

ASSEMBLIES OF GOD THEOLOGICAL SEMINARY

CREATING MISSIONAL LEADERS: A TRAINING SEMINAR FOR
SOJOURN CITY CHURCH IN LEXINGTON, KENTUCKY

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JOHN PAUL VICK

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ABSTRACT

The missional people of God require leaders shaped by *missio Dei*, empowered through the Holy Spirit, and engaged in missional practices. This project developed a seminar with the goal of creating missional leaders within Sojourn City Church (SCC). SCC is a young but growing church plant. With an influx of new people coupled with human nature's pull to organizationally and socially turn inward, SCC needed an intentional intervention to preserve and cultivate its missional ideals. The missional leadership seminar surveyed the following: a biblical-theological understanding of *missio Dei*, the interactive role of the Holy Spirit in the community of God, and practical missional strategies for SCC's and the participants' particular mission.

The analysis of the seminar's pretest and posttest questionnaires confirmed that the participants experienced a considerable increase in missional thought and praxis. The seminar was divided into three sections, with each section representing a major missional subject: missional foundations (biblical-theological concepts), missional Spirit (spiritual gifts and leadership concepts), and missional roadmap (church and individual missional praxis). The mean scores of the pretest questionnaires compared with the mean scores of the posttest questionnaires exhibited a statistically significant increase in all three major sections. The project had a positive and contemplative effect on the participating leaders at SCC. A thorough appraisal uncovers the keys to the project's effectiveness and detects improvements for future projects.

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I have long confessed to accidentally falling into the AGTS Doctor of Ministry program. It seems as if one day I was making a simple inquiry on a particular class and the next thing I knew I was meeting my new cohort in Springfield, Missouri. For this wonderful and life-changing “accident,” I owe the program’s director, Dr. Cheryl Taylor. I am grateful for her initiative and guidance. Thankfully, this was not a journey experienced alone. To all those who proudly call themselves cohort 30, you are world-changers. I was fortunate that Joe Girdler and Ken Draughon let me tag along on so many car rides, dinners, coffee breaks, and conversations. They enriched my life and I am forever marked by it. I would not want to change one single course that I took during this educational journey because every faculty member I encountered truly modeled knowledge lit with the Holy Spirit’s fire.

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I am beholden to two wonderful churches, King's Way Church and Sojourn City Church. Both churches provided encouragement, financial assistance, and a great deal of prayer throughout this process. Every day I count it a tremendous blessing to pastor the wonderfully gracious and mission-minded people of Sojourn City Church. I reserve my highest praise for my family. I am beyond thankful to Christie, my incredibly intelligent and beautiful partner in life. This endeavor tested my resolve on many occasions, but her confidence in me never wavered. I'm embarrassed that my name alone is placed on the cover of this project. Together we chased this storm, and it is her reward as much as mine. I am looking forward to reading this project to my children at bedtime, for it will quickly induce a good night's sleep. My children, Ryder, Jerzy, Vesper, and Ronen, have affably and unknowingly allowed their dad the time to undertake this program. I look forward to repaying their patience with all my love, and, of course, gallons of ice cream.

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CHAPTER 1: INTRODUCTION

The minister's leadership of the congregation in its mission to the world will be first and foremost in the area of his or her own discipleship, in that life of prayer and daily consecration which remains hidden from the world but which is the place where the essential battles are either won or lost.

— Lesslie Newbigin¹

Only God knows the enigmatical desires of a leader's heart. Honest reflection demands openness before God. However, as J. Oswald Sanders admonishes, "But not all who aspire to leadership are willing to pay such a high personal price. Yet there is no compromise here: in the secret reaches of the heart this price is paid, before any public office or honor."² The spiritual health of any leader is preeminent but especially true for those who lead Christ's church. I have such a privilege, and the challenges of leadership are still humbling. I take comfort from Earl Creps' contemplation, "Perhaps our problems revolve not so much around knowing too little as around the perception that we know so much."³ The real power behind this treatise is found in refining its exhaustive methods into a concise display of applicable knowledge. Its purpose is to take myriad streams of light and bring them to focus illuminating one simple, yet powerful idea. It is the goal of this treatise to uncover concepts that are profound and infinite and repurpose them for something practical and finite. Simply and ironically stated, the goal is to make little of so much.

¹ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: Eerdmans, 1989), 240.

² J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody Press, 2007), 19.

³ Earl Creps, *Off-Road Disciplines: Spiritual Adventures of Missional Leaders* (San Francisco, CA: Jossey-Bass/Leadership Network, 2006), 75.

The Context

I began envisioning a new church in 2013. The leadership of the ministry network in which I reside had communicated for years its burden to see new churches flourish all over Kentucky. I answered that call and began the process of forming a team of servant leaders to join in this endeavor. Together, in April of 2015, we officially launched Sojourn City Church (SCC), Lexington, Kentucky. I serve as SCC's lead pastor, among a team of pastors and directors. SCC is a member of the Kentucky Ministry Network of the Assemblies of God. The network still encourages church planters to consider the greater Lexington area as one of its strategic planting sites. Lexington remains the second largest city in Kentucky and the 61st largest in the United States.⁴ Known as the horse capital of the world, it sits in the heart of Kentucky's Bluegrass Region. Lexington boasts a 2015 population estimate of 314,488 and climbing.⁵

Lexington ranks high among U.S. cities in college education rate, with 40.2 percent of residents having at least a bachelor's degree.⁶ It is the home of the Kentucky Horse Park, the Red Mile and Keeneland race courses, Rupp Arena (the world's largest basketball-specific arena), Transylvania University, the University of Kentucky, and Bluegrass Community & Technical College. Lexington exists as a vibrant, fast-paced, and educated community.

⁴ Greg Kocher, "We're No. 61! Lexington's Population Surpasses 310,000 in Latest U.S. Census Report," *Lexington Herald Leader*, May 21, 2015, accessed July 25, 2016, <http://www.kentucky.com/living/home-garden/article44600895>.

⁵ "Quick Facts Lexington-Fayette, Kentucky," *United States Census Bureau*, last modified July 20, 2016, accessed July 25, 2016, <http://www.census.gov/quickfacts/table/PST045215/2146027,00,21>.

⁶ Ibid.

With such a frenzy of activities, people can easily sideline their spiritual needs and neglect the practice of their faith. In light of this, SCC envisions a renewed Bluegrass Region for Christ. We reach people by going to where they are and engaging them through relationship. Our mission is to gather to worship Jesus, grow to know Jesus, and to go to share Jesus. We adhere to three core values: (1) God's Word and a longing to love Christ genuinely, (2) a happy and simple perspective on ministry, and (3) compassionate giving, placing our energies and generosity where it matters most. We believe the culmination of these ideals will help renew individuals, our communities, and our region for Christ.

A team of pastors, directors, and elders lead SCC. The church first opened its doors in a storefront facility near the downtown district. Nearly a year into the journey, the Kentucky Ministry Network gave SCC a building just outside the city limits in a more rural setting. This tremendous blessing doubled the ministry space and cut the church's operational expenses in half. Despite the move, Lexington remains the primary geographical target, and most of the church's partners reside in the city. Since the church's inception, we quickly formed a network of compassion ministry outlets through the pursuit of the church's mission. These organizations include New Life Day Center, a daytime shelter for the homeless; Step-By-Step, a resource for single teenage mothers; Greenhouse17, a shelter for families of domestic abuse; and Arbor Youth Services, a shelter for homeless young adults. The church gathers for worship on Sunday mornings and provides children and nursery ministries. Youth ministry meets Wednesday nights. Home Bible study groups meet in the spring and fall. The last Wednesday night of the

month features an all-church worship and prayer gathering. The church also hosts missionaries and financially supports Assemblies of God World Missions (AGWM).

The Problem

As SCC continues to grow numerically, a need exists to orient new people to the church and connect them to the congregation's mission. Our congregation remains at great risk for turning inwardly focused and losing sight of the church's outward posture. Often, de-churched people will bring ideas of past church-related experiences that contrast with the stated mission of SCC. Others are simply new to the faith and hunger for the next step in their journey but may lack an adequate understanding of the church's mission. Therefore, the opportunity exists for SCC to develop a strategy for enhancing missional ideals through forming a biblical-theological understanding of *missio Dei*, exploring the interactive role of the Holy Spirit in the life of the church, and the implementing the missional strategies SCC practices to fulfill its mission.

Purpose

The purpose of this project is to develop a training seminar for developing missional leaders at Sojourn City Church. The training seminar will accomplish three objectives. First, the intensive research will help clarify the biblical and contemporary understanding of *missio Dei* and what it means to be a missional leader. Second, the assessments and group discussions will provide meaningful information related to promoting personal growth and life transformation. Third, practical application of missional ideals will empower participants for God's mission within SCC's context.

Definition of Terms

Church Planting. Starting a church in a new location with no pre-existing resources.

De-churched. Individuals with a past relationship to the church and who no longer have a relationship to the church.

Missional. To think and live in a way that engages the mission of God in the world.

Missional Church. The people of God partnering with God in His redemptive mission in the world.

Missio Dei. The mission of God; the sending of God; Missionary God; a concept describing mission as an eternal attribute of God.

Partners. Individuals who have completed the Sojourn City Church's entry-level orientation class, have been interviewed by the lead pastor, and received confirmation by the elders to join the church with voting ability at business meetings.

Un-churched. Individuals with no past or current relationship to the church.

Description of the Proposed Project

Scope of the Project

This project will empower Sojourn City Church to fulfill its mission by exploring, developing, and connecting individuals' understanding of the *missio Dei* with the organization's strategy for *missio Dei*. To facilitate this effort, I will conduct an eight-hour missional leadership seminar hosted at SCC's main facility on a Saturday in 2017. The participants will consist of fifteen of SCC's partners in leadership. The seminar will serve as the discovery process for individual growth as well as offer practical steps for

participants to take advantage of specific church missional strategies. Individuals will discover and articulate their life mission and, through the process of the seminar, connect it to the church's current expressions of missional practice.

Resources for the project will include the following: the research for the biblical-theological review and the general literature review will help create the foundational objectives of the seminar. Seminar material will include a detailed facilitator's guide, agenda, participant guide, PowerPoint, videos, small group discussions, and assessments. The participants will utilize three main assessments throughout the seminar. First, the S.H.A.P.E. assessment model will help the process of self-discovery concerning spiritual giftedness, skills and abilities, and personality persuasion.⁷ Second, the Servant Leadership Questionnaire (SLQ) will assess servant leader characteristics.⁸ Third, a Personal Mission Statement⁹ assessment will help participants link their unique mission to SCC's missional strategies.

To evaluate the effectiveness of the seminar, I will administer a pretest to the fifteen church partners to assess their missional understanding. Church partners already agree to live by the church covenant, which states:

I commit to follow the example of Christ in my private and public life; to be faithful in prayer, Scripture reading, and in gathering with my church for worship; to compassionately serve others in my church and community; to financially support the church generously; and to vigorously encourage and defend the unity of the church and its leadership; all for God's Glory.

⁷ Erik Rees, *S.H.A.P.E.: Finding and Fulfilling Your Unique Purpose for Life* (Grand Rapids, MI: Zondervan, 2006), 31-114.

⁸ John E. Barbuto and Daniel W. Wheeler, "Scale Development and Construct Clarification of Servant Leadership," *Group & Organizational Management* 31, no. 3 (2006): 300-326.

⁹ Peter M. Senge, Art Kleiner, Charlotte Roberts, Richard B. Ross, and Bryan J. Smith, *The Fifth Discipline Fieldbook* (New York, NY: Crown Publishing Group, 2014).

The pretest will also assess partners' commitment to "follow the example of Christ in my private and public life" and "compassionately serve others in my church and community."

At the conclusion of the seminar, I will administer a posttest to assess to what degree participants made any changes in knowledge and intentions for future practice. As a means of evaluating the seminar content and myself, as presenter, I will administer a post-seminar evaluation with participants. This will acquire feedback for improvement of the presentation.

After acquiring both the pretest and posttest information, I will analyze all the information. By integrating notable insights from the assessments, open comment section, and my own experiences as the instructor, I can identify ways by which to improve the seminar's future implementation. This seminar will focus exclusively on the missional goals of SCC and only include its current leadership.

Phases of the Project

While flexibility is a virtue when undertaking a multifaceted venture, guidelines for executing the project serve only to promote its successful completion. The phases of the project consist of research, planning, implementation, evaluation, and writing. The phases provide the guiderails for the project to run, while allowing for speed adjustments for the project to arrive safely at its destination on time.

Research

The research phase will include a biblical-theological literature review and a general literature review. First, the general literature review research phase will take place from January 2017 to June 2017. The general literature review will focus on the

following material: historical missional thought, modern missional thought, and modern to post-modern missional thought. The research will examine the major themes as they historically progress and will synthesize the unique contributions of missional scholarship. Second, the biblical-theological literature review search phase will take place from June 2017 to September 2017. The biblical-theological literature review will focus on the following material: *missio Dei* theology, Jesus as missionary in Luke-Acts, the Spirit as missionary in Luke-Acts, and the missionary Church in the Gospels and Acts. The research will seek to formulate and illustrate God as missionary through scripturally describing *missio Dei*, *missio Christus*, *Missio Spiritu*, and *missio Ecclesia*.

Planning

The planning phase will consist of the development of the seminar for implementation. This phase will include curriculum development, pretest/posttest questionnaire development, and seminar promotion and registration. First, the curriculum development is an ongoing process that will correspond with the biblical-theological and general literature reviews. Content from both literature reviews will collaborate to form the core of the teaching material of the seminar. This will take place between January to September 2017. The official curriculum (facilitator and participant guides, PowerPoint, media, and assessments) will be finalized in September 2017.

Second, the pretest and posttest questionnaire will assess the knowledge gains and attitude changes in participants regarding the missional ideals presented in the seminar. This will allow for statistical analysis to determine if the participants experienced significant changes. Dr. Randy Walls and Dr. Lois Olena, faculty members from the

Assemblies of God Theological Seminary at Evangel University, will consult and help shape the final questionnaires, which will be finalized in September 2017.

Third, the seminar's promotion and registration will begin eight weeks prior to the presentation of the seminar via the church's mass email system, social media, and weekly service announcements. Eight weeks out from the seminar date, I will distribute save-the-date notes to church leaders. Four weeks before the seminar, I will release details of the seminar and officially open registration. Since it is an all-day event, I will provide breakfast, lunch, and snacks. The room will be set up in a semicircle near the front stage to utilize a video projector and sound system. The participants' workbooks will be printed and prepared in advance.

Implementation

The implementation of the project will be scheduled for October 2017 with the presentation of the missional leadership seminar. Pretest and posttest questionnaires will be administered to all participants. The questionnaires' results will be compiled and analyzed for evaluation, implications, and ministry contributions.

Evaluation

The evaluation of the project will include assessments generated from the analysis of the pretest and posttest questionnaires. The posttest questionnaire will also include an evaluation of the seminar and its presenter, a demographic survey, and an open response section for comments on insights from the seminar.

Writing

A general literature review (chapter 3) writing period will be scheduled for June and July 2017. The biblical-theological literature review (chapter 2) writing period will be scheduled for August and September 2017. The seminar curriculum and its presentation will be centered on the knowledge synthesized in both literature reviews. The results of the project (chapter 4) will be analyzed and expounded upon in October 2017. Also, the project's summary and evaluation (chapter 5) will be written in October 2017. The final project (all chapters, front matter, appendices) will be written in October 2017 with the goal of final approval by November 1, 2017.

Conclusion

Missional churches need missional leaders rooted in biblical knowledge, empowered by the Spirit, and engaged in missional practice. Developing a missional leadership seminar that equips participants with this knowledge, empowerment, and practice remains critical for creating a missional church culture that impacts its community. The intentional development of mission-minded people who hold themselves accountable in community becomes a compelling factor that keeps a church from becoming inwardly focused. This inward tendency, combined with the immense influence of our secular society, chokes the life out of missional living. The local church, once the center of community life, continues to shift to the fringes of society, and thus loses its influence. Within this volatile environment, the Church desperately needs the Holy Spirit's empowerment to fulfill its God-given mission. The local church needs missional leaders that model missional practice.

Knowledge enrichment and practical application remain pivotal in facilitating the process of creating missional leaders. A missional leadership development seminar provides a local church strategy for creating a culture of individual missional transformation. As a young and impressionable church, Sojourn City Church needs to develop missional behaviors, attitudes, and passions—the keys to reaching the unchurched and de-churched. Society may push the Church to the fringes, but perhaps that's where God wants the body of Christ. A missional church that, on a daily basis, realizes its potential as one sent on God's mission in this world has no limits.

CHAPTER 2: BIBLICAL-THEOLOGICAL LITERATURE REVIEW

Trinitarian theology did not primary want to say, ‘Here is how God is plural,’ but rather, ‘In light of the relationships of Father, Son, and Holy Spirit, here is how God is one.’

—Frank Macchia¹

Introduction

There is no effortless answer to defining biblical theology. Edmund P. Clowney, however, lends simple words to describe intent: “Biblical Theology, truly conceived, is a labor of worship.”² The Word of God is first and foremost a supernatural phenomenon. It is revelation explored, not merely defined. It is in human personhood that God unveils His story. It is through human personhood that revelation progresses. Herman N. Ridderbos entreats this sentiment: “Obviously the Bible is not a heavenly gift that arrived all at once as a finished divine, revelatory entity. Scripture has a history. It is a product of God’s revelatory activity in the history of redemption.”³ Humanity not only reads and interprets of God’s story, but are also the characters therein. The micro narratives in Scripture must squarely fit into the macro narrative: God’s redemptive work in humanity.

This chapter will explore *missio Dei* in relation to Christian thought and practice with the goal of advancing a missionary understanding of God and the biblical-

¹ Frank Macchia, *The Trinity, Practically Speaking* (Downers Grove: IVP Books, 2012), 109.

² Edmund P. Clowney, *Preaching and Biblical Theology* (Phillipsburg, NJ: P&R Publishing, 1979), 19.

³ Herman N. Ridderbos, *Redemptive History and the New Testament Scriptures* (Phillipsburg, NJ: P&R Publishing, 1963), ix.

theological implications it encapsulates. The first section of this chapter solidifies *missio Dei* as essential to comprehending God and the Scriptures. The second section explores the *missio Christus* as God's missionary Messiah. The third section surveys *missio Spiritu* as the active force of God empowering His mission. The second and third sections use Luke-Acts by way of demonstrating a unifying bridge between the Old and New Testaments in relation to God's mission. The last section deals with *missio Ecclesia* as the community of witnesses sent to fulfill *missio Dei*. In unity and continuity, the following reflections propose that the intratextual narrative of Scripture is fundamentally missional.

Missio Dei: A Missionary God

Historical Introduction

The history of *missio Dei* can find its influence as far back in history as Augustine (354-430).⁴ Thomas Aquinas (1225-1274) discusses the theological implications of the Trinity and missions in *Summa Theologica*. Aquinas presents the first clear image of God sending himself in three persons signifying the very being of God is in mission.⁵ Recapturing these primal Trinitarian perspectives on mission, Karl Barth ignited the discussion again in 1932 at the Brandenburg Mission Conference. Stephen Bevans and Roger Schroeder quote Barth as saying: "The church can be in mission authentically only

⁴ Tormod Engelsen, "Missio Dei: The Understanding and Misunderstanding of a Theological Concept in European Churches and Missiology," *International Review of Mission* 92, no. 367 (2003): 482.

⁵ John F. Hoffmeyer, "The Missional Trinity," *Dialog: A Journal of Theology* 40, no. 2 (Summer 2001): 108.

in obedience to God as *missio*.”⁶ For many, Barth unlocked a dynamic Trinity ready to be explored—an adventure meant to be joined.

Influenced significantly by Barth’s Trinitarian missiology, Karl Hartenstein in 1934 would coin the term *missio Dei*. However, it would not be till the Willingen International Missionary Council Conference (1952) that the term *missio Dei*, while not used prominently, would eventually gain traction.⁷ Hartenstein with contemporaries such as Wilhelm Andersen and Lesslie Newbigin were instrumental in solidifying mission firmly in the doctrine of the Trinity. Post-Willingen, *missio Dei* was the terminology adopted to represent an innovative missiological shift. God the Father sending the Son, and God the Father and the Son sending the Holy Spirit was extended to incorporate Father, Son, and Holy Spirit sending the church.⁸ David Bosch attests, “Since Willingen, the understanding of mission as *missio Dei* has been embraced by virtually all Christian persuasions.”⁹ The Church discovered a fresh approach in participation with the Triune God of mission. In translating *missio Dei* theological developments to the larger evangelical audience, Francis M. DeBose’s work, entitled *God Who Sends* (1983), formalized the term “missional” in an effort to underscore that mission is the church’s rightful identity.¹⁰

⁶ Stephen B. Bevans and Roger P. Schroeder, *Constants in Conflict: A Theology of Mission for Today* (Maryknoll, NY: Orbis Books, 2004), 290.

⁷ Gerold Schwarz, “The Legacy of Karl Hartenstein,” *International Bulletin of Missionary Research* 8 (July 1984): 186.

⁸ Bevans and Schroeder, *Constants in Conflict*, 290.

⁹ David Bosch, *Transforming Mission: A Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2011), 400.

¹⁰ Francis M. DeBose, *God Who Sends: A Fresh Quest for Biblical Mission* (Nashville, TN: Broadman Press, 1983), 68.

Defining *Missio Dei*

Familiarity can render language impotent of its depth and reach if not kept unalloyed. *Missio Dei* is generally understood as the mission of God or missionary God.

Dwight J. Friesen explains *missio Dei*:

The mission of God finds its origin in God's loving character; God freely creates and then works to redeem creation. God's mission is oriented toward God's kingdom, as Jesus proclaims it (John 3:16-21; 17). The God of Scripture is a missionary God, whose mission involves the establishment of a universal reign on earth (Matt. 6:9-15).¹¹

While a ubiquitous designation, *missio Dei* follows a strict formula for clarifying its meaning. John G. Fleet articulates this formula:

Mission is not the first something the church does, but describes the being of God. The triune God is in and for Godself missionary. Two further affirmations follow this primary one. First, a correspondence forms between who God is and the calling of the church in and for the world. As God is missionary, so the community which worships him is missionary. Second, mission is set within an eschatological framework and becomes, either as God's acting in history, or in terms of the church's essential function, the determining factor 'between the times.'¹²

Mission, while a theological concept, isn't a biblical word. Much like the word "Trinity," mission draws on the amalgamation of biblical witness. There is no escaping the presence of the Trinity, and likewise, mission holds to that same degree of biblical substantiation. Again, Fleet summarizes, "God is in and for himself complete from all eternity. Nothing adds to this completion. Nothing accrues to God's being in his movement into the economy, for he already has an above and below within himself. It belongs to the very nature of God's perfection that it takes this economic form of witness: God is a

¹¹ Dwight J. Friesen, "Mission in the Biblical Narrative," in *Faithlife Study Bible* (Bellingham, WA: Lexham Press, 2012, 2016), Logos Bible Software.

¹² John G. Flett, "A Theology of *Missio Dei*," *Theology in Scotland* 21, no. 1 (2014): 69.

missionary God.”¹³ There is no *missio Dei* understanding outside a Trinitarian understanding of God’s persons.

The one God as Father, Son, and Holy Spirit is alone the Lord of salvation. Frank Macchia outlines five historically accepted doctrines:

1. Only the one God who created all things can save.
2. The heavenly Father is divine since the Father is the source of all life and saves through the Son and the Holy Spirit.
3. Jesus Christ as the only Son of the Father is divine because he saves by conquering death and granting new life through the agency of the Holy Spirit.
4. The Holy Spirit is divine because the Spirit perfects salvation by making all things new, in the Son and to the glory of the Father.
5. God is the Trinity, an interactive communion of love consisting of the Father, Son, and Holy Spirit.¹⁴

God is communal, a relationship within himself. All of God is in mission to all creation.

This is the center of gravity around which all other major theological structures (i.e., Christology, pneumatology, and ecclesiology) revolve.

Christological Implication

Even Jesus himself was keen to the importance of understanding the answer to this question: “Who do people say that I am?” (Mark 8:27).¹⁵ Robert H. Stein writes of Jesus: “He came to inaugurate a new covenant. With this new covenant came a new intimacy, the privilege of addressing God as ‘Father.’ And with this covenant came the supreme Gift—the Spirit.”¹⁶ Jesus Christ became a witness to humanity resulting in

¹³ John G. Flett, *The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community* (Grand Rapids, MI: Eerdmans, 2010), 246-247.

¹⁴ Macchia, *The Trinity, Practically Speaking*, 40.

¹⁵ All Scripture quotations, unless otherwise noted, are from the New International Version.

¹⁶ Robert H. Stein, *Jesus the Messiah: A Survey of the Life of Christ* (Downers Grove, IL: InterVarsity Press, 1996), 151.

humanity's invitation to join in that witness. James D. G. Dunn insists there is no evidence that Jesus was merely a "heavenly man who would act as final redeemer in the period prior to Christianity."¹⁷ Rather, Jesus "was in a real sense God reaching out to humankind; that is, Lord, Jesus shared fully in the one Lordship of God ... that the Spirit of God was now to be recognized as being defined more as the Spirit of Christ."¹⁸ As God the Son, sent by God the Father, the Son closed the gap and created a way of partnership whereby humanity could join in the activeness of God in the earth.

Jesus teaches on the connection of revelation and human witness using Jerusalem as a geographical metaphor saying: "You are the light of the world. A town built on a hill cannot be hidden. Neither do people light a lamp and put it under a bowl. Instead they put it on its stand, and it gives light to everyone in the house. In the same way, let your light shine before others, that they may see your good deeds and glorify your Father in heaven" (Mark 5:14-16). Dunn elaborates, "As the Son of God he revealed God as Father who rejoices to hear believers call 'Abba' to him. As the Wisdom of God, he revealed God as Creator-Redeemer, the character of God's creative power and of his creation, the character of his redemptive power and of his redemption."¹⁹ As mediator, both God and human, Jesus Christ creates a didactic witness: humanity receives the Triune God through Jesus and the Triune God receives humanity through Jesus. John G. Flett warns, "Any attempt to depict Jesus Christ apart from his act of witness can only result in an

¹⁷ James D. G. Dunn, *Christology in the Making: A New Testament Inquiry into the Origins of the Doctrine of the Incarnation*, 2nd ed. (Grand Rapids, MI: Eerdmans, 1989), 252.

¹⁸ James D. G. Dunn, *Did the First Christians Worship Jesus?: The New Testament Evidence* (Louisville, KY: Westminster John Knox Press, 2010), 146.

¹⁹ Dunn, *Christology in the Making*, 262.

abstraction; it is not a description of the living God, but of a mute idol.”²⁰ No one before Jesus impudently addressed God as *Abba*. Jesus’ unique and intimate assertion of *Abba* was met with skepticism by many. However, reception was garnered as He worked miracles in the name of His Father (*Abba*) who sent Him.

Pneumatological Implication

The Holy Spirits’ descent upon Jesus at His baptism by John displays the Trinity at work in a particular and crucial time and place. The Father speaks, the Spirit anoints, and the Son’s public ministry is initiated. The Godhead was displayed in full force and wonder, as Darren Sarisky writes:

His identification with sinful humanity is consummated on the cross, the completion of his baptism (Luke 12:50; Mark 10:38). Jesus’ death on the cross and resurrection from the dead allow his disciples to partake of the same Spirit that anointed the Son the God. Now, in the power of the Spirit, they are to bring justice to the nations.²¹

By the Spirit, the people of God can participate in God’s mission. The Spirit is the divine force initiating and driving mission. The Spirit is the guide who points the way forward and equips the Church for the journey. Flett notes: “The Holy Spirit transitions the history of Jesus Christ and our own histories, and is himself the guarantee of the transition.”²² Once brought together in unity with the Father and the Son through the Holy Spirit, the creation of the community of witness is formed: the Church. Neglecting

²⁰ Flett, “Theology of *Missio Dei*,” 72.

²¹ Darren Sarisky, “The Meaning of the *missio Dei*: Reflections on Lesslie Newbigin’s Proposal that Mission is of the Essence of the Church,” *Missiology: An International Review* 42, no. 3 (2014): 260-261.

²² Flett, “Theology of *Missio Dei*,” 73.

the role of the Holy Spirit is *de facto* denying the Trinitarian doctrine of God. Craig Van Gelder and Dwight J. Zscheile explain:

Participation, grounded in a new appreciation for the relationality of God's Triune life, offers a much more helpful framework for conceiving of the relationship between God, world, and church. The theme of participation has received attention in several recent trinitarian works. Drawing on the biblical concepts of *koinonia*, communion, sharing, and fellowship, an understanding of participation describes the *perichorelic* (mutual indwelling) relationality of God's own trinitarian life, as well as God's creative, incarnational, and Spirit-infused relationship with creation.²³

The Spirit is not the metaphoric electricity that powers the Church; the Spirit is the very essence of the Church and outside its essence, the lights go out. Glen Marshall puts it another way: "While Christ *institutes* the church, the Spirit *constitutes* the church—and empowers it for mission and service."²⁴ The Spirit is the experience of every follower of Christ. There is no other way to experience Him.

Ecclesiological Implication

The Church is witness and Christ is the cornerstone. This mission and witness was not the formation of an institutional arm of God's presence on earth, but the manifestation of God's fidelity to His saving purpose for the whole world. Flett makes the following observation: "The Spirit structures the church in correspondence to reconciliations' completion and reconciliation is complete after the nature of God's own perfection: it is itself eloquent and radiant."²⁵ The Church is invited into the act of

²³ Craig Van Gelder and Dwight J. Zscheile, *The Missional Church: Mapping Trends and Shaping the Conversation* (Grand Rapids, MI: Baker Academic, 2011), 110.

²⁴ Glen Marshall, "A Missional Ecclesiology for the 21st Century," *Journal of European Baptist Studies* 12, no. 13 (January 2013): 13.

²⁵ Flett, "Theology of *Missio Dei*," 74.

reconciliation. To do so, it must take a missionary form. One cannot participate in Christ without participation in His mission to the world, as Darrell L. Guder contends:

By its very calling and nature, it exists as God's 'sent' people (*missio* = sending). Its worship, its proclamation, its life as a distinctive community, and its concrete demonstration of God's love in acts of prophetic and sacrificial service are all witness to the good news whose sign and foretaste it is to be. Such is the consensus of *missio Dei* theology.²⁶

For Guder, church history is mission history. The church is a way of understanding and practicing mission in a historical context.²⁷ *Missio Dei* creates a common bond ecumenically, allowing the Church to gather strength and be sent out as God's missionary people.²⁸

In *Missional Manifesto*, multiple scholars, including Tim Keller, Alan Hirsch, and Ed Stetzer, set out to define the many theological components linked to *missio Dei*. In speaking to the ecclesiastical implications, they make this statement:

Included in God's mission is the *missio ecclesia* whereby He empowers the church for witness and service that leads to witness. Believers are called to share the gospel with people so they can come to know Christ. Moving from God, through the church, to the world, God's redemptive work results in people of every tribe, tongue, and nation responding in lifelong worship of God. Ultimately, the *missio Dei* will encompass all of creation when God creates a new heaven and new earth.

The church is a sign and instrument of the Kingdom of God, birthed by the gospel of the Kingdom and tasked with the mission of the Kingdom. The church is a covenant community of imperfect but redeemed believers living in our world. Followers of Christ do not live out their mission in isolation, but rather the Spirit

²⁶ Darrell L. Guder, "Missional Theology for a Missionary Church," *Journal for Preachers* 22, no. 1 (1998): 5.

²⁷ Michael W. Goheen, *Introducing Christian Mission Today: Scripture, History and Issues* (Downers Grove, IL: InterVarsity Press, 2014), 121.

²⁸ Guder, "Missional Theology," 9.

of God enfolds believers into local Christian communities, i.e., churches. It is in and through such community their mission in the world is enhanced.²⁹

Churches should think as a body of missionaries. In this, they are seeking out new ways to contextualize the gospel message for the particular culture in which they exist. Bevans and Schroeder explain:

[God's] life in communion spills out into creation, healing and sanctifying, calling all of creation, according to its capacity, into that communion, and once in that communion, sending that creation forth to gather still more of it into communion. It is as though God as such is a dance (a great conga line, one might imagine) moving through the world, inviting the world— material creation, human beings—to join in the dance.³⁰

New creation is God's business, not only eschatologically speaking, but inaugurated for the here-and-now by means of His Church.³¹

Summary

In speaking of a third way of engaging theology, Tite Tiénou and Paul G. Hiebert propose, in contrast to a systematic or biblical approach, a way aptly named missional theology. In answering how this way of doing theology is different, they submit:

Mission theologians assume that God is a missionary God, that mission is the central theme in God's acts on earth, and that all Christians are to be a part of this mission. They also assume that all humans live in different historical and sociocultural settings, and that the Gospel must be made know to them in the particularity of these contexts.³²

²⁹ Ed Stetzer et al., "Preamble and "Affirmations," Missional Manifesto, <http://www.missionalmanifesto.net> (accessed August 23, 2017).

