

Theology of Evangelism

Old and New Testament Continuity

- Universal Theme (Genesis 1-11)

Universal Sin	Universal Chastening	Universal Promise
Fall (3:6-7)	Curse (3:14-19)	Protoevangelium (3:15)
Evil (6:5-8, 12)	Flood (6:12-23)	Noah (9:11-16)
Tower (11:4)	Tongues (11:7-8)	Abram (12:1-3)

- Divine Selection with Universal Blessing
 - Abraham
 - Genesis 12 – a command to evangelize the nations is absent.
 - Genesis 14 & 18 – the example of Sodom
 - “In this covenant God set the pattern: one should be the means of blessing the many” (Oberlin)
 - Exodus 19
 - After making the miraculous exit from Egypt, Israel now receives their God-given task.
 - The names for Israel (6)
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At this Point God has called people (Abraham and Israel) to be a blessing to the nations but has not explained how.

- Deuteronomy 4
 - The missing link of Genesis 12 and Exodus 19
 - **Israel’s distinct, holy life would cause the nations to see their great nation and, specifically, the God behind their nation. (4:5-7)**

- If Israel would obey the law they would be a blessing to the nation. The nations would observe Israel's greatness which would point to it's God.

“God’s People following God’s commandments in connection with God’s promise results in universal blessings.”

- Foreigners Coming in not Israel going out
 - Rahab – Joshua 2:9-11
 - Ruth
 - Uriah – 2 Samuel 11
 - 1 Kings 4:34 – the nations came to Israel

Under the old Testament times the nations came to Israel and even became a part of Israel. Their Evangelism was one of “come and see our great God” which was only evident when they were living a distinct life.

- New Testament Continuity (1 Peter 2)
 - Vs 9 – Chosen race, royal priesthood, holy nation (echoes of Exodus 19:6)
 - Vs 12 – That the Gentiles would see it and glorify God

New Testament evangelism certainly begins with living the distinct, holy life..... but also adds to it a verbal proclamation.

New Testament Discontinuity

- The Biblical Mandate of Evangelism
 - 1 Peter 3:15 – “being prepared to make a defense”
 - 2 Corinthians 5:18-20 – ambassadors
 - 1 Corinthians 4:1-2 – “Stewards of the mysteries of God”
 - Matthew 25:14-30
 - Matthew 28:18-20 – Having gone (as you are going), Make Disciples!

Accepting the invitation to follow Christ is synonymous with accepting the job of fisher of men.

- But What About Jonah?
 - Jonah didn't have hatred toward all gentiles (offered himself for the sailors)
 - If the book Jonah is all about evangelism why include chapter 4?
 - there is no encouragement for Israel to do the same for other nations
 - Nowhere in the book of Jonah does God connect Jonah's mission with the commands of the covenant with Israel.
 - What is the theme of Jonah?
 - Sovereignty
 - Mercy

Sovereignty	Compassion
1:1, 3, 4, 9, 10, 14, 16, 17	1:2, 14-15, 17
2:2, 3, 6, 9, 10	2:2, 4, 7, 9, 10
3:1, 5-9, 10	3:2, 4, 10
4:6, 7, 8	4:6, 10-11

- "One can easily take for granted the tender mercy of a sovereign God by claiming exclusive rights to what God himself initiated." (Oberlin, notes)
- "While Jonah is an example of an Israelite who did minister outside the boundaries of the land of Israel, this action was not tied to any covenant stipulation...Jonah is not evidence for a normative mandate of proactive missionary effort to the surrounding nations. Rather, the Old Testament covenant passages mandate that Israel observe the distinct life as a kingdom of priests unto God...Jonah begins another period of heightened universal attentiveness. Through Jonah, God restored awareness among His people concerning the universal nature of His purposes." (Oberlin, notes)