FINAL PAPER WEEK 8

SUBMITTED TO PROFESSOR NATHANIEL WILSON, ED

FULFILLMENT OF

AST CHM5873 LEADERSHIP THEOLOGY OF MISSION

BY

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MAY 14, 2017

GENESIS AND GOD’S UNIVERSAL INTENTIONS

This first Word of eschatological prophecy found in the Bible is seen in the Edenic dispensation: “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” (Gen. 3:15). It is important to understand this particular verse using hermeneutics. The definition of hermeneutics is the “science of interpretation (Biblical); guidelines used to interpret the Bible as it was intentionally meant to be understood” (Wilson, lecture). After Adam and Eve had fallen (by disobedience), God put curses on the serpent, the woman, the man, and the ground (Gen. 3:14-19). In the first curse is a word of prophecy against Satan (Gen. 3:14-15). God is foreseeable, speaking of putting enmity between thee (Satan) and the woman (futuristically speaking of Jesus Christ, as the seed of the woman). Enmity means, that while nothing is being done at the moment, one’s just reward **will** happen at some point in the future, (Lake of Fire, Rev. 20:10). This potential reward, is what is coming to Satan because of; the evil he has brought on the world, thwarting the perfect relationship God had with His created man in the garden, and perpetually wreaking spiritual havoc in the world.

The New Testament brings the hermeneutical understanding of Genesis 3:15. Satan unknowingly played right into the hands of God by crucifying Jesus. Because of Jesus’ personal sacrifice on the cross, mankind now has the opportunity to be restored to a right relationship with God. Satan was totally blind to God’s salvation plan. He was ignorant when he used the Roman soldiers to crucify Jesus Christ. The Bible says he did not know who it was he was having crucified, and there is a good reason for this: “had they (the princes of this world) known it, they would not have crucified the Lord of Glory” (1 Cor. 2:8). His role in the crucifixion is only a temporary “bruising” of Jesus on the cross. In the end, Jesus’ resurrection from the dead brought about the crushing blow to the “head” of Satan (figuratively speaking).

God has always been faithful in offering hope after each of mankind’s failures. This categorically speaks of his longsuffering and mercy. When Adam and Eve sinned in the Garden, they were punished by eviction/separation from God, but He gave them the Genesis 3:15 promise. The eviction from the Garden of innocence along with the four curses was among the first indications that man needed to covet a right relationship with God, through obedience. All throughout history, God is seen to place borders of protection upon His people. It is important to note that His borders are disregarded and crossed, there will be severe consequences: “For which things’ sake the wrath of God cometh on the children of disobedience” (Col. 3:6).

There was a time after the garden when men began to “call upon the Lord” (Enoch), but once again, failed to retain the necessary relationship with God. When mankind determined to live without a God consciousness, God sent a flood for punishment; “For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe (Noah) entered into the ark (Mt. 24: 38). Rather than wipe out the whole population, God chose Noah and his family to be spared from a complete annihilation of mankind. The ark that God had Noah build, along with the flood that saved his family, became another symbol of God’s wrath upon mankind for disobedience: “And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly (2 Pet. 2:5). Continuing acts of disobedience are seen to happen throughout history by the Hebrew nation, but the Promise of the “Seed” was never forfeited by God, because God is a man of his Word. Kaiser concurs with this thought: “the promises of God could not thereby be jettisoned or obliterated” (Kaiser, 2008, Loc. 1951).

WORLD MISSION INAUGURATED WITH ABRAHAM

Major events that followed the Edenic dispensation were; the flood, the tower of Babel and then the patriarch Abraham, called by God because of his faithfulness. These events were included in the dispensations of Noahic and Abrahamic. Abraham was chosen to become the “father of many nations (Gen. 17:4,5). Genesis 12:1-3 speaks of the overarching plan God intends to do **throughout the world**; beginning with this one man. Again, the seed was not only a present-day enunciation, but a future prediction of a spiritual seed. (Kaiser, 2008, Loc. 1137). Genesis 12 contains the blanket promise first given to Abraham. To him and then later, his heirs, Isaac and Jacob, were given promises concerning their physical seed in Genesis 12.

“And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” (Gen. 12:2,3).