³⁰ Stephen B. Bevans and Roger P. Schroder, *Prophetic Dialogue: Reflections on Christian Mission Today* (Maryknoll, NY: Orbis Books, 2011), 9-10

³¹ Ed Stetzer, "An Evangelical Kingdom Community Approach," in *The Mission of the Church: Five Views in Conversation*, ed. Craig Ott (Grand Rapids, MI: Baker Academic, 2016), 91-101.

³² Tite Tiénou and Paul G. Hiebert, "Missional Theology," *Missiology: An International Review* 34, no. 2 (April 2006): 225.

The influence of *missio Dei* from the early church fathers to modern theologians has saturated Christian thought, but found harder ground to penetrate in Christian historical praxis. The awareness that God is a missionary God, through the work of the Son and the Holy Spirit, perpetuates the idea that He has also sent the church as an active and vibrant extension of establishing His Kingdom on earth. Regarding the theme of Scripture, Richard Bauckham explains:

The Bible is a kind of project aimed at the kingdom of God, that is, towards the achievement of God's purposes of good in the whole of God's creation. This is a universal direction that takes the particular with the utmost seriousness. Christian communities or individuals are always setting off from the particular as both the Bible and our own situation defines it and following the biblical direction towards the universal that is to be found not apart from but within other particulars. This is mission.³³

The christological, pneumatological, and ecclesiological implications are as deep as they are wide. There is no space in Christianity in which *missio Dei* does not inform, instruct, and inspire. *Missio Dei* is a missionary God sending himself via *Christus*, *Spiritu*, and *Ecclesia*.

Missio Christus: A Missionary Messiah in Luke-Acts

Introduction

From the very beginning, God included humanity in His mission: "So God created mankind in his own image, in the image of God he created them; male and female he created them" (Gen. 1:27). Humanity was delegated to the care of God's creation. The entrance of sin created a cosmic misalignment between humanity and God (3:1-24). The story of God unfolds with the intent of repairing this breach as God elects a

³³ Richard Bauckham, *Bible and Mission: Christian Witness in a Postmodern World* (Grand Rapids, MI: Baker Academic, 2004), 11.

distinct group of people for a distinct purpose. God gives Abraham a mission and a purpose: “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” (12:2-3). The creation of Israel was directly correlated with God’s mission to bless the whole earth. The unfolding of the grand narrative of Israel’s history was not without God’s mission in effect, notwithstanding Israel’s many shortcomings. One must evaluate the many moments of God’s providence concerning all of Scripture (Old and New Testaments) in conjunction with His stated mission of pouring His blessings on all the peoples of the earth.

The book of Exodus reveals one such moment of God’s providence in Israel’s history. Considered as the most significant events in Hebrew history, the Exodus was God’s deliverance from Egypt through His appointed leader, Moses. With 767 mentions, Moses towers above all other figures in the Old Testament and is referenced 79 times in the New Testament.³⁴ Walter A. Elwell and Barry J. Beitzel declare of Moses, “He is one of the great figures in all of history, a man who took a group of slaves and, under inconceivably difficult circumstances, molded them into a nation that has influenced and altered the entire course of history.”³⁵ Elwell and Beitzel make special note that this event would forever be imprinted into the heart and minds of the Hebrew people:

The motif of deliverance from captivity in Egypt became etched indelibly upon the Hebrew mind, particularly since it was reinforced each year by the celebration of the Passover meal, at the institution of which all the Egyptian firstborn had

³⁴ Walter A. Elwell and Barry J. Beitzel, “Moses,” in *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 1489, Logos Bible Software.

³⁵ Elwell and Beitzel, “Moses,” 1489.

died (Exod. 12:12-14, 29). At each celebration thereafter the Hebrews were made aware that they had once been captives, but by the provision and power of God they were now free people, favored with his choice as an elect nation and a holy priesthood (Deut. 26:19).³⁶

Throughout periods of oppression, the Hebrews would harken back to God's intervention of the Exodus as a source of hope for God's future rescue. Such periods of oppression of major significance would be the Assyrian exile (Israel) of 722 BC and the Babylonian exile (Judah) of 605-582 BC.³⁷ It is against the backdrop of the exiles where the hope of an impending Messiah is established.³⁸ The prophet Isaiah will speak of such future hope.

Isaiah and the New Exodus

Isaiah 40-55 is set against the Babylonian Exile and the prophet creates several dialectal allusions to the historical Exodus.³⁹ However, entwined into the historical Exodus, Isaiah announces what is considered a New Exodus. David Poe demonstrates this entwined historical-prophetic narrative as a "blending of the past and present."⁴⁰ James Muilenburg contends that "the conception of the new exodus is the most profound and most prominent of the motifs in the tradition which Second Isaiah employs to portray the eschatological finale."⁴¹ Gordon P. Hugenberger insists of Isaiah 40-55 that it "is

³⁶ Walter A. Elwell and Barry J. Beitzel, "Exodus, The," *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 746, Logos Bible Software.

³⁷ Walter A. Elwell and Barry J. Beitzel, "Exile," *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 732, Logos Bible Software.

³⁸ Elwell and Beitzel, "Exile," 736.

³⁹ Bernhard W. Anderson, "Exodus Typology in Second Isaiah," in *Israel's Prophetic Heritage: Essays in Honor of James Muilenburg*, ed. Bernhard Anderson and Walter Harrelson (Eugene, OR: Wipf & Stock, 1962), 182.

⁴⁰ David W. Pao, *Acts and the Isaianic New Exodus* (Eugene, OR: Wipf & Stock, 2000), 54.

⁴¹ James Muilenburg, "The Book of Isaiah: Chapters 40-66," in *The Interpreter's Bible*, ed. G. Buttrick (New York, NY: Abingdon, 1956), 602.

widely recognized that the controlling and sustained theme of these [chapters] is that of a second exodus ... it is almost omnipresent.”⁴² Even an unpremeditated reading of Isaiah 40-55 provokes recognition of a promised new exodus-themed event. David W. Pao speaks to the eschatological impact of this new event:

As in the “ancient” event of the Exodus, the glory of God will again be revealed (Isa 40:5). The refrain “you/they shall know that I am the Lord your God” appears throughout the Exodus account. In the context of the New Exodus (52:7-12), the new act of God is revealed “before the eyes of all the nations; and all the ends of the earth shall see the salvation of our God” (52:10). The cosmic impact of this New Exodus becomes an emphasis that underlies the Isaianic program.⁴³

The New Exodus is not a return to the old; historically speaking, it is a parallel yet new event:

You have heard these things; look at them all. Will you not admit them? “From now on I will tell you of new things, of hidden things unknown to you. They are created now, and not long ago; you have not heard of them before today. So you cannot say, ‘Yes, I knew of them.’” (Isa. 48:6-7)

The attraction of a second Exodus to a people held in captivity is precisely the imagery needed to ignite hope for a divine rescue. And not just any rescue, but one accompanied by a new covenant, which surpasses the contractual covenant of Moses and makes perfect God’s gracious covenant with David: “Give ear and come to me; listen, that you may live. I will make an everlasting covenant with you, my faithful love promised to David” (Isa. 55:3). The future Exodus brings with it an eschatological hope with profound soteriological implications for the people of God.⁴⁴ Isaiah 40:3 speaks of a messenger calling “in the wilderness prepare the way for the Lord; make straight in the desert a

⁴² Gordon P. Hugenberger, “The Servant of the Lord in the ‘Servant Songs’ of Isaiah,” in *The Lord’s Anointed: Interpretation of the Old Testament Messianic Texts*, ed. Philip E. Satterthwaite, et. al., (Eugene, OR: Wipf & Stock, 1995), 122.

⁴³ Pao, *New Exodus*, 54.

⁴⁴ Anderson, “Exodus Typology in Second Isaiah,” 194.

highway for our God.” Luke will name the one who will bring forth God’s good news; a herald declaring that a New Exodus is on the horizon.

Luke and the New Exodus

Recycling the words of Isaiah and the promise of a future Exodus (Isa. 40:3), Luke begins with a recitation the prophetic song of Zechariah: “For you will go on before the Lord to prepare the way for him” (Luke 1:76). Most scholars will attest the Exodus/Moses typology and the Isaianic New Exodus is undyingly present in Luke and Acts.⁴⁵ The scholarship of Jindrich Mánek and David P. Moessner largely focus on the Luke-Acts New Exodus typology and its strict relationship to the Exodus/Moses narrative.⁴⁶ Scholars such as Rikki Watts, Mark Strauss, and David Pao contend with a predominately Isaianic New Exodus approach to Luke-Acts.⁴⁷

It is difficult to land on either perspective as the singular hermeneutical key. Joshua L. Mann speaks to this difficulty saying, “It is precisely because of Luke’s use of the Scriptures is so rich and varied that there are so many scholarly claims to explain it.”⁴⁸ Nevertheless, the Luke-Acts narrative implicates a New Exodus and draws from

⁴⁵ Joshua L. Mann, “The (New) Exodus in Luke Acts,” in *Reverberations of the Exodus in Scripture*, ed.R. Michael Fox (Eugene, OR: Pickwick Publications, 2014), 94.

⁴⁶ See Jindrich Mánek, “The New Exodus in the Books of Luke,” *Novum Testamentum* 2 (1957): 8-23; David P. Moessner, “Luke 9:1-50: Luke’s Preview of the Journey of the Prophet Like Moses of Deuteronomy,” *Journal of Biblical Literature* 102, no. 4 (1983): 575-605; David P. Moessner, *Lord of the Banquet: The Literary and Theological Significance of the Lukan Travel Narrative* (Minneapolis, MN: Fortress, 1989).

⁴⁷ See Rikki Watts, *Isaiah’s New Exodus in Mark* (Grand Rapids, MI: Baker, 1997); Mark Strauss, *The Davidic Messiah in Luke-Acts* (Sheffield, England: Sheffield Academic Press, 1995); David Pao, *New Exodus*.

⁴⁸ Mann, “(New) Exodus,” 120.

both Isaiah and Deuteronomy/Moses. G. K. Beale addresses both sides of the New Exodus perspective:

Moessner, building on others, contends that Luke's travel narrative (10:1-18:4), introduced by the transfiguration of Jesus (9:28-36), has been heavily shaped by the picture of Moses and the exodus in Deuteronomy. The point of this influence is that Luke is indicating that Jesus is a new Moses and is inaugurating a new exodus in order to restore eschatological Israel. ... The Isa. 61:1-2 quotation in Luke 4:17-19 and its interpretation in 4:20-21 and the following context view Jesus to be the Isaianic prophet who was to carry out salvation, which Isaiah itself conceived to be a new exodus.⁴⁹

For Beale, the Spirit as the executor of the New Exodus promise is best cultivated in the Isaianic references. However, allusions to other Old Testament precedents are present.⁵⁰

Beale contends for a higher view than just typology, arguing, "The Spirit to be the key agent in bringing about restoration for God's people."⁵¹

Mánek, representative of the Exodus/Moses perspective, rightly observes, "For Luke it is very important to construct a positive relation between Moses and Jesus. Moses is the leader of the Exodus—Jesus is the leader of the Exodus ... where there is to be a common Exodus of Jews and Gentiles."⁵² Pao, representative of the Isaianic perspective, also affirms, "The New Exodus in Acts provides a striking vision of the soteriological equality of the Jews and the Gentiles."⁵³ The mission of the New Exodus is to fulfill Israel's destiny: "for you are a people holy to the Lord your God. Out of all the peoples

⁴⁹ G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids, MI: Baker Academic, 2011), 573.

⁵⁰ G. K. Beale, *The Unfolding*, 577-578.

⁵¹ *Ibid.*, 578.

⁵² Mánek, *New Exodus*, 20-21.

⁵³ Pao, *New Exodus*, 250.

on the face of the earth, the Lord has chosen you to be his treasured possession” (Deut.

14:2). Roger E. Hedlund insists that God’s mission has always been to the whole world:

The first 11 chapters of the Bible embrace the entire world of the nations. God’s covenant with Abraham (Gen. 12:3) is a covenant with the world. God’s purpose is to bless the nations. God’s grace is for all. God has the world and its peoples in His care. Ultimately, everything God does in Israel is for the good of the nations. Israel’s “kingdom” points to the kingship of God. The Kingdom of God reaches beyond Israel to encompass the peoples of the world.⁵⁴

Luke-Acts shows that the end-time New Exodus prophesied in Isaiah was already being fulfilled. In that fulfillment, Jews and Gentiles are welcomed into this New Exodus.⁵⁵

Beale, on Jesus as the initiator and church as *missio*, declares: “Jesus’s life, trials, death for sinners, and especially resurrection by the Spirit have launched the fulfillment of the eschatological already-not yet new-creational reign ... resulting in worldwide commission to the faithful to advance this new-creational reign.”⁵⁶ This New Exodus, like the historical Exodus, represents a coming-out from slavery, the slavery of sin. Through Jesus Christ, the New Exodus begins.

Summary

The creation of man and the subsequent creation of Israel have always been for a distinct purpose and mission. Using Moses and the Exodus to highlight God’s mission in the Old Testament is appropriate considering its great historical significance for Israel and its corresponding prophetic allusions to an even greater eschatological Messiah. Luke’s historical-theological narrative, drawing on Moses/Exodus typology and the

⁵⁴ Roger E. Hedlund, “Mission Paradigms in the Old Testament,” *Indian Journal of Theology* 39, no. 1 (1997): 28.

⁵⁵ Beale, *The Unfolding*, 703.

⁵⁶ *Ibid.*, 694.

Isaianic New Exodus, identifies Jesus as the new and superior Moses and the Isaianic prophet who, through the Spirit, has the mission to lead the whole world into God's salvation. *Missio Christus* is a missionary Messiah empowered by a missionary Spirit.

Missio Spiritu: A Missionary Spirit in Luke-Acts

Introduction

Pursuing more than writing another history of Jesus, Luke's third Gospel and its counterpart, Acts, serves as a strikingly theological narrative. It is, as Darrell L. Bock states, "one author telling one story in two volumes ... rich as it is with history, theology, and pastoral concern for the identity of Christianity and the Christian message."⁵⁷ Luke-Acts' alluring quality is found in the author's ability to weave provocative historical stories with strong theological undertones. Luke unveils his purpose quite clearly in the opening verses of his gospel:

Many have undertaken to draw up an account of the things that have been fulfilled among us, just as they were handed down to us by those who from the first were eyewitnesses and servants of the word. With this in mind, since I myself have carefully investigated everything from the beginning, I too decided to write an orderly account for you, most excellent Theophilus, so that you may know the certainty of the things you have been taught. (Luke 1:1-4)

While Theophilus may reference a person or serve as a pseudonym, Luke has a specific audience in mind. Luke, as with other eyewitness accounts, desires to compile a thoroughly examined report of the traditions of Jesus. Longing to show "certainty" and

⁵⁷ Darrell L. Bock, *Acts* (Grand Rapids, MI: Baker, 2007), xi.

reliability, Luke's accountings look past its historicity to reveal significant theological and spiritual meanings.⁵⁸

The overwhelmingly obvious theme in Luke's writings is chiefly Jesus, as promised Messiah. The Gospel of Luke begins with Jesus's birth and the good news, which is "Messiah, the Lord" (Luke 2:11). Acts commences with Luke harkening back to his inaugural volume: "In my former book, Theophilus, I wrote about all that Jesus began to do and to teach (Acts 1:1). David Wenham summarizes this theme: "In both volumes, then, the good news of Jesus is central: Luke's first volume describes it; then Acts describes how the good news of Jesus and the movement that he started spread through the world."⁵⁹ Largely speaking, Luke wants his readers to find his accountings as trustworthy for the purpose of inspiring belief and commitment to Jesus. There is making no mistake for Luke's steadfastness that Jesus is Lord of all. Stephen J. Strauss explores this consensus:

First, Peter climaxed his initial sermon (2:36) by proclaiming that the coming of the Holy Spirit and Jesus' resurrection demonstrated that Jesus is Lord and Christ. Second, Peter began his sermon in Cornelius's home by announcing that the Jesus of history is "Lord of all" (10:36). Third, Paul learned on the Damascus Road that the "Lord" who had appeared to him was actually Jesus (9:5; 22:8; 26:15). Fourth, Luke focused on Jesus' lordship by closing his book with the reminder that Jesus is Lord (28:31). Fifth, Luke also presented Jesus as divine healer (e.g., 9:34) and the exalted, heavenly Lord. (7:56; 9:5)⁶⁰

Luke makes it unquestionably clear that Jesus is Lord and the awaited hope of Israel and the world. Thomas R. Schreiner, on Jesus and the Spirit, writes: "Jesus was the bearer of

⁵⁸ David Wenham, "The Purpose of Luke-Acts: Israel's Story in the Context of the Roman Empire," in *Reading Luke: Interpretation, Reflection, Formation*, ed. Craig G. Bartholomew, Joel B. Green, and Anthony Thiselton (Grand Rapids, MI: Zondervan, 2005), 83.

⁵⁹ Wenham, "The Purpose of Luke-Acts," 84.

⁶⁰ Stephen J. Strauss, "The Purpose of Acts and the Mission of God," *Bibliotheca Sacra* 169, no. 676 (October-December 2012): 448.

the Spirit, but he is also the one who dispenses the Spirit. He is the one who pours the Spirit upon his people. Luke 11:13 says that the Father will ‘give the Holy Spirit to those who ask him,’ but we know the rest of Luke-Acts that the Spirit will be given by the Father *through* Jesus.”⁶¹ The awaited hope comes by the Spirit, given by the activity of the Father and Son.

The continuing of Christ and His plan as God’s mission to bring salvation not only to Israel, but also to the Gentiles, is the central theological theme in Luke. I. Howard Marshall affirms, “The character of the career of Jesus is best summed up as mission. ... The importance of mission is underlined by the fact that Luke records the two missions of the Twelve and the seventy-two, and the numerical symbolism indicates that mission to Jews and Gentiles is foreshadowed in these accounts.”⁶² One only needs a casual reading of Acts 1:8 to see God’s resolve that the gospel cross all geographical and ethnic boundaries: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” However controversial it was among Jews of his day, Luke was passionate for the Gentile mission. Luke’s determination to validate the Gentile mission is best illustrated in Acts’ narrative structure as he “takes us deliberately out from Jerusalem, to Judea and Samaria, and then on to the Gentile world.”⁶³ For Luke, this missional activity was necessary, as noted by Strauss: “Luke used δεῖ (“it is necessary”) in his Gospel to show that Jesus’

⁶¹ Thomas R. Schreiner, *A New Testament Theology: Magnifying God in Christ* (Grand Rapids, MI: Baker Academic, 2008), 449.

⁶² I. Howard Marshall, *New Testament Theology: Many Witnesses, One Gospel* (Downers Grove, IL: InterVarsity Press, 2004), 149.

⁶³ Wenham, “The Purpose of Luke-Acts,” 93.

mission was truly ordained of God. Then in Acts he used $\delta\epsilon\iota$ to indicate that the apostolic mission was ‘under the impulse of divine necessity’ (1:16; 3:21; 4:12; 19:21; 23:11; 27:24).⁶⁴ Marshall, speaking to Luke’s locus in Acts, “makes it clear that the mission to the Gentiles is carried on in response to varied stimuli, but is above all due to God’s direction of events.”⁶⁵ God designed history and predestined His salvation impending for the entire world. The gospel’s expansion to all the peoples of the world was not the result of human initiative, but of divine blueprint.

The Role of the Holy Spirit

The divine blueprint to initiating God’s salvation and the spreading the gospel to the ends of the earth is accomplished by the empowerment of the Holy Spirit. Luke-Acts draws an unadulterated Trinitarian premise of the promise of the Spirit, gifted by the Father through the intermediary work of Christ. Dunn refines this premise, saying of Luke’s writings,

Nevertheless their testimony is clear: by virtue of his resurrection and exaltation Jesus the man of the Spirit became Lord of the Spirit; the one whose ministry was uniquely empowered by the (eschatological) Spirit became by his resurrection the one who bestowed the Spirit on others; or more precisely, by his resurrection he began to share in God’s prerogative as the giver of the Spirit.⁶⁶

The impact of Jesus’ resurrection concerning the role of the Holy Spirit and its appropriation for accomplishing the mission of God is apparent for Luke. Likewise, it is, appropriate to emphasize this same Spirit who raised Christ from dead dwells in the

⁶⁴ Strauss, “Purpose of Acts and the Mission of God,” 449.

⁶⁵ Marshall, *New Testament Theology*, 162.

⁶⁶ Dunn, *Christology in the Making*, 142.

adopted sons and daughters of God, thereby transforming them into empowered witnesses.

Luke wrote about the Holy Spirit in his Gospel more than the other Synoptic Gospels.⁶⁷ In seamless continuity, Luke bridged his Gospel and Acts with the key theme of the Holy Spirit in the forefront:

I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.” (Luke 24:49)

Now, this is what was spoken by the prophet Joel: “In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. I will show wonders in the heavens above and signs on the earth below, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. And everyone who calls on the name of the Lord will be saved.” (Acts 2:16-21)

It was precisely the gift of the Spirit to “previously marginalized or excluded groups” that undisputedly affirms that all people, Jew and non-Jew alike, can be fully received by God (Acts 8:14-17; 10:44-47; 11:15-18).⁶⁸

For Luke, the mission of Jesus and the Holy Spirit was to save all sinners, including Gentiles. Consequently, through the guidance of the Holy Spirit, Gentiles need not become Jewish proselytes, including no requirement to circumcision (Acts 10-11). Given the large numbers of Gentiles receiving the gift of the Spirit, it became evident that God did not take circumcision into account when gifting His Spirit. Once this notion was settled, God’s mission was now without geographical or ethnic limits. Jesus is Israel’s promised Messiah and Savior of the whole Gentile world. Strauss tenders:

⁶⁷ R. Geoffrey Harris, *Mission in the Gospels* (Eugene, OR: Wipf & Stock, 2004), 115-116.

⁶⁸ Strauss, “Purpose of Acts and the Mission of God,” 455.

The message of Acts might be summarized as follows: the Old Testament promises of universal salvation that have come through Messiah-Jesus (seen in Luke's Gospel) are being realized within the churches planted in the Gentile (mostly Pauline) mission. The Gentile mission is the true extension of Israel's messianic hope and is at the center of God's plan for this era.⁶⁹

It was God's primordial plan, beginning with Old Testament Covenants, to bless the whole earth and receive all into His saving hand through the work of Jesus by the empowerment of the Holy Spirit.

The theological implication of the Acts 2 event, called Pentecost, has long been the topic of interest. Irenaeus, an early Church Father, was one the first to explore in detail a pneumatology of the Early Church.⁷⁰ Anthony Briggman writes of Irenaeus, "He maintains that the mission of the Church is guided, directed, and empowered by the now-present Spirit,"⁷¹ and, furthermore, "considers Pentecost to be the foundational moment in the possession and transmission of doctrinal truth for the Church."⁷² In addressing Acts, specifically, Marshall insists: "Acts is the story of a mission, in the course of which we learn the theological content of the gospel and the theology on which the mission to Jews and Gentiles rested."⁷³ This mission would need the sustaining power of the Holy Spirit to bridge the cultural divides that was so inclined to hinder its advance. Pentecost in Acts 2 is the first step toward bridging that divide, as R. Geoffrey Harris indicates:

So, for Luke, it is at Pentecost that new day has arrived (2:17). As the Church takes on and continues Jesus' mission, that mission veers in a new direction and

⁶⁹ Ibid., 457.

⁷⁰ Anthony Briggman, *Irenaeus of Lyons and the Theology of the Holy Spirit* (New York, NY: Oxford University Press, 2012), 205.

⁷¹ Briggman, *Irenaeus*, 48.

⁷² Ibid., 49.

⁷³ Marshall, *New Testament Theology*, 157.

has a new perspective. The limited and restricted mission of Jesus becomes a dynamic unlimited force radiating out in every direction from Jerusalem, and reaching for the far corners of the earth.⁷⁴

The Old Testament called the nations to Jerusalem; the new direction in Acts is away from Jerusalem and to the nations.⁷⁵ The Holy Spirit is the divine enabler converting believers into witnesses empowered to engage in the mission of God.

Proclamation with Signs and Wonders

The book of Acts does not tarry long before it details the first Spirit-filled proclamations (or preaching and teaching) immediately following the initial outpouring of the Holy Spirit (Acts 2:14-40). Peter stands and explains the Pentecost event to bystanders caught up in demonstration. He boldly calls on Israel to “repent and be baptized, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit” (v. 38). Three thousand people responded to Peter’s message (v. 41). In Jesus’ name, Peter again addresses a crowd at the Temple following a healing of a crippled beggar. Peter then explains the mission of Jesus Christ: “Repent, then, and turn to God, so that your sins may be wiped out, that times of refreshing may come from the Lord, and that he may send the Messiah, who has been appointed for you—even Jesus” (3:19-20). Once again, Peter will address the Sanhedrin and proclaim Christ “filled with the Holy Spirit” (4:8). While the previous examples are not exhaustive of all biblical records of Spirit-filled proclamations, it certainly exemplifies the Spirit’s intent to use proclamation (preaching and teaching) as

⁷⁴ Harris, *Mission in the Gospels*, 115.

⁷⁵ Strauss, “Purpose of Acts and the Mission of God,” 460.

means to spread, by way of the gospel message, the mission of Jesus Christ. Marshall makes the following contention:

And it would seem that the Spirit must also have something to do with the content of what is said in the same way as the content of prophecy was mediated by the Spirit. Christian preaching and witness is accordingly a continuation of the prophetic activity of Jesus and the witness to him in the Gospel.⁷⁶

The Spirit not only fills the couriers of God's message, but the message itself is an activity of the Spirit and carries within it the power of God.

The Apostles faced tremendous persecution for their overt proclamations of Jesus Christ and counted it joy to join in Christ's suffering when flogged for doing so (Acts 5:41). Yet, "Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Messiah (v. 42). Bock makes note of this particular moment in Scripture: "This is the first time the verb εὐαγγελίζω (*euangelizō*), to preach good news) appears in Acts with Jesus as the object of the message. The verb is used fifteen times in Acts and is associated with different topics."⁷⁷ These topics range from preaching Jesus, the Word, the Word of God, the Lord Jesus, and Jesus and the resurrection.⁷⁸ The preaching and teaching of Jesus and His gospel is part of the Spirit's empowerment for mission.

Luke, in his Gospel, makes note of Jesus' sending and empowering of the twelve: "When Jesus had called the Twelve together, he gave them power and authority to drive out all demons and to cure diseases, and he sent them out to proclaim the kingdom of God and to heal the sick" (Luke 9:1-2). Jesus invested His authority with the purpose of

⁷⁶ Marshall, *New Testament Theology*, 161.

⁷⁷ Bock, *Acts*, 253.

⁷⁸ *Ibid.*, 253.

proclaiming the kingdom of God. The religious leaders would question Jesus' authority to do signs and wonders (Luke 20:2), just as the apostles were questioned: "By what power or what name did you do this" (Acts 4:7)? It confounded the apostles' accusers considering they were "unschooled, ordinary men" (Acts 4:13).

The Holy Spirit's empowerment of the evangelist Stephen demonstrates that the ministry of the Spirit in signs and wonders was not confined to the apostles: "Now Stephen, a man full of God's grace and power, performed great wonders and signs among the people" (Acts 6:8). Even while under arrest and boldly giving an account of the gospel to his accusers, "his face was like the face of an angel" (v. 15), appearing as "one inspired by and in touch with God, reflecting a touch of God's glory."⁷⁹ The Spirit through signs and wonders amplifies the proclamation of the gospel. Sign and wonders are never the means to an end within itself. The Lord Jesus is the focal point for the special activity of signs and wonders. Together, the preaching and teaching of the gospel, along with signs and wonders, is undoubtedly key to *missio Dei* and expanding God's Kingdom.

The Spirit as Means for Mission

Within its provocative narratives, Luke-Acts contributes to Christianity's understanding of *missio Dei* and the Holy Spirit's indwelling of that mission. Harris will go as far to say,

The author of Luke-Acts is primarily concerned with God's mission—the *missio Dei*—conceived from the beginning of time, started in earnest from the times of the creation of Israel as a holy nation, continued and in some sense brought to

⁷⁹ Ibid., 274.

fulfillment (but not to completion) in Jesus' own ministry work, and then expanded and opened out to all by the apostles and the Church.⁸⁰

The Church's response is a call to continue in *missio Dei* in a new and unique way. God's people who are committed to God's mission are sent with the Holy Spirit. The Spirit constitutes a new way of carrying on the mission; therefore, the Church cannot successfully achieve its mission apart from the Spirit, as Harris elaborates:

Certainly everything does point to the fact that Luke regards the coming of the Holy Spirit as a turning point in the dispensation of God's work. Even though the Spirit has been actively working through the prophets of the Old Covenant and through Jesus in the time of his ministry, nevertheless, in an important sense the pouring out of the Spirit "upon all flesh" in Acts 2 represents such an explosion of new life that the Church's *missio* thereafter has the appearance of a new type of mission or mission in a new way.⁸¹

The Spirit's preeminence is fundamental for successful mission. Luke-Acts demonstrates that God's witnesses are assured the Spirit's appropriation and intervention in driving the mission forward. The Spirit is given to all in Christ Jesus, both Jew and Gentile.

God's mission advances by means of the Spirit. Access and dependence on the Spirit in the life of all believers is central to God's plan to accomplish His mission.⁸²

Concerning the Spirit and mission in Luke's writing, Cornelis Bennema makes the following observation:

For Luke, mission includes God's desire to have communion with his people and Jesus' appointment of believers as his witnesses in this world to proclaim this good news, i.e., the call to repent from sin and so to receive the forgiveness of sins and the gift of the Spirit. The early church is thus depicted as a Spirit-filled community in communion with God. Luke envisages a Spirit empowered mission

⁸⁰ Harris, *Mission in the Gospels*, 107.

⁸¹ Ibid., 114-115.

⁸² Strauss, "Purpose of Acts and the Mission of God," 464.

in which the Spirit is primarily the power of proclamation, informing and enabling the kerygma, and derivatively, effecting repentance and conversion.⁸³

The temptation to infatuation with the mission can lead toward ignoring the purpose for which the mission exists and lose sight of what exactly the Spirit is empowering.

Bennema summarizes the similarities of understanding missional theology of the Spirit among New Testament theologians:

1. God's mission or *missio Dei* is to create and sustain life-giving communion between himself and human beings by means of the Spirit.
2. In the *missio Dei*, pneumatology and Christology are intrinsically connected in that God sent both the Spirit and Jesus into the world to create and sustain life-giving divine-human communion.
3. The church's mission is an extension or continuation of the *missio Dei/Jesu*, in which Jesus appoints his followers as witnesses in this world with the Spirit as their co-witness (Luke, John).
4. This mission is expansionist in scope (spanning the entire world) and nature (all people are invited to be part of God's people).
5. The main missional activity is proclamation—whether the proclamation of repentance and forgiveness of sins (Luke), the truth (John), or the good news (Paul).
6. Although miracles are an integral part of the church's mission, they appear to be attributed directly to God rather than to the Spirit.
7. The Spirit is the hermeneutical key for mission.
8. Mission involves a spatial and socio-religious relocation.
9. Christian mission aims at conversion in that people are called out of their respective socio-religious environments into a new humanity in Christ.
10. The Spirit functions as the boundary and identity marker of the community of faith.⁸⁴

One cannot negate the Spirit's role in *missio Dei* or the missional aspect of the biblical metanarrative. The Spirit serves as the key to unlocking pathways to spread the gospel into every corner of the world.

⁸³ Cornelis Bennema, "Spirit and Mission in the Bible: Toward a Dialogue between Biblical Studies and Missiology," *Trinity Journal* 32, no. 2 (Fall 2011), 246.

⁸⁴ Bennema, "Spirit and Mission in the Bible," 253-257.

Summary

The *missio Spiritu* in Luke-Acts is a historical-theological narrative encompassing two volumes, but one story. The locus of Luke is Jesus Christ: His history, His Lordship over history, and His mission. The culmination of these loci renders God's salvation has come for the whole world, both Jew and Gentile. The means by which God's salvation has come is through the activity of the Holy Spirit. Pentecost, as revealed in Acts 2, bridges the divide between Jews and Gentiles, enabling all who call on the name of the Lord to empowered witness in God's mission to save the world. The Spirit's illuminating presence divinely guides the sending of the church and the preaching/teaching of the gospel. Therefore, the Holy Spirit's indwelling is necessary for accomplishing God's mission. *Missio Spiritu: A missionary Spirit for a missionary Church.*

Missio Ecclesia: A Missionary Church

Introduction

Posturing the contemporary Church as mission, however ironic it may sound, is difficult at best and nearly impossible at worst. Jesus Christ explicitly gave the Church a mission—a Great Commission. Two centuries from the Church's birth, Christianity exploded from 25,000 to 20 million converts.⁸⁵ The Christian movement thrived for those inaugural centuries despite an overwhelmingly hostile culture.

