male and a female human; He started by making just a man, a solitary being, Adam. Why is that? Does that have universal implications for missions. You bet it does.

Let's move into the second point and continue here with verse 21. Here's the first surgery, "So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs and closed up the flesh at that place." And the Lord fashions this into the first woman. So where did the woman come from? Did she come from the dust? NO. She came from the man. What's the final picture we gather from this? That when God went to create man He created the entire human race in Adam. Why did He do that? Why did He change His creation method when He came to man? Turn to Rom 5:12 to see why He did it. This organic unity of the human race is tied up with God's universal missions.

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

This is one of the most hated verses in Scripture simply because of the fact that people don't like to be held responsible for Adam's sin. But just remember if you reject this side of the coin you have to reject the other side of the coin as well. v 18, "So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men." Reject your participation in Adam's sin, at least seminally, and you have to reject justification through the one man Jesus Christ. There's a correspondence here so that when you read Genesis, this unique creation of man it's setting you up for the universal substitutionary blood atonement of Jesus Christ. This is one reason you can never particularize the atonement. You can't just say that God in the atonement intended His Son to die only for the elect so that we have a subset of people out there for whom Christ did not intend to die. If v 18 is taken at face value, we're not talking about universal salvation, obviously not everyone is saved, but all men did fall in Adam. Isn't that a set up for the universal provision in Christ? So the second point is that **Universal Missions Rests Upon the Fall of All Men in Adam.**

Let's expand this idea a bit. Turn to Gen 3:15 where you read one of the most cryptic verses in Scripture. Now we've moved into the Fall. Rom 5:12 insists that we all actively participated in eating that fruit, albeit seminally. The Bible does not teach Pelagianism, Pelagius said we're all born innocent until we commit our first personal sin. Paul argues our first sin was committed in Adam so we're born sinners. So in Gen 3 here's a unique event; sin has just entered the earthly domain and God, Adam, Eve and the Serpent are having a little discussion. And in v 15, God's dishing out the curse upon the Serpent but in the middle of it you have what some call the Protoevangelium, the "first good news." I want to note several things about the verse so let's just read the verse, "*And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.*" Not an easy verse mind you, but the first thing we see is this "enmity," there's a conflict from this point forward in human history, it's a conflict that apparently wasn't there before, so now we live in a hostile environment, and the conflict rages first on the plane of just Satan and Eve, "enmity between you and the woman." But then it's extended isn't it, the enmity "between your seed," that's Satan's seed, "and her seed." That's a strange expression because on one hand "her," that's obviously feminine, but "seed," is masculine, the Hebrew doesn't agree, so when the Jews came to

this to translate into the Greek they said, "Wait a minute, I don't have noun-verb agreement, but that's what it says so they translated it "her sperm." But women don't have sperm. So we have this strange promise that a woman will have a sperm. Then if you thought that was strange Satan also has a seed. Satan's an angel, so now you have a non-material entity with a material sperm? Very strange stuff. Now, if you've been around Christian circles for awhile you know very well where this is headed but don't assume they had all that, they didn't, all they had was these three points, the third being that "He shall bruise you on the head, And you shall bruise him on the heel." Ultimately the conflict will be decided, in favor of the woman's seed. He shall bruise you on the head is a death wound. "...you shall bruise him on the heel," that's an injury you can recover from. So you have these three points they understood from this. A) There's a conflict between Satan and Eve, B) this conflict is going to extend to their seed or offspring and C) the seed of the woman is going to end the conflict, he's going to be victorious. Incidentally we know they understood this because in chapter 4:1 who does Eve give birth to? Cain. And what does she say? In the Hebrew she literally says, "I have gotten a man: YHWH." That's the literal rendering. "I have gotten a man: YHWH." Translators never translate it that way and it always masks the point. Think about this, you're Eve and God says "Eve, you're going to have a sperm, now obviously that's male, but I don't have sperm so something is going to have to come from the outside, God is going to have to provide this, so she connected the dots, somehow my boy is going to be God. So, when she gets pregnant and gives birth to a baby boy what does she say? "I have gotten a man: YHWH." She's thinking, we're about to have the final showdown, my boy, who is the God-man is going to resolve the sin conflict, my boy is the Savior. Did she take Gen 3:15 literally? Quite literally. How did Satan take it? Just follow the narrative of chapter 4 and you'll see that dog gone it he was going to destroy Cain spiritually because obviously a sinner can't be the Savior. So I just wipe him out spiritually, and he did a pretty good job of it, got rid of that threat. Did Satan take the text of Gen 3:15 literally? Very much so. How does this shake out, we've talked about the individual seed of the woman, Cain, but turn to John 8:37-44. This word seed can be used for a group of people as well. In this passage Jesus has a mixed audience and some of the things are directed toward believers and some toward unbelievers, and here He's talking to unbelieving Jews, and He says in v 37, "I know that you are Abraham's descendants;" Greek word for descendants? *spermas*. Allusion to? Gen 3:15 and later passages that narrow the seed promise to Abraham. I know you're

