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The Living God is a Missionary God

Studying this lesson will help you:

- Explain how the covenant with Abraham discloses God's purpose for every people.
- Explain how God's promises are an important part of our mandate for mission.
- Describe how God has fulfilled or will fulfill His promise to Abraham progressively through history: first, in lives of Abraham and his descendents, next, in Christ and those who have followed Him, and finally, at the coming of Christ at the close of the age.
- Explain why the hope and the responsibility of the covenant with Abraham have been inherited by all those who have joined themselves with Christ by faith.
- Explain how the promised blessing of the nations is fulfilled primarily by the provision and invitation to be part of God's family in Christ.
- Explain how the promised blessing can also mean God's people will be used to bring measures of tangible goodness and societal transformation among the nations.
- Describe God's mission purpose as it unfolds in three directions: toward God, on behalf of all nations and against satanic evil powers.
- Describe how the most compelling mandate for mission comes from the entire story of the Bible.

God is a God of global purpose. He has already put in our hearts the longing to be a friend to a great God, to somehow become a co-worker with Him, living in the dignity of a purpose larger than ourselves. We really want to serve God in the biggest way we know how. What prevents us? Although we know better than to treat God as if He were a personal problem-solver, it's still common to regard Him from our point of view, as if He were on call to help us whenever we face difficult circumstances.

Our problem may be a matter of shriveled vision. We cannot devote ourselves to that which we cannot envision. Our vision is limited by the horizon of our own concerns and culture. But, there is a better destiny—a larger purpose. We can lay hold of it by knowing and following God toward a vision which extends far beyond ourselves.

In this lesson we'll begin a journey to discover what God has revealed about His purpose through the story of the Bible. His purposes make best sense when they are stretched out end-to-end on the timeline of the Bible's story. Walking with God through the story of the Scriptures will catapult us into the center of the significance of the rest of history.

The later it gets in history, the better God looks, because it's all coming about as He promised. Because He is a God of grand purpose, and because there is a mission He has set Himself to fulfill, our God is a missionary God.

purpose We were made to live for purpose. God Himself lives for purpose. The way to live with significance is to devote yourself to a purpose that is larger than your life.

I. God's Promise Reveals His Purpose

God could have revealed His purpose in the form of direct commands about what He wanted to see done. Instead, God chose to reveal His purpose in the form of a promise, a promise that was both personal and immensely global: to bless all the families of the earth.

A. God's Promise. A mandate is better than a mere command. God initially extended His mandate in the form of a promise, instead of as a direct imperative command. This promise gives emphasis to what God would do far more than what Abraham was expected to attempt. Instead of ordering Abraham to do a job with step-by-step directives, God emphasized the outcome that He wanted to see among all of earth's peoples. When we consider how many millions of people have been involved in the fulfillment of this promise, what better way could God have used to convey His purpose to the entire faith family that would eventually co-work with Him for thousands of years?

B. The Progressive Fulfillment of God's Promise. God reveals His intentions more clearly at each stage of fulfilling His promise, each a successively greater fulfillment. John Stott describes a triple fulfillment. First, it was partially fulfilled in Abraham's day and throughout the period of the Old Testament. Second, it was fully portrayed in the life of Jesus. Finally, the promise will be perfectly fulfilled at the end of the age. It is even now being fulfilled as Christ builds His Church.

C. God's Promise Reveals a Missionary God. Through His promise and its fulfillments, we can see the living God as the God of history, the God of covenant and the God of mission.

Read Stott, "The Living God is a Missionary God," pp. 3-9 (all)