The ripple effect of Constantinian Christendom (AD 313) changed how Christians viewed the Great Commission, and this view still reverberates today. The paradigm shifts that developed in Constantine's establishment of Church united with State evolved into

⁸⁵ Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos Press, 2006), 19.

an institution contrary to the movement's original purpose. Alan Hirsch insists, "This shift to Christendom was thoroughly paradigmatic, and the implications were absolutely disastrous for the Jesus movement that was incrementally transforming the Roman world from the bottom up."⁸⁶

It would take the Enlightenment (nineteenth to twentieth century) and the dawn of Modernity to split Church and State apart. The wave of societal secularization swept over the Western world washing away religious influence from the public square. Hirsch notes, "We now live in what has been aptly called the post-Christendom era; [However] ... the church still operates in exactly the same mode ... little has changed for seventeen centuries."⁸⁷ Presently situated in a postmodern context, the slumbering Church awakens to find itself in need, not of a new identity, of a rediscovery of its core identity as established in Scripture—The Great Commission.

The Great Commission (Matt. 28:18-20) receives much attention as a biblical centerpiece of mission. These words of Jesus do not lack for exposure in the contemporary evangelical church:

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

As a command of notoriety today, its label as the Great Commission was not common before 1899 when it appeared in *History of the Church Mission Society*.⁸⁸ For much of

⁸⁶ Hirsch, *Forgotten Ways*, 60.

⁸⁷ *Ibid.*, 61.

⁸⁸ Timothy Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century* (Grand Rapids, MI: Kregel, 2010), 127.

church history, Matthew 28:18-20 was not viewed as an applicable missionary text, but rather as a command specifically to the apostles. Therefore, it was the apostles' missionary obligation to fulfill.⁸⁹ For centuries, the missionary mandate of the church and its obvious connection to *missio Dei* (v. 19) was either overlooked or misunderstood. It would not find fresh meaning till 1792, which was the dawn of the modern missionary movement. The movement's leader, William Carey, seized the declaration as a binding commission still in effect.⁹⁰ George R. Hunsberger asserts, "In the reporting of Jesus' final words in the Gospels and Acts we should see not a command for the early churches to obey but an affirmation of what they found themselves doing ... They do not mandate obedience to a mission; they validate the experience of being engaged in mission."⁹¹ Additionally, the commission of Christ to His Church is not relegated to Matthew 28:18-20, but to an entire range of texts: Mark 16:14-18, Luke 24:44-49, John 20:19-23, and Acts 1:7-8. The importance of the Great Commission is a biblical thread worth exploring in its entirety.

Great in Mission

Beale speaks of Genesis 1:28 as God's first Great Commission given to Adam and Eve: "God blessed them and said to them, 'Be fruitful and increase in number; fill the earth and subdue it. Rule over the fish in the sea and the birds in the sky and over every living creature that moves on the ground.'" God envisioned the whole earth flourishing as human progenies reflect His image. The Fall darkened humanity and God would

⁸⁹ Tennent, *Invitation to World Missions*, 127.

⁹⁰ George R. Hunsberger, *The Story that Chooses Us: A Tapestry of Missional Vision* (Grand Rapids, MI: Eerdmans, 2015), 89.

⁹¹ Hunsberger, *The Story that Chooses Us*, 91.

eventually elect Israel to the role of a corporate Adam, reflecting God's glory in the earth.

Beale firmly attests:

Without exception, the reapplications of the Adamic commission are stated positively in terms of what Noah, the patriarchs, Israel, and eschatological Israel or its king should do or were promised to do. Always the expression is that of actual conquering of the land, increasing and multiplying population, and filling the Promised Land and the earth with people who will reflect God's glory.⁹²

The grand biblical narrative from Genesis forward has always implied and comprised a great mission with blessing by which the whole earth will witness God's glory.

The adjective "great," which people commonly apply to the commission texts, is very appropriate given that the post-resurrected Christ spoke them. The authors of Scripture record very few conversations of Christ during His forty days between post-resurrection and His ascension.⁹³ While the Synoptic Gospels commonly record sayings of Jesus with some redundancy, that is not the case with the post-resurrected commissioning texts. Timothy Tennent explains this importance: "Not only is the language between the accounts remarkably distinct, but they are also set in diverse settings. This means that Jesus repeats various versions of the Great Commission in various places, with different emphases."⁹⁴ The commission's greatness is weakened when not viewed as the culmination of Christ's teachings expressed in varying and insightful biblical contexts. The totality of the commission cannot fully be apprehended without the collective voice of Christ expressed in the Gospels and Acts.

⁹² Beale, *The Unfolding*, 58.

⁹³ Tennent, *Invitation to World Missions*, 129.

⁹⁴ *Ibid.*, 129.

The Commissions

Matthew 28:18-20

The entire Matthean commission is grounded in the first words of Jesus' proclamation, "All authority in heaven and on earth has been given to me" (Matt. 28:18). Echoing Daniel 7:14, Jesus is the Son of Man to whom God will bestow sovereign authority: "He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed." The Father has given his Son that all nations will recognize Jesus as Lord. Philippians 2:10-11 declares: "At the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father."

Matthew's concluding comments (28:16-20) provide a synthesis of sorts of his whole Gospel. Michael J. Wilkins identifies the themes that have characterized Matthew's gospel:

1. Jesus' unique authority as the divine Son of God demands the worship of his followers (e.g., chs. 1-2; 3:17; 4:1-11; 14:33).
2. Jesus' form of discipleship transcends ethnic, gender, and religious boundaries to form a new community of faith called the church (e.g., 12:46-50; 16:18-19; 18:17-18).
3. Jesus' final move, from particularism in fulfilling the covenantal promises to Israel, to universal salvation offered to all the nations, is proclaimed in preaching of the gospel of the kingdom of God (e.g., 1:1; 10:5-6; 15:21-28).
4. Jesus' call to inside-out righteousness is experienced through obedience to his teachings as the fulfillment of God's will for his people (e.g., 5:20-48; 15:1-20).
5. Jesus' promises of his eternal presence with his disciples is fulfilled because he is Immanuel, "God with us" (e.g., 1:23).⁹⁵

⁹⁵ Michael J. Wilkins, *Matthew*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2004), 946, Logos Bible Software.

In only five verses, the Matthean Great Commission manages to sum up his extensive Gospel with a crescendo effect. The Triune God sets a new agenda; it is a new mission for the ages.

The sending of Jesus by the Father squarely fits inside the context of *missio Dei*. Consequently, “Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit” (Matt. 28:19) is emphatically understood within the greater context that the Father sent Jesus and also sends all those who call Jesus Lord. While this verse also speaks to the Trinitarian baptismal formula, the central concept focuses on the Triune God who gave the Great Commission. Tennet, regarding the required actions for this authoritative command, writes,

This part of the commission is organized around the central command to “make disciples (*mathēteusate*), which is the only imperative found in the entire passage. In fact, this is the only time in his gospel that Matthew places the verb “to disciple” in the imperative. The command to “make disciples” is surrounded by three supporting participles: going, baptizing, and teaching. ... In [these] acts ... Jesus expects His disciples to replicate among all nations the eschatological community known as the church.”⁹⁶

Jesus promises His continued presence within communities of disciples as sent ones to “all nations” even unto the “end of the age” (v. 20). John Terry notes, “The word translated ‘nations’ is the Greek word *ethne*, which is the root word for the English word *ethnic*. Thus, Jesus instructed the apostles to make disciples of all the ethnic groups of the world.”⁹⁷ God reveals His concern for the whole world through His mission, which has

⁹⁶ Ibid., 138.

⁹⁷ John Mark Terry, “Can the Gospel Be Presented Across Cultures?,” in *The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith*, ed. Ted Cabal et al. (Nashville, TN: Holman Bible Publishers, 2007), 1578.

no cultural boundaries. Perhaps, for Matthew, the Gentile astrologers' homage (2:1-2) served as a foreshadow of the Great Commission to see all nations in God's kingdom.⁹⁸

Mark 16:14-18

Many scholars conclude the Gospel with Mark 16:8. David Garland suggests, "Such an abrupt ending has perplexed readers for centuries. Many argue that Mark would not have left the narrative hanging and must have continued with a fuller picture of what happened next."⁹⁹ It would seem the original ending was lost and, recognizing this deficiency, the Early Church attempted to restore the original account.¹⁰⁰ Given its anonymous authorship, it is likely there once was an ending and the one provided follows suit with the whole of Mark's Gospel. First, the word "preach" is the only imperative found in the passage (16:15) and preaching is a central theme in Mark's gospel (1:4, 14, 38-39; 3:14; 6:7-12).¹⁰¹ Second, the "eschatological tension"¹⁰² of Mark's commissioning is also demonstrated throughout Mark, notably in chapter thirteen. Lastly, "Mark is particularly interested in demonstrating that the miraculous ministry of Jesus is replicated in the lives of the disciples, through such works as casting out demons (3:15, 6:16) and healing the sick (v. 13)."¹⁰³ These collaborations, along with the continuity of other

⁹⁸ Walter A. Elwell and Barry J. Beitzel, "Wise Men," *Baker Encyclopedia of the Bible* (Grand Rapids, MI: Baker Book House, 1988), 2154, Logos Bible Software.

⁹⁹ David E. Garland, *Mark*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1996), 615.

¹⁰⁰ Tennent, *Invitation to World Missions*, 141.

¹⁰¹ Ibid., 142.

¹⁰² Ibid.

¹⁰³ Ibid.

commission texts, give Mark's account, while not weighted heavily, creditability for instruction.

John 20:21

John's entire Gospel is permeated with *missio Dei* implications. John uses the verb "to send" (*pempō* or *apostellō*) extensively.¹⁰⁴ Tennent explains: "The verb *to send* in John's gospel contains two ideas, one internal and one external. Internally, it 'implies a personal relationship'; namely, that those who are sent are sent by somebody. Externally, it implies that the one who is sent is 'sent for some purpose.'"¹⁰⁵ Jesus is the sent one and He commissions His disciples likewise saying, "Peace be with you! As the Father has sent me, I am sending you" (John 20:21). Again, Jesus completes the Trinitarian structure as He breathes on them and declares, "Receive the Holy Spirit" (v. 22). The Godhead, in fullness, sends His Church, as Beale writes:

Just as God's breathing into Adam made him alive and a part of the first creation, so Jesus's breathing into the disciples the Spirit might well be considered an act incorporating them into a stage of new creation, which Jesus had inaugurated already by his resurrection. As such beings of the new age, they are to announce the life-giving forgiveness that can come only from Christ (John 20:23), the center and foundation of the new creation.¹⁰⁶

To be commissioned as Jesus was commissioned, means to be empowered as Jesus was empowered. Gary M. Burge reiterates this notion saying, "Therefore to be commissioned (20:21), to advance the work of God as God's agent, means being empowered as Jesus

¹⁰⁴ Tennent, *Invitation to World Missions*, 154.

¹⁰⁵ Ibid.

¹⁰⁶ Beale, *The Unfolding*, 572.

was empowered—obtaining the Spirit, just as Jesus was anointed and as Jesus promised.”¹⁰⁷ The same Spirit that anointed Jesus anoints all God’s agents of mission.

Luke 24:46-49 and Acts 1:7-8

As the only Gospel writer (Luke) to follow up his book with a sequel (Acts), Luke authors two commissions by Jesus in Luke 24:45-49 and in Acts 1:7-8. Reflecting *missio Dei* understanding, Luke records Jesus’ reading of Isaiah:

The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor.

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, “Today this scripture is fulfilled in your hearing” (Luke 4:18-21).

This passage reveals the Spirit and the Lord (Father) accompanying the sending of Jesus for encompassing a holistic mission of salvation.

Connecting the promises of the Old Testament as fulfilled by the present work of Christ occur again in Luke:

He told them, “This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high.” (24:46-49)

However, this connection would flow through Christ, thereby extending the declaration of Jesus’ mission to the church as witnesses to the promises fulfilled. Acts 1:7-8 records the second commission by Luke’s record, which echoes this call:

He said to them: “It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on

¹⁰⁷ Gary M. Burge, *John*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 2000), 558-559. Logos Bible Software.

you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

Unique to the commissions of Luke and Acts is the emphasis on the church as witnesses

(μάρτυς).¹⁰⁸ Ajith Fernando, speaking about the unveiling theme of Acts, states:

Verse 8 begins with “but” (*alla*), suggesting that Jesus is presenting an alternative aspiration for the disciples. Their primary concern should not be the political power that will come with the restoration of Israel’s kingdom. It should be the spiritual power that will come through the baptism with the Holy Spirit, which will enable them to be witnesses “to the ends of the earth.” This verse presents an outline and summary of Acts.¹⁰⁹

Interestingly, the disciples were already witnesses in the sense that they had seen the resurrected Christ. However, they would also need the Spirit’s power if they were to effectively carry out the mission to all the earth. Tennent postulates:

In the context of Luke and Acts, the witness of the apostles refers primarily to three things they had seen and experienced: the sufferings of Christ, His resurrection from the dead, and the offer of forgiveness in His name, which comes through repentance. Thus, the content of the “witness” recorded in Acts corresponds precisely to the three things spoken of by Christ in Luke’s commission. ... Acts demonstrates their faithfulness to bearing witness to God’s mighty deeds.¹¹⁰

God’s mighty deeds do not stop at the Resurrection. Mikeal C. Parsons contends: “The unfolding of Acts is in accordance with Jesus’ promise that the disciples would be ‘witnesses in Jerusalem, throughout Judea and Samaria, and to the end of the earth’ ... He guides the church in its missionary efforts. He empowers the disciples to perform

¹⁰⁸ Tennent, *Invitation to World Missions*, 152.

¹⁰⁹ Ajith Fernando, *Acts*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1998), 52.

¹¹⁰ Tennent, *Invitation to World Missions*, 152-153.

miracles.”¹¹¹ The disciples are to wait in Jerusalem for the empowering of the Holy Spirit. Bosch summarizes Luke’s understanding of the Christian mission:

It is the fulfillment of scripture promises; it only becomes possible after the death and resurrection of the Messiah of Israel; its central thrust is the message of repentance and forgiveness; it is intended for “all nations”; it is to begin “from Jerusalem”; it is to be executed by “witnesses”; and it will be accomplished in the power of the Holy Spirit.¹¹²

Empowered by the Spirit, the *missio Dei* at work in the life of the Church only increased in mighty deeds. God’s ongoing witness sent witnesses to all nations.

Summary

This survey of the *missio ecclesia* in the Gospels and Acts displays the unique message of each discourse while maintaining *missio Dei* congruence. In Matthew, the Father imparts authority to Jesus and His disciples as His sent ones. In Mark, the preaching of God’s redemption and power to persevere as His sent ones is central. In John, the Father, Son, and Spirit, as sender, is attributed to His nature and transferred as the nature of the Church. In Luke, the Church is sent as Spirit-empowered witnesses of the Son to the glory of the Father and thereby fulfilling the promise to Abraham that He would bless “all nations on earth” (Gen. 22:18). *Missio Ecclesia*: A missionary church for the world.

Conclusion

The influence of *missio Dei* on Christian thought and practice has always existed. God, as the Great Missionary, is key to understanding the Scriptures and to unlocking the

¹¹¹ Mikeal C. Parsons, *Acts*, Paideia Commentaries on the New Testament (Grand Rapids, MI: Baker Academic, 2008), 35.

¹¹² Bosch, *Transforming Mission*, 92.

wonderful mystery of God sending himself by way of Christ, the Spirit, and the Church.

In *missio Christus* one finds a missionary Messiah sent by the *missio Dei* to save the world. In *missio Spiritu* one discovers God empowering Christ and His Church in fulfillment of His salvation purpose. In *missio Ecclesia* one enters in a community of witnesses sent into the whole world by the Spirit, preaching Christ to the glory of the Father: *missio Dei*.

CHAPTER 3: GENERAL LITERATURE REVIEW

The ultimate story of the Bible, the metanarrative that unlocks the whole story, is that God is on a mission, and we are summoned to participate with God in that mission.

—Leonard Sweet¹

Introduction

This general literature review explores the antecedents of missional theology and ecclesiology and is divided into three parts. Section one provides a general introduction into missional understandings, such as language, meanings, and hermeneutic. Section two reviews twentieth century perspectives of “missional” as understood through the scholarship of Lesslie Newbigin and contemporaries. Section three discusses twentieth-first century perspectives of “missional” as understood through the scholarship of multiple contemporary scholars. While not exhaustive, this review provides a concise synthesis of missional thinking, with a focus on missional scholarship’s most notable voices.

Missional Understandings

Language

Missional language has permeated the evangelical landscape for over two decades inaugurated by Darrell L. Guder’s formative editorial work, *Missional Church: A Vision for the Sending of the Church in North America*. Despite the pervasive dialogue, one

¹ Leonard Sweet, *So Beautiful: Divine Design for Life and the Church* (Colorado Springs, CO: David C. Cook, 2009), 58.

could make the argument that missional ideals have not completely germinated in the heart of the North American Church. The term “missional” has become a buzzword to describe almost anything, especially to provide justification for why a church or its leader prescribes to a certain method for ministry. Its overuse has made missional language ambiguous at best and irrelevant at worst. Instead of a robust doctrine of mission, the North American Church has struggled to produce missional language that also inspires and shapes practice. Guder’s eclectic ensemble of missiologists and theologians from various church backgrounds explores this missional vision and formulates a secure foundation for missional studies. The theological reflections expressed matured from years of research and dialogue and are primarily intended to answer the crisis that is the apparent decline of the North American church.² While expounding on the works of John Mackay concerning missional unity, Guder states: “The wind of the Spirit that appeared to be the driving the sail of the ecumenical ship seems to have lost power. . . . Mackay’s framing of the theme of unity under the larger rubric of mission is an important perspective which presents an alternative that might enliven the ecumenical movement again.”³ Hence, the need for Guder’s missional ensemble, to unify the various tribes of the Church in a single vision: mission.

The theology of Guder’s ensemble represents a move away from an *ecclesio-*centric understanding of mission. This understanding resigns missions as one particular activity of the church, mainly driven by the spreading of the gospel by establishing more churches made in their own image. Instead, Guder proposed a fresh emphasis, which

² Darrell L. Guder, ed. *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Eerdmans, 1998), 3.

³ Darrell L. Guder, “John Mackay’s Missional Vision,” *Theology Today* 71, no. 3 (2014): 298.

consists of a theocentric reconceptualization of mission based upon *missio Dei*, the “mission of God.”⁴ Guder provides the following explanation: “Mission is not merely an activity of the church. Rather, mission is the result of God’s initiative, rooted in God’s purposes to restore and heal creation.”⁵ God is a missional God and the church is God’s sent people. The contributors of *Missional Church* were guided by “a shared conviction that the Scriptures are the normative and authoritative witness to God’s mission and its unfolding in human history,” and that “one must read Scripture from a missional hermeneutic.”⁶ The following fundamentals guided the authors’ analysis:

A missional ecclesiology is biblical. It must be based explicitly on what the Bible teaches.

A missional ecclesiology is historical. Shaping an ecclesiology for a particular culture, in this case North America, must demonstrate respect for the historical development of other ecclesiologies.

A missional ecclesiology is contextual. The only way to be a church is incarnationally, within a specific culture.

A missional ecclesiology is eschatological. The church represents the dynamic and creative work of the Spirit in moving us toward God’s promised consummation of all things.

A missional ecclesiology can be translated into practice. The basic function of all theology is to equip the church for its calling. . . . A missional ecclesiology serves the church’s witness as it “makes disciples of all nations, . . . teaching them to obey everything that I [Jesus] have commanded you” (Matt. 28:19-20).⁷

Based on these fundamental assumptions, the contributors take a serious and robust approach to shaping a missional church made in the image of the triune God.

⁴ Guder, *Missional Church*, 3-4.

⁵ Ibid., 4.

⁶ Ibid., 11.

⁷ Ibid., 11-12.

Decades have expired since these reflections were first published making missional language commonplace in the grand conversation of the Church. However, one might question whether the church fully understands the term “missional” or if it has been shaken from its deeply rooted theological underpinnings and transformed into a neutralized church leadership slogan. The underlying emotional deposition that fueled *Missional Church* was, in part, due to an adverse reaction to the prevailing, yet ineffective, church strategies perpetuated, as Guder notes:

One can find a workshop or seminar on virtually every aspect of churchly life. The typical religious bookstore in North America overflows with books on successful churches with “add-water-and-stir” instructions on how to follow their example, how-to manuals for every conceivable problem a struggling congregation might face, and analyses of the myriad crises with which the church is grappling.⁸

Something was missing from the church-life equation. Missional language entered the scene and gave new hope to the churches and their leaders through re-shaping the conversation and its language. Unfortunately, over time the powerful meaning its ideas once held has morphed into a series of church-self-help models void of rich theological foundations. Roxburgh speaks to this notion: “It is a testimony to the absorbing power of modernity that the missional language could become so meaningless so quickly.”⁹ To revive missional language, and subsequently missional practice, a revival of sorts is needed to reclaim these loose aforementioned underpinnings.

⁸ Ibid., 2.

⁹ Alan J. Roxburgh, “The Missional Church,” *Theology Matters* 10, no. 4, (2004): 2.

Meanings

There is no simple way to explore all the meanings that encompass “missional” and “missional church.” The concept starts with basic assumptions regarding the nature and purposes of God and the Church. Within these assumptions, one must consider and explore the context, which in this case is Western society. Alan J. Roxburgh annotates four major meanings that invoke an accurate epistemology of missional church.¹⁰

The first assumption recognizes Western society as a mission field.¹¹ First and foremost in understanding missional church is the recognition that, as a mission field, the West needs more than just a new set of evangelism tactics. The culture of the West has and will continue to change. Craig Van Gelder suggests a fresh missiological approach is needed to view the West as one would Asia or Africa: “If we were to take this task seriously, it would require of us that we develop a paradigm of mission to North America which is fundamentally different from the operational missiologies of denomination building, culture caretaking, privatized faith, church renewal, church growth, and church effectiveness which have been or are now at work.”¹² The gospel is no longer ingrained in Western culture. It has moved past that impression. A local congregation faces the challenge of existing in a mission field. Developing a new kind of missiology entails an honest analysis of the North American context, a renewed understanding of the gospel,

¹⁰ Roxburgh, “The Missional Church,” 1-5.

¹¹ Ibid., 2.

¹² Craig Van Gelder, “Defining the Center—Finding the Boundaries: The Challenge of Re-Visioning the Church in North America for the Twenty-First Century,” *Missiology: An International Review* 22, no. 3 (July 1994): 334.

and the formation of corresponding practices for the Church.¹³ Christians in the West must think of themselves as missionaries in and to their own communities.

The second assumption in understanding the meaning of “missional” grasps mission as the central locus in *missio Dei*.¹⁴ God is the subject at the center of the gospel and its mission, not the individual. The West is mostly anthropocentric in its approach to the gospel, but *Missio Dei* is theocentric. God’s plan does not center on meeting the individuals’ needs. God’s plan is centered on himself and His need to make all things new again. Ross Hastings offers a clear understanding of *missio Dei*:

The *missio Dei*, or *missio trinitatis*, is a term that expresses that God is a fundamentally missional God. Mission is an attribute of God, perhaps even his defining attribute, in that the missions of God elucidate the triune nature of God, who sent his Son and Spirit. And because the church is the church of the living, missional God, its fundamental attribute is that it too is missional.¹⁵

The correct view of the Christian-life spectrum perceives individuals as God’s sent ones making the world new again while the earth waits for God the Son’s return. Any view of the gospel that reduces its final purpose as God simply meeting individuals’ personal needs is no real gospel at all. Christians in the West ought to think of themselves as only a small, but integral, part of God’s grand narrative to rescue the world, not the other way around.

The third assumption in finding meaning in “missional” is comprehending mission as the nature and purpose of church.¹⁶ The church is no longer the center of

¹³ Van Gelder, “Re-Visioning”, 334.

¹⁴ Roxburgh, “The Missional Church,” 3.

¹⁵ Ross Hastings, “Ecstasy, Embrace, Effulgence: The Trinity and the Mission-shaped Church in the Twenty-first Century,” *CRUX* 45, no. 2 (Summer 2009): 3.

¹⁶ Roxburgh, “The Missional Church,” 3-4.

community-life. The public life of the church is meant to bare witness as the *ecclesia*, a called out assembly, to proclaim the gospel and declare the future of all God's creation. For the Christian individuals who make up a local congregation, vocation is for the world's sake, not for one's own sake. Roxburgh expresses this firmly:

In this context (and not any other in this conversation) the Church is not a gathering of those who are finding their needs met in Jesus. This is a terrible debasement of the announcement of the reign of God. The God we meet in Jesus calls men and women in exactly the opposite direction—to participate in a community that no longer lives for itself and its own needs but as a contrast society whose very life together manifest God's reign.¹⁷

For Western culture to convert to this same gospel, the Church must experience this conversion first. The Church is called out for the sake of God. In the mystery of God's purpose, the Church lives to submit to the reign of Jesus Christ for the sake of the world.

The last assumption to find meaning in “missional” is formed through viewing the Church as contra-societal.¹⁸ In postmodern North America, self is king. As a contra-societal people, the Church is “formed around a set of beliefs and practices that continually shape it in a way of life which cannot be derived from the particular culture in which it is found.”¹⁹ Rather, it is formed around the gospel of Jesus Christ including the grand redemptive narrative of the people of God found in the Old and New Testaments. A culture-shaped people translates into a culture-shaped Church. Giving up one's personal needs and rights cuts across the cultural grain and requires a church to take up a different vocation centered on Scripture rather than contemporary models of church growth fads. Historically speaking, the gulf between the church and mission widened to

¹⁷ Ibid., 4.

¹⁸ Ibid., 4.

¹⁹ Ibid., 5.

the point that the Church has become “preoccupied with its own welfare.”²⁰ In response, a contra-societal church must open itself up to hear the Word of God again.

In *Treasure in Clay Jars: Patterns in Missional Faithfulness*, Lois Barrett seeks to answer the question, “How would you know a missional church if you saw one?”²¹ Through delving into “real-life examples” of aspiring missional churches, the authors seek to profile the churches “becoming missional.”²² By focusing on the process of development and direction, the authors avoid making judgments on whether or not a church has earned some sort of missional certification. However, the authors offer a robust definition of a missional church:

A church that is shaped by participating in God’s mission, which is to set things right in a broken, sinful world, to redeem it, and to restore it to what God has always intended for the world. Missional churches see themselves not so much sending, as being sent. A missional congregation lets God’s mission permeate everything that the congregation does—from worship to witness to training members for discipleship. It bridges the gap between outreach and congregational life, since, in its life together, the church is to embody God’s mission.²³

A missional church is the embodiment of God’s mission. Missional is incarnational. As Christ physically incarnated the mission of God, the church must incarnate God’s mission. The authors identify eight major patterns that help one identify a missional church.

²⁰ Jeppe Bach Nikolajsen, “Missional Church: A Historical and Theological Analysis of an Ecclesiological Tradition,” *International Review of Missions* 102, no. 2 (November 2013): 256.

²¹ Lois Barrett, ed., *Treasure in Clay Jars: Patterns in Missional Faithfulness* (Grand Rapids, MI: Eerdmans, 2004), xi.

²² Barrett, *Treasure in Clay Jars*, xi.

²³ *Ibid.*, x.

The first pattern is discerning missional vocation.²⁴ As a unified congregation, a missional church seeks to discover the specific gifts (*charisms*) of individuals and the greater-mission God has for them in their own geographical context. The second pattern is biblical formation and discipleship.²⁵ A missional church is a learning church. Discipling is grounded in Scripture. The third pattern is taking risks as a contrast community.²⁶ A missional church chooses to navigate the hard challenges of the world's internal and external resistance to the gospel. Missional churches will "take risks for the sake of the gospel."²⁷ The fourth pattern is the use of practices that demonstrate God's intent for the world.²⁸ How a missional congregation treats one another and others reflects how God longs to treat the whole world. The fifth pattern is the public witness of worship.²⁹ A missional church worships God as a celebratory and public act of witness. The sixth pattern is dependence of the Holy Spirit.³⁰ A missional church is a praying church. The seventh pattern is pointing toward the reign of God.³¹ A missional church gives "concrete witness to the present and coming reign of God."³² The eighth pattern is

²⁴ Ibid., 33.

²⁵ Ibid., 59.

²⁶ Ibid., 74.

²⁷ Ibid., 74.

²⁸ Ibid., 84.

²⁹ Ibid., 100.

³⁰ Ibid., 117.

³¹ Ibid., 126.

³² Ibid., 128.

missional authority.³³ A missional church, empowered by the Holy Spirit through various gifts and roles, intentionally lives out its vocation in the world.

As Barret notes, these patterns are only effective when centered on the gospel:

We could have called it one of the patterns: The missional church is centered on the gospel. In fact, in our initial list of indicators, the first one was, “The missional church proclaims the gospel.” ... But as we considered this indicator, it became clear that being centered on the gospel was really a description of the whole life of the missional church. All of the patterns are really summed up in the phrase “proclaiming and embodying the gospel.”³⁴

A missional church makes clear, in visible ways, the reign of God is both here and not yet. Participating in God’s mission, which is sensitive to context, shapes these “visible ways.” A mission-minded congregation is God’s expression of what His kingdom is about and why it is at hand.

Cultivating Missional Communities by Inagrace T. Dietterich challenges the notion that the local church’s social mission is internal for the primary use of self-development. Dietterich defines the church’s social reality as “the community of God’s new people, living a new way of life, through whom God has promised to bless the entire world.”³⁵ Thus, the local church is a people-group who announce and personify God’s promises for the world. Again, echoing “here and not yet,” Dietterich proposes that missional communities express themselves as a form of a dynamic eschatological witness. The world to come is the driving force of the here-and-now. The church’s worship is a shaping process by which people are gradually formed into Kingdom people.

³³ Ibid., 139.

³⁴ Ibid., 150.

³⁵ Inagrace T. Dietterich, *Cultivating Missional Communities* (Eugene, OR: Wipf & Stock Publishers, 2006), 1.

The people of God display the reign of God as a loving witness for the new creation to come. The world does not need a reflection of itself in the church, but the reflection of God's coming kingdom.

Hermeneutic

The Creator God is and has a mission. Of all of God's creation, humankind is singularly made in the image and likeness of God (Gen. 1:27). This aspect of a human being's nature serves as a profound expression of God's purposeful love. Further, to demonstrate His devotion, when God made Adam and Eve, He personally formed them with His own hands. Natural reasoning may lead one to believe that if God created humankind in His own image of God and God has a purpose for humankind, then God has a purpose within himself. Humankind's mission echoes God's self-commissioned mission. Christopher J. H. Wright boldly expresses this design in his seminal work, *The Mission of God*: "God's mission was that sin should be punished and sinners forgiven; evil should be defeated and humanity liberated; death should be destroyed and life and immortality brought to light; enemies should be reconciled to one another and to God; creation itself should be restored and reconciled to its Creator."³⁶ God sent himself in Jesus Christ to express and fulfill His mission. This sending serves as the Church's prime example of mission. If biblical history is not enough to convince that God had a redemptive mission in mind, Jesus surely convinces the heart to accept God's prime directive therein. Through Jesus Christ, this mission of God was bestowed upon His

³⁶ Christopher J. H. Wright, *The Mission of God* (Downers Grove, IL: InterVarsity Press, 2006), 314.

church. Wright bares, “Mission was not made for the church; the church was made for mission—God’s mission.”³⁷

God’s nature or character is immutable; it remains the same. Regarding His essence and His will, God does not change. He cannot change. This fidelity of His character, His nature, or His essential being is revealed throughout Scripture. Since it is impossible for God to change in either ability or essence, the gracious acts prevalent in the New Testament must, of necessity, have their counterparts in the Old Testament. Finding the mission of God in the Old Testament can be difficult, if one only focuses upon the grand scale of events addressed in its pages. Yet, the very nature of God demands constancy and consistency in actions and character. A journey through some of the outstanding events recorded in the Old Testament reveals with each episode an unswerving display of the love of God expressed in great measures of grace. Each incident, whether focused on national or individual struggles, presents the very nature of the New Testament God. The cross of Jesus exemplifies that mission before the cosmos. As Wright exclaims, “The cross was the unavoidable cost of God’s mission.”³⁸ The expression of God’s mission from the cross forward is trusted to the *ekklesia*: the missional people of God.

Terms such as *ekklesia* and *laos* describe a people once without an identity but now transformed into God’s one people; that is the Church. For Peter, the Church is God’s people called out of the world in order “that [they] may declare the praises of him

³⁷ Wright, *Mission of God*, 62.