This prophetic declaration to Abraham from God includes and initiates the promise of; an heir, a seed, the “inheritance of a “land””, and the “heritage of the Gospel, in which all nations of the earth would be blessed” (Kaiser, 2008, Loc. 577). This “seed” has two aspects worthy of note: 1. “the seed (has) a future benefit” and 2. “the seed (has) present beneficiaries of God’s temporal and spiritual gifts” (Lk 18:30) (Kaiser, 2008, Loc. 1137). The “future benefit” is referring to the multitude of people that are going to inherit a promise: it is the gift of the Holy Spirit and heaven that awaits those who have ensured that their name is written in the “Book of Life” (Mt. 25:34, Phil. 4:3 & Rev. 3:5). And the present recipients, are all of those who God pours his blessings on; on believers who have put their trust in Him. These blessings are multifaceted (Ps. 34:9, Mt. 6:33, Jo. 4:14 & 6:27). Especially worthy of note is the gift of the Holy Spirit which is the ultimate blessing; that becomes the source of a multitude of other blessings one inherits along the journey (love, joy, peace, etc.). Verses that speak of this gift are:

John the Baptist said, “I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I whose shoes I am not worth to bear: he shall baptize you with the Holy Ghost and with fire” (Mt. 3:11); Jesus said before his ascension, “wait for the promise of the Father” which “ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:4,5); and Peter said “Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

The New Testament continues to refer back to the original seed of promise given to Abraham and his seed:

“Hath not the scripture said, That Christ cometh of the seed of David, and of the town of Bethlehem, where David was?” (Jo. 7:42); “They answered him, We be Abraham’s seed, and were never in bondage to any man: how sayest thou, Ye shall be made free? (Jo. 8:33); “I know that ye are Abraham’s seed, but ye seek to kill me, because my word hath no place in you” (Jo. 8:37); and “Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed (Acts 3:25).

It is a revelation to see this pattern of seed woven throughout Scripture: beginning with the repercussion of Satan’s role in Adam and Eve’s act of disobedience (Gen 3:15); to the physical lineage of Abraham; and changing to a Spiritual seed of lineage which reaches far beyond one particular nation, **to all the nations** of the earth. Several verses remind the reader that the whole earth is now the potential recipient of the blessings of God: Mt 28:19, Mk. 13:10, Lk 24:47, Ro. 4:18, Ro. 16:26 & Gal. 3:8.

“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed” (Gen. 12:1-3).

UNIVERSAL INTENTIONS “ALTERED” BY GOD

Though these promises were originally given to Abraham, other places in the Bible show how they were also given to his offspring. They are given first to Abraham in; Genesis 12:1-3, 18:18, 22:17,18; then given to Isaac in; Genesis 26:3,4; and then to Jacob in; Genesis 28:13,14. These promises include; being many in number (as the “sands of the sea” or as the “stars of the heaven”), and being a blessing to others. This blessing to others would include a spiritual blessing of salvation (through the church) that will be seen later in this writing. God continued to remain faithful to the original promise in Genesis 3:15, throughout the history of Abraham’s offspring, (the Hebrew nation).

Though rebellion can time and again be seen from the Hebrew nation - against the God- ordained prophets, in the end, God marks those who prove to be faithful. His original target audience of His love and devotion began with the Hebrew nation. God had a special place in His heart for this people; even though their faults and failures would continually cause them to backslide and lose out on the blessings of God. They came to be valuable in the long-run; because of the role they play, in being God’s timepiece in history. Over the course of history, it is demonstrated, that God not only cares about the Hebrew nation, but He also cares **for the Gentiles**, (all who were/are not Jewish). This concept is seen to have been **initiated** through the Prophet Jonah. He was told by God to visit Nineveh to bring them the message of repentance. Nineveh was populated by Gentiles, which was aptly the reason for Jonah’s hesitancy to go there. Here, God’s **grace is extended to the Gentiles** (Kaiser, 2008, Loc. 4111). It was a double message of this grace: 1. God was not limiting salvation to just the Jews; and 2. God attempted to get Jonah to surrender to His will, and when he did not, found another means through extenuating circumstances to make it happen (a whale swallowing Jonah). Kaiser notes that the book of Jonah was an Old Testament book “entirely devoted to extending the good news of the gospel to a hostile nation of Gentiles” (Kaiser, 2008, Loc. 4098). This is a significant pivotal point on which is seen; God **not** limiting His mercies to one separate group of people (the Jews). Now, a profound act of mercy is being extended to: “all nations of the earth”, “as early as in the patriarchal revelations”, “**beyond the Jews**”; and to a “**nation of Gentiles**”; (Gen. 26:4), (Kaiser, 2008, Locs. 2838, 3841, 4100, 4499).