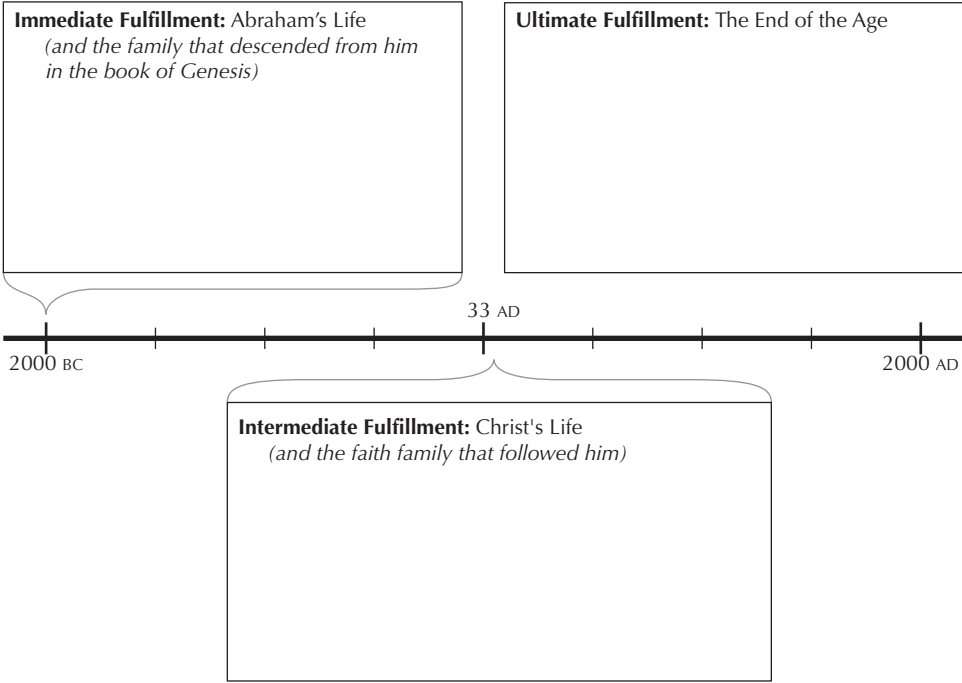
*The Lord had said to Abram,
 "Leave your country, your people and your father's
 household and go to the land I will show you.
 I will make you into a great nation and I will bless you;
 I will make your name great, and you will be a blessing.
 I will bless those who bless you,
 and whoever curses you I will curse;
 and all peoples on earth will be blessed through you."*

—Genesis 12:1–3

Read Genesis 12:1-3 carefully. Draw a circle around the different expressions of purpose or outcome beyond Abraham's life. Underline the command(s). Double underline the different parts which are explicitly a promise to Abraham.

Describe some of the details of the triple fulfillment of God's promise to bless the nations.

Progressive Fulfillment of God's Promise



II. God's People Formed to Participate in His Purpose

Even though the promise emphasized that God Himself would do a marvelous thing among the nations, Abraham and his descendants were not to be passive spectators. Walter Kaiser shows Israel's missionary calling in scripture.

- A. Not Passive, But Active Communicators of Blessing.** The statements of promised blessing came with a clearly connected purpose: "so that you will be a blessing" and "so that in you all the families of the earth will be blessed" (Gen 12:2,3). The express purpose for God's choice of Abraham was for him and his family to play the key role in His global purpose.
- B. True Significance.** In contrast with the people of Babel, who wanted to "make a name" for themselves (Gen 11:4), God assured Abraham that He would make Abraham's name great. The way of highest significance in life does not lie in acquiring security and self-made prestige. As with Abraham, significance lies in being a blessing to the nations. We are blessed to be a blessing. Far more than a duty—it is our destiny.

Read Kaiser, "Israel's Missionary Call," pp. 10-13a

C. Participating with God as His Priesthood. God’s covenant at Sinai reveals His purpose for His people. This is not an isolated verse of Scripture. The Exodus and the covenant made at Sinai were together the most definitive occasion of Israel’s history. God’s people were constituted for a purpose. Peter makes it clear that God’s intentions remain the same in New Testament times and beyond. First, God’s people are to be distinctive, a holy people of unique value among the peoples of the world. Second, God’s people are to be His priesthood, declaring God’s glories to the world.

D. Proving His Purpose. The songs of the Hebrew people reflect their understanding of God’s mandate upon them to bring blessing to the nations. Psalm 67 shows that Israel knew the nations were watching them as a spectacle of what God wanted to bring forth among all nations. The destiny of the nations—not some, but all the nations—is to sing praise to God.

