

Chapter 5 – The Supremacy of God among “All the Nations”

Reading and Reflection

What does the author mean by suggesting that love may demand missions but it cannot define missions? What must define missions? (pp. 155-157)

Was the Great Commission (Matthew 28:18-20) given only to the apostles with Jesus in Galilee, or is it given to the whole church in all places and at all times? How do we know? (p. 160)

What is shown by the survey of the uses of the term *ethnos* and the phrase *panta ta ethne* in the New Testament (pp. 161-167)? How should this survey affect our view of missions?

Numerous Old Testament texts are cited on pages 167-175 which provide the background for the missionary vision of the New Testament. God was never concerned only with the blessing of Israel, but was always concerned about blessing all the nations. What are the four categories of Old Testament texts (especially in Psalms and Isaiah) which express hope for the nations? What other Old Testament texts besides those mentioned by the author can you think of which show this same concern of God for the nations outside of Israel?

According to Psalm 67:1-2, why does God bless Israel (p. 174)? Is this principle true only for ancient Israel? Why or why not? What practical implications might this have on your lifestyle and purposes?

What does Paul mean when he says in Romans 15:18-21 that “from Jerusalem and all the way around to Illyricum [he has] fulfilled the ministry of the gospel of Christ” and that he no longer has any more room to work in these regions? How does this text help sharpen our understanding of the missionary task? (pp. 179-181)

Based upon what you have read so far, describe what a “people group” is. What reasons does the author give for why there may not be a precise definition of people group (pp. 188-191)?

If the missionary task is to reach all the people groups of the world, what determines whether or not a people group is “reached” or “unreached” (pp. 192-195)? In a few sentences, describe some of the complexities involved in answering this question. What practical, strategic, and biblical reasons might make it worthwhile to provide provisional definitions of reached and unreached people groups? Describe in your own words the difference between missions and evangelism and why there is no clear dividing line between the two (pp. 194-195).

In your own words, explain what Paul-type and Timothy-type missionaries are (p. 195) and give a biblically supported defense of the necessity for each. This book is primarily about Paul-type missions. Reflect upon your life and the life of your church and evaluate the ways in which you are advancing the Paul-type missionary task of reaching all the unreached peoples. In what ways are you involved in this task (recruiting, equipping, going, sending, supporting, etc.)? Write down other avenues in which you could deepen your involvement in the missionary calling.

This book is about seeing and pursuing the supremacy of God in missions. In what ways does the missionary task of gathering diverse peoples, reaching “all the peoples of the world” with the gospel of Jesus Christ, display the supremacy and glory of God? (pp. 196-200)

Becoming World Christians

Paul was gripped to penetrate unreached people groups with the message about Jesus Christ. Many people groups today remain unreached. Spend time this week learning about how many people groups missiologists suggest are still unreached. Select unreached people groups to study this week—perhaps you might want to learn about a new unreached people group every day, or maybe you will want to spend time each day learning different aspects about one people group in particular.