³⁸ *Ibid.*, 312.

who called [them] out of darkness into his wonderful light” (1 Pet. 2:9).³⁹ This is one example that demonstrates a biblical understanding that the church’s ultimate purpose is as God’s “called out” people sent into the world. Jesus expresses this notion in John 20:21: “As the Father has sent me, I am sending you.” Jesus’ disciples are defined by the very mission for which God sent himself in Jesus to fulfill, as Brad Brisco and Lance Ford indicate:

With this statement, Jesus is doing much more than drawing a vague parallel between his mission and ours. Deliberately and precisely he is making his mission the model for ours, saying “as the father has sent me, I am sending you.” Therefore, our understanding of the church’s mission must flow from our understanding of Jesus’ mission.⁴⁰

Jesus would again reiterate this commission in the more popular Matthew 28:18-20 discourse:

Then Jesus came to them and said, “All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age.”

In the most candid of terms, Jesus affirms that all Christians are missionaries. The church was not created for Christians; it was created for God’s mission. To belong to God’s church is to join in God’s mission in the world.

First Wave: Modern Missional Thought

Leslie Newbigin

Leslie Newbigin (1909-1998), a Cambridge-educated missionary of the Church of Scotland, formulated a rich combination of missional biblical-theology and missional

³⁹ All Scripture quotations, unless otherwise noted, are from the New International Version.

⁴⁰ Brad Brisco and Lance Ford, *Missional Essentials* (Kansas City, MO: The House Studio, 2012), 11.

contextual engagement. Having served as a missionary to India for four decades, his non-Western experiences proclaiming the gospel lent the Western church a much-needed perspective on mission setting in the modern Western world. He begged the quintessential question:

Can there be an effective missionary encounter with this culture—this so powerful, persuasive, and confident culture which (at least until very recently) simply regarded itself as “the coming world civilization.” Can the West be converted?⁴¹

Newbigin’s tone toward his own aforementioned conversion-question was one of skepticism, even commenting, “God alone knows the answer to that question.”⁴²

Newbigin argues that the West has changed from a pre-Christian pagan society, to a pagan society formed by its rejection of Christianity.⁴³ It is as if the West is inoculated against the influence of the Church. The Western church faces the challenge of a post-Christian and post-modern society. Newbigin’s writings, *Foolishness of the Greeks*, *The Open Secret*, and *The Gospel in a Pluralist Society*, explores this challenge and addresses how the Church should respond.

Each culture has its particular approach toward viewing the world. Newbigin borrows a phrase from sociologist Peter Berger “plausibility structure,”⁴⁴ which is a worldview shared by a society, which lets everyone know what is plausible and what is not. These are the unspoken rules and assumptions about what is real. Interactions

⁴¹ Lesslie Newbigin, “Can the West be Converted?” *International Bulletin of Missionary Research*, (January 1987), 2.

⁴² Newbigin, “Can the West be Converted?,” 7.

⁴³ Ibid.

⁴⁴ Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids, MI: Eerdmans, 1989), 8.

between cultures highlight the differences between their plausibility structures. Through comparing and contrasting, one can ascertain the inherent biases shaped by the culture and traditions in which people live. Newbigin insists that the culture of the contemporary Western world is that of “pluralist.”⁴⁵ His opening statement in *The Gospel in a Pluralist Society* clarifies this sentiment: “It has become a commonplace to say that we live in a pluralist society—not merely a society which is in fact plural in the variety of cultures, religions and life-styles which it embraces, but pluralist in the sense that this plurality is celebrated as things to be approved and cherished.”⁴⁶ From the Enlightenment on, the West separated revelation (religion) from reason (science). This division contributed to the domestication of Christianity by modernity’s aggressive plausibility structure. This structure promotes personal preference with respect to religion. As a result, Newbigin indicates that “the implication will be that claims to universal truth are abandoned ... which is bound to deny the Christian’s claim that God has acted in historic events to reveal and effect his purpose for all humankind.”⁴⁷ Newbigin believes the Christian must see the world from within a different plausibility structure, the narrative of Scripture. The Christian must also recognize and engage the world through that entirely different plausibility structure.⁴⁸

This engagement requires Christians to participate in public life, not withdraw. This undoubtedly means Christians must confront opposing worldviews in the public

⁴⁵ Lesslie Newbigin, *Gospel in a Pluralist Society*, 1.

⁴⁶ *Ibid.*, 1.

⁴⁷ *Ibid.*, 64-65.

⁴⁸ *Ibid.*, 65.

square. Newbigin maintains, “Even where the church is a tiny minority with no political power, it has the duty to address the governing authority of the civil community with the word of God.”⁴⁹ Newbigin offers seven essential areas Christians can advance the gospel into the public sphere: (1) a true understanding of eschatology, which fuels the private and public acts of new creation; (2) a social order governed by a Christian doctrine of freedom through humility and biblical truth; (3) a Church that teaches theology for and to the people; (4) a resistance to denominationalism that is void of the spirit of ecumenism; (5) a willingness to learn from other Christian viewpoints shaped through other cultures; (6) to hold fast to and proclaim one’s beliefs even if it cannot be proven by society’s terms; and (7) all these things are accomplished by and through the Spirit and His supernatural fruit and gifts of His presence in His people.⁵⁰ From this platform of engagement, the church can launch a brand new perspective of mission.

For Newbigin, mission is “the proclaiming of the kingdom of the Father, and it concerns the rule of God over all that is.”⁵¹ It is not simply an extension of a church’s ministry toward foreign fields. However, it is action prompted by the Holy Spirit. The Holy Spirit renews and ushers in new obedience to God everywhere.⁵² Mission is open because the gospel has no boundaries. It is secret because it requires the illuminating and

⁴⁹ Lesslie Newbigin, *The Foolishness of the Greeks: The Gospel and Western Culture* (Geneva: World Council of Churches, 1986), 129

⁵⁰ Ibid., *Foolishness of the Greeks*, 134-150.

⁵¹ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids, MI: Eerdmans, 1978), 121.

⁵² Newbigin, *The Open Secret*, 139.

mysterious work of the Holy Spirit to open spiritual eyes to faith in Christ.⁵³ Christians still have a responsibility to carry the gospel, but this is not just a geographical construct. Christians can carry God's light any place, anywhere, including one's own backyard. Newbigin challenges Christians to dialogue with non-Christians: "[Christians] will meet them and share with them in a common life, not as strangers but as those who live by the same life-giving Word, and in whom the same life-giving light shines. They will recognize and rejoice in the evidences they find of a response to the same God from whom alone life and light come."⁵⁴ In this sharing of common life, Christians will "expect to learn as well as to teach, to receive as well as to give, in this common human enterprise."⁵⁵ In this sharing, Christians and non-Christians see the gospel reflected in the daily exercise of submitting to the reign of Christ and His purposes grafted into everyday living. It is here that believers bridge from individual responsibility to that of the whole group of Christians, ecumenically speaking.

Mission is the movement of Christianity to places where the gospel message is without a voice. This movement begins where the Church is to places where the knowledge of Christ is absent. The paradigm that this movement has traveled, in large part, is geographical. The pagan masses were identified by landmarks and landmasses. Geographically speaking, to literally go, was missions. Newbigin provides a summary of this impulse: "My point is that this impulse to go, to reach out beyond the accustomed boundaries for the sake of witness to Him who is Lord of all, has been central to the

⁵³ Ibid., 34-36.

⁵⁴ Ibid., 175.

⁵⁵ Ibid., 175.

missionary movement and must remain so in the new circumstances which integration will create.”⁵⁶ However, this mission-going, while important, is not in direct opposition to the gathering of the church. Missions is a gathering and a sending, as Newbigin implores: “God’s mission is more than the activities called missions. But the activities called missions are an indispensable part (a part, not the whole) of the obedience which the churches must render to God’s calling.”⁵⁷ Newbigin essentially argues that no Christian organization should consider itself ecumenical if it is not committed to sharing and sending (going) the gospel throughout the whole earth. Missions is the common thread that weaves any credible ecumenical movement together. Missions is the shared vision of “The whole Church, with one Gospel of reconciliation for the whole world.”⁵⁸ Over any missionary movement that bears the name of Christ, Newbigin proclaims, “Don’t look at us; look at him.”⁵⁹

Newbigin’s missiology is embedded in the Trinitarian understanding of *missio Dei*, the mission of God. Mission is the outworking of the triune God’s invitation to the church to join in and participate in His mission. In summarizing Newbigin’s theology of mission, Van Gelder makes the following observation:

This theological formulation understands the church to be the creation of the Spirit: it exists in the world as a “sign” that the redemptive reign of God’s kingdom is present; it serves as a “foretaste” of the eschatological future of the redemptive reign that has already begun; and it serves as an “instrument” under

⁵⁶ Lesslie Newbigin, “The Missionary Dimension of the Ecumenical Movement,” *The Ecumenical Review* 14, no. 2 (January 1926), 211.

⁵⁷ Newbigin, “Missionary Dimension of the Ecumenical Movement,” 212.

⁵⁸ Lesslie Newbigin, “One Body, One Gospel, One World,” *The Ecumenical Review* 11, no. 2 (January 1959): 147.

⁵⁹ Newbigin, “Missionary Dimension of the Ecumenical Movement,” 215.

the leadership of the Spirit to bring the redemptive reign to bear on every dimension of life.⁶⁰

Newbigin provided a theological foundation that served as a catalyst for missional thought. The Church cannot strive missionally without such theological underpinnings. Missional is the Church's identity and that identification cannot emerge outside of a firm grasp of that which God has made it so. Newbigin launched missional thinking forward by asking, not what does the Church do, but what is the Church.

Beyond Newbigin

David Bosch (1929-1992) was a missionary, theologian, and member of the Dutch Reformed Church in South Africa. His monumental work, *Transforming Mission: Paradigm Shifts in Theology of Mission*, was acclaimed by Newbigin as “a kind of *Summa Missiologica*,”⁶¹ to stress its importance. For Bosch, mission is the essence of the Church, not simply an unavoidable activity: “Christianity is missionary by its very nature, or it denies its very *raison d'être*.”⁶² Bosch's missiological perspective envisions a meta-discipline liberated from the restraints of one isolated field. Missiology is holistic and allowances are made to “permeate all disciplines.”⁶³ However, mission is not an overbearing master ready to set right all those who oppose or misunderstand its purposes. Bosch states, “Mission is an exercise in humility and hope; it means sowing and waiting

⁶⁰ Craig Van Gelder, *The Missional Church and Denominations: Helping Congregations Develop a Missional Identity* (Grand Rapids, MI: Eerdmans, 2008), 3.

⁶¹ Girma Bekele, *The In-Between People: A Reading of David Bosch through the Lens of Mission History and Contemporary Challenges in Ethiopia* (Eugene, OR: Pickwick Publications, 2011), 53.

⁶² David Bosch, *Transforming Mission: Paradigms Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 2011), 9.

⁶³ Bosch, *Transforming Mission*, 494.

in respectful humility and expectant hope.”⁶⁴ Mission is not a dispensable and discretionary churchly program. Mission is not bound to a particular phase in history or bound to a specific geographical area, as Bosch elegantly challenges:

True mission means God’s mission, and in his mission God judges; he also judges his Church. True mission always causes unrest in the Church, a rustling among the dry bones. Mission is the conscience of the Church, for it always questions, uncovers, digs down, prods, and irritates. ... Mission is dynamite, and if we do not know how to treat it, it may explode in our very hands. It is, however, also a gift of God that can enrich a Church in a completely unpredictable way.⁶⁵

For Bosch, mission is church’s participation in the Spirit’s work to renew the world. The church and mission cannot coerce or rule societies. It can only appeal. The church has no subjects to rule, but rather, to serve.⁶⁶

In Bosch’s book, *A Spirituality of the Road*, he underscores the Church’s need to resist withdrawing from the world. He credits Newbigin with naming this perspective as “Pilgrim’s Progress Model.”⁶⁷ Bosch explains: “The emphasis is on a decisive break with the world and a flight from the ‘wicked city.’ In this model the world is primarily seen as a threat, as a source of contagion from which the Christian must keep himself free. To be saved means, in essence, to be saved from this world; spirituality means otherworldliness.”⁶⁸ The Church was not designed to serve as an escape-hatch for Christians to retreat when the world around them challenged their spirituality. It is difficult to fulfill the commission as “sent ones” when the rally cry of the Church is

⁶⁴ David Bosch, “The Question of Mission Today,” *Journal of Theology for Southern Africa* no. 1, (December 1972): 13.

⁶⁵ Bosch, “Mission Today,” 14.

⁶⁶ Ibid.

⁶⁷ David Bosch, *A Spirituality of the Road* (Scottsdale, PA: Herald Press, 1979), 12.

⁶⁸ Bosch, *Spirituality of the Road*, 12.

retreat and find comfort among like-minded friends. Rather, in contrast, Newbigin's "The Jonah Model"⁶⁹ suggests "not fleeing from the city but being sent by God into the heart of the city and its turmoil."⁷⁰ The Church endures precisely because it is called to the dark places of the world, which groans in pain. The Church runs to those places of pain, not away. The Church joins those places of pain through prayer and action.

George R. Hunsberger, in *Bearing the Witness of the Spirit: Lesslie Newbigin's Theology of Cultural Plurality*, brings to bare Newbigin's missional thinking as an exhaustive resource for building a sound theology of mission. Newbigin addresses a variety of issues surrounding cultural plurality, such as "the validity and character of cross-cultural mission, the necessity and forms of the church's unity, and the basis and mode of interreligious dialogue."⁷¹ Hunsberger surmises that Newbigin's doctrine of election is the hermeneutical key to understanding cultural plurality and effective ecclesiology. Newbigin insists more attention is needed in the relational triad of gospel, culture, and church. The culture of the converted is not a necessary evil to overcome, but rather a pivotal variable in forming a new way towards Christian discipleship and the building of Christian community. In summarizing Newbigin, Hunsberger writes: "This leads to the conclusion that the church's missionary witness can never rightly be a one-way conversation. It is always dialogic, including both the church's inner dialogue with its own culture and its outward dialogue with all others and their respective cultures."⁷²

⁶⁹ Ibid., 13.

⁷⁰ Ibid.

⁷¹ George R. Hunsberger, *Bearing the Witness of the Spirit: Lesslie Newbigin's Theology of Cultural Plurality* (Grand Rapids, MI: Eerdmans, 1998), 277.

⁷² Hunsberger, *Bearing*, 270.

This perspective allows for the local church to find its own “missionary way”⁷³ of engaging culture. In finding its own way, churches cultivate a vision with the power to continually transform themselves and, therefore, thrive as an effective gospel witness.

Hunsberger, in *The Church Between Gospel and Culture: The Emerging Mission in North America*, aligns himself with David Bosch in that the church is “a body of people sent on a mission.”⁷⁴ However, Hunsberger accesses this is not the case with the North America church in that it resorts to a consumer/vendor model:

In the North American setting, we have come to view the church a “vendor of religious services.” ... It is frankly hard to conceive of the reaction Christians of the New Testament era would have had to the notion of the church as a religious vendor. It is thoroughly foreign to the New Testament portrayals of the nature and style of the church’s presence in the communities of that time.⁷⁵

The Church’s original design was not one of serving itself and its members. Somewhere along the way, the church has traded a “gathering and sending” model for a consumer-driven “gathering only” model. Instead of discipleship centered on joining God’s redemptive mission in their local community and world, the church opts for a discipleship centered on joining together as they strive to personally benefit from one another. The later orientation is failing to bridge the gap between the gospel and culture.

⁷³ Ibid., 278.

⁷⁴ George R. Hunsberger, “Sizing Up the Shape of the Church,” in *The Church Between Gospel and Culture: The Emerging Mission in North America*, edited by George R. Hunsberger and Craig Van Gelder (Grand Rapids, MI: Eerdmans, 1996), 337.

⁷⁵ Hunsberger, *The Church Between Gospel and Culture*, 337-341.

Second Wave: Modern to Postmodern Missional Thought

Converting the Church

The Continuing Conversion of the Church, by Darrell L. Guder, challenges the North American Church to reconsider its theology and practice of mission thereby facilitating a new conversion of those inside and outside the church for mission-centered evangelism or witness. This witness is the outworking of *missio Dei* in the heartbeat of the Church.⁷⁶ Eighteenth- and nineteenth-century understandings of evangelism and mission focus on the sending of Christians from Western societies into geographical contexts void of the gospel. Evangelism and mission were synonymous in thought and expression and concentrated on “conversion, the salvation of the individual soul, the liberation of the individual from the fear of judgment, and the promise of heaven.”⁷⁷ The twentieth century brought about a new debate of these understandings and expanded its impact as mission beyond just one part of the church’s function into a deeper theological meaning.⁷⁸ The church is a channel of mission, not simply the mission on and in itself, as Guder indicates:

Such an understanding of mission moves the subject far beyond the level of program or method. It disallows any understanding of mission that makes it a subtopic of the church. The church’s very nature is missionary. Thus, the discussion and understanding of mission must be dealt with when we consider God’s actions, purposes, promises, and faithfulness.

Mission as *missio Dei* necessarily relativizes Western understandings and practices of mission. God cannot be restricted to what has been or is happening in

⁷⁶ Darrell L. Guder, *The Continuing Conversion of the Church* (Grand Rapids, MI: Eerdmans, 2000), 20.

⁷⁷ Guder, *Continuing Conversion*, 18.

⁷⁸ *Ibid.*, 19.

Western cultural Christianity. God's work is universal in its intention and impact, and our task is to grapple theologically with that universality.⁷⁹

Guder argues that the Western church steers the gospel to personal benefit. Salvation is personal and detached from God's call on Christians to be witnesses.⁸⁰ The reattachment of these two notions (salvation and witness) is the hope of the world.⁸¹

Salvation and witness is the mission accomplished in and through the local church.⁸² Christians in the local "missional community" must join in the incarnational witness within their context.⁸³ Guder implores: "This is what the Holy Spirit does: it forms mission communities so that the gospel may be incarnated in particular places, to be the witness to Jesus Christ."⁸⁴ If a local church is not taking this responsibility seriously, it is shirking God's mission for and through it. Guder insists that "evangelization as the heart of ministry means that the gospel-centered community continually encounters and celebrates Christ. This is the purpose and witness of public worship."⁸⁵ One cannot encounter Christ without robust biblical learning and the mind renewing effect it brings.⁸⁶ This renewal is the ever-constant conversion of the church, which results in a mission community working the gospel witness into the everyday life

⁷⁹ Ibid., 20.

⁸⁰ Ibid., 98-101.

⁸¹ Ibid., 118-119.

⁸² Ibid., 145.

⁸³ Ibid., 145-146.

⁸⁴ Ibid., 146.

⁸⁵ Ibid., 153.

⁸⁶ Ibid., 160-161.

of the greater community. The church responds to the gospel by becoming its messengers into the world in which it lives. Conversion will always lead to sending.⁸⁷ This sending will require the church to rethink and transform its methods. Organizational transformation, while not easy, is necessary if the church is serious about missional calling.

Craig Van Gelder's work, *The Ministry of the Missional Church*, integrates theology and organizational change with the purpose of clarifying the transformation into missional church ministry. Alan J. Roxburgh, in the Foreword, states: "I know of no other individual in the church world who understands organizational theory and organizational change as does Craig."⁸⁸ Van Gelder's pneumatological approach lends a fresh perspective of the Spirit's overarching role in ecclesiastical life:

The ministry of the Spirit pervades the whole of Scripture but usually comes to expression more as subtext than text. This is the nature of the Spirit's work, i.e., to carry out the works of God and bring glory to the person of Christ. It is critical for the church to understand the ministry of the Spirit if it is to understand how to participate fully in God's mission in the world. Attending to the ministry of the Spirit provides the framework for understanding this participation. This framework represents the focus of the rest of this book, where the ministry of the Spirit is examined in relation to congregations in the context of the U.S.⁸⁹

The fundamental goal is to perceive and understand how the leading of the Spirit is shaping a local congregation's ministry. Van Gelder identifies seven inherent aptitudes that a Spirit-led, missional church needs to cultivate in order to minister effectively within its context: learn to read a context as they seek their contextuality, anticipate new

⁸⁷ Ibid., 180.

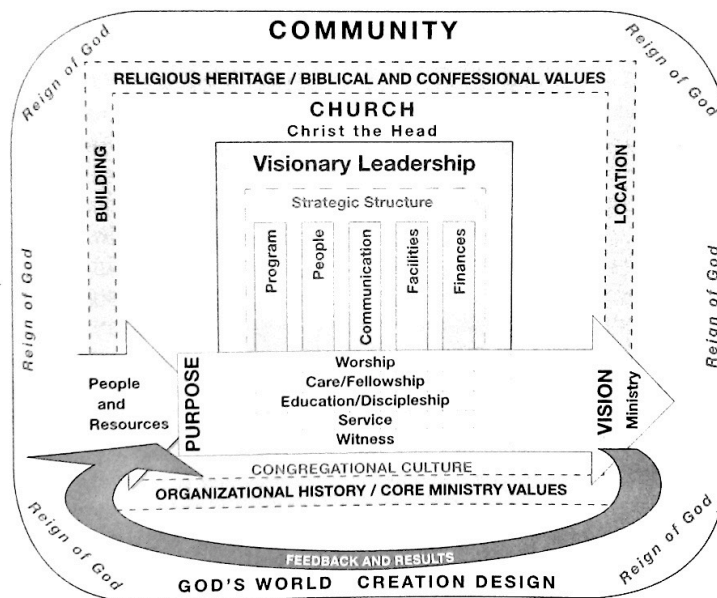
⁸⁸ Craig Van Gelder, *The Ministry of the Missional Church: A Community Led by the Spirit* (Grand Rapids, MI: Baker Books, 2007), 13.

⁸⁹ Van Gelder, *Ministry of the Missional Church*, 46.

insights into the gospel, anticipate reciprocity, particular contextuality, practical contextuality, perspectival contextuality, and provisional contextuality.⁹⁰

Van Gelder proposes a model for an open system missional church congregation that makes room for the Spirit's leading. The premise is that a missional church "exists as a community created by the Spirit that is missionary by nature in being called and sent to participate in God's mission in the world."⁹¹ Therefore, given that the local church is "holy and human,"⁹² a social science mixed with a biblio-theological approach can provide dynamic insights into missional church leadership. It is a complex approach, as illustrated in Figure 1.

Figure 1. Spirit-Led Leadership and Organization.⁹³



⁹⁰ Ibid., 63-67.

⁹¹ Ibid., 73.

⁹² Ibid., 140.

⁹³ Ibid., 141.

Holy Spirit transformation leads to growth and the maturing of a local church. Van Gelder assimilates insights from the Spirit's ministry in the book of Acts and his model of an open system to propel organizational change. He concludes by saying, "Let the church be the church—a Spirit-led, missional church that seeks to participate fully in God's mission in its particular context."⁹⁴ The church's "holy and human" tensions, once probed, may result in a de-churching of sorts. One will need to ask and answer tough questions.

Reggie McNeal lays out his argument for a revival of missional churches articulated through a series of challenging realities and questions in *The Present Future: Six Tough Questions for the Church*. These realities, simply stated, include the following: (1) church culture has collapsed, (2) shift from church growth to kingdom growth, (3) release God's people in a new Reformation, (4) return to spiritual formation, (5) shift from planning to preparation, and (6) embrace and encourage the rise of apostolic leadership.⁹⁵ McNeal says, "The current church culture in North America is on life support. It is living off the work, money, and energy of previous generations from a previous world order."⁹⁶ The church needs to ask itself, "How do we deconvert from Churchianity to Christianity," not "How do we keep doing church better?"⁹⁷ To reengage the world sincerely, the church must return to its ancient mission, which was expounded upon through the realities aforementioned in this section. McNeal is quick to admonish:

⁹⁴ Ibid., 182.

⁹⁵ Reggie McNeal, *The Present Future: Six Tough Questions for the Church* (San Francisco, CA: Jossey-Bass, 2003), 1-139.

⁹⁶ McNeal, *The Present Future*, 1.

⁹⁷ Ibid., 7-12.

“I did not say that it’s over for the church. What I did say is that unless significant shifts occur in attitudes and practices, the institutional church in North America is in deep trouble—and it should be, because it has lost its mission.”⁹⁸ The spiritual landscape will change if there is a shifting from a less institutional approach to a more missional approach. The future church may not look like the churches of the past, but it will be Jesus’ church nonetheless.⁹⁹ Even still, practical primers could serve the church and its leaders in effectively transforming its ministry approach.

Breaking the Missional Code, by Ed Stetzer and David Putman, offers much in the practical outworking of missional ministry, but remains weak in setting a firm foundation of missional theology. The authors set out to break the missional code without providing a detailed explanation of the code. However, practically speaking, *Breaking the Missional Code* amply emboldens churches to find what works in their context and to capitalize on it. Stetzer and Putnam do not offer a new traditional model for churches, but encourage each church to contextualize in its own situation, so as to “break the missional code.” Speaking of successful missional-minded church planters, the authors make the following observation:

Too often, we find the models they choose do not line up with the communities they are trying to reach. They have an outreach plan to reach Saddleback Sam, but their town is filled with Blue-Collar Bob.

Church planters who break the code are learning a better way. Instead of franchising the successful models of megachurches, they are finding methods and models that connect with their community.¹⁰⁰

⁹⁸ Ibid., 140-141.

⁹⁹ Ibid., 141.

¹⁰⁰ Ed Stetzer and David Putman, *Breaking the Missional Code: Your Church Can Become a Missionary to Your Community* (Nashville, TN: Broadman and Holman, 2006), 154.

Pastors who take this approach lead churches as missionaries, and thus create missional churches.¹⁰¹ They are led by missional values and not specific programs.¹⁰²

The authors identify several transitions to missional ministry: from programs to processes, from demographics to discernment, from models to missions, from attractional to incarnational, from uniformity to diversity, from professional to passionate, from seating to sending, from decisions to disciples, from additional to exponential, from monuments to movements.¹⁰³ While these themes tend to be a bit ambiguous, its aim is to challenge conventional thinking with the goal of creating fresh ideas for ministry in a missional context. Breaking with most missional theologians, Stetzer and Putnam assert that denominations can help churches become missional in nature:

The bottom line is that churches are pointing to a different future. Denominations need to serve churches to accomplish their mission. The customers of every denomination are churches and church leaders. When denominations are focused on churches, churches will network with them and other partnerships for kingdom impact.¹⁰⁴

The authors issue a call approaching the missional endeavor through immersing the process in prayer. They warn leaders: “One of the mistakes we made in the past was beginning on our feet instead of our knees. Leaders who break the unbroken code make a commitment to being on their knees—and lead their churches to do the same.”¹⁰⁵ Prayer

¹⁰¹ Stetzer and Putman, *Breaking the Missional Code*, 49-50.

¹⁰² Ibid., 72.

¹⁰³ Ibid., 60-71.

¹⁰⁴ Ibid., 179.

¹⁰⁵ Ibid., 236.

as a catalyst for effective ministry is as ancient a concept as the Bible itself. It would seem missional to return to something lost and not reinventing something broken.

Missional as Organic

Neil Cole, author of *Organic Church: Growing Faith Where Life Happens*, provokes conventional thinkers toward a missional praxis he has dubbed “organic.” More than just another house-church movement, his growing band of small and simple churches germinates in public places such as coffee houses. Cole provides a description of this concept:

Conventional church has become so complicated and difficult to pull off that only a rare person who is professional can do it every week. ... These churches we were starting were small (averaging sixteen people) and simple. The term simple church began to gain popularity, because we valued a simple life of following our Lord and avoided many of the complexities of conventional church.¹⁰⁶

Cole offers five principles for creating reproductive organic churches. Borrowing from his own experiences and Scripture (Matt. 10; Luke 10), he suggests the following: the practice of prayer; finding receptive pockets of people; the power of presence; a person of peace; and a people of purpose.¹⁰⁷ His lack of organizational and leadership structure is noticeably missing in *Organic Church*, but addressed in his follow-up books, *Organic Leadership: Leading Naturally Right Where You Are* and *Church 3.0*. At the center of both books, he argues for an uncomplicated priesthood of all believers: “Recruitment is a practice in subtraction—taking people from one ministry to work in another. Reproducing leaders from the harvest and for the harvest is a practice of multiplication.

¹⁰⁶ Neil Cole, *Organic Church: Growing Faith Where Life Happens* (San Francisco, CA: Jossey-Bass, 2005), 26-27.

¹⁰⁷ Cole, *Organic Church*, 173-185.

The end results of these two methods are as far apart as the east is from the west.”¹⁰⁸ He proposes that the primary role of a leader is to equip other believers to the point that the original leader is no longer necessary. For Cole, “success is no longer to be evaluated by what you do but by what others around you are able to do.”¹⁰⁹ Leadership subsequently develops ordinarily (or organically), emerging from within the church as everyone finds his or her way in participating in the mission of the church. In *Church 3.0*, Cole recommends that the church “shift from a program-driven and clergy-led institutionalized approach ... to one that is relational, simple, and viral in its spread.”¹¹⁰ He insists that the historical and contemporary institutionalized church-structures be replaced with decentralized house churches and their organic counterparts.

In *The Forgotten Ways: Reactivating the Missional Church*, Alan Hirsch promotes a paradigm shift from failing contemporary ecclesiastical models to the forgotten missional DNA (mDNA), which Hirsch exemplifies as Apostolic Genius.¹¹¹ The Church’s ineffectiveness in creating dedicated Christ followers is not the result of a problematic culture. A problematic Church holds the blame. Diving back into history, Hirsch highlights the Early Church’s effectiveness from AD 100 to AD 310 to grow exponentially (25,000 to 20 million) despite an overwhelmingly hostile culture.¹¹² Hirsch proposes the Church has lost its Apostolic Genius: “Apostolic Genius (the primal

¹⁰⁸ Neil Cole, *Organic Leadership: Leading Naturally Right Where You Are* (Grand Rapids, MI: Baker Books, 2009), 134.

¹⁰⁹ Cole, *Organic Leadership*, 276.

¹¹⁰ Neil Cole, *Church 3.0* (San Francisco, CA: Jossey-Bass, 2010), 11.

¹¹¹ Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos Press, 2006) 18.

¹¹² Hirsch, *The Forgotten Ways*, 24-25.

missional potencies of the gospel and of God's people) lies dormant in you, me, and every local church that seeks to follow Jesus faithfully in any time. We have quite simply forgotten how to access and trigger it."¹¹³ The Church needs only to revive those transformative elements that were evident in early Christianity to revitalize and, once again, effectively reach the postmodern West.

Hirsch distinguishes six elements of this mDNA: Jesus is Lord, Disciple Making, Missional-Incarnational Impulse, Apostolic Environment, Organic Systems, and *Communitas*, Not Community.¹¹⁴ Through reactivating Christianity's forgotten mDNA, the Church rediscovers its mission. Hirsch believes the Holy Spirit plants Apostolic Genius in all true Christians and, upon activation, produces potential to create a new Jesus-affirming community wherever Christians are geographically planted.¹¹⁵ Interestingly, Hirsch is a strong proponent of the five-fold ministry as outlined in Ephesians 4:11-17. However, his approach is somewhat nonconventional. Hirsch sees the Apostle, Prophet, Evangelist, Pastor, and Teacher (or APEPT) as operating in every Christian and not as office gifts.¹¹⁶ He is insistent that this is not merely a new model of ministry that requires dramatic application. The Apostolic Genius "is something that already exists in us. It *is* us! It is our truest expression as Jesus's people."¹¹⁷ To achieve

¹¹³ Ibid., 22.

¹¹⁴ Ibid., 24-25.

¹¹⁵ Ibid., 81.

¹¹⁶ Ibid., 170-177.

¹¹⁷ Ibid., 244.

this genius one only needs to be faithful to the transformational intentions upon which Jesus founded His church. It requires the church to return to the place where it started.¹¹⁸

Like Hirsch, Neil Cole also explores similar views on the Ephesians 4 gifts in his work *Primal Fire: Reigniting the Church with the Five Gifts of Jesus*. Similar to Hirsch's APEPT, Cole's acronym is APEST (Apostle, Prophet, Evangelist, Shepherd, and Teacher).¹¹⁹ Unlike Hirsch, Cole creates a unique bridge beginning with Adam and Eve, and explains how the APEST gifts are all exemplified in God's original creation of humankind.¹²⁰ Where Adam and Eve failed, Christ embodies the APEST gifts within himself and gifts them back to His church, accordingly completing the bridge.¹²¹ Cole writes:

Thus the roles mentioned in Ephesians are more than simply a division of labor in a church organization. These five roles represent the facets of God's image that our restored humanity is intended to reflect. When these facets work together in harmony, they are what allow us to display God's glory to the nations.¹²²

Cole insists that all Christians have all five gifts latent within them; however, only a few will emerge experientially over one's lifetime. Nevertheless, a lifetime of being filled with the Holy Spirit is necessary in Cole's organic pneumatology. Striking a different tone, Cole's *One Thing: A Revolution to Change the World with Love* takes a Christological lens to his organic spirituality. Much of Cole's discourse pitted Christ's teachings against the prevailing, highly politicized, self-serving American church: "I

¹¹⁸ Ibid., 244.