God’s purpose is the resolute focus of this Psalm: “God blesses us” with the purpose “that all the ends of the earth may fear Him.” God’s ultimate purpose is that the nations would glorify Him in open recognition of two things: His redemptive, life-giving blessing (Ps 67:1-2,6-7) and the supremacy of His kingship (Ps 67:4).

Read Kaiser, “Israel’s Missionary Call,” pp. 13b-16

III. What is God’s Purpose?

As we will see in later lessons, God pursues a global purpose that will reconcile all things to Himself. Specifically, God is on mission to be loved, served and worshiped by people from all humanity. To accomplish that end, God acts with a determined purpose that will not only affect all peoples but also defeat evil spiritual powers. God’s purpose is a singular purpose with three distinct directions: *toward* God, *for* people and *against* evil.

A. Toward God. God desires that worship will come to Him from every nation. Therefore, world evangelization is ultimately for God.

B. For People. God intends to bring redemptive blessing to every people. He will redeem a people from every people.

C. Against Evil. God will overcome evil powers in order to liberate people and, ultimately, to bring all things under His everlasting and complete governance. This kingdom reign is the substance of the blessing He brings to the nations.

God’s Purpose Summarized:

For His glory in global worship,
 God purposes to overcome evil
 by redeeming a people
 who will love and obey Him within every people.

IV. God's Purpose in Poetry

Kaiser mentioned Psalm 67. Another way of seeing the structure of Psalm 67 is an “hourglass” form with repeating ideas being placed in a parallel position. It was a form of poetry common to the ancient world.

Psalm 67

¹ *God be gracious to us and bless us,
and cause His face to shine upon us. Selah.*

² *That Your way may be known on the earth,
Your salvation among all nations.*

³ *Let the peoples praise You, O God.
Let all the peoples praise You.*

⁴ *Let the nations be glad and sing for joy;
for You will judge the peoples with uprightness
and guide the nations on the earth. Selah.*

⁵ *Let the peoples praise You, O God.
Let all the peoples praise You.*

⁶ *The earth has yielded its produce.
God, our God, blesses us. ⁷ God blesses us,
that all the ends of the earth may fear Him.*

- **For People: Blessing.** Verses 1-2 and verses 6-7 contain parallel themes of God blessing His people in order to make His salvation known to all the world.
- **Toward God: Glory in Worship.** Verses 3 and 5 are obviously similar, describing the “God-ward” aspect of God’s purpose in the worship of all the peoples.
- **Against Evil: His Kingdom.** In the central position, verse 4 is the “pivotal” idea that makes the rest come about. What will cause the nations to rejoice is God intervening to judge on behalf of all peoples. The idea of judgment will be explored more in Lesson 3. Judgment in this text is not simple prosecution or punishment for wrongdoing. It speaks of God’s forceful dealings to confront and overcome evil. The verse states that God will not only deal redemptively against evil, he will also bring about a relationship that guides the nations to live under His kingdom rule. This may be one of the most beautiful single-verse expressions of the kingdom of God in the entire Bible.

V. The Story of Blessing

Richard Bauckham surveys the astounding beauty and power of blessing as a theme running through the entire story of the Bible. He describes the mission-motivating dynamic of the ultimate expression of God’s blessing: the word concerning the life, death and resurrection of Jesus. Those who are blessed by this word become a blessing to others.

- A. Creation and Curse.** Bauckham follows the theme of blessing from creation and how God ultimately overwhelms the curse, which came as a consequence of sin, with the blessing of Christ.

- B. The Gospel in Genesis 12.** Bauckham quotes Galatians 3:8, “The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘All the nations will be blessed in you.’” This text says that the gospel is foreshadowed and summed up in God’s promise of blessing.
- C. God’s Full Purpose.** As you read, notice how Bauckham mentions the same three directions of God’s purpose. The “gospel” announced so early to Abraham eventually overcame the curse and aftermath of *evil*, bringing a flourishing of life and salvation to *people* in order to bring praise to *God*.
1. **Toward God:** “Those who experience blessing from God in turn bless God, which means that they give all that creatures really can give to God: thanksgiving and praise.”
 2. **For People:** Blessing has to do with every kind of abundance and salvation.
 3. **Against Evil:** “The secret of the promise is Christ’s bearing of the curse so that the blessing may prevail.”