the physical offspring, He's saying, "yet you seek to kill Me, because My word has no place in you." Now watch the division Christ makes, here He gets very poignant and separates humanity into two seeds or groups, the Seed of Satan and the Seed of God the Father. ³⁸"I speak the things which I have seen with My Father; therefore you also do the things which you heard from *your* father." Alright, two different Fathers. Obviously who are they? Satan and God. ³⁹They answered and said to Him, "Abraham is our father." Jesus said to them, "If you are Abraham's children, do the deeds of Abraham. ⁴⁰"But as it is, you are seeking to kill Me, a man who has told you the truth, which I heard from God; this Abraham did not do. ⁴¹"You are doing the deeds of your father." They said to Him, "We were not born of fornication; we have one Father: God." ⁴²Jesus said to them, "If God were your Father, you would love Me, for I proceeded forth and have come from God, for I have not even come on My own initiative, but He sent Me. ⁴³"Why do you not understand what I am saying? *It is* because you cannot hear My word. ⁴⁴"You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own *nature*, for he is a liar and the father of lies." So Jesus says they're the seed of Satan and you can draw from this that there's a line right down the center of humanity and on one side you have the seed of Satan and on the other the seed of God." That's ultimately what comes out of Gen 3:15, and that's the set up for universal missions. All men fall in Adam so all men can be saved in Jesus Christ. But the condition for crossing over that line from the seed of Satan to the seed of God is faith in Jesus Christ.

So let's make five points out of Gen 3:15 for missions. The first point is that **A Savior is Promised to the Entire Human Race**. You obviously can't limit this to promise to Israel. The promise was made before God called Israel into existence. Why was this done? So that as all men fall in Adam therefore all men can be saved in Jesus Christ. That's as universal as you can get. Second point, **Salvation is from God**. Eve didn't dream this up, God revealed this, He's going to bring it about, He's the author of salvation. Man isn't involved, therefore it's by grace alone. Third point, **Salvation will come Through a Man who is the Seed of a Woman**. So the Savior has an organic connection with humanity. He's 100% man. He was a *real* man though not a *mere* man. Fourth point, **The Savior will Destroy the Seed of Satan**. Evil will not go on and on eternally. Only in Christianity do you have the final separation of

good and evil. There is an end to death, pain, evil and suffering. Fifth point, **Salvation will Occur Through a Suffering Savior**, he will be bruised on the heel, this of course looks forward to the cross. All this points to a universal intention of God. So we have a unique creation of man, we have the comprehensive fall in Adam with its universal promises.

Now the third pointing Gen 9. After the Flood another universal section of Scripture. After the Flood God enters into a covenant. Who are the parties to that covenant? Verse 8, “Then God spoke to Noah and to his sons with him, saying, “Now behold, I Myself do establish My covenant with you, and with your descendants after you;” That’s a universal covenant. He’s not just talking to Noah, he’s talking to Noah *and* his sons,” that’s Shem, Ham and Japheth, it didn’t just go to one of the three sons. Go through chapter 10 and you’ll see that everyone on the planet comes from one of these three sons. Now obviously if He’s not going to destroy the whole earth with a flood then He’s concerned with all the people on the earth. Obviously He wants them around for some reason. So He gives a sign, the rainbow which is something everybody on earth can see, it’s a universal sign for a universal covenant. So this promise is actually made to believers and unbeliever alike, seed of Satan, seed of God, no difference. Now why would God bind Himself to a contract with the seed of Satan, saying He will never judge them by a worldwide flood? If He didn’t want them to believe the gospel and become the seed of God? See, we’re all born the seed of Satan, every little baby is born the seed of Satan but at the moment a person believes they become a child of God (John 1:12). So the universality of the promise and the universality of missions in the OT, long before the Great Commission, are here apparent. So the third point is that **Universal Missions is Implied by the Noahic Covenant**.

Alright, so the main point we want to get across tonight is that God has a universal intent. There are different methods God uses, different strategies in different eras of history but a common goal. Genesis 1-11 is really foundational because this sets the course for world history, His creation of one man Adam and all men in Adam is crucial for universal missions, the fall of all men in Adam is again crucial for universal missions because what it’s setting up is the universal provision of salvation in Jesus Christ. Next time we’ll move to see how God worked with the nation Israel, how this strategy was designed so the nations would “Come to” Israel” and result in Gentile salvation.

ⁱ Christopher C McClinch, *Reason, Imagination and Universalism in C. S. Lewis*, (Virginia Polytechnic Institute, 2002), 2. <http://scholar.lib.vt.edu/theses/available/etd-05292002-153921/unrestricted/etd.pdf>

ⁱⁱ Gordon H. Clark, *What is Saving Faith?*, 10.

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