¹¹⁹ Neil Cole, *Primal Fire: Reigniting the Church with the Five Gifts of Jesus* (Bonita Springs, FL: Tyndale Momentum, 2014), xxii.

¹²⁰ Cole, *Primal Fire*, 5-9.

¹²¹ Ibid., 10.

¹²² Ibid.

believe we have let our allegiance to American democracy become more important to us than our role in God's Kingdom."¹²³ Jesus advocated for a different way to live. Cole tackles how Christ dealt with issues of wealth, welfare, women in crisis, and worship—all of which He responded to with love.

Missional Christ

ReJesus: A Wild Messiah for a Missional Church, is Michael Frost and Alan Hirsch's exposé into how the institutionalized church needs to rediscover the radical example of its Messiah, thus the need to "reJesus" the church.¹²⁴ To put it plainly, they state, "Our point is that to reJesus the church, we need to go back to the daring, radical, strange, wonderful, inexplicable, unstoppable, marvelous, unsettling, disturbing, caring, powerful God-Man. The communities around us are crying out for him."¹²⁵ Frost and Hirsch submit that Christology determines missiology, which, in turn, determines ecclesiology.¹²⁶ It is like "going back to the founder and recalibrating the entire enterprise along Christological lines."¹²⁷ The authors liken this realignment to that of launching a rocket: "If NASA was even .05 degrees off in launching a rocket to the moon, they would miss the moon by thousands of miles."¹²⁸ How much more so is the need to get Jesus

¹²³ Neil Cole, *One Thing: A Revolution to Change the World with Love* (Nashville, TN: Thomas Nelson, 2016), 237.

¹²⁴ Michael Frost and Alan Hirsch, *ReJesus: A Wild Messiah for a Missional Church* (Grand Rapids, MI: Baker Books, 2009), 15.

¹²⁵ Frost and Hirsch, *ReJesus*, 111.

¹²⁶ *Ibid.*, 5-6.

¹²⁷ *Ibid.*, 6.

¹²⁸ *Ibid.*, 167.

right lest believers miss the mark by great margins? The authors admittedly concede that they do not delve into the actual accounts of Jesus' teaching, but rather highlight the dynamic spirituality that permeates from Jesus.¹²⁹

Frost and Hirsch argue that the “reJesusing” of the Church will shift Christians’ viewpoint in three important areas. First, God will be understood as *missio Dei*, the “sent and sending God,”¹³⁰ who redeems His creation and calls His new creation into a missional partnership. Second, the Church is seen as *participati Christi*, a collective of Jesus followers who become catalysts for God’s Kingdom by participating in “the way of Jesus and his work in the world.”¹³¹ Last, humankind is viewed as being *imago Dei*, so that the Church’s primary task, while not denying the realities of sin, is to encourage people to recognize that God’s image lies deep in their souls.¹³² Frost and Hirsch implore: “We are not proposing some radical new ecclesiological model. We are not inventing some innovative new approach to being and doing church. We are calling faith communities of Jesus followers to rediscover the teaching, the example, the vision of our founder.”¹³³ With this Christological approach to missional life, one may find a fresh energy to accompany one’s role in the grander narrative that is the redemptive activity of God in the world.

¹²⁹ Ibid., 41.

¹³⁰ Ibid., 24.

¹³¹ Ibid., 29.

¹³² Ibid., 33-34.

¹³³ Ibid., 188.

Missional Congregations

Roxburgh introduces a new expression in the missional discussion in his book, *The Missionary Congregation, Leadership and Liminality*. The expression “liminality” or “liminal” suggests that the churches eventually enter a state of flux when seeking to discover effective ways to engage culture with the gospel again. Roxburgh makes the following observation:

Liminality, as threshold experience, places a group in a place of confusion. The state of betwixt-and-between is like death and loss. The impulse is to find a road back to the old life. The potential for transformation and renewal is limited. In comparison with its former social state, the liminal group is in an unstructured state. Old rules no longer apply; they simply will not work. Because of this fact, liminality becomes a place of undefined potential. Something new can be discovered.¹³⁴

While transitioning through this period of flux, the church can seize the opportunity to rediscover what it means to be God’s people with a mission. The church must recognize the call for a “missionary engagement with modernity.”¹³⁵ Pastors are challenged from simply being shopkeepers to that of one who forms congregations into mission groups.

In *The Missional Leader: Equipping Your Church to Reach a Changing World*, Roxburgh and Romanuk readily admit that there is still a great deal of confusion with defining a missional church.¹³⁶ The authors clarify by stating, “A community of God’s people who live in the imagination that they are, by their very nature, God’s missionary people living as a demonstration of what God plans to do in and for all of creation in

¹³⁴ Alan J. Roxburgh, *The Missionary Congregation: Leadership & Liminality* (Harrisburg, PA: Trinity, 1997), 32.

¹³⁵ Roxburgh, *Missionary Congregation*, 67.

¹³⁶ Alan J. Roxburgh and Fred Romanuk *The Missional Leader: Equipping Your Church to Reach a Changing World* (San Francisco, CA: Jossey-Bass, 2006), xv.

Jesus Christ.”¹³⁷ It is argued that this framework is not the operating status quo of contemporary churches at large.¹³⁸ These churches are in survival mode operating in the performative or reactive zones of leadership according to the authors’ Three Zone Model of Missional leadership.¹³⁹ The third zone of the leadership model is described as “emergent.”¹⁴⁰ The emergent zone’s environment is one of creative, energetic, and new imaginative ways of facilitating mission and ministry.¹⁴¹ Emergent churches strategize as they go giving this zone the best approach for leading a missional church. Therefore, missional leadership “cultivates an environment in which the people of God imagine together a new future rather than one already determined by a leader.”¹⁴² The outcome of this imagining is an emergence or new state of congregational ministry. The missional congregation is a narrative, not a strategy that “negate[s] the messy reality that God’s future emerges from God’s people nonlinearly and unpredictably.”¹⁴³ It is journey of a thousand caravans.

In keeping with Roxburgh and Romanuk’s nonlinear thinking, they offer a Missional Change Model (MCM) that empowers emerging congregations to catch the direction of the Spirit.¹⁴⁴ A congregation’s missional journey travels fluidly, like a spiral,

¹³⁷ Roxburgh and Romanuk, *Missional Leader*, xv.

¹³⁸ Ibid., 26-35.

¹³⁹ Ibid., 40-58.

¹⁴⁰ Ibid., 41.

¹⁴¹ Ibid.

¹⁴² Ibid., 42.

¹⁴³ Ibid., 64.

¹⁴⁴ Ibid., 75.

through five stages: awareness, understanding, evaluate, experiment, and commitment.¹⁴⁵

Roxburgh and Romanuk provide a summary of the model's function:

The MCM offers leaders a way to cultivate an environment in which missional imagination can thrive. ...The significance of missional theology throughout this process cannot be overstated. The leader moves back and forth across these stages as people raise their questions, make new discoveries, and shift in their biblical imagination.¹⁴⁶

The leader's role is paramount in creating a missional environment. The Roxburgh and

Romanuk submit that the leader must facilitate three missional readiness factors:

cultivating people, forming mission environments and congregations, and engaging

context.¹⁴⁷ A single leader alone cannot be the sole leader in a missional church context.

Forming a missional congregation requires a team. The practices presented in *The*

Missional Leader are practically explored for application through the author's

Pastor/Leader Survey and the Pastor/Leader Team.¹⁴⁸ The authors outline a detailed

system for identifying and training the leadership teams to guide the missional process.¹⁴⁹

By the late 2000s, missional church terminology began to expand, but not all its meanings understood or applied to practice accurately. In *Introducing the Missional*

Church: What It Is, What It Matters, How to Become One, Alan J. Roxburgh and M.

Scott Boren determined to provide clarity to missional thought. They insist that

“missional imagination is not about the church; it's not about how to make the church

¹⁴⁵ Ibid., 84.

¹⁴⁶ Ibid., 104.

¹⁴⁷ Ibid., 114.

¹⁴⁸ Ibid., 183.

¹⁴⁹ Ibid., 183-206.

better, how to get more people to come to church, or how to turn a dying church around.”¹⁵⁰ Furthermore, they warn against the spreading of missional formulas and church models.¹⁵¹ They offer three important challenges to prevailing perspectives: (1) resist the urge to elevate one model as the only way to do church, (2) no secret or magic pill exists to achieve a missional church, and (3) no historical period rightly models what the church should do today.¹⁵² Instead, Roxburgh and Boren see developing the missional church as a journey:

Those on the missional journey are wanderers, and we need to develop skills for reading the winds of the Spirit, testing the waters of the culture, and running with the currents of God’s call so that we are not lost on the journey. To some it might look like we are lost when we cannot point to a model that can be easily applied anywhere. Instead we are participants on a journey in which we have to learn from one another as we move toward becoming God’s missional people.¹⁵³

Using a river as a metaphor, they liken defining “missional church” as a mystery, memory, and mission.¹⁵⁴ Through the wonder (mystery) of the love of God, the power of reliving the biblical event like the Lord’s Supper (memory), mission is the culmination of mystery and memory as the Spirit shapes the church into mission bearers.

In 2010, Roxburgh released *Missional Map-Making: Skills for Leading in Times of Transition*, a practical book focused on helping churches transition to a missional church. Using a map as a metaphor, Roxburgh insists that the old maps of modernity will no longer guide the church effectively:

¹⁵⁰ Alan J. Roxburgh and M. Scott Boren, *Introducing the Missional Church: What It Is, Why It Matters, How to Become One* (Grand Rapids, MI: Baker Books, 2009), 20.

¹⁵¹ Roxburgh and Boren, *Introducing the Missional Church*, 22.

¹⁵² *Ibid.*, 24.

¹⁵³ *Ibid.*, 25.

¹⁵⁴ *Ibid.*, 42-45.

Leaders tend to believe that their maps of church and leadership are based primarily on theological convictions based in Scripture. Look, for example, at all the books on church structure and leadership that begin with the claim that the author's perspective is the one that is biblical. At a basic level, this is how different denominations justify their organizational structures and ecclesiologies; each makes the claim that its type of church form is drawn directly from Scripture. Like fish in water, we often fail to see the extent to which our metaphors, images, and beliefs are determined by the cultural maps of our time rather than some set of pure ideas from the Bible.¹⁵⁵

Missional mapmakers are required to navigate the church through a world in constant flux. In creating this new map, Roxburgh presents four steps: (1) assess how the environment has changed in your context, (2) focus on redeveloping a core identity, (3) create a parallel culture, and (4) form partnerships with the surrounding neighborhoods and communities.¹⁵⁶

As sequels to *Missional Map-Making*, Roxburgh's two books, *Missional: Joining God in the Neighborhood* and *Joining God, Remaking Church, and Changing the World: The New Shape of the Church in Our Time*, dig deeper into the church's missional responsibility to engage communities and neighborhoods. The author identifies three key questions: "What is God up to in our neighborhoods and communities? What is the nature of an engagement between the biblical imagination and the place where we find ourselves, at this time, among these people? What then will a local church look like when it responds to such questions?"¹⁵⁷ In *Missional* and *Joining God*, Roxburgh uses Luke-Acts narratives to demonstrate what the church can do now to help shape itself

¹⁵⁵ Alan J. Roxburgh, *Missional Map-Making: Skills for Leading in Times of Transition* (San Francisco, CA: Jossey-Bass, 2010), 56.

¹⁵⁶ Roxburgh, *Missional Map-Making*, 127-165.

¹⁵⁷ Alan J. Roxburgh, *Missional: Joining God in the Neighborhood* (Grand Rapids, MI: Baker Books, 2011), 44.

missionally. Jesus sent His disciples out into the surrounding communities; therefore, Roxburgh contends,

If you want to discover and discern what God is up to in the world just now, stop trying to answer this question from within the walls of your churches. Like strangers in need of hospitality who have left their baggage behind, enter the neighborhoods and communities where you live. Sit at the table of the other, and there you may begin to hear what God is doing.¹⁵⁸

The answers for creating a thriving missional church do not lie in the church, but in the communities where congregations are placed.

While searching for these answers, congregations can find the journey disorienting. Roxburgh offers six basic convictions to stabilize the journey:

1. God is ahead of us in our neighborhoods, calling us to join.
2. God is present in the people who comprise our congregations, and the Spirit is present in their lives and actively inviting them on this journey.
3. God's ordinary people can listen to and hear God through one another as they dwell in the World of God.
4. Leaders cultivate spaces for listening to the Spirit in life together.
5. A primary work of the ordained is cultivating a people of prayer, who collectively discern the Spirit in the vocation of prayer. The leader must lay down the anxious need to fix the church and make it work again.
6. An ordained leader cannot lead without doing, himself or herself, what the baptized are called to do.¹⁵⁹

Roxburgh encourages five practices to help make mission practical as congregational groups allow Jesus to lead them into their community: listening, discerning, testing, reflecting, and deciding.¹⁶⁰

Craig Van Gelder and Dwight J. Zscheile's missional capstone, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation*, lends clarity to

¹⁵⁸ Roxburgh, *Joining God in the Neighborhood*, 134.

¹⁵⁹ Alan J. Roxburgh, *Joining God, Remaking Church, and Changing the World: The Shape of the Church in Our Time* (New York, NY: Morehouse Publishing, 2015), 1095, Kindle.

¹⁶⁰ Ibid., 1185.

the many streams of missional literature that have erupted since Guder's *Missional Church: A Vision for the Sending of the Church in North America*. Van Gelder diagrams contemporary missional literature as a tree. *Missional Church* serves as the trunk with roots of *Missional Church* grounded in the theological themes of Church and missions/mission, Trinitarian missiology, *missio Dei*, reign (kingdom) of God, church's missionary nature, and missional hermeneutics.¹⁶¹ Branches of missional literary themes extend out from the trunk as follows: discovering, utilizing, engaging, and extending.¹⁶² Each branch and its sub-branches, represent missional "biblical and theological themes,"¹⁶³ which have been explored since *Missional Church*.

Two notable areas of concern arise from Van Gelder and Zscheile revalidation of original missional thinking. First, they highlight the need to safeguard a robust Trinitarian missiology as opposed to the more recent literary works that promote a Christological or Ecclesiological missiology.¹⁶⁴ The authors issue this stark warning: "Losing the Trinity means losing the primary Christian way of envisioning God's active presence and engagement with the world, not only in the past but also in the present and the future."¹⁶⁵ In contrast, the second area of concern highlights the need to veer away from the original thought that "authority was understood to be concentrated in individuals who held office

¹⁶¹ Craig Van Gelder and Dwight J. Zscheile, *The Missional Church in Perspective: Mapping Trends and Shaping the Conversation* (Grand Rapids, MI: Baker Academic, 2011), 70.

¹⁶² Ibid.

¹⁶³ Ibid., 69.

¹⁶⁴ Ibid., 102-123.

¹⁶⁵ Ibid., 104.

or who possessed certain professional skills and certifications.”¹⁶⁶ Instead, the emergence of participatory leadership, which shares authority among the community of believers, has provided a better stewardship of the spiritual gifts distributed to fulfill God’s mission in a particular setting.¹⁶⁷ This participation does not eliminate authority, but rather extends it to fulfill the needs of the community in its own context.

While the shaping of missional theology seems mostly settled, missional practice regarding the Church and its leadership is expanding into new realms of possibilities. Van Gelder provides astute advice:

Maybe it is time to recast the paradigm. Maybe it is time to quit grieving over what has been lost, and to quit trying to defend one more time a particular culturally shaped understanding of the faith against a perceived new enemy. Maybe it is time to function as missionaries within a missional church that proclaims a missional gospel and that engages the new postmodern context as its own unique mission location.¹⁶⁸

It would seem long past the time for Churches everywhere to commit to a missional transformation. The gospel and the local church are hope couriers into a world that desperately needs redemption.

Conclusion

The missional conversation is one of the most hopeful movements to arise over the past several decades. Its dialogue will remain powerful if it can withstand the fraying of its language, meanings, and hermeneutic. How the Church understands mission has a

¹⁶⁶ Ibid., 155.

¹⁶⁷ Ibid., 155.

¹⁶⁸ Craig Van Gelder, “Postmodernism and Evangelicals: A Unique Missiological Challenge at the Beginning of the Twenty-First Century,” *Missiology: An International Review* 30, no. 4 (October 2002): 497.

direct link to how it will practice being missional. To understand mission as a simple subset activity of the Church's broad understanding of ecclesiology is to misunderstand and misrepresent, not only mission, but also the Church itself. Mission is God's idea of the Church. The Holy Trinity created a Church for a mission, not a mission for the Church. The Church is the perpetual result of God's mission. Mission must come first.

God invites the Church to participant in His mission. The missional Church is identified as such by the proper outworking of God's invitation. Missional thought produces a variety of responses. Followers of Christ are the missional people of God and the is where missional people gather to discover what God is up to in the world and move towards that discovery as Christ would. The Church's chief directive is to join in God's mission.

The life and scholarship of Leslie Newbigin struck a loud cord that resonated with many who where searching for answers to the systemic decline of the Western Church. Unable to effectively stem the tide of cultural pluralism, churches retreated within themselves. Churches that were once celebrated and acted as hubs for community life, were no longer deemed relevant or welcomed. Newbigin called on Christians to understand that their primal mission is to carry the gospel, beginning in their own back yards. The relational triad of gospel, culture, and the local church is where effective ecclesiology intersects and must interact. Within this triad, believers explore and develop new ways of building Christian community. In the interaction, churches find their unique missional way.

Inspired by Newbigin, Darrell Guder and his like-minded contemporaries brought missional thought to task on the North American Church. Missional theology had

deepened its roots significantly, but missional praxis was scarcely breaking through the surface. The Church needed a missional transformation and new ways of congregational ministry started to blossom. The local church needed to understand it was created for a mission foremost; from there it needed to relearn how to connect with the Spirit's leading. This fresh perspective brought about a tsunami of missional articles, books, and movements. However, while most missional writings over the last decade are rich in content, North American culture, steeped in post-modernity's deconstructionist disposition, has a way of popularizing and nullifying an idea simultaneously. If missional means everything, it means nothing. Without sound, biblical-theological tracks guiding the way, missional churches may go off the rails.

CHAPTER 4: DESCRIPTION OF FIELD PROJECT

The whole congregation has ‘spiritual’ and charismatic gifts, not merely its ‘spiritual’ pastors. The whole congregation and every individual in it belong with all their powers and potentialities to the mission of God’s kingdom.

— Jürgen Moltmann¹

Introduction

The purpose of this project was to develop a training seminar to create missional leaders at Sojourn City Church (SCC). Chapter 2 delved into the biblical antecedents of *missio Dei* and laid a biblical-theological foundation affirming that the Triune Missionary God is still sending out a missionary people for His mission. Chapter 3 surveyed the historical progression of missional thought culminating in the call for the Church to perpetually apply, and never reverse, this ecclesiological-hermeneutic: God’s mission has a Church. Chapter 4 will explore the field aspect of the project, facilitating the creation of missional leaders as addressed through an eight-hour interactive missional seminar. This chapter will detail the procedural phases of the project: (1) preparation of the project, (2) execution of the project, (3) presentation of the results of the project, and (4) deliberation on the project’s contribution to ministry.

Preparation of the Project

Mission is the driving force behind church planting. In SCC’s genesis, a sense of mission was all it possessed. I knew why we were to exist: to renew the Bluegrass

¹ Jürgen Moltmann, *The Church in the Power of the Spirit: A Contribution to Messianic Ecclesiology* (Minneapolis, MN: Fortress Press, 1993), 10.

Region for Christ. Ephesians 4:4-6 is SCC's founding Scripture: "There is one body and one Spirit, just as you were called to one hope when you were called; one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all."

I had a sincere belief that we are all on a God-sized journey and that no one should walk this journey alone. Our mission longed for the renewal of the soul-weary traveler. SCC would be a church that wanted to walk alongside other sojourners, guiding one another in our faith journey. I envisioned SCC as a missional adventure—a church where there is always room for one more in our sprawling caravan. I anticipated a church continually on the move, with a missional drive and an adventurous spirit. I did not want to lose sight of these powerful ideals. I did not want SCC to forget how it came to be and what it was called to do. I desired to keep the church's missional identity intact. Therefore, I developed a seminar strategy for enhancing missional ideals, such as *missio Dei*, missional church, and modeling missional living. The preparation of the seminar included the development of a facilitator's guide, participant's guide, PowerPoint/media, and the pretest and posttest questionnaires.

Facilitator's Guide

The biblical-theological and general literature reviews provided a great deal of content for the facilitation of the missional leadership seminar. Harnessing the deeper understandings of missional thought afforded the curriculum a thorough and holistic approach to the learning process. I recognized in the early stages of project preparations that the seminar needed to reflect a discovery process for biblical knowledge and for individual growth, offering practical steps for participants to take advantage of specific missional activities. I desired for individuals to discover and articulate their life's mission

and, through the process of the seminar, challenge them to find ways to connect it to the church's current expressions of missional practice. Consequently, the facilitator's guide contains three major sections: missional foundation (biblical-theological concepts), missional Spirit (giftings and leadership concepts), and missional roadmap (church and individual praxis).²

Participant's Guide

The participant's guide is an interactive document that mirrors the layout of the facilitator's guide (missional foundation, missional Spirit, and missional roadmap).³ The participant's guide has fill-in-the-blanks, graphic illustrations, knowledge content, assessments, group discussion prompts, and space for note taking. The guide begins with an introduction section that includes a section for participant's articulation of their own top personal goals and questions concerning the seminar's objectives. The participants circled back to these personal goals and questions at the conclusion of the seminar to verify that everyone's expectations for the seminar were addressed. The participant's guide provided three major assessments for the seminar participants: S.H.A.P.E. (spiritual gifts),⁴ Servant Leadership Self Questionnaire,⁵ and Personal Mission Statement.⁶ These

² See Appendix A, "Facilitator's Guide."

³ See Appendix B, "Participant's Guide."

⁴ Erik Rees, *S.H.A.P.E.: Finding and Fulfilling Your Unique Purpose for Life* (Grand Rapids, MI: Zondervan, 2006), 31-114.

⁵ John E. Barbuto and Daniel W. Wheeler, "Scale Development and Construct Clarification of Servant Leadership" *Group & Organizational Management* 31, no. 3 (2006): 300-326.

⁶ Peter M. Senge, Art Kleiner, Charlotte Roberts, Richard B. Ross, and Bryan J. Smith, *The Fifth Discipline Fieldbook* (New York, NY: Crown Publishing Group, 2014), PAGE?.

assessments were adapted to fit within the framework of the missional leadership seminar context.

Media

A PowerPoint⁷ was created to serve as a visual aid and to lend structure to the seminar's agenda. The PowerPoint incorporated graphics, main points, instructions, and videos. Three videos were utilized as a teaching aid. The first video was from the late Christian apologist, Nabeel Qureshi, speaking on the doctrine of the Trinity.⁸ The second video was from missional theologian, Ed Stetzer, defining the contemporary concept of the missional Church.⁹ The third video was from New Testament theologian, Craig Keener, on speaking on the continuation of the spiritual gifts today.¹⁰ The PowerPoint incorporated periodic brainteasers to interject some light humor and keep people engaged.

Pretest and Posttest Questionnaires

In order to collect the necessary information to complete this project, I used a pretest-posttest questionnaire instrument.¹¹ The questionnaires were designed to measure knowledge gains and attitude changes concerning the missional dynamics presented in the seminar. Additionally, the questionnaires would provide a platform to administer

⁷ See Appendix C, "Missional Leadership PowerPoint."

⁸ "Nabeel Qureshi Explaining the Trinity," YouTube video, 7:47, posted by "Fault Finder," August 31, 2015, www.youtube.com/watch?v=u0JpwOSKRC0.

⁹ "What is the Missional Church: Seven Minute Seminary," YouTube video, 7:17, posted by Seedbed, January 22, 2014, www.youtube.com/watch?v=YT_T88crkog.

¹⁰ "Continuation of Spiritual Gifts," YouTube video, 3:05, posted by Third Millennium Ministries, November 28, 2016, www.youtube.com/watch?v=ErWtH_aa8H0.

¹¹ See Appendix D, "Questionnaires."

paired *t*-tests to assess any statistically significant changes in knowledge and attitude in the participants. The pretest and posttest questions were created and reshaped through the consultation of my project adviser, Dr. Randy Walls, and the AGTS D.Min. project coordinator, Dr. Lois Olena.

Participants responded to statements using a Likert Scale ranging from Strongly Disagree (1) to Strongly Agree (5). The pretest consisted of twenty-four questions intended to assess three major categories: (1) Missional Foundation (doctrine of the Trinity, *missio Dei* theology, and missional scholarship), (2) Missional Spirit (doctrine of the Holy Spirit, the Great Commissions, and spiritual gifts), and (3) Missional Roadmap (SCC's missional strategies and personal mission creation).¹² The questions were randomized so as to avoid as much bias as possible. The posttest consisted of the pretest's questions administered identically, as well as: (1) seminar and presenter evaluation, (2) demographic survey, and (3) an open response section for participants' comments on major insights gained from the seminar. Paper versions of the questionnaires were administered. The data collected were transferred electronically via a secured internet-based survey site and duplicated onto a hard-drive. Only I utilized the questionnaires hosted by the web-based site. Data were periodically backed-up to a hard-drive and checked for malfunctions throughout the data collection process. No malfunctions were identified, and no questionnaires were manipulated post submission.

Logistics

I began promoting the missional leadership seminar eight weeks prior to the event via the church's mass email system, social media, and weekly service announcements.

¹² See Appendix E, "Questionnaire Categorized."

Eight weeks out from the seminar date, I communicated a save-the-date notice. Four weeks out from the seminar, I communicated the details of the seminar and opened registration. I chose to conduct the seminar in one setting for eight hours on a Saturday. The seminar was conducted in the main worship center at SCC's main campus. Included in the facilitation of the seminar were breakfast, lunch, and snacks. Periodic breaks were taken as needed. The participants' workbooks and pens were prepared in advance. The room was set up in a semicircle near the front stage and a large video projector and sound system were utilized.

Execution of the Project

Participants

The population consisted of SCC partners. All individuals voluntarily participated in the seminar and anonymously submitted the questionnaires. They were asked to create a special identification marker to label their pretest and posttest to avoid submitting any identifying information. Demographic information was solicited. There was 100 percent response to the demographic section from a total of 15 participants (N=15) in attendance. The participants reported (N=15) as 7 male and 8 female. Ninety-three percent were between the ages of 18 to 59. All participants (N=15) have been a Christian for 5 or more years and have served as ministry volunteers for at least 1 or more years. In terms of ministry leadership experience, 3 participants marked 2-5 years (20%), 5 participants marked 6-10 years (33.3%), and 7 participants marked 11 or more years (46.7%). All demographic information collected regarding the participants is available in Tables 1-5 below.

Table 1: Gender Percentages

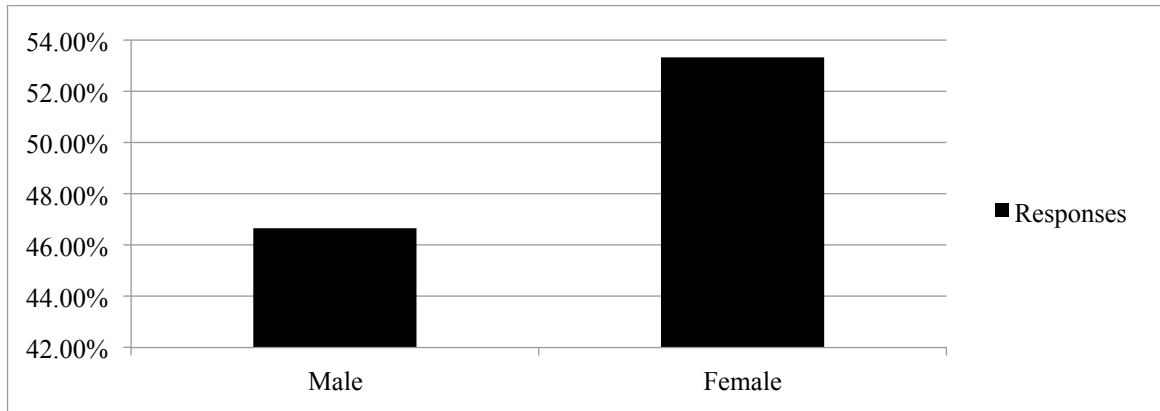


Table 2: Age Percentages

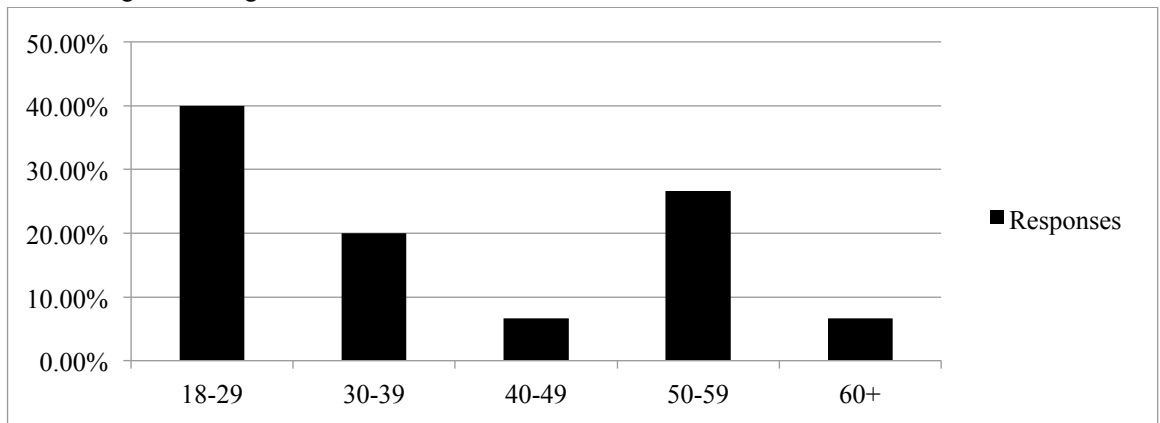


Table 3: Years as a Christian Percentages

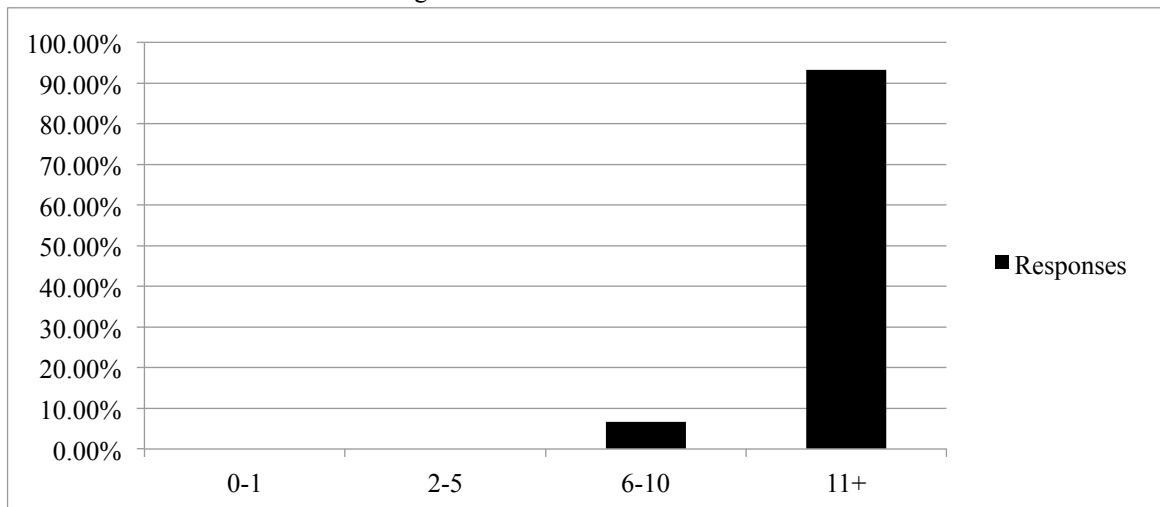


Table 4: Years as Ministry Volunteer Percentages

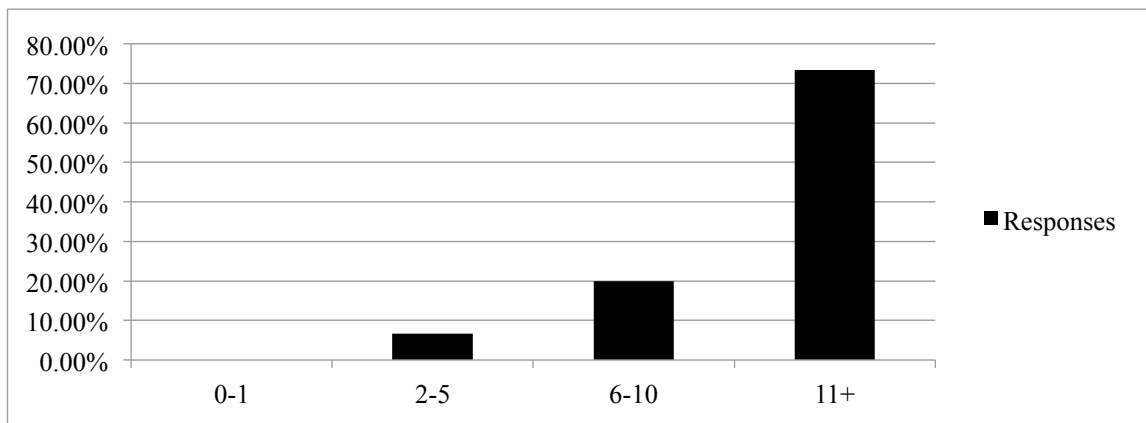
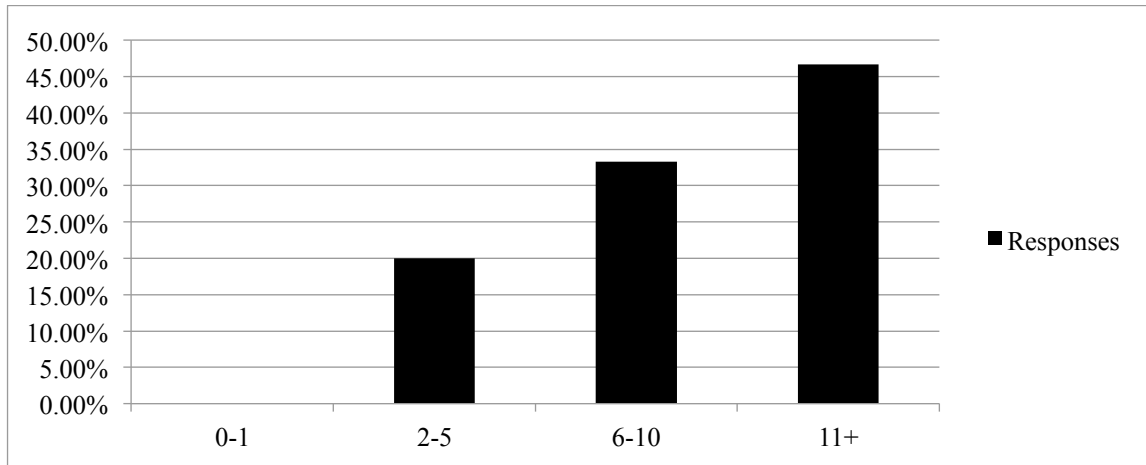


Table 5: Years in Ministry Leadership



Seminar Agenda

I presented the eight-hour seminar on September 23, 2017, from 8:30 a.m. to 4:30 p.m. The agenda of the seminar was implemented as follows:

- I. Welcome and Administer Pretest
- II. Introduction
- III. Session One: Missional Foundations
 - (1) Short Break
- IV. Session Two: Missional Spirit
 - (1) Working Lunch

V. Session Three: Missional Roadmap

(1) Short Break

VI. Conclusion and Review

VII. Administer Posttest

Seminar

Each participant received a pretest seminar questionnaire to complete prior to beginning the introduction. I informed the group that a similar posttest questionnaire would be completed at the conclusion of the seminar. Each participant constructed a unique six-digit identification marker consisting of three letters and three numbers. This identification served as an anonymous identifier linking the pretest with the posttest and was later used to properly analyze statistically the pretest and posttest responses. During the introduction I underscored the purpose of the seminar's intent: to develop missional leaders at SCC. We also listed various shared expectations for the seminar. The curriculum of the seminar was arranged in three major sections entitled: Missional Foundation, Missional Spirit, and Missional Roadmap.