Read Bauckham, “The Story of Blessing: Prevailing Over Curse,” pp. 38-39

Conclusion of Key Readings for this lesson.

VI. God’s First Promise Displays His Final Victory

Long before Abraham, God had already promised to vanquish evil and to redeem people. Stanley Ellisen helps us step back to see the background for the promise to Abraham. An earlier promise is found in Genesis 3:14-15, which is often called the “proto-evangel” (first gospel).

- A. Two-Fold Problem.** Ellisen summarizes the challenge of evil as being a two-fold problem:
1. **A satanic counter-kingdom** arose, bent on usurping God’s reign by stealing the allegiance of people and then deceiving and destroying them.
 2. **Humans in rebellion** abdicated their regal position as appointed caretakers of the earth, and ironically, in a bid for greater power, succumbed to the lie of Satan’s counter-kingdom, which resulted in the slavery of sin and death.
- B. God’s Two-Fold Strategy for a Single Purpose.** His strategy and His purpose are prefigured in the “proto-evangel,” in what Ellisen calls “two crushings.” God pledges that a human figure will entirely destroy the devil, “crushing” him. In the same breath, God states that Satan will wound that human figure, prefiguring the redemptive suffering of Christ.
1. **Strategy Concerning Satan:** God wages a war of liberation upon the satanic counter-kingdom, thwarting the darkness in order to rescue humankind, and ultimately destroying every work of Satan (the “Kingdom Program” according to Ellisen).

- 2. Strategy Concerning People:** God redeems a people from every people, bringing them under the rule of Christ through the cross and resurrection of Christ (the “Redemptive Program” according to Ellisen).

It’s important to see that God overcomes both problems together in one mission: He redeems in order to rule, and He rules (gains victory) in order to redeem. Those two strategic emphases have one single, overriding purpose: God’s greater glory in worship.

- **God’s Ultimate Purpose:** To draw loyal worship from every people, displaying His greater glory and manifesting His fullest love.
- **God’s Two-Fold Strategy:** While God’s purpose ultimately concerns His glory, He has worked decisively and relentlessly with an integrated strategy *against* Satanic evil and *for* people.

Read Ellisen, “Everyone’s Question: What is God Trying to Do?” pp. 17-20 (all)

Consider how God has been advancing His global purpose during your lifetime. How has evil been overcome to a greater extent? How have people been redeemed to serve God? How is God coming to be honored in places where He has never yet been known?

God’s Purpose Summarized:

For His glory in global worship,
God purposes to overcome evil
by redeeming a people
who will love and obey Him within every people.

VII. Blessing as Transformation

We return to the unfolding story of God bringing blessing to all the peoples of earth. We have seen in the promise to Abraham God’s intention that we become a blessing to the nations. But what does it mean to “be a blessing”? How is done? What does it look like when it happens? Sarita Gallagher and Steven Hawthorne follow the story of blessing in Genesis. The logic of their article is simple: Whatever God meant by “be a blessing” in the promise of Genesis 12 can be seen in the rest of the book of Genesis.

A. Blessing as Both Spoken Endowment and Tangible Fulfillment.

- 1. Spoken Endowment.** Blessing is not a common idea in many Western societies. To speak or impart a blessing is to endow the person or thing that is blessed with a potency of life to flourish in an intended fullness. Speaking blessing was considered to be a transaction of life-giving power and not a mere utterance of words.
- 2. Tangible Fulfillment.** In the Genesis account we see many instances in which the tangible fulfillment of blessing is seen. When this takes place the person is considered to be blessed. We see three related categories of blessing:

- **Material Wealth and Physical Abundance.** God brought great wealth, by ancient Near East standards, to Abraham and his descendents.
- **God's Presence.** God's presence was recognized by those observing Abraham and his family.
- **Peace with Neighboring Nations.** The examples in the Genesis account suggest that where God brings blessing, there is a beginning of peace between feuding brothers or nations.

Read Gallagher and Hawthorne, "Blessing as Transformation," pp. 34-36a

B. To Be a Blessing. It is one thing to see the incredible range of goodness that blessing entails. It's quite another to see how a person or a people might become a blessing to others. Although Abraham and his descendents were less than a blessing at times, the Genesis story tells of several instances when God brought blessing on other nations and families through them.