The Covenant originally made with Israel was uni-lateral, meaning unconditional. This meant “God was committed to it forever”; as was demonstrated in the sacrificial ceremony of the “split pieces of the sacrifice” in Genesis 15 (Wilson, 2017). This was an Old Testament typology of how God was not going to limit himself in bringing to himself - a holy, peculiar and special people (Deut. 7:6, 14:2, 29:13). The covenant was originally given to a physical people of God, and because God is a Spirit, He could not limit himself to the physical (Wilson, 2017). His love which “covers a multitude of sins” was displayed in His Passion, as the crucified Lamb (1 Pet. 4:8, Rev. 13:8). He “loved the world” so much, “that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life” (Jo. 3:16). God revealed Himself to mankind through his tabernacle plan in the Old Testament, then in the New: He existed as the Father in Creation, the Son in redemption, and as the Holy Spirit in regeneration.

The promise that was originally presented to the Hebrew nation, and maintained throughout Israel’s history, made a transition to its target audience. Verses that clearly display this pivoting are:

“the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.” (Ga. 3:14); and “It was necessary that the word of God should first have spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles” (Acts 13:46,47). Peter spoke to Israel unapologetically: “Ye are children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities” (Acts. 3:25,26).

The first prophetic seed of promise began with a crushing of the head of Satan (at Calvary), so that a spiritual battle may be found victorious in the seed and offspring of; Abraham, Isaac, Jacob and David. What began toward a specific ethnic/religious group of people, has now changed. The target audience of corporate Israel was deemed a failure, but now the target audience is individual hearts (Wilson, 2017). Each and every person can decide for themselves to have an opportunity to crush the head of the serpent. This crushing happens at the time one has fully experienced the born-again message of salvation. God brings light into one’s life to replace the darkness and He does it by one receiving God’s Spirit. Jesus said, “I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life” (Jo. 8:12). There are other verses in the Old and New Testament that speak of this light:

“I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles” (Is. 42:6); “I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth” (Is. 49:6b); “And the Gentiles shall come to thy light, and kings to the brightness of thy rising” (Is. 60:3); “A light to lighten the Gentiles, and the glory of thy people Israel” (Lk 2:32); “For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth” (Acts 13:47).

What was limited in scope, when first oriented toward the chosen nation of Israel, became opened wide - to the **whole** earth.

“And ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth” (Acts. 1:8b); “For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call” (Acts. 2:39); “And it will come about that whoever calls on the name of the Lord will be delivered” (Joel 2:32); “And you are the sons of the prophets and of the covenant God made with your fathers, when He said to Abraham, ‘Through your offspring all the families of the earth will be blessed’” (Acts. 3:25).

THE NEW TESTAMENT COVENANT, ESCAPING THE CURSE

The Old Testament law was all that God’s people had to live by, until the Holy Spirit was poured out. The New Covenant changed everything about the way God would deal with mankind. The way one is now able to reach one’s essential self is by an encounter with the Spirit of God, through the baptism of the Holy Spirit (Acts 1, 2). Life in the Adamic nature is life simply existing, but life lived for God is where one reaches one’s full potential - in the essential nature of God. One must have the Spirit of God residing in one’s heart for this to happen (Wilson, lecture). The Day of Pentecost began the new Church Age Dispensation. When one has one’s own personal “day of Pentecost”, one escapes the curse of spiritual death. What happens concurrently is; one receives what Jesus did on the cross for one’s sins; “Christ hath **redeemed us from the curse of the law**, being made a curse for us” (Ga. 3:13a). Now one is free to live - out from under a huge list of do’s and don’ts that came with the law. One is now led by the Spirit, and empowered by the Spirit to not fulfill the “lusts of the flesh”. One’s heart is now separated, cut away, from the old man who has allowed his affections to be “crucified” (Ga. 5:24, Ga. 2:20, Ro. 6:6). Wilson, in his book The Two Men of Human History – Adam and Christ spoke of this curse. He writes: “When God’s justice looks to bring judgment upon the human race, God will see all who are (under) the headship of Adam as guilty and under the **curse of sin**. But by the Spirit, we have this safe place “in Christ”” (Wilson, 1990, p. 47). This is whereby the promise given in Genesis 3 comes full circle. When one sees oneself as able to put Satan in his place, (under one’s feet), one is able to (figuratively speaking) crush him! He may bruise one through trials and tribulations that life brings, but God alone will give one the victory. It is the Spirit of God that brings one power to say “NO” to this curse of sin.