First, in the missional foundation section, we discussed the doctrine of the Trinity, the theology of *mission Dei*, introduction to missional theology, and missional church practice. In this section we engaged with video, lecture, illustrations, Bible reading, and group discussions. This section stressed the thought process that mission is not something the church does, but describes the being of our Triune God. There is no understanding of *missio Dei* or missional without first affirming the doctrine of the Trinity. How God interacts within himself is demonstrative of His nature. We discussed why our God is missionary and why He has called all believers to be a missional people.

Second, in the missional Spirit section, we discussed an overview of the person of the Holy Spirit, Pentecost, Spirit baptism, spiritual gifts, the Great Commission, and servant leadership. In this section we engaged with video, lecture, illustrations, Bible reading, group discussions, S.H.A.P.E. assessment, and the Servant Leadership Self Questionnaire assessment. We discussed the Luke-Acts as one biblical narrative outlining the importance of the Holy Spirit's role in empowering the Church to engage in God's mission. We assessed spiritual gifts and how they play a vital holistic function in life. Healthy discussion ensued on the importance of Spirit baptism as a means by which God empowers us toward witness. With all these gifts come responsibility and the group assessed their servant leadership skills to help strengthen Christian character.

Third, in the missional roadmap section, we explored SCC's values, vision, mission, missional strategies, church covenant, and personal mission statement. In this section we engaged with lecture, illustrations, Bible reading, group discussions, and the personal mission statement worksheets. Building on the biblical-theological foundations of the previous sections, we discussed how we could put missional practice to work in our local church and individual lives. We articulated new missional strategies for future exploration. Our church covenant was reviewed and discussed, especially the commitment to compassionate service in the church and the community. Then, we worked through forming individual mission statements.

At the seminar's conclusion, we reviewed the various shared expectations the group listed at the beginning of the day. The final discussion was positive and participants were optimistic. The seminar concluded with prayer and with the administration of the posttest.

Results of the Project

Introduction

This section presents an overview of the results of the questionnaires.¹³ The pretest and posttest assessments rendered statistically significant findings regarding the participants' knowledge and attitude towards leading missionally. *T*-tests were used to parametrically test whether the mean of a sample differs significantly from an expected value, or whether the means of two groups differ significantly from each other.¹⁴ Parametric statistics are those that make certain assumptions about the parameters describing the population from which the sample is taken. This allows one to determine the statistical significance of associations. The statistical significance of a relationship observed in a set of sample data is expressed in terms of probabilities (*p*-value).¹⁵ In order to describe the level of significance, which is the degree of likelihood that an observed empirical relationship could be attributed to sampling error, a *p*-value < .05 was used to determine statistical significance.¹⁶

I analyzed and formatted the data results with StatPlus, a statistical analysis software application, and Microsoft Excel. The internet-based survey site utilized to collect the data generated and formatted nominal data analysis, such as counts, percentages, and distribution graphs. A descriptive of the means by question is detailed in Table 6 below.

¹³ See Appendix F, "Questionnaire Response Data."

¹⁴ Sarah Boslaugh and Paul Andrew Watters, *Statistics in a Nutshell* (Sebastopol, CA: O'Reilly, 2008), 152.

¹⁵ Earl Babbie, *The Practice of Social Research* (Belmont, CA: Thomson Wadsworth, 2004), 459.

¹⁶ Babbie, *Social Research*, 464.

Table 6: Means Descriptive Statistics by Question

<i>Means</i>			<i>Difference of Means</i>	<i>Standard Deviation of Means</i>	<i>Standard Error of Means</i>
<i>Question</i>	<i>Pretest</i>	<i>Posttest</i>			
1	4.27	4.93	0.67	0.47	0.33
2	4.27	4.87	0.60	0.42	0.30
3	3.60	4.87	1.27	0.90	0.63
4	3.73	4.67	0.93	0.66	0.47
5	3.20	3.80	0.60	0.42	0.30
6	4.33	4.67	0.33	0.24	0.17
7	4.27	4.67	0.40	0.28	0.20
8	2.13	4.87	2.73	1.93	1.37
9	4.53	4.87	0.33	0.24	0.17
10	1.80	4.60	2.80	1.98	1.40
11	3.93	4.53	0.60	0.42	0.30
12	4.80	5.00	0.20	0.14	0.10
13	3.93	4.73	0.80	0.57	0.40
14	3.73	4.80	1.07	0.75	0.53
15	4.73	5.00	0.27	0.19	0.13
16	3.73	4.80	1.07	0.75	0.53
17	3.73	4.80	1.07	0.75	0.53
18	3.27	4.80	1.53	1.08	0.77
19	3.13	4.53	1.40	0.99	0.70
20	4.33	4.73	0.40	0.28	0.20
21	3.40	4.80	1.40	0.99	0.70
22	4.60	4.80	0.20	0.14	0.10
23	3.33	4.67	1.33	0.94	0.67
24	4.13	4.80	0.67	0.47	0.33

Data Analysis

To investigate whether the seminar had an overall positive effect on the development of missional leadership among the participants, the following null hypothesis was examined: There is no significant difference in the scores between individuals' pretest seminar questionnaire and those same individuals' posttest seminar questionnaire.

To evaluate the null hypothesis, the pretest scores and the posttest scores were analyzed using a one tailed *t*-test to determine if there was a significant difference between the two sets of scores. A *p*-value of $< .05$ was used to determine statistical

significance. A paired t -test was run on the participants' ($n=15$) pretest and posttest scores and determined there was a statistically significant mean difference between pretest and posttest scores (see Table 7). Therefore, the null hypothesis is rejected. Participants scored higher on the posttest (113.60) as opposed to the pretest (90.93); a statistically significant increase of 22.67 (113.60 to 90.93, $t(14) = 12.85$, $p < .0005$, $d = 1.76$). The seminar was successful in its purpose to create missional leaders for Sojourn City Church.

Table 7: Results of Paired Samples t -Tests for Pretest/Posttest

Variables	Sample size	Mean	Standard Deviation	Variance
Pretest	15.00	90.93	11.88	141.07
Posttest	15.00	113.60	7.23	52.26
Paired two-sample t-test				
Degrees of Freedom	14.00			
Hypothesized Mean Difference	0.00			
Pooled Variance	96.66			
Test Statistic	12.85			
Pearson R	0.85			
One-tailed distribution				
p -value	0.00	Critical Value (5%)	1.76	

A breakdown of the categories shows the highest improvement in the Missional Foundation (doctrine of the Trinity, *missio Dei* theology, and missional scholarship) sections. The participants' ($N=15$) mean score increased by 48 percent in this category with a statistically significant increase of 23.12 (47.88 to 71, $t(7) = 5.47$, $p < .0005$, $d = 1.89$). These findings confirm that a positive learning transformation matured in the participants in the Missional Foundation section (see Tables 8-9). Many of the participants' comments help illustrate the transformational effect of this category. One participant wrote, "This is a bit scary. Doing ministry the way I always have will no

longer work. Meaning, ministry has to be about *missio Dei*. If my ministry is not directly tied to God’s mission, I should rethink about why I am doing what I’m doing.” Another participant noted, “God’s mission was to send His Son, Jesus, to save the whole world; He sent His Holy Spirit to help complete His mission through Jesus and by the Holy Spirit’s power. I am ‘sent’ by Jesus. God is moving in the world to accomplish redemption and restoration. I am part of this mission.”

Table 8: Missional Foundation Category Pretest and Posttest Scores

Missional Foundation Question	Score	
	Pretest	Posttest
1	64	74
4	56	70
8	32	73
10	27	69
16	56	72
19	47	68
21	51	72
23	50	70

Table 9: Results of Paired Samples *t*-Tests for Missional Foundation Category

Variables	Sample size	Mean	Standard Deviation	Variance
Pretest	8.00	47.88	12.51	156.41
Posttest	8.00	71.00	2.07	4.29
Paired two-sample <i>t</i>-test				
Degrees of Freedom	7.00			
Hypothesized Mean Difference	0.00			
Pooled Variance	80.35			
Test Statistic	5.47			
Pearson R	0.34			
One-tailed distribution				
<i>p</i> -value	0.00	Critical Value (5%)	1.89	

The second highest change in participants’ scores were gained in the Missional Roadmap (SCC’s missional strategies and personal mission creation) section. The participants’ (N=15) mean score increased by 20 percent in this category with a

statistically significant increase of 11.66 (59.56 to 71.22, $t(8) = 4.90$, $p < .0005$, $d = 1.86$). These findings reflect a positive gain in the participants' understanding of missional praxis in the church (SCC) and in individuals' personal lives (see Tables 10-11). In response to SCC's stated mission, a participant commented, "I know and understand what it is. Sojourn is about reaching out into our community for God's mission." Another participant wrote, "I have gained a much better understanding of the ideology from which our organizational values, vision, and mission is derived." Several participants displayed a deep level of introspection concerning their own personal mission statement. One participant said, "I'm still trying to figure this out. It will require a lot of soul searching on my part. More than the time [that was] given today (it should take longer though)." While another participant stated, "I have a greater understanding of who I am and what my personal mission is."

Table 10: Missional Roadmap Category Pretest and Posttest Scores

<i>Missional Roadmap</i>	<i>Score</i>	
Question	Pretest	Posttest
3	54	73
5	48	57
9	68	73
12	72	75
14	56	72
15	71	75
17	56	72
18	49	72
24	62	72

Table 11: Results of Paired Samples *t*-Tests for Missional Roadmap Category

Variables	Sample size	Mean	Standard Deviation	Variance
Pretest	9.00	59.56	9.11	83.03
Posttest	9.00	71.22	5.47	29.94
Paired two-sample t-test				
Degrees of Freedom	8.00			
Hypothesized Mean Difference	0.00			
Pooled Variance	56.49			
Test Statistic	4.90			
Pearson R	0.62			
One-tailed distribution				
<i>p</i> -value		Critical Value		
	0.00	(5%)	1.86	

The third highest change in participants' scores were gained in the Missional Spirit (doctrine of the Holy Spirit, the Great Commissions, and spiritual gifts). The participants' (N=15) mean score increased by 11% in this category with a statistically significant increase of 7.14 (63.57 to 70.71, $t(6) = 6.25$, $p < .0005$, $d = 1.94$). While this category scores the least positive change, the gains still reflect an upward trend concerning participants' understanding of the Spirit at work in the church (SCC) and in their personal lives (see Tables 12-13). One possible explanation of this category scoring the least amount of positive gains is due to SCC's Pentecostal context, which naturally lends to a high volume of teaching on the Holy Spirit on a regular basis. Even still, participants still commented positively on what they gleaned. A participant noted, "I now have a better understanding of how to practically apply my spiritual gifts in my current role." Another participant commented, "The Holy Spirit helps us to accomplish God's mission, the spiritual gifts are given for a purpose—to advance the mission."

Table 12: Missional Roadmap Category Pretest and Posttest Scores

Missional Roadmap Score		
Question	Pretest	Posttest
2	64	73
6	65	70
7	64	70
11	59	68
13	59	71
20	65	71
22	69	72

Table 13: Results of Paired Samples *t*-Tests for Missional Spirit Category

Variables	Sample size	Mean	Standard Deviation	Variance
Pretest	7.00	63.57	3.55	12.62
Posttest	7.00	70.71	1.60	2.57
Paired two-sample <i>t</i>-test				
Degrees of Freedom	6.00			
Hypothesized Mean Difference	0.00			
Pooled Variance	7.60			
Test Statistic	6.25			
Pearson R	0.53			
One-tailed distribution				
<i>p</i> -value		Critical Value		
	0.00	(5%)	1.94	

The seminar and presenter evaluation section demonstrates a high standard was met concerning the quality of the seminar's presentation. The section's questions and responses are detailed in table 10 below. Although, no greater compliment is warranted than one participant's sentiment, "I now have a fuller and broader understanding on what it means to be missional. I can now apply it more effectively to my personal life."

Table 14: Seminar and Presenter Evaluation (N=15)

Question	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
I experienced a friendly atmosphere and an engaging facilitator.					100%
The facilitator was organized and communicated the material effectively.					100%
The seminar was both informative and practical.				6.67%	93.99%
The seminar met or exceeded my expectations.				6.67%	93.99%
I will take concrete steps to lead a missional life.				6.67%	93.99%

The Project's Contribution to Ministry

This project affirmed that the presentation of Missional Leadership Seminar had a profound effect on the participating leaders at SCC. The hunger for a deeper biblical-theological perspective on why SCC exists and why it functions in the particular way was palpable. The participants were eager to engage and asked many probing questions. The project also provided an open atmosphere for discussion and personal growth. The leaders of SCC were able to examine their own lives and the organizational life of SCC through a missional lens. In doing so, this project contributed in three main areas.

First, the project, by means of the seminar, presented a thorough teaching on the theological-biblical concepts of the Trinity, *missio Dei*, and missional thought. In doing so, it raised the participants' comprehension on these foundational biblical truths. These concepts are not easily digested in thirty-minute sermon sound bites. A systematic and

dialectical approach in an open environment proved most helpful. Given that the Scriptures are authoritative, it became more about connecting with God's thoughts than with the lead pastor's thoughts. The Bible speaks well for itself. Not only did we receive a great deal from God's Word, but also found that beginning the seminar with this category put into practice how we should consistently underscore everything through Scripture first. Rendering biblical explanations for why we exist and why we do what we do is the first step toward staying aligned with God's mission.

Second, the project provided a discovery process centered on the Holy Spirit's role in the life of the believer and, consequently, the church. Personal introspection and growth prompted by the Holy Spirit and facilitated by His help will lead to a more lasting impression. The group setting was also advantageous. The assessments and discussions provided a sense of community and community growth. The transformative moments in life are most meaningful when shared with other people. The seminar itself was a meaningful moment and elevated the trajectory of SCC's leadership in a positive way. The seminar challenged the participants to minister to one another and those outside the church because that is why the spiritual gifts exist. The participants realized that there is a mission in their spiritual gifts. If God has a mission for, then He has equipped believers to fulfill it.

Last, the project provided a resource for SCC to use to help continue building missional leaders. The bridge between biblical concepts and specific missional practices in participants' lives was built through SCC missional strategies. The connection provided a roadmap for participants to, not only understand why we do "church" the way we do, but also to join in the process and chart a new road. If God has a mission for them,

then belonging to a local church is supposed to ignite adventure and curiosity. God's mission is movement and every day brings new possibilities of where He might send us next. The seminar provided a space where groups of Sojourners can engage with *missio Dei* and discover a new sense of passion to seek out what God is up to in the world and join in.

CHAPTER 5: PROJECT SUMMARY

The church exists by mission, just as a fire exists by burning.

—Emil Brunner¹

Introduction

There is no other way to be the church than missionary. Mission is its life. It is the fire that keeps the Church warm, vibrant, and contagious. This project fanned that flame at Sojourn City Church. Chapter 5 recapitulates the development of the missional leadership project. This summary evaluates the project's effectiveness and possible improvements. It also explores the general implications and specific recommendations for Sojourn City Church. Under the advisement of this project's results and subsequent experience, recommendations for future study conclude the chapter.

Evaluation of the Project

The missional leadership project reveals a natural curiosity in church leaders to connect the deep truths of God's grand mission in the world with their everyday mission. The notion that missional leadership revolves around joining God's mission in SCC's context and building one's life around that mission strikes a different tone than simply existing to build up another local church. The project emphasized the need to evaluate the nature and purpose of the church, and not just its organization as an institution. This elevation is an exploratory process and not easily accomplished. The project's ability to

¹ Emil Brunner, *The Word and the World* (New York, NY: Charles Scribner's Sons, 1931), 108.

raise awareness of missional issues and provide practical steps for proper alignment was demonstrated in the collective participants' responses. All of the seminar's participants benefited from its design and displayed a remarkable increase in missional understanding and practice. This section elaborates on four major areas of project effectiveness and identifies four areas for improvement.

Keys to Project Effectiveness

Four keys unlocked the project's effectiveness, generating a collaboration that produced an ideal atmosphere for developing missional leaders. The keys to project effectiveness include (1) a clear biblical-theological foundation of *missio Dei*, (2) emphasizing and reinforcing the empowering role of the Holy Spirit, (3) communicating and connecting SCC's ecclesiology to missional ecclesiology, and (4) a positive group experience maximizing participant engagement.

First, the project presented a clear biblical and theological foundation of *missio Dei* upon which to build a missional church and its leadership's culture. The grand biblical narrative that is *missio Dei* adamantly displays the missionary attribute of the Triune God. Nowhere does the biblical witness affirm that the mission is complete. Instead, Scripture calls everyone in Christ into this grand story. God's story continues in the lives of all those who call Jesus Lord. Furthermore, God's mission has not changed. The Church joins in with God's mission when the people of God step into His great story. The project reinforced the stance that a missional ecclesiology is biblical. The effect of such realization within a follower of Christ is transformational. The project's use of the Luke-Acts collaboration paints a beautiful picture of the people of God transforming into

the missionary community of God. The individuals who participated in this project significantly increased their biblical-theological understanding *missio Dei*.

Second, the project emphasized the Holy Spirit's role for empowering and equipping believers, especially those in leadership, to discern and engage in God's mission. The Holy Spirit's empowerment and the equipping of spiritual gifts energize the church toward expanding the kingdom of God. Some believers are called to help lead that charge in the context of the local church. The role of these leaders is to help others stay on mission. A missional leadership approach in the local church accomplishes this goal and serves as an indispensable key to the church flourishing. The leaders participating in this project benefited from the biblical and practical application of spiritual gift identification and Spirit empowerment.

Third, the project provided a framework for understanding, communicating, and implementing the mission of God in SCC's particular context. The seminar transitions from the cosmic-size mission of God to the specific mission of SCC. The broad strokes of *missio Dei* provided a foundation upon which to build SCC's particular mission. From there, the seminar challenged participants to articulate their own specific mission statement. This line of missional clarity built unity among the leadership, and the church, as a whole. Also, having a firm missional foundation allowed for creativity in exploring possible future missional strategies. A missional ecclesiology is contextual; the church is designed for incarnational witness within a specific culture. Guided by missional principles, the participants engaged in the practical application of *missio Dei* for SCC and their own personal lives.

Lastly, the group dynamic created a warm and positive experience within the leadership team. The seminar, as a shared experience, proved beneficial for exploring the idea of being a missional community. As an all-day event, the seminar moved along at a relaxing pace and allowed time for participants to get to know one another. The participants engaged in meaningful conversations and relationships grew as a result. The shaping of a local church and its individuals missionally, as a group, seems to follow common sense. How the local church treats itself illustrates to the world God's mission to love the world.

Keys to Project Improvement

The data collected throughout this project's implementation suggests that the seminar proved valuable and practical for the participants. However, under careful consideration, I present four major keys to improvement: (1) converting the seminar into three modules, (2) opening up the seminar to any interested persons, (3) follow-up with a spiritual retreat, and (4) construct a train-the-trainer seminar for leaders.

First, converting the seminar into three slightly shorter modules would allow for more discussion and content engagement. The presentation content was extensive and participants could use more time to process one section before moving on to the next. A devotional series complimenting the three modules would help the participants engage with the material in between the modules. Shorting the module's run-time could allow a higher participation rate. While this is one idea for reformatting the presentation of the seminar, one could explore other formats as well.

Second, opening up the training seminar to anyone interested in learning more about the culture SCC intends to build could also improve the project in the future. This

project's focus narrowed the participant group to committed church partners already in leadership. However, anyone wanting to learn about SCC and its vision could find this seminar beneficial. The project synthesized traditional growth tracks (such as membership 101, discipleship 201, serving 301, etc.) into a missionally-centered growth track. It would acclimate individuals still assimilating to SCC. Also, it would allow for relationship building considering the seminar's group-oriented dynamic.

Third, following up the seminar with a retreat-style session with dedicated time to actuate the spiritual disciplines (prayer, meditation, fasting, etc.) would help solidify the experience. The seminar allowed for a great deal of discussion on the leading of the Holy Spirit as an imperative to missional living and taking time in the seminar to engage the Spirit seems appropriate. This would create a special setting for those seeking Spirit baptism and for listening for the counsel of God concerning future assignments. The leadership may use this retreat-session as a template for seeking future direction when the church is in need of God's wisdom in major decisions.

A fourth key to improvement would be to create a facilitator's training (a train-the-trainer) to help future implementation. Every departmental leader should know this material thoroughly and, if called upon, be equally equipped to teach it. As the church continues to grow, creating a team of instructors will help release this experience to as many people as possible and avoid bottlenecks. The sooner-in-time and greater-in-number the people of SCC can experience this project the better. It will strengthen the mission, heighten leadership's communication skills, and serve as the glue to keep unity intact.

Implications of the Project

The content researched, synthesized, and shared in this project painted a picture of a missionally-shaped church created out of mission by design of the Missionary God. The biblical-theological research provided an authoritative voice in accepting the appropriateness of a missional perspective. The biblical weight proved missional is not a fad or a catchy gimmick that rehashes secular ideas with Christian lingo. Missional is a scriptural way of understanding who God is, grasping the reason God created the Church, and helping every believer capture his or her sense of identity in God's Kingdom. Scripture clearly germinates the answers to thriving as a missional church, and believers cultivate this mission in the world. Believers cannot perceive what God is up to in the world from within the confines of a church building. Jesus sent His disciples into communities and He has not stopped doing so!

The seminar provided an experience for SCC leaders to engage the material and one another in exploring the antecedents of *missio Dei*. The project brought to light the historical mission of God and its connection to the Church's mission today. The seminar's data demonstrated that meaningful transformation happened concerning the participants' knowledge and attitudes. They were challenged in their own personal roles and how they fit into the mission of God for SCC. To think that every Christian is a missionary is easy; to live it requires intent. A missional leader must model the way for his or her followers. Several of the participants indicated that the process of articulating their personal mission was intimidating because of the sense of accountability that naturally flows from making one's mission explicit. While several participants felt uncomfortable with this accountability, they also recognized it as necessary. If the individuals who construct SCC are rigid, SCC, as an entity, is *de facto* rigid. To resist

becoming stiff in our missional approaches will require occasional stretching. This project provided a much-needed stretch for leadership.

Recommendations for Sojourn City Church

Considering the effectiveness and shortcomings of the project, I would make several recommendations for SCC: (1) an ongoing implementation schedule, (2) communicating narratives that inspire missional praxis, (3) accountability checklist for church leadership, and (4) a regular emphasis on prayer.

First, SCC should present the missional leadership seminar on a continual basis. It will take time and intentional focus to concretize the missional perspective intuitive in the church's culture. The church is human and it will take patience on the part of leadership to see missional ideals take root in practice. Therefore, SCC's missional catechesis requires a systematic calendaring to keep these teachings fresh and at the forefront of congregational life.

Second, SCC must highlight the missional inspiration behind its practices (such as compassion outreaches), so as to reinforce missional values and help other believers connect concepts with praxis. Narratives are powerful tools for imprinting missional thought and practice into people's hearts and minds. The church must see the advantage of frequently sharing these stories in a variety of venues. The use of media, social media, and web-based video platforms provide a natural mediums to attract the church's attention and tell these stories where people are—online. I would not recommend converting the seminar to an online format, as it would lose its power of community building. The narratives of changed lives by people living missionally and by those

affected by someone's missional living can ignite interest and spur the church onward in missional practice.

Third, the creation of a missional accountability checklist for the church's leadership will help evaluate the church's alignment and prompt course corrections as needed. This checklist could serve as a cross-matrix series of questions that layer what SCC's states as its values, vision, and mission against current strategies implemented or scheduled/calendared in the future. It may also serve as a tool to help individuals reevaluate their stated personal mission as it relates to the church as a whole.

Last, SCC should bathe all missional activities in prayer. The Holy Spirit's activity in the life of the church is paramount and should never be neglected or taken for granted. The Church, and, therefore, SCC, were created by the Spirit and are being sent into the world to participate in God's mission. If the Spirit leads SCC, then the Spirit shapes its people. Times of dedicated prayer, fasting, devotion, and meditation are essential to the Spirit's shaping of the church. Together, as a community of missionaries, SCC can experience a great adventure, staking new claims for the kingdom of God.

Recommendations for Future Study

Considering how the word missional invokes a vast array of published research and practices, the project did not exhaust every line protruding from missional thought. First, I recommend an appraisal and update on missional biblical-theological and popular literature. Missional practice is fluid and must engage culture without compromise. No stone should go unturned in the pursuit of contextualizing the gospel and effectively reaching people for God's saving purpose. An idea that works today may be not effective tomorrow. Churches cannot become entrenched in missional programs, but rather

missional processes. It seems unlikely that the Spirit would lead the church in circles; ruts that form are of our own making. Prayerfully challenging the status quo and creating new tools for kingdom building is crucial to missional Church actualization.

Second, I recommend a thorough investigation of how local churches are currently addressing cultural challenges in practice for the sake of the gospel. New missional approaches must have room for experimentation and evaluation. Learning takes place when local churches interact and share their missional experiences. There are many contemporary discussions revolving around the missional theme. However, part of missional practice is contextualizing the gospel in specific geographical and cultural spaces. This project did not explore the depths of specific missiological approaches in reaching particular ethnic, cultural, national, and societal groups. An exhaustive missional analysis of what is effective, where it is working, and with whom it is working would add tremendous value for missional churches everywhere.

Lastly, I recommend updating the assessment tools used in this project. Due to this particular project's design, it did not utilize web-based assessment tools. A plethora of online tools exist that could impressively enhance the project's learning experience. Participants' could complete the online assessments before the seminar, thereby allowing more time to engage the content in the seminar. If participants incur a cost for the assessments, it might help increase the participants' sense of ownership and engagement.

Conclusion

The missional leadership project exposed that innate in every believer is a stirring to integrate God's truth with daily life. A missional understanding of the God of Scripture brings clarity and purpose to individuals seeking to engage God. The Church has the

tendency to make much of the institution of the local church, while making little of its participation in God's mission. Reversing hundreds of years of ecclesiastical ideology and practice has proved to be both painful and necessary. The awareness of missional issues surrounding SCC provided a beneficial process for missional alignment. The missional leadership project enhanced the church's biblical and theological knowledge of *missio Dei*. Additionally, the project was emboldened by the concentration and application of Holy Spirits' leading. Furthermore, the project enriched the church's understanding of its particular existence and the special part every Christian plays in its mission.

Missional is movement. It is a dialogue. It is power fueled by its fluidity. It is a rolling conversation between Spirit and individual people. The interchange is always open. New voices are welcomed. New ways of Kingdom building are explored. The gospel is carried with care into new territories. New ground is established for God's glory. The mission moves gospel-carriers everywhere. These gospel-carriers on mission are missionaries. They move into nice neighborhoods, places of pain, assorted societies, and to the dark corners of the world. The mission is similar and, yet, unique. Each missionary is the same and, yet, diverse. They are *imago Dei* (God's image) for *missio Dei* (God's mission). From *missio Dei*, the Church is born. In *missio Dei*, the Church must live.

APPENDIX A: FACILITATOR'S GUIDE



Sojourn City Church
Facilitator's Guide

Sojourn City Church | Midway-Lexington, Kentucky



Why a missional leadership workshop?

- Connect to SCC's mission
- Resist turning inward
- Biblical understanding
- Spirit-empowered
- Missional leaders
- Modeling missional living



MISSIONAL
LEADERSHIP WORKSHOP

INTRODUCTION

As Sojourn City Church (SCC) continues to grow numerically, a need exists to orient those new to the church and connect them to the SCC's mission. Our congregation remains at great risk for turning inwardly focused and losing sight of the church's outward posture. Often, de-churched people will bring ideas of past church-related experiences that contrast with the stated mission of SCC. Others are simply new to the faith and hunger for the next step in their journey but may lack an adequate understanding of the church's mission. Therefore, the opportunity exists for SCC to develop a strategy for enhancing missional ideals through a biblical understanding of *missio Dei*, the attributes of servant leadership, and the practice of missional living.

Missional churches need missional leaders rooted in biblical knowledge, empowered by the Spirit, and engaged in missional practice. Developing a missional leadership seminar that equips participants with this knowledge, empowerment, and practice remains critical for creating a missional church culture that impacts its community. The intentional development of mission-minded people who hold themselves accountable in community becomes a compelling factor that keeps a church from becoming inwardly focused. This inward tendency, combined with the immense influence of our secular society, chokes the life out of missional living. The local church, once the center of community life, continues to shift to the fringes of society, and thus loses its influence. Within this volatile environment, the Church desperately needs the Holy Spirit's empowerment to fulfill its God-given mission. The local church needs missional leaders that model missional living.

The purpose of this workshop is to develop missional leaders at Sojourn City Church.

First, we will look at Missional Foundations. We will discuss the Scriptures, doctrines, and theologies at work in the church's approach to missional thinking. Second, we will explore the Missional Spirit. We will uncover the Spirit's empowering role in our lives and unlock the Spirit's potential in our church. Third, we will travel SCC's Missional Roadmap. We will journey through SCC's values, vision, mission and beyond towards SCC's missional future.