1. **Abraham, Isaac and Jacob.** God helped Abraham rescue his neighbors in Sodom and Gomorrah. Abraham interceded for the entire city of Sodom at a later time. Abraham prayed for God to restore the ability to bear children to Abimelech's household. Isaac dug wells that provided enough for him and the surrounding nations. Jacob's labor in Laban's house was obviously the work of God.
2. **Joseph.** The story of Joseph is the crescendo of Genesis and could well offer a prophetic portrait of the crescendo of history. God gave Joseph the ability to interpret a specific dream and then helped him store up enough grain to help many survive a famine that "spread over the face of the whole earth" (Gen 41:56). "The people of all the earth came to buy grain from Joseph" (Gen 41:57). As the famine increased, Joseph not only helped the people of Egypt survive, but he set them up with sufficient supplies to restore normal agricultural cycles. The people declared, "You have saved our lives!" (Gen 47:25).

C. Fulfillment in Later Descendents. The promise that he and his family would be a blessing to the nations was repeated to Abraham three times, then directly to Isaac, and yet a fifth time to Jacob. As the promise was repeated, the language shifted so that it became obvious that much of the promise's fulfillment would take place beyond the lifetime of Abraham, Isaac or Jacob, but instead, in their descendents.

D. Fulfillment in Christ. In the book of Galatians, Paul makes it clear that the promise of the blessing of the nations, the very "gospel" announced early, was fulfilled in one pre-eminent descendent of Abraham: Jesus Christ. But Paul also says that all who trust in Christ become joined with Christ and thus become sons and daughters of Abraham's family. This means that believers in Christ should consider themselves to be descendents of Abraham and heirs of God's promise to bless them so that they will become a blessing to the nations.

Read Gallagher and Hawthorne, "Blessing as Transformation," pp. 36b-38a

E. Promise Becomes Mandate. If we are mandated to be His agents of blessing among all the peoples of earth, just what does it mean for the nations to be blessed? And how are we to pursue it?

- 1. Relational Blessing.** The blessing of the nations means much more than evangelism, but it certainly can mean no less than the evangelization of every people. As the invitation to belong to God's family by trusting in Christ is extended to every people, we can expect children of Abraham to multiply in every people. As in the book of Genesis, the presence of God upon those who follow Him is the beginning of all the more tangible aspects of blessing that God desires to bring. This means that evangelization has a special priority: It leads to every other kind of goodness that God desires to bring about among the nations.
- 2. Material and Social Blessing.** "We should expect God to bring forth every kind of blessing, such as economies that flourish with justice and righteousness, agricultures and industries that abound with plenty for all, and peace throughout communities and between peoples and races. We can expect that God will enable His people to wage war with disease, to break the vicious cycles of poverty, to provide water in desert lands and to be present with healing in the midst of catastrophe."
- 3. Not the "Prosperity Gospel."** Take note that Gallagher and Hawthorne distinguish the material abundance of blessing in Genesis from the "prosperity gospel" commonly taught in some circles. They say, "Advocates of the so-called 'prosperity gospel' may have more in common with [a magical] worldview which reduces blessing to a method of obtaining wealth from God" (p. 35d). Prosperity gospel teaching can come close to viewing God's blessing as a reward for properly performed "faith" procedures. In its extreme forms, some Christians see blessing as God re-allocating the financial wealth of the nations to come upon Christians, instead of seeing Christians as God's agents of blessing upon the nations.

F. Blessing as Transformation. The idea and promise of blessing may give us biblical substance to the sometimes competing agendas calling for "transformation." In the biblical idea of blessing, we find the marvelous power of God at work alongside the vigorous and strategic action of His people. But we are not expected to engineer solutions to every problem or create utopian perfection.

G. Joseph: The First One to Be Sent. The model of Joseph helps us understand how we can co-work with God to bring life-giving blessing. He is the first in Scripture who was said to have been sent by God (Gen 45:5).