RESISTANCE

What is at stake when salvation is no longer secluded to just the Jewish nation? Resistance is seen of the Jews: “And when Peter was come up to Jerusalem, they that were of the circumcision contended with him” (Acts. 11:2). The Jews told Jesus he had a devil and refused to believe He was of God. Jesus said “I know that ye are Abraham’s seed, but ye seek to kill me, because my word hath no place in you” (Jo. 8:37). Jesus spent much of his time watching His back because they were seeking His life. The Bible says that he had to avoid being around the Jews for they “sought to kill him” (Jo. 7:7) and sought to stone him (Jo. 8:59). This spirit of resistance to truth still lives on in the world today. It has to be fought with the Word. Conviction and guilt are powerful tools of God, and must be used in one’s favor when counter-attacking unbelief; agnosticism, Laodiceanism, atheism, and such. In order for one to be able to bless others, one must first learn how to allow God to bless one’s life (Wilson, 2017).

Stephen called the Jews out, right before his stoning: “Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye.” (Acts 7:51). This was a direct attack at the nature of everything the Jews were accustomed to, regarding how to approach God. Stephen was reiterating the terminology given in the writings of the Old Testament when he used “stiffnecked”. It is found numerous times: Exodus 32:9; 33:3; 33:5; 34:9; Deuteronomy 9:6, 13; 10:16, and 2 Chronicles 30:8. The only thing that they were familiar with was the tabernacle plan, and because of their unwillingness to accept anything different, they acted out. It was easier to accept the physical act of circumcision than the circumcision of the heart. But this is a dangerous place to be! Paul spoke to this bent when he said “Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation” (Ro. 13:2). Submission to Godly authority brings blessings, but resisting it will bring the curses that come from being under the dominion of the Adamic nature (Wilson, 1990).

THE MESSAGE - THE MISSION

One is considered to be a spiritual Jew, when by the infilling of God’s Spirit, one is empowered to deliverance and liberty. Jesus quoted the prophet Isaiah when He said: “The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised” (Lu. 4:18, Is. 61:1). Leadership understands and parallels this anointing that one has received; with the baptism of the Holy Ghost, and transfers it as a charge from God - to one’s ministry. Stronstad, in his book The Prophethood of All Believers, concurred with this principle. He said’ “Jesus has transferred the Spirit of prophecy from himself to his disciples” and that “they will have, both as a community and as individuals, the same kind of prophetic ministry as he himself had” (Stronstad, 2012, p. 8). He also said, that once the Spirit is poured out on the day of Pentecost; “the Spirit is transferred from the unique bearer of the Spirit to his disciples for their ministry as his heirs and successors” (Stronstad, 2012, p. 37).

A clear distinction is seen in the Bible to those “of the circumcision”, those who are of the law – Jews. But, circumcision in the flesh is neither here, nor there: for it is faith that justifies one who is circumcised, and faith that justifies one that is not circumcised (Ro. 3:30). The bottom line is, one must have a heart that is “circumcised”, separated from the old nature, unto the new: “But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God” (Ro. 2:29).

The blood of Jesus Christ allows for one to have one’s sins washed away. The following verses attest to this: John 6:53, Ephesians 2:13, Hebrews 10:19 and 1 John 1:7. A verse from Revelation says it beautifully: “And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of kings of the earth. Unto him that loved us, and **washed us from our sins in his own blood**” (Rev. 1:5). This is figuratively speaking of the price He paid on Calvary, so that our sins could be remitted through baptism in the name of Jesus Christ. Several verses speak about this remission of sins, but this one from Romans, caps it nicely: “Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God” (Ro. 3:24). Acts 2:38 says that water baptism in the name of Jesus Christ is what remits sins. It is a part of the three-step method to finding salvation. The other two steps are repentance and receiving the Holy Ghost (Acts 2:38).