WHAT ARE YOUR TOP THREE QUESTIONS CONCERNING
TODAY'S GOAL? SHARE AT LEAST ONE WITH GROUP.

MISSIONAL FOUNDATION

THE TRINITY

WHAT ILLUSTRATION HELPS YOU UNDERSTAND THE TRINITY?

“Trinitarian theology did not primary want to say, ‘Here is how God is plural,’ but rather, ‘In light of the relationships of Father, Son, and Holy Spirit, here is how God is one.’”

—Frank Macchia

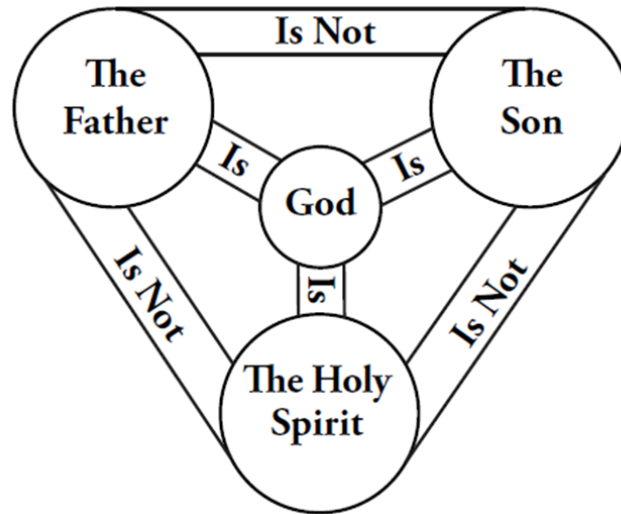
Before we can talk about the Trinity, we have to talk about unity, because the word *Trinity* means “tri-unity.” Behind the concept of unity is the biblical affirmation of monotheism. The prefix *mono* means “one or single,” while the root word *theism* has to do with God. So, *monotheism* conveys the idea that there is only one God.

Video: Nabeel Qureshi (1983-2017) on the Trinity

The Trinity: God is one in essence and three in person.

The one God as Father, Son, and Holy Spirit is alone the Lord of salvation. Frank Macchia outlines five historically accepted doctrines:

1. Only the one God who created all things can save.
2. The heavenly Father is divine since the Father is the source of all life and saves through the Son and the Holy Spirit.
3. Jesus Christ as the only Son of the Father is divine because he saves by conquering death and granting new life through the agency of the Holy Spirit.
4. The Holy Spirit is divine because the Spirit perfects salvation by making all things new, in the Son and to the glory of the Father.
5. God is the Trinity, an interactive communion of love consisting of the Father, Son, and Holy Spirit.



There is no *missio Dei* and, therefore, no “missional” understanding outside a Trinitarian understanding of God’s persons.

God is communal, a relationship within himself. There is movement internally and externally within the Trinity. Ultimately, all of God is in mission to all creation. This is the center of gravity around which all other missional ideas must revolve.

MISSIO DEI

The history of *missio Dei* can find its influence as far back in history as

- Augustine (354-430).
- Thomas Aquinas (1225-1274), *Summa Theologiae*. First clear image of God sending himself in three persons signifying the very being of God is in mission.
- Karl Barth ignited the discussion again in 1932 at the Brandenburg Mission Conference.
- Karl Hartenstein, in 1934, would coin the term *missio Dei*.
- Post-Willingen, *missio Dei* was the terminology adopted to represent an innovative missiological shift.
- Lesslie Newbigin: Grandfather of the missional theology.

Missio Dei: the mission of God or Missionary God.

Missio Dei, while a theological concept, is not a biblical word. Much like the word “Trinity,” *missio Dei* draws on the amalgamation of biblical witness. There is no escaping the presence of the Trinity, and likewise, mission holds to that same degree of biblical substantiation.

READ THE BIBLE VERSES NOTED AND DISCUSS.
 THE TRINITY: MATTHEW 28:19; 1 CORINTHIANS 12:4-6; 1
 PETER 1:1-2
 MISSIO DEI: GENESIS 12:1-3; ISAIAH 46:9-10; JOHN 17:1-3

The Church discovered a fresh approach in participation with the Triune God of mission. In translating *missio Dei* theological developments to the larger evangelical audience, Francis DeBose's work, entitled *God Who Sends* (1983), formalized the term "missional" in an effort to underscore that mission is the church's rightful identity.

The God of Scripture is a missionary God, whose mission involves the establishment of a universal reign on earth (Matt. 6:9-15).

The mission of God is the commitment of God to make himself known to His creation, ultimately, for the purpose of redeeming and restoring all creation to its right relationship with God.

Mission is not the first something the church does, but describes the being of God.

The triune God is in and for Godself missionary.

As God is missionary, so the community which worships Him is missionary.

MISSIONAL

God is a sending God, a missionary God, who has called His people, the church, to be missionary agents of His love and glory. The missional concept epitomizes this idea.

Missional: shaped by the Mission of God (*missio Dei*).

Missional is not synonymous with movements attempting to culturally contextualize Christianity, implement church growth, or engage in social action. The word missional can encompass all of the above, but it is not limited to any one of these.

A missional movement must apply the gospel to all spheres of life (business, family, art, education, science, politics, etc.). It cannot be limited simply to "coming to church" or participating in building-based programs.

Properly understanding the meaning of missional begins with recognizing God's missionary nature.

The whole Bible presents a God of missional activity, from His purposeful, goal-oriented act of Creation to the completion of His mission through the redemption of all Creation in the new heavens and new earth, and the creation of a new humanity in Christ, redeemed from every nation on earth through the blood of the cross.

From the very beginning, God included humanity in His mission: “So God created mankind in his own image, in the image of God he created them; male and female he created them” (Gen. 1:27). Humanity was delegated to the care of God’s creation. The entrance of sin created a cosmic misalignment between humanity and God (3:1-24). The story of God unfolds with the intent of repairing this breach as God elects a distinct group of people for a distinct purpose.

God gives Abraham a mission and a purpose: “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” (Gen. 12:2-3). The creation of Israel was directly correlated with God’s mission to bless the whole earth. The unfolding of the grand narrative of Israel’s history was not without God’s mission in effect, notwithstanding Israel’s many shortcomings.

The character of the career of Jesus is best summed up as mission. One only needs a casual reading of Acts 1:8 to see God’s resolve that the gospel cross all geographical and ethnic boundaries: “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.” It was controversial among Jews to engage in Gentile mission. Validation of Gentile mission is best illustrated in Acts’ narrative structure as the book takes us deliberately out from Jerusalem, to Judea and Samaria, and then on to the rest of the world.

This missional activity was necessary! Luke used δεῖ (“it is necessary”) in his Gospel to show that Jesus’ mission was truly ordained of God. Then in Acts he used δεῖ to indicate that the apostolic mission was “under the impulse of divine necessity” (Acts 1:16; 3:21; 4:12; 19:21; 23:11; 27:24). God designed history and predestined His salvation impending for the entire world.

The gospel’s expansion to all the peoples of the world was not the result of human initiative, but of divine blueprint. It was the fulfillment of Genesis 12.

A blueprint shaped by the mission of God.

MISSIONAL CHURCH

The expression of God's mission is now entrusted to the *ekklesia*: the missional people of God.

Terms such as *ekklesia* and *laos* describe a people once without an identity but now transformed into God's one people; that is the Church. For Peter, the Church is God's people called out of the world in order "that [they] may declare the praises of him who called [them] out of darkness into his wonderful light" (1 Pet. 2:9). This is one example that demonstrates a biblical understanding that the church's ultimate purpose is as God's "called out" people sent into the world. Jesus expresses this notion in John 20:21: "As the Father has sent me, I am sending you." Jesus' disciples are defined by the very mission for which God sent himself in Jesus to fulfill.

Our understanding of the church's mission must flow from our understanding of Jesus' mission.

Scripture affirms that all Christians are missionaries. The church was not created for Christians; it was created for God's mission.

To belong to God's church is to join in God's mission in the world.

Change in thinking is required:

"God's church has a mission," to a missional perspective, "God's mission has a church."

Missional Church: The "sent" people of God engaging in His mission.

Everyone in this movement, and not just the so-called religious professionals, must be activated and play a vital role in extending the mission of Jesus' church.

You are the church before you do church.

If we take Jesus at His word when He says, "As the Father has sent me, I am sending you" (John 20:21), then we realize that our being "sent" (Latin: *missio*) is the basis of our "doing" church and not the other way around. What is more, this applies to every disciple and not just to the so-called clergy (the called ones). We are all called into the kingdom and into living our life under orders. What we normally infer by the word church limits what the Bible means by it. Church is not simply a building or a formal community meeting, it is who we are—a people who have been formed out of a direct encounter with God in Jesus Christ.

There is no simple way to explore all the meanings that encompass "missional" and "missional church." The concept starts with basic assumptions regarding the nature and purposes of God and the Church.

Video: Ed Stetzer – What is Missional Church

Current Missional Assumptions:

1. Our community is a mission field. First and foremost in understanding missional church is the recognition that, as a mission field, our society needs more than just another church building on the corner. Culture changes and will continue to change. The gospel is no longer ingrained in American culture. It has moved past that impression. Our local congregation faces the challenge of existing in a mission field. Christians must think of themselves as missionaries in and to their own communities.
2. God is the center of our mission. God is the subject at the center of the gospel and its mission, not the individual. Our society is mostly anthropocentric in its approach to the gospel, but *missio Dei* is theocentric. God's plan does not center on meeting the individuals' needs. God's plan is centered on himself and His need to make all things new again. The correct view of the Christian-life spectrum perceives individuals as God's sent ones making the world new again while the earth waits for God the Son's return. Any view of the gospel that reduces its final purpose as God simply meeting individuals' personal needs is no real gospel at all. Christians ought to think of themselves as only a small, but integral, part of God's grand narrative to rescue the world.
3. Mission is the church's nature and purpose. The third assumption in finding meaning in "missional" is comprehending mission as the nature and purpose of church. The church is no longer the center of community-life. The public life of the church is meant to bare witness as the *ecclesia*, a called out assembly, to proclaim the gospel and declare the future of all God's creation. For the Christian individuals who make up a local congregation, vocation is for the world's sake, not for one's own sake. The Church is not just a gathering of those who are finding their needs met in Jesus. This is a terrible debasement of the announcement of the reign of God. The God we meet in Jesus calls men and women in exactly the opposite direction—to participate in a community that no longer lives for itself and its own needs but as a contrast society whose very life together manifest God's reign. The Church is called out for the sake of God. In the mystery of God's purpose, the Church lives to submit to the reign of Jesus Christ for the sake of the world.
4. Mission is formed around the gospel, not culture. The last assumption to find meaning in "missional" is formed through viewing the Church as contra-societal. In postmodern North America, self is king. As a contra-societal people, the Church is formed around a set of beliefs and practices that continually shape it in a way of life, which cannot be derived from the particular culture in which it is found. Rather, it is formed around the gospel of Jesus Christ including the grand redemptive narrative of the people of God found in the Old and New Testaments. *A culture-shaped people translates into a culture-shaped Church.* Giving up one's personal needs and rights cuts across our cultural grain and requires a church to take up a different vocation centered on Scripture rather than contemporary

models of church growth fads. Historically speaking, the gulf between the church and mission widened to the point that the Church has become preoccupied with its own welfare.

MISSIONAL SPIRIT

THE HOLY SPIRIT

The divine blueprint to initiating God's salvation and the spreading the gospel to the ends of the earth is accomplished by the empowerment of the Holy Spirit. Scripture draws an unadulterated Trinitarian premise of the promise of the Spirit, gifted by the Father through the intermediary work of Christ.

The impact of Jesus' resurrection concerning the role of the Holy Spirit and its appropriation for accomplishing the mission of God is apparent in Scripture. Likewise, it is appropriate to emphasize this same Spirit who raised Christ from dead dwells in the adopted sons and daughters of God, thereby transforming them into empowered witnesses.

READ LUKE 24:49; ACTS 2:1-4; 8:14-17; 10:44-47; 11:15-18.

WHAT CONCLUSIONS CAN BE DRAWN?

Luke wrote about the Holy Spirit in his Gospel more than the other Synoptic Gospels. In seamless continuity, Luke bridged his Gospel and Acts with the key theme of the Holy Spirit in the forefront:

I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high." (Luke 24:49)

Now, this is what was spoken by the prophet Joel: "In the last days, God says, I will pour out my Spirit on all people. Your sons and daughters will prophesy, your young men will see visions, your old men will dream dreams. Even on my servants, both men and women, I will pour out my Spirit in those days, and they will prophesy. I will show wonders in the heavens above and signs on the earth below, blood and fire and billows of smoke. The sun will be turned to darkness and the moon to blood before the coming of the great and glorious day of the Lord. And everyone who calls on the name of the Lord will be saved." (Acts 2:16-21)

It was precisely the gift of the Spirit to previously marginalized or excluded groups that undisputedly affirms that all people, Jew and non-Jew alike, can be fully received by God (Acts 8:14-17; 10:44-47; 11:15-18).

The mission of Jesus and the Holy Spirit was to save all sinners.

God's mission was now without geographical or ethnic limits.

It was God's original plan, beginning with Old Testament Covenants, to bless the whole earth and receive all people into His saving hand. He accomplished this through the work of Jesus by the empowerment of the Holy Spirit.

The impact the Acts 2 event, called Pentecost, has long been the topic of interest. Irenaeus, an early Church Father, was one the first to explore in detail a pneumatology of the Early Church. Irenaeus: "He maintains that the mission of the Church is guided, directed, and empowered by the now-present Spirit," and, furthermore, "considers Pentecost to be the foundational moment in the possession and transmission of doctrinal truth for the Church."¹

Acts is the story of a mission. This mission would need the sustaining power of the Holy Spirit to bridge the cultural divides that was so inclined to hinder its advance. Pentecost in Acts 2 is the first step towards bridging that divide. On the Day of Pentecost that new day arrived (2:17). As the Church takes on and continues Jesus' mission, that mission veers in a new direction and has a new perspective. The limited and restricted mission of Jesus becomes a dynamic unlimited force radiating out in every direction from Jerusalem, and reaching for the far corners of the earth.

The Old Testament called the nations to Jerusalem; the new direction in Acts is away from Jerusalem and to the nations.

The Holy Spirit is the divine enabler converting believers into witnesses empowered to engage in the mission of God.

The Church's response is a call to continue in *missio Dei* in a new and unique way. God's people who are committed to God's mission are sent with the Holy Spirit. The Spirit constitutes a new way of carrying on the mission; therefore, the Church cannot successfully achieve its mission apart from the Spirit.

The Spirit's preeminence is fundamental for successful mission. Luke-Acts demonstrates that God's witnesses are assured the Spirit's appropriation and intervention in driving the mission forward. The Spirit is given to all in Christ Jesus.

God's mission advances by means of the Spirit. Access and dependence on the Spirit in the life of all believers is central to God's plan to accomplish His mission.

One cannot negate the Spirit's role in *missio Dei* or the missional aspect of the biblical metanarrative. The Spirit serves as the key to unlocking pathways to spread the gospel into every corner of the world. This includes our community: our own backyard.

¹ Anthony Briggman, *Irenaeus of Lyons and the Theology of the Holy Spirit* (New York, NY: Oxford University Press, 2012), 48.

PENTECOST AND THE GIFTS

SPIRIT BAPTISM

The blessing and phenomenon of spiritual language commonly attends being filled with the Spirit. I've been asked if a person is truly filled with the Spirit if they don't speak with tongues. There are Scriptures in the Bible that either side could argue, but I don't think it is supposed to be a point of argument. Neither do I believe it ought to be a point of passivity.

Every person who receives Jesus Christ as Savior has received the Holy Spirit as the indwelling Spirit. In fact, we would not have come to the Lord without the Holy Spirit drawing us. He brings us to Christ, He glorifies Christ, and He magnifies Christ (see John 15, 16).

Jesus makes clear, however, that there is a difference between the indwelling Holy Spirit and the overflowing Spirit. In John 4, He tells the woman at the well, who needed saving grace, that the water He had to give would become in her a fountain springing up unto everlasting life. Then, in John 7, speaking about the Holy Spirit who would later be given, He says, "Those who believe in Me, out of their inner being will flow rivers of living water." Jesus distinguishes between coming to receive eternal life at the well of salvation, and rivers of living water that not only refresh us, but also flow out of us in ministry to other people by the power of the Holy Spirit.

READ 1 CORINTHIANS 14:1-12

Concerning Spirit Baptism

The Bible distinguishes between spiritual prayer and our native language prayer: "I will pray with the spirit, and I will also pray with the understanding" (1 Cor. 14:15). While we may not understand the words we are speaking, spiritual language is not meaningless or gibberish; it is begotten by the Holy Spirit. The Bible says, "There are ... so many kinds of languages in the world, and none of them is without significance" (1 Cor. 14:10).

Along with seeking to correct abusive practices in the church, especially regarding the public use of tongues, the Apostle Paul, in 1 Corinthians 14, describes the very practical benefits of the private, devotional exercise of spiritual language.

Spiritual language enables us to speak to God

He who speaks in a tongue does not speak to men but to God, for no one understands him ... (v. 2)

Speaking to God in spiritual language is not the only way to speak to Him, but it is a privileged benefit by which we gain intimacy with God and by which the Holy Spirit empowers us to serve others.

Spiritual language equips us with insight

...however, in the Spirit he speaks mysteries. (v. 2)

The word “mysteries” is not talking about peculiar things but about God’s truth being brought into the light. It may be fresh to our minds, but it’s not going to be different from what’s in the Bible. To us, a mystery is something we can’t figure out, but in the Greek (*mysterion*), it is an insight or revelation that now we understand.

Spiritual language is self-edifying

He who speaks in a tongue edifies himself... (v. 4)

When we speak in tongues, there is an edifying or building up of ourselves. Spiritual language is also an occasion in which we may welcome the Encourager or the Comforter, the Holy Spirit, who comes alongside to help us. (*Paraclete* is the term.) As we pray in the Spirit, He flows refreshing to us.

THE GIFTS

READ ROMANS 12; 1 CORINTHIANS 2; & EPHESIANS 4

“A spiritual gift is given to each of us as a means of helping the entire church.” (1 Cor. 12:7, NLT)

If you want to know God’s will for your life, you’ve got to look at what you’re good at. Why would God give you certain gifts, abilities, and talents and not expect you to use them? That would be a waste.

God gives you Spiritual gifts, Heart/passions, Abilities, a Personality, and Experiences (SHAPE) that make you unique, and when you take time to figure out how God has shaped you, it gives you direction for where you should go with your life. Ask yourself, “What am I good at? What do I love to do? What is my passion? What do I find exciting, and what do I find boring? What do people affirm in me? How can God use those abilities for his Kingdom?”

Ephesians 2:10 says, “*For we are God’s handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do*” (NIV). The word for “God’s handiwork” in Greek is the word “*poema*,” from which we get the word “poem.” You are God’s poem. You are a work of art. You are unique. There is nobody like you!

Spiritual gifts are the equipment He gives you to fulfill His mission.

But there is more to life than being unique. God wants you to be unique and *effective*. He designed you the way he did so you could do good works. Even before you were born, God predesigned a role for you in life. He said, “I’m going to make this person with certain gifts, abilities, and talents, and I’m going to allow this person to go through certain experiences — some good, some painful, and some educational. I’m going to bring all of these things together because I want something done in the world that will take that kind of person to do it.”

We are saved to serve. That is what it means to have a ministry — you use your talents and gifts to help other people. Fulfillment means being who and what God meant you to be.

The Bible says, “*God has given each of you some special abilities; be sure to use them to help each other*” (1 Peter 4:10a, TLB).

There are infinite varieties of expressions of all the gifts the Lord releases in us, and none should limit us. The Lord is continually transforming us by His Spirit. Our identity is never to become wrapped up in a gift, but in The Giver—Jesus Christ—and the ministry of the Holy Spirit in our lives.

Video: Dr. Craig Keener – The Spiritual Gifts

S.H.A.P.E. ASSESSMENT

The spirit of the gifts is love.

The operation of all these gifts is qualified by discerning the spirit of the gifts, which is love—the love of God manifesting in the life of the Church (1 Cor. 13). Love means that this gift is not for me; it is for me to deliver to someone else. Love is the fundamental manifestation of the Holy Spirit, apparent in both the person ministering the gift and in the one receiving it. When a gift is delivered or ministered in the spirit of love, it is made understandable and receivable to people. Jesus presents a good example of how the gifts function in a person’s life: He did what the Father wanted Him to by the empowering of the Holy Spirit.

The spirit of love desires to present the gift in the most appropriate and gracious manner. For the person receiving the gift, the spirit of love is an openness to hear what the Lord is saying and to overlook the imperfection of the person delivering it.

God has a distinct place and purpose in His Kingdom for every person. The Bible says that He has set the members, each one of them, in the body just as He pleased (1 Cor. 12:18). Our challenge and joy is to grow into the recognition of what He has made us to be, and then to experience its release in Jesus, enabled by the Holy Spirit.

THE GREAT COMMISSIONS

HISTORY

Posturing the contemporary Church as mission, however ironic it may sound, is difficult, at best, and nearly impossible, at worst. Jesus Christ explicitly gave the Church a mission—a Great Commission. Two centuries from the Church's birth, Christianity exploded from 25,000 to 20 million converts.² The Christian movement thrived for those inaugural centuries despite an overwhelmingly hostile culture.

The ripple effect of Constantinian Christendom (AD 313) changed how Christians viewed the Great Commission, and this view still reverberates today. The paradigm shifts that developed in Constantine's establishment of Church united with State evolved into an institution contrary to the movement's original purpose.

It would take the Enlightenment (nineteenth to twentieth century) and the dawn of Modernity to split Church and State apart. The wave of societal secularization swept over the Western world washing away religious influence from the public square. We now live in a post-Christendom era; yet, the church still operates in exactly the same mode as little has changed for seventeen centuries. Presently situated in a postmodern context, the slumbering Church awakens to find itself in need, not of a new identity, but of a rediscovery of its core identity as established in Scripture—The Great Commission.

The Great Commission (Matt. 28:18-20) receives much attention as a biblical centerpiece of mission. These words of Jesus do not lack for exposure in the contemporary evangelical church:

Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

As a command of notoriety today, its label as the Great Commission was not common before 1899 when it appeared in *History of the Church Mission Society*. For much of church history, Matthew 28:18-20 was not viewed as an applicable missionary text, but rather as a command specifically to the apostles. Therefore, it was the apostles' missionary obligation to fulfill. For centuries, the missionary mandate of the church and its obvious connection to *missio Dei* (v. 19) was either overlooked or misunderstood. It would not find fresh meaning till 1792, which was the dawn of the modern missionary movement. The movement's leader, William Carey, seized the declaration as a binding commission still in effect. Additionally, the commission of Christ to His Church is not

² Alan Hirsch, *The Forgotten Ways: Reactivating the Missional Church* (Grand Rapids, MI: Brazos Press, 2006), 19.

relegated to Matthew 28:18-20, but to an entire range of texts: Mark 16:14-18, Luke 24:44-49, John 20:19-23, and Acts 1:7-8.

The importance of the Great Commission is a biblical thread worth exploring in its entirety. A better way to term it is The Great Commissions.

This is the Church's assigned mission (commission).

What this meant is that we really are the result of God's missionary activity in the world: God sends (*missio*) His Son into the world. Another way of saying this is that God is the Sending God and the Son is the Sent One. The Father and Son in turn "send" the Spirit into the world (so it turns out that the Spirit is a missionary, too). And what is more, Jesus says that as the Father sent Him, so He sends and commissions each of us as fully empowered missional agents of the King (John 17:18; 20:21; Matt. 28:19).

THE COMMISSIONS

MATTHEW 28:18-20

The entire Matthean commission is grounded in the first words of Jesus' proclamation, "All authority in heaven and on earth has been given to me" (Matt. 28:18). Echoing Daniel 7:14, Jesus is the Son of Man to whom God will bestow sovereign authority: "He was given authority, glory and sovereign power; all nations and peoples of every language worshiped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed." The Father has given his Son that all nations will recognize Jesus as Lord. Philippians 2:10-11 declares: "At the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue acknowledge that Jesus Christ is Lord, to the glory of God the Father."

Matthew's concluding comments (28:16-20) is a synthesis of sorts of his whole Gospel. Michael Wilkins identifies the themes that have characterized Matthew's gospel:

1. Jesus' unique authority as the divine Son of God demands the worship of his followers (e.g., chs. 1-2; 3:17; 4:1-11; 14:33).
2. Jesus' form of discipleship transcends ethnic, gender, and religious boundaries to form a new community of faith called the church (e.g., 12:46-50; 16:18-19; 18:17-18).
3. Jesus' final move, from particularism in fulfilling the covenantal promises to Israel, to universal salvation offered to all the nations, is proclaimed in preaching of the gospel of the kingdom of God (e.g., 1:1; 10:5-6; 15:21-28).
4. Jesus' call to inside-out righteousness is experienced through obedience to His teachings as the fulfillment of God's will for His people (e.g., 5:20-48; 15:1-20).

5. Jesus' promises of his eternal presence with his disciples is fulfilled because he is Immanuel, "God with us" (e.g., 1:23).

In only five verses, the Matthean Great Commission manages to sum up His extensive Gospel with a crescendo effect. The Triune God sets a new agenda; it is a new mission for the ages.

The sending of Jesus by the Father squarely fits inside the context of *missio Dei*. Consequently, "Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19) is emphatically understood within the greater context that the Father sent Jesus and also sends all those who call Jesus Lord. While this verse also speaks to the Trinitarian baptismal formula, the central concept focuses on the Triune God who gave the Great Commission.

Jesus promises His continued presence within communities of disciples as sent ones to "all nations" even unto the "end of the age" (v. 20). The word translated "nations" is the Greek word *ethne*, which is the root word for the English word *ethnic*. Thus, Jesus instructed the apostles to make disciples of all the ethnic groups of the world. God reveals His concern for the whole world through His mission, which has no cultural boundaries. Perhaps, for Matthew, the Gentile astrologers' homage (2:1-2) served as a foreshadow of the Great Commission to see all nations in God's kingdom.

MARK 16:14-18

Many scholars conclude the Gospel with Mark 16:8. Many argue that Mark would not have left the narrative hanging and must have continued with a fuller picture of what happened next. It would seem the original ending was lost and, recognizing this deficiency, the Early Church attempted to restore the original account. Given its anonymous authorship, it is likely there once was an ending and the one provided follows suit with the whole of Mark's Gospel. First, the word "preach" is the only imperative found in the passage (16:15) and preaching is a central theme in Mark's gospel (1:4, 14, 38-39; 3:14; 6:7-12). Second, the "eschatological tension" of Mark's commissioning is also demonstrated throughout Mark, notably in chapter thirteen. Lastly, "Mark is particularly interested in demonstrating that the miraculous ministry of Jesus is replicated in the lives of the disciples, through such works as casting out demons (3:15, 6:16) and healing the sick (v. 13)." These collaborations, along with the continuity of other commission texts, give Mark's account, while not weighted heavily, creditability for instruction.

JOHN 20:21

John's entire Gospel is permeated with *missio Dei* implications. John uses the verb "to send" (*pempō* or *apostellō*) extensively. The verb *to send* in John's Gospel contains two ideas, one internal and one external. Internally, it "implies a personal relationship"; namely, that those who are sent are sent by somebody. Externally, it implies that the one

who is sent is “sent for some purpose.” Jesus is the sent One and He commissions His disciples likewise saying, “Peace be with you! As the Father has sent me, I am sending you” (John 20:21). Again, Jesus completes the Trinitarian structure as He breathes on them and declares, “Receive the Holy Spirit” (v. 22). The Godhead, in fullness, sends His Church. Just as God’s breathing into Adam made him alive and a part of the first creation, so Jesus’s breathing into the disciples the Spirit might well be considered an act incorporating them into a stage of new creation, which Jesus had inaugurated already by His resurrection. As such beings of the new age, they are to announce the life-giving forgiveness that can come only from Christ (John 20:23), the center and foundation of the new creation.

To be commissioned, as Jesus was commissioned, means to be empowered as Jesus was empowered. The same Spirit that anointed Jesus anoints all God’s agents of mission.

LUKE 24:46-49 AND ACTS 1:7-8

As the only Gospel writer (Luke) to follow up his book with a sequel (Acts), Luke authors two commissions by Jesus in Luke 24:45-49 and in Acts 1:7-8. Reflecting *missio Dei* understanding, Luke records Jesus’s reading of Isaiah:

The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord’s favor.

Then he rolled up the scroll, gave it back to the attendant and sat down. The eyes of everyone in the synagogue were fastened on him. He began by saying to them, “Today this scripture is fulfilled in your hearing.” (Luke 4:18-21)

This passage reveals the Spirit and the Lord (Father) accompanying the sending of Jesus for the purpose of encompassing a holistic mission of salvation.

Connecting the promises of the Old Testament as fulfilled by the present work of Christ occur again in Luke:

He told them, “This is what is written: The Messiah will suffer and rise from the dead on the third day, and repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high” (24:46-49).

However, this connection would flow through Christ, thereby extending the declaration of Jesus’ mission to the church as witnesses to the promises fulfilled. Acts 1:7-8 records the second commission by Luke’s record, which echoes this call:

He said to them: “It is not for you to know the times or dates the Father has set by his own authority. But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

Unique to the commissions of Luke and Acts is the emphasis on the church as witnesses (μάρτυς).

Interestingly, the disciples were already witnesses in the sense that they had seen the resurrected Christ. However, they would also need the Spirit’s power if they were to effectively carry out the mission to all the earth.

God’s mighty deeds do not stop at the resurrection. The unfolding of Acts is in accordance with Jesus’s promise that the disciples would be “witnesses in Jerusalem, throughout Judea and Samaria, and to the end of the earth.” He guides the church in its missionary efforts. He empowers the disciples to perform miracles. The disciples are to wait in Jerusalem for the empowering of the Holy Spirit.

Empowered by the Spirit, the *missio Dei* at work in the life of the Church only increased in mighty deeds. God’s ongoing Holy Witness sent witnesses to all nations.

SUMMARY

Every Christian is a missionary. We are called to live out our commitment to Jesus’s lordship in every sphere and domain of life. Church life, as we normally conceive it, is only one dimension of life and all of us inhabit many other realms that make up our lives. What marks Christianity as distinct is that it is truly a people movement: every believer (and not just some presumed religious elite) is an agent of the kingdom and is called to bring God’s influence into all the realms of human existence. Just look to our New Testament for this! Because the Holy Spirit lives in us, and we are all bearers of the gospel message, we are all agents of the King right here, right now, and at any time and in any place.

LEADERSHIP AND THE MISSION

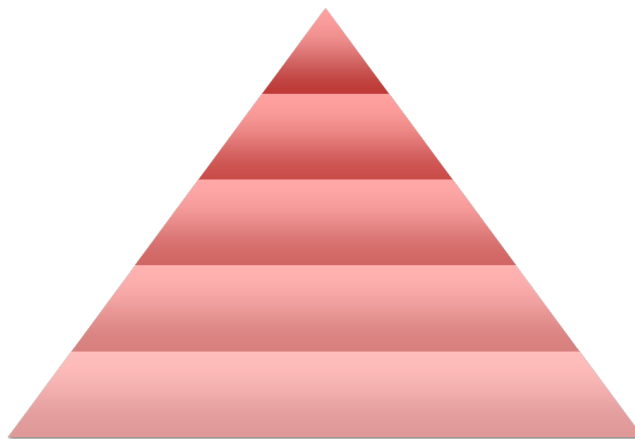
COMPLETE THE SERVANT LEADERSHIP QUESTIONNAIRE

The five servant leader factors: altruistic calling, emotional healing, wisdom, persuasive mapping, and organizational stewardship. The following provides a description for each of the five factors:

1. *Altruistic calling* describes a leader's deep-rooted desire to make a positive difference in others' lives. Because the ultimate goal is to serve, leaders high in altruistic calling will put others' interests ahead of their own and will diligently work to meet followers' needs.
2. *Emotional healing* describes a leader's commitment to and skill in fostering spiritual recovery from hardship or trauma. Leaders using emotional healing are highly empathetic and great listeners, making them adept at facilitating the healing process.
3. *Wisdom* can be understood as a combination of awareness of surroundings and anticipation of consequences. When these two characteristics are combined, leaders are adept at picking up cues from the environment and understanding their implications. Wisdom is the ideal of perfect and practical, combining the height of knowledge and utility.
4. *Persuasive mapping* describes the extent that leaders use sound reasoning and mental frameworks. Leaders high in persuasive mapping are skilled at mapping issues and conceptualizing greater possibilities and are compelling when articulating these opportunities.
5. *Organizational stewardship* describes the extent that leaders prepare an organization to make a positive contribution to society through community development, programs, and outreach. They work to develop a community spirit in the workplace, one that is preparing to leave a positive legacy.