Read Gallagher and Hawthorne, "Blessing as Transformation," pp. 38b-41

VIII. The Whole Bible as the Greater Mandate

A. Mandate for Mission. The biblical mandate for mission is not limited to a few Bible verses. We should never rely on a few apparent proof texts to justify a cause. We must look beyond isolated verses to see the mandate throughout the entire story of the Bible. Along the way we'll note many references of God's concern for the whole world. And of course, we'll examine the relatively few passages in which God gives an explicit command for missionary activity. But we will see the huge mandate for world mission best as we walk through the entire story of the Bible.

Read Stott, "The Bible in World Evangelization," pp. 21-22c

B. Message, Model and Power for Mission. The Bible reveals what God has been doing and what He wants done, and how we can accomplish God's purpose in His ways.

Read Stott, "The Bible in World Evangelization," pp. 22c-26

Conclusion of Certificate Readings for this lesson. 

After studying this section you should be able to:

- Describe how Isaiah's "Servant Songs" show God's purpose.
- Express God's concern for all He has created and how that concern relates to Christian mission.

IX. The Biblical Foundation in the Story

The most crucial foundation for mission is the biblical story itself. When the diverse stories are allowed to find their natural connection to each other, using the very themes that we have been exploring, a fascinating epic story emerges—a story of God triumphing over His enemies to rescue people from every nation for His glory. Ralph Winter offers a summary of the biblical story as a "prequel" to the history of the gospel's advance.

A. The Single Drama. The entrance of the kingdom of God is the central story of the Bible and of all subsequent history. Every part of the Bible has some connection to the saga of God reconquering and redeeming the earth. It follows, then, that this is still the dominant story unfolding in human history.

B. The Plan of Blessing. Winter distinguishes blessing from blessings. God speaks of the power of His blessing (singular), which includes blessings and gifts, as having to do with the conferral of a family identity, responsibility and destiny. Such blessing in biblical times was regarded as very desirable, but it carried obligation and responsibility to fulfill a family purpose.

Read Winter, "The Kingdom Strikes Back," pp. 209-210d

X. The Biblical Foundation in Five Themes

Johannes Verkuyl presents five themes running throughout the Old Testament that substantiate the idea that Jewish people “from their earliest days had heard and understood their call to witness directly as well as by their presence.”

A. The Universal Motif. To enjoy this section you need to open your Bible and scan some of the passages.

1. Table of Nations. Look over Genesis 10, which lists the peoples who were scattered at Babel in Genesis 11. The nations are a key part of the biblical drama. God is always concerned with the whole of humanity.

2. Election of Israel. The election of Abraham and Israel reveals that God’s eye is on the nations.

3. Breakthrough During Exile. Roughly 400 years before Christ, God scattered the Jewish people among the nations. After seventy years, some were gathered back to the land again in what some biblical authors consider a second Exodus. Verkuyl points out that the Jews’ vision for the world matured during the time of exile.

B. The Motif of Rescue and Liberation. That God redeemed Israel was foundational. That God would redeem the nations was a louder theme of the prophets and psalmists as the generations unfolded. Isaiah’s “Servant Songs” presented God’s purpose to bring salvation to the nations (42:1-12; 43:1-13; 49:1-13; 52:13-53:12).

C. The Missionary Motif. Verkuyl offers his view about the frequent charge that Israel was only to be passively present among the nations and God would do the rest. Note that parts of the Bible itself were written in language and forms that would have been meaningful to the surrounding nations.

D. The Motif of Antagonism. God is at war with His enemies in order to rescue His servants. This corroborates what Ellisen stated about God’s program to defeat evil. Notice particularly how the blazing zeal of God against His enemies is linked to the grand vision of the coming kingdom. God’s warfare is linked to His ambition for His glory to be revealed, which is actually a fifth motif.

E. The Doxological Motif. “Doxological” refers to God’s greater glory. The word “doxological” comes from the Greek word for “glory.” This theme is barely mentioned by Verkuyl, but he does mention it.