CONCLUSION

Some have determined that to understand the Bible it is best to separate it into two Covenants, Old and New. Others, who have aimed to be more accurate with the time-piece, characters involved and significant historical events, have broken Biblical history into dispensations. Rush Lock in the lecture Covenants and Dispensations speaks of seven; Edenic, Conscience, Human Government, Family/Promise, Law/Mosaic, Church Age and Millennium/Day of the Lord (Lock, Lecture). He asserts that in each dispensation, God is revealing “truths about himself”. Each dispensation includes the same three elements of significance: 1. “its own test of faith”; 2. “requirement by blood” and 3. “the necessity of obedience, with human failure judged accordingly”. (Lock, lecture). He best describes a dispensation as “a period of time in which God acts toward a human family in respect to sin and salvation and man’s required responsibility for his conduct and worship of God” (Lock, lecture). Walter Kaiser, in his book The Promise Plan of God gives an accurate description of dispensationalism (which arose in the nineteenth century); as the way God “revealed his Word” in different administrations. God would “test the people” in one administration, the people would fail under that form, so he “judged them and offered a new word of revelation” (Kaiser, 2008, Loc. 9454).

When one has found alignment with the Almighty, one understands the direction one has now been commissioned to go. Jesus teaches what this means in the Beatitudes found in Matthew Chapter 5. One is able to understand to practice them when one does what Jesus said: “He that would save his life shall lose it and he would lose his life shall save it” (Clark, p. 96). A “law of alignment” is practiced here with another paradox; “Whosoever wants to be great among you must be your servant, and whosoever wants to hold first place among you must be your slave”. Clark goes on to say that in this place of “the seventh dimension”;

“the Lord permits us to exchange our sins for his forgiveness, our weakness for his strength, our humility for his strength, our fear for his courage, our despair for his peace, our sorrow for his joy, our infirmities for his wholeness, our impurity for his purity, our poverty for his riches, our discord for his harmony, our ignorance for his wisdom, our sordidness for his saintliness, our humanity for his divinity, (and) our mortality for his immortality” (Clark, p. 100).

It is sad to think that many people live a whole lifetime before realizing the “value of having a well-ordered sheepfold”. Many people never really get the importance of a church in “filling the the deepest needs of mankind” (Wilson, 2017, Selected Reading). The mission of the church is to not only get across the gospel message to others; but also the fact that God has chosen the church as the medium to carry this plan of salvation to the world. If one lives in the lower dimensions of existence, one is only going to be concerned with selfish needs. But when one lives in the deepest dimension of God’s plane of submission, one will be equipped to carry his “light of salvation” to the world. When one lives in the 7th dimension with God, one has “perfect oneness with God” (Wilson, lecture). He “learned obedience by the things which he suffered” (Heb. 5:8). So, must a child of God, learn obedience by suffering. One is bruised, but God remains faithful and brings healing. Identifying oneself with Jesus, whose body was bruised, can be a reminder that the victory in the end belongs to Jesus Christ. Here is God’s mantra as seen in the **Old Testament**, and reiterated in the **New Testament**, in Jesus Christ:

“And there was delivered unto him (Jesus) the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord” (Lk 4:17-19, Is. 61:1-3).

As seen in the **Old Testament and the New**; one is commissioned to be a “light to the Gentiles, that thou mayest be (God’s) salvation unto the ends of the earth” (Is. 49:6 & Acts 13:47). There is **no higher calling**, than to be this light, to carry this light, so that others will too find the blessing of salvation. In Genesis 12:1-3, Abraham was to receive blessings from God so he could be a blessing to others. This blessing was a light, pointing the way to a relationship with God – the **light of salvation**: “to be a people **of the light in a world that is dark**” (Wilson, lecture). This relationship with God **was and still is -** through the baptism of the Holy Ghost. Once one receives this gift, they become a spiritual Abraham to one’s world, and the cycle continues. Because the Jewish nation did not receive this promise (for the most part), and the Gentiles are now Spiritual Abrahams to the world. This means **noone** is excluded in this commission to receive the blessing of the light - through the baptism of the Holy Spirit; consequently, one is now equipped to carry the light of the message of salvation to one’s world (Acts 2:38).

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