Read Verkuyl, “The Biblical Foundation for the Worldwide Mission Mandate,” pp. 42-45c

XI. Creation Care and Mission

- A. The Earth is the Lord's.** The Bible speaks of God's ownership, enjoyment and glory in His creation. Humans are not the only creatures with relationship toward God. God actually made a covenant in Noah's day with the earth and its creatures. Several scriptures speak of created things praising and glorifying God. Creation is intrinsically good, and we can speak of a sanctity of creation without suggesting its divinity. The purpose of creation is God's glory.
- B. Hope for the Redemption of Creation.** Wright outlines the hope of a new heaven and a new earth. Instead of motivating us to dismiss creation care, this adds an important dimension of motivation and hope to our ecological ethics.

Read Wright, "Mission and God's Earth," pp. 27-30d

- C. Creation Care and Biblical Mission.** But in what sense do ecological ethics constitute Christian mission? Wright offers some points of connection between the two:
- 1. The Continuing Mission of Humanity.** Wright describes the initial mission of humanity: "to rule over, to keep and to care for the rest of creation." There is considerable debate as to how fully humankind can or should continue its initial mission and how that mission may or may not be identified with Christ's clear mandate to disciple the nations. No one doubts that some measure of the initial mission of humanity is incumbent upon people everywhere. Although the mission Christ gave His church is related to the initial mission of humanity, the two missions are not the same. If we distinguish them from each other, we will see each more clearly and find ways to fulfill them together.
 - 2. The Embodiment of God's Compassion and Justice.** The point here is that by caring for creation, we emulate God's own compassion and express His own justice. This can be seen as something related to, but different from, Christian mission.
 - 3. Contending with False Ideologies.** Involvement with creation care can help Christians contend with contrary ideologies and support the spread of the gospel.
 - 4. Creation Care Springs from the Mission of God.** According to Wright, "holistic mission" cannot be considered fully holistic if it excludes creatures which will ultimately be part of the reconciliation of the entire universe, which is God's greater mission.

Read Wright, "Mission and God's Earth," pp. 30d-33

Name: _____ Date: _____ /20 pts

1. How does God's promise to Abraham in Genesis 12:1-3 reveal God's purpose? How does this change or enhance your view of God? (3 pts)

2. We are blessed to be _____. Explain why this is a statement of responsibility but also of hope and significance. (2 pts)

3. How does God's promise to Abraham, when linked to biblical commands, provide a more compelling mandate for mission than the commands alone? (2 pts)

4. What does Stott mean by a "triple fulfillment" of God's promise to Abraham? Identify the "seed of Abraham" in each fulfillment. (3 pts)

5. Give an example of the fulfillment of God's promise of blessing to Abraham resulting in tangible blessings in the lives of Abraham or his descendants in the book of Genesis. (1 pt)

6. ____ What gives us the strongest mandate for global mission? (1 pt)

- The many verses that refer to "all nations."
- The Great Commission and the Great Commandment.
- The example of Jesus.
- The entire story of the Bible.
- Biblical stories that show how God's people acted with compassion.

7. God's promise of blessing upon all peoples will be fulfilled by _____ (a, b, c, d, e) because _____ (f, g, h, i, j). (2 pts)

- those joined with Christ by faith
- Jewish people and the 144,000
- Christ alone, without human help
- angels with signs and wonders
- the Lamb and the Lion
- the bilateral covenant obligates them
- God will not share His glory
- they will conquer the counter-kingdom
- they inherit the hope and the promise of the blessing
- they will open the way for the gospel

8. Describe the three directions of God's mission purpose. (3 pts)

Toward God:

For people:

Against evil:

9. Identify the directions of God's mission purpose which are most strongly reflected in each of the following phrases. (3 pts, ¼ pt for each correct answer)

- a. toward God
- b. for people
- c. against evil

Exodus 9:13

- ___ Let my people go
- ___ that they may serve Me

Acts 26:17-18

- ___ turn...from the dominion of Satan
- ___ to God
- ___ that they may receive forgiveness of sins

2 Corinthians 4:15

- ___ grace which is spreading to more and more people
- ___ may cause the giving of thanks to abound to the glory of God

Psalms 67

- ___ You will judge
- ___ Let the peoples praise You
- ___ That your way may be known on earth

Psalms 110:1-3

- ___ Rule in the midst of Your enemies
- ___ Your people will volunteer freely (be freewill offerings)