MISSIONAL ROADMAP

The Missional Pyramid



Now that we have a theological foundation to build on, we can explore what missional means in our local context and our own lives. We call it a roadmap because it's more a guide than a concrete directive.

VALUES, VISION, AND MISSION

OUR WAY (VALUES)

1. Love Jesus and Trust His Word (*our compass never changes*)
 2. Happy and Simple (*joyful simplicity enables excellence*)
 3. Compassionate Givers (*energy and generosity where it matters*)
-

OUR DRIVE (VISION)

To Renew the Bluegrass Region for Christ

OUR MAP (MISSION)

1. We gather to worship Jesus

Worship: defined as offering our lives back to God through Jesus. Note that this is an all-of-life, biblically stretched definition. It includes communal praise and learning, but extends to every aspect of a life and a world offered back to God in worship.

2. We grow to know Jesus

Discipleship: defined as following Jesus and becoming increasingly like him (Christlikeness). Again, this is not just “church” as we tend to define it. It’s the relational fabric of the church that reaches way beyond organizational boundaries.

3. We go to share Jesus

Mission: defined as extending the mission (the redemptive purposes) of God through the activities of His people in every sphere and domain of life, including, of course, church planting but not confined to it.

MISSIONAL STRATEGIES

OUR DESTINATIONS (STRATEGIC PRIORITY AREAS)

What are we going to concentrate on?

Invest and Invite initiative. We don’t just invite strangers to join us. We invite them to be our friends first. We teach personal investment in people through friendship will yield higher positive returns on one’s invitation to be a guest on Sunday.

Local Compassion Outreach. We find ways to serve the most under-resourced in our community. We partner with organizations already making a huge impact; we call this “social seeding.” We seed sojourners in places like: GreenHouse17 (family abuse shelter), Arbor Youth Services (youth homeless shelter), Step-by-Step (youth-age single parent mothers), New Life Day Center for the Homeless, and Chrysalis House (shelter).

Global Missions Outreach. As a strategic partner of the Assemblies of God (AG), we also partner with AG Home and Global Mission Organizations. We host missionaries as guest in our services and receive special offerings for specific assignments. We also engage in world missions programs like Project Rescue, which helps free women and girls from sex-trade industries.

Engaging Online Platform. People engage online, so should we. This includes: website, social media, mass email, podcasts, video-casts, and live streaming.

WHAT ARE YOUR IDEAS FOR FRESH MISSIONAL STRATEGIES?

CHURCH COVENANT

A covenanted community: A church is a formed people, and not by people just hanging out together, but ones bound together in a distinctive bond. There is a certain obligation toward one another formed around a covenant. So here a covenant community is a network of relationships formed around Jesus our Lord. Remember this does not imply buildings per se.

I commit to follow the example of Christ in my private and public life; to be faithful in prayer, Scripture reading, and in gathering with my church for worship; to compassionately serve others in my church and community; to financially support the church generously; and to vigorously encourage and defend the unity of the church and its leadership; All for God's Glory.

IN WHAT WAYS IS MY FAITH PUBLIC? HOW DO I
COMPASSIONATELY SERVE WITHIN MY CHURCH
AND WITHIN MY COMMUNITY?

Missional is public...

Compassionate service in my church...

Compassionate service in my community...

MY MISSION STATEMENT

This is where I make it personal.

Mission is risky. It involves putting ourselves out of our comfort zones and dealing with people we ordinarily might not engage with. And far from being bad for us, taking risks is actually good for the soul, necessary to a healthy learning process, and vital for innovation in all-social contexts. Risk aversion, when it becomes part of the culture of church, will result in a stifling status quo that will resist anything, including God, which comes along to disturb it. We do well to consider that Jesus is always "dangerous" to our all-too-human penchant for safety and security. He is a Lord, how else could it be otherwise?

COMPLETE THE MISSION STATEMENT WORKSHEET.

REVIEW

REVIEW THE TOP THREE QUESTIONS CONCERNING TODAY'S
GOAL? SHARE AT LEAST ONE WITH GROUP.

APPENDIX B: PARTICIPANT'S GUIDE



Sojourn City Church Participant's Guide

ID CODE: [] [] [] – [] [] []
Three Letters & Three Numbers

Sojourn City Church | Midway-Lexington, Kentucky



Why a missional leadership workshop?

- Connect to SCC's mission
- Resist turning inward
- Biblical understanding
- Spirit-empowered
- Missional leaders
- Modeling missional living



What are your top three questions concerning today's goal?

1.

2.

3.



The Trinity

What illustration helps you understand the Trinity (Godhead)?

Write or draw it out below.

The Trinity: God is _____ in essence and _____ in person.

The one God as Father, Son, and Holy Spirit is alone the Lord of salvation. Frank Macchia outlines five historically accepted doctrines:

1. Only the one God who created all things can save.
2. The heavenly Father is divine since the Father is the source of all life and saves through the Son and the Holy Spirit.
3. Jesus Christ as the only Son of the Father is divine because he saves by conquering death and granting new life through the agency of the Holy Spirit.
4. The Holy Spirit is divine because the Spirit perfects salvation by making all things new, in the Son and to the glory of the Father.
5. God is the Trinity, an **interactive communion** of love consisting of the Father, Son, and Holy Spirit.



Missio Dei

***Missio Dei*: the _____ of God or Missionary God.**

Missio Dei, while a theological concept, isn't a biblical word.

Much like the word "Trinity," *missio Dei* draws on the amalgamation of biblical witness. There is no escaping the presence of the Trinity, and likewise, mission holds to that same degree of biblical substantiation.

Read the Bible verses noted and discuss.

The Trinity: Matthew 28:19; 1 Corinthians 12:4-6; 1 Peter 1:1-2

Missio Dei: Genesis 12:1-3; Isaiah 46:9-10; John 17:1-3

Mission is not the first
“something” the church does,
but describes the being of God.



The triune God is in and for Godself missionary.

As God is missionary, so the community which worships Him is missionary.



Missional

God is a sending God, a missionary God, who has called His people, the church, to be missionary agents of His love and glory. The concept missional epitomizes this idea.

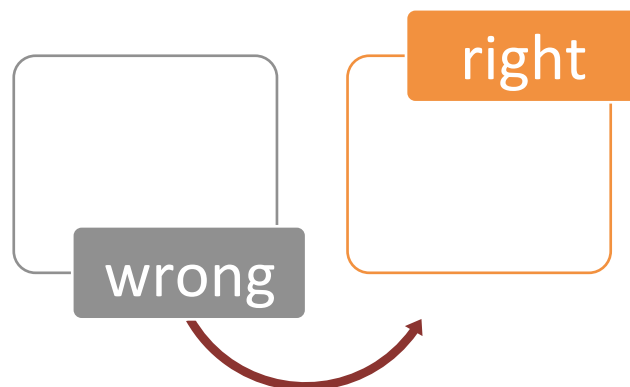
Missional: _____ by the Mission of God (*missio Dei*).

Notes:



Missional Church

Scripture affirms that all Christians are missionaries. The church was not created for Christians; it was created for God's mission. To belong to God's church is to join in God's mission in the world. Change in thinking is required:



Missional Church:

The “_____” people of God engaging in His mission.

Everyone in this movement, and not just the so-called religious professionals, must be activated and play a vital role in extending the mission of Jesus’ church.

You are the church before you do church.

Current Missional Assumptions:

1.

2.

3.

4.



The Holy Spirit

Read Luke 24:49; Acts 2:1-4; 8:14-17; 10:44-47; 11:15-18.

What conclusions can be drawn?

The mission of Jesus and the Holy Spirit was to save all sinners.

God's mission was now without geographical or ethnic limits.

It was God's original plan, beginning with Old Testament Covenants, to bless the whole earth and receive all into His saving hand. He accomplished this through the work of Jesus by the empowerment of the Holy Spirit.

The Holy Spirit is the divine enabler converting believers into witnesses empowered to _____ in the mission of God.

The Spirit serves as the key to unlocking pathways to spread the gospel into every corner of the world. This includes our community: our own backyard.

Notes:



Pentecost & the Gifts

Read 1 Corinthians 14:1-12.

Concerning Spirit Baptism:

Read Romans 12; 1 Corinthians 2; & Ephesians 4.

Concerning the Gifts:

**Spiritual gifts are the equipment He gives you to
fulfill His _____.**

What is S.H.A.P.E.?

Spiritual Gifts: A special capacity for service given by God to every believer for the benefit of His Church, the Body of Christ

Heart: A God-given desire that invigorates and motivates you to meaningful ministry involvement for God's kingdom.

Abilities: Talents and skills given by God to every human being for His glory (whether people love Him or not) that demonstrate His common grace to everyone.

Personal Style: Your natural and energized approach to life and relationships.

Experiences: Events and situations in your life that God has used to mold you into who you are.

SPIRITUAL GIFTS INVENTORY

Directions: Read the traits for each spiritual gift and check every phrase that you think fits you. Count the checked boxes in each category and record the total in the accompanying blank.

<u>GIFTS</u>	<u>TRAITS OR DESCRIPTIONS</u>	<u>TOTALS</u>
Administration	<ul style="list-style-type: none"> • Delegates responsibilities easily • Organizes effectively • Enjoys completing projects • Enjoys planning and administrative skills • Successfully sets and achieves goals and objectives 	___ of 5
Craftsmanship	<ul style="list-style-type: none"> • Takes pleasure in drawing/designing objects • Finds joy in painting or creating handcrafted objects • Experiences fulfillment in completing projects • Enjoys time spent in creating beauty • Finds satisfaction in repairing and maintaining things 	___ of 5
Evangelism	<ul style="list-style-type: none"> • Enjoys talking to others about faith in Jesus Christ 	___ of 5

	<ul style="list-style-type: none"> • Challenged by the opportunity of talking to nonbelievers about the Christian life • Seeks out nonbelievers in a continual manner in order to share with them about Christ • Takes satisfaction from sharing the Gospel message with others and persuading them to respond • Finds a certain pleasure in making new friends and sharing the love of Christ with them. 	
Exhortation/ Wisdom	<ul style="list-style-type: none"> • Speaks words of encouragement to those who are troubled discouraged, or unsure of themselves • enjoys helping others resolve difficult or complicated problems • Accurately applies truth to daily life in spite of crises or conflict • A good counselor of others feeling... perplexed or guilty • Regularly helps others through difficulty by offering Biblical solutions which bring comfort or direction. 	___ of 5
Giving	<ul style="list-style-type: none"> • Conscientiously manages money well in order to be able to give liberally to the Lord's work • Consistently contributes to the Lord's work out of gratitude for what He had done • Feels deeply moved by urgent financial needs in the work of God's kingdom • Is content with maintaining a lower standard of living in order to financially benefit God's work • Finds a certain pleasure in using financial resources to help others. 	___ of 5
Hospitality	<ul style="list-style-type: none"> • Readily provides food/shelter graciously and willingly to people in need • Enjoys having guests in the home and sharing freely with those in need • Making visitors and guests feel comfortable and a part of things • Willingly opens home to guests or strangers even when it is not convenient • Sees his/her home as a resource from God to share with others. 	___ of 5
Intercession	<ul style="list-style-type: none"> • Prays faithfully for the needs of others without prodding • Prays for others when could be doing other things • Feels secure in the knowledge that prayers continually work miracles in own life and the lives of others • Knows that praying for others will bring tangible results • Regards prayer as a favorite spiritual exercise. 	___ of 5
Knowledge	<ul style="list-style-type: none"> • Frequently discovers new truths • Has the confidence that insights will bring changes in the attitude and convictions of others • Acquires and masters new facts and principles which aid others in their growth and stability • Enjoys reading and studying to learn more about Biblical truth • Distinguishes key Biblical truths and facts that benefit self and others. 	___ of 5

Leadership	<ul style="list-style-type: none"> • Enjoys persuading other people to accomplish preset goals and objectives • Shows success in leading other people toward accomplishing specific tasks • Others follow example • Leads small or large groups of people in decision-making processes • Positively motivates others to accomplish a task. 	___ of 5
Mercy	<ul style="list-style-type: none"> • Works joyfully with people who are ignored by the majority of those around them • Talks cheerfully and compassionately with the elderly and shut-ins • Enjoys working with those in jails and prisons • Joyfully works with others who can do little if anything in response... • Enjoys doing things to comfort people during sickness or times of trouble. 	___ of 5
Music	<ul style="list-style-type: none"> • Joyfully sings praises to God either alone or with other people • Gives others pleasure by playing a musical instrument effectively • Finds much pleasure in the routine practice of singing hymns and other Gospel selections • Knows that singing has been a spiritual encouragement to others • Finds pleasure in playing a musical instrument alone or with a group of people. 	___ of 5
Serving	<ul style="list-style-type: none"> • Enjoys being called on to do special jobs • Enjoys routine work at church that would seemingly bore other people • Experiences satisfaction in doing menial tasks for the glory of God • Is content to take orders rather than give them • Gladly responds when others express a need for help. 	___ of 5
Shepherding	<ul style="list-style-type: none"> • Takes responsibility to care and nurture the whole person in their walk with God • Provides guidance and oversight to a group of God's people • Models with their life what it means to be a fully devoted follower of Jesus • Establishes trust and confidence through long-term relationships • Leads and protects those within their span of care. 	___ of 5
Teaching	<ul style="list-style-type: none"> • Enjoys helping other people learn Biblical facts and principles which aid in the building up of their lives • Finds joy in sharing with children or adults knowledge about learning and applying God's word • Sees the faith of others' strengthened by teaching about Christ • Enjoys presenting and discussing Biblical truths with others 	___ of 5

	<ul style="list-style-type: none"> • Freely and effectively shares the love of Christ with children and/or adults in an effective and meaningful manner. 	
Writing	<ul style="list-style-type: none"> • Enjoys formulating thoughts and ideas into effective written form • Feels secure in the fact that words written will be of benefit to those who read them • Composes or arranges articles in an efficient meaningful style • Finds much pleasure in composing and writing paragraphs and stories for the edification of others • Feels confident that literary skill will aid others and that they will be built up and informed because of it. 	___ of 5

Your top three gifts from the Spiritual Gifts Inventory:

1.

2.

3.

HEART PASSION ASSESSMENT

1. You receive a phone call. The person says, “I have some good news and some bad news.” The bad news is that you have just been fired from your job. The good news is that I want to give you a new job and it will be literally the job of your dreams. Describe this job and it is yours.” What would you say?

2. What is it in life that really “turns your crank,” “floats your boat” i.e. something that you could stay up late talking about?

3. Describe one of your most fulfilling and enjoyable achievements. What did you do? What encouragement did you get from others? How did you feel while doing it? (Remember, this is a fulfilling and enjoyable achievement. You might have won the Nobel Peace Prize but hated the process and will never do it again.)

4. What do you think some of your friends would say about you?

HEART PASSION FOR A ROLE

WHAT DO YOU LIKE DOING?

Checkmark the roles you find fulfilling. If none apply to you or you think of another one, write it down on the “other” line at the end of the assessment.

I LOVE TO...

DESIGN/DEVELOP: I love to make something out of nothing. I enjoy getting something started from scratch.

PIONEER: I love to test and try out new concepts. I am not afraid to risk failure.

ORGANIZE: I love to bring order out of chaos. I enjoy organizing something that is already started.

OPERATE/MAINTAIN: I love to efficiently maintain something that is already organized.

SERVE/HELP: I love to assist others in their responsibility. I enjoy helping others succeed.

ACQUIRE/POSSESS: I love to shop, collect or obtain things. I enjoy getting the highest quality for the best price.

EXCEL: I love to be the best and make my team the best. I enjoy setting and attaining the highest standard.

INFLUENCE: I love to convert people to my way of thinking. I enjoy shaping the attitudes and behavior of others.

PERFORM: I love to be on stage and receive the attention of others. I enjoy being in the limelight.

IMPROVE: I love to make things better. I enjoy taking something that someone else has designed or started and improve it.

REPAIR: I love to fix what is broken or change what is out of date.

LEAD/BE IN CHARGE: I love to lead the way, oversee and supervise. I enjoy determining how things will be done.

PERSEVERE: I love to see things to completion. I enjoy persisting at something until it is finished.

FOLLOW THE RULES: I love to operate by policies and procedures. I enjoy meeting the expectations of an organization or boss.

PREVAIL: I love to fight for what is right and oppose what is wrong. I enjoy overcoming injustice.

OTHER:

HEART PASSION FOR SPECIFIC PEOPLE

WHOM DO YOU LIKE TO HELP? Circle the following people on whom you feel can have the greatest impact.

Infants/Babies	Sr. High Students
Couples	Older Adults 60+
Young Marrieds	Women
Jr. High Students	Single Parents
Preschool Children	Men
Singles	Families
Elementary Children	Widowed
Toddlers	Young Adults
College	Other _____

HEART PASSION FOR A CAUSE

WHAT DO I GET EXCITED ABOUT?
Circle what cause(s) that get the adrenalin flowing.

At Risk Children	Cancer	Prayer
Relief Efforts	Business	Race
Compulsive	Career Decisions	Worship
Behavior Recovery	Deafness	Families/Marriage
Homelessness	Disabilities	Divorce Recovery
Financial	Education	Science/Technology
Management	Environment	World Missions
Health Fitness	Grief Recovery	Urban/Missions
Evangelism	Law & Justice	Drug and Alcohol
Illness Support	Mediation	Recovery
Fellowship	Mobilizing	Athletics
Abuse/Violence	Volunteers	Ethics
Blindness	Music or Art	Sexuality/Gender issues
Breast Cancer	Parenting	Other _____

ABILITIES ASSESSMENT

WHAT GOD-GIVEN ABILITIES HAVE SURFACED THROUGHOUT YOUR LIFE?

Checkmark the abilities that apply to you:

Artistic ability: conceptualize, draw, paint, photograph, etc.

Athletic ability: coach or participate in a sport

Classifying ability: systematize and file books, data, records, and materials

Cooking ability: prepare meals for large and small groups

Counseling ability: listen, encourage, and guide with sensitivity

Counting ability: work with numbers, data or money

Decorating ability: beautify a setting for a special event

Developing ability: improve, tinker, make better, modify

Editing ability: proof read or rewrite

Entertaining ability: perform, act, dance, speak

Evaluating ability: analyze data and draw conclusions

Graphics ability: layout, design, create visual displays or banners

Hobby-related ability: work with hands in a certain activity

Interviewing ability: talking with people and discovering what people are like

Landscaping ability: gardening and work with plants

Leadership ability: “head honcho”, coordinate, cast vision, direct, lead

Learning ability: observe, practice, research, study

Linguistic ability: speak and write in various languages What Language?

Managing ability: supervise people to accomplish a task or event

Mechanical Operating ability: operate tools or machinery

Musical ability: sing or play a musical instrument

Organizational ability: bring order and organization to people and programs

Planning ability: strategize, design, and organize programs or events

Promoting ability: advertise or promote events and activities

Public Relations ability: handle complaints and unhappy people with care and maturity

Recruiting ability: enlist and motivate people to get involved

Repairing ability: fix, restore, maintain

Researching ability: read, gather information, collect data

Resourceful ability: search out and find resources at a lower cost

Sewing/Needlework ability: work with a needle and thread or with a sewing machine

Teaching ability: explain, train, demonstrate, tutor

Technical ability: operate or repair various equipment

Visualizing ability: conceptualize, picture, dream

Welcoming ability: convey warmth, develop rapport, making others feel welcome

Writing ability: write articles, papers, letters, books

Other: _____

PERSONAL STYLE ASSESSMENT

It is obvious that God does not use a cookie cutter to create people. He makes us all unique and that includes our own personal style. God loves variety and He made introverts and extroverts—He made people who love routine and those who love variety—He made some “thinkers” and some “feelers” and some “doers”.

How did He make you?

Circle appropriate descriptions. Add them up and double for total in each of the four boxes. No score in any box can exceed 28 points.

C	CL	TP	A
Takes charge Determined Assertive Firm Bold Purposeful Enterprising Competitive Decision maker Leader Goal driven Self-reliant Enjoys challenges Adventurous	Takes risk Visionary Motivator Energetic Fun Loving Likes variety Very verbal Promoter Enjoys change Creative Group oriented Mixes well Avoids detail Optimistic	Loyal Non-demanding Even keel Avoids conflict Enjoys routine Dislikes pushiness Good listener Adaptable Sympathetic Thoughtful Nurturing Patient Tolerant Deep relationships	Deliberate Controlled Reserved Predictable Practical Orderly Factual Discerning Detailed Analytical Inquisitive Precise Persistent Scheduled
Total x 2 = _____	Total x 2 = _____	Total x 2 = _____	Total x2 = _____

C Coach	CL Cheerleader	TP Team Player	A Analyst
<ol style="list-style-type: none"> 1. Gravitate to positions of leadership 2. Be decisive and quick to make decisions 3. Avoid chit-chat and want to “get to the point” 4. Have the time orientation of “let’s do it now!” 5. Love to overcome obstacles and take on challenges 6. May not see the impact of your words or criticisms on others 7. Says, “Okay team, this is what we need to do!” 	<ol style="list-style-type: none"> 1. Make life fun! 2. Love to talk to others 3. Easily get excited and encouraged 4. Enjoy groups and high activity level 5. Avoid details, close accountability and deadlines 6. Have the future oriented time frame of “it’ll all work out!” 7. Says, “Go team! We can do it!” 	<ol style="list-style-type: none"> 1. Want to go deep in your relationships 2. Express tremendous loyalty to those you love 3. Listen attentively (and at length) to another’s problems 4. Be more sensitive to needs of others than other bents 5. Carry emotional and financial stability 6. Prefer stability...even if it means peace at all costs. 7. Says, “Remember that we’re a team!” 	<ol style="list-style-type: none"> 1. Want to do things right and by the book 2. Strive for accuracy and quality, not quickness 3. See a person’s past as a key to trusting them in the future 4. Want clearly defined tasks, limited risk, and an open door environment for asking questions of clarification 5. Be very creative in designing helpful systems, if encouraged and allowed to work at your own pace 6. Be so good at taking things apart, you can also take people apart and become a strong critic when wronged 7. Says, “To be effective this team needs to follow the playbook!”

EXPERIENCE ASSESSMENT

WORK EXPERIENCES: What jobs have you been most effective in and enjoyed the most? List them below:

LIFE EXPERIENCES: From what problems, hurts, pains or trials have you learned that you can in turn help others? List them below:

MINISTRY EXPERIENCES: Where have you enjoyed serving in the past? List them below:

ASSESSMENT REVIEW

Top 3 Spiritual Gifts

- 1.
- 2.
- 3.

Passion: Top 3 Roles

- 1.
- 2.
- 3.

Passion: Top 3 People

- 1.
- 2.
- 3.

Passion: Top 3 Causes

- 1.
- 2.
- 3.

Top 3 Abilities

- 1.
- 2.
- 3.

Dominant Personality Style:

Top Work/Life/Ministry Experiences:



The Great Commissions

The commission of Christ to His Church is not relegated to Matthew 28:18-20, but to an entire range of texts: Mark 16:14-18, Luke 24:44-49, John 20:19-23, and Acts 1:7-8.

The importance of the Great Commission is a biblical thread worth exploring in its entirety. A better way to term it is The Great Commissions.

This is the Church's _____ mission (commission).

What this meant is that we really are the result of God's missionary activity in the world: God sends (*missio*) his Son into the world.

Another way of saying this is that God is the Sending God and the Son is the Sent One. The Father and Son in turn "send" the Spirit into the world (so it turns out that the Spirit is a missionary too).

And what is more, Jesus says that as the Father sent Him, so He sends and commissions each of us as fully empowered missional agents of the King.

Read and discuss: Mark 16:14-18; Luke 24:44-49; John 20:19-23; and Acts 1:7-8.

Notes:

Every Christian is a missionary.



Leadership & the Mission

Complete the Servant Leadership Questionnaire (below).

Notes:

SERVANT LEADERSHIP SELF QUESTIONNAIRE

(Barbuto & Wheeler, 2006)

Please read each of the following statements and rate the frequency with which each is true:

(1) Never (2) Rarely (3) Sometimes (4) Often (5) Always

- ____ 1. I put others' best interests ahead of my own
- ____ 2. I do everything I can to serve others
- ____ 3. I sacrifice my own interests to meet others' needs
- ____ 4. I go above and beyond the call of duty to meet others' needs
- ____ 5. I am someone that others turn to if they have a personal trauma
- ____ 6. I am good at helping others with their emotional issues
- ____ 7. I am talented at helping others to heal emotionally
- ____ 8. I am one that can help mend others' hard feelings
- ____ 9. I am alert to what's happening around me
- ____ 10. I am good at anticipating the consequences of decisions
- ____ 11. I have good awareness of what's going on around me
- ____ 12. I am in touch with what is happening around me
- ____ 13. I seem to know what's going to happen in the organization
- ____ 14. I offer compelling reasons to get others to do things
- ____ 15. I encourage others to dream "big dreams" about the organization
- ____ 16. I am very persuasive
- ____ 17. I am good at convincing others to do things
- ____ 18. I am gifted when it comes to persuading others
- ____ 19. I believe that the organization needs to play a moral role in society
- ____ 20. I believe that our organization needs to function as a community
- ____ 21. I see the organization for its potential to contribute to society

____ 22. I encourage others to have a community spirit in the organization

____ 23. I am preparing the organization to make a positive difference in the future

Scoring

_____ Altruistic Calling (Add Scores from Questions 1-4)

_____ Emotional Healing (Add Scores from Questions 5-8)

_____ Wisdom (Add Scores from Questions 9-13)

_____ Persuasive Mapping (Questions 14-18)

_____ Organizational Stewardship (19-23)

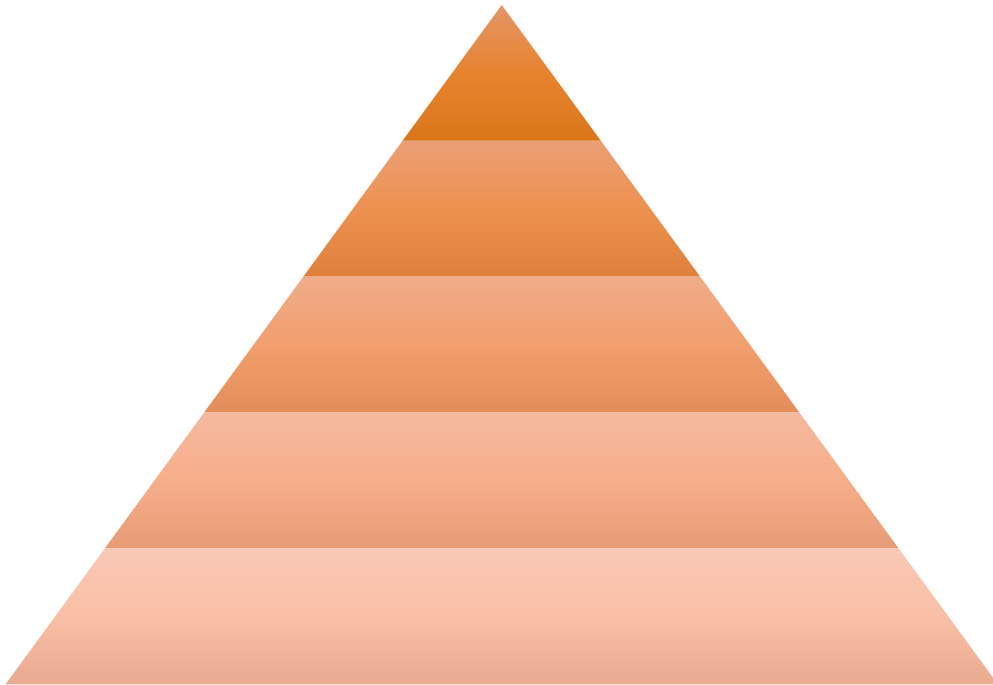
4-10 Low \ 11-17 Moderate \ 18-25 High

Servant Leader Factors:

1. *Altruistic calling* describes a leader's deep-rooted desire to make a positive difference in others' lives. Because the ultimate goal is to serve, leaders high in altruistic calling will put others' interests ahead of their own and will diligently work to meet followers' needs.
2. *Emotional healing* describes a leader's commitment to and skill in fostering spiritual recovery from hardship or trauma. Leaders using emotional healing are highly empathetic and great listeners, making them adept at facilitating the healing process.
3. *Wisdom* can be understood as a combination of awareness of surroundings and anticipation of consequences. When these two characteristics are combined, leaders are adept at picking up cues from the environment and understanding their implications. Wisdom is the ideal of perfect and practical, combining the height of knowledge and utility.
4. *Persuasive mapping* describes the extent that leaders use sound reasoning and mental frameworks. Leaders high in persuasive mapping are skilled at mapping issues and conceptualizing greater possibilities and are compelling when articulating these opportunities.
5. *Organizational stewardship* describes the extent that leaders prepare an organization to make a positive contribution to society through community development, programs, and outreach. They work to develop a community spirit in the workplace, one that is preparing to leave a positive legacy.



The Missional Pyramid





Values, Vision, & Mission

Our Way (Values)

1. Love Jesus and Trust His Word (*our compass never changes*)
2. Happy and Simple (*joyful simplicity enables excellence*)
3. Compassionate Givers (*energy and generosity where it matters*)

Our Drive (Vision)

To Renew the Bluegrass Region for Christ

Our Map (Mission)

- **We gather to worship Jesus**

Worship: defined as offering our lives back to God through Jesus. Note that this is an all-of-life, biblically stretched definition. It includes communal praise and learning, but extends to every aspect of a life and a world offered back to God in worship.

- **We grow to know Jesus**

Discipleship: defined as following Jesus and becoming increasingly like him (Christlikeness). Again, this is not just “church” as we tend to define it. It’s the relational fabric of the church that reaches way beyond organizational boundaries.

- **We go to share Jesus**

Mission: defined as extending the mission (the redemptive purposes) of God through the activities of his people in every sphere and domain of life, including, of course, church planting but not confined to it.

Notes:



Missional Strategies

Notes:

SCC's Church Covenant

I commit to follow the example of Christ in my **private** and **public** life; to be faithful in prayer, Scripture reading, and in gathering with my church for worship; to **compassionately serve others** in my **church and community**; to financially support the church generously; and to vigorously encourage and defend the unity of the church and its leadership;
All for God's Glory.



MISSIONAL
LEADERSHIP WORKSHOP

Notes:



My Mission Statement

Complete the Mission Statement Worksheet below. (Adapted from P. M. Senge, *The Fifth Discipline Fieldbook*, Currency Publisher, 1994.)

Notes:

Creating Your Personal Mission Statement

Directions: Place an "X" by 20 values that are key to you. Narrow the list to ten core values and then further narrow the list to three core values. Use these three core values as a common thread to weave throughout the writing of your mission statement.

- | | |
|--|--|
| <input type="checkbox"/> Achievement | <input type="checkbox"/> Job tranquility |
| <input type="checkbox"/> Advancement and Promotion | <input type="checkbox"/> Knowledge |
| <input type="checkbox"/> Adventure | <input type="checkbox"/> Leadership |
| <input type="checkbox"/> Affection (love and caring) | <input type="checkbox"/> Location |
| <input type="checkbox"/> Arts | <input type="checkbox"/> Loyalty |
| <input type="checkbox"/> Challenging problems | <input type="checkbox"/> Market position |
| <input type="checkbox"/> Change and variety | <input type="checkbox"/> Meaningful work |
| <input type="checkbox"/> Close relationships | <input type="checkbox"/> Merit |
| <input type="checkbox"/> Community | <input type="checkbox"/> Money |
| <input type="checkbox"/> Competence | <input type="checkbox"/> Nature |
| <input type="checkbox"/> Competition | <input type="checkbox"/> Being around people who are open and honest |
| <input type="checkbox"/> Cooperation | <input type="checkbox"/> Order (tranquility, stability) |
| <input type="checkbox"/> Country | <input type="checkbox"/> Personal development (living up to my full potential) |
| <input type="checkbox"/> Creativity | <input type="checkbox"/> Physical challenge |
| <input type="checkbox"/> Decisiveness | <input type="checkbox"/> Pleasure |
| <input type="checkbox"/> Democracy | <input type="checkbox"/> Power and authority |
| <input type="checkbox"/> Ecological awareness | <input type="checkbox"/> Privacy |
| <input type="checkbox"/> Economic security | <input type="checkbox"/> Public service |
| <input type="checkbox"/> Effectiveness | <input type="checkbox"/> Purity |
| <input type="checkbox"/> Efficiency | <input type="checkbox"/> Quality of what I take part in |
| <input type="checkbox"/> Ethical practice | <input type="checkbox"/> Quality relationships |
| <input type="checkbox"/> Excellence | <input type="checkbox"/> Recognition (respect from others) |
| <input type="checkbox"/> Expertise | <input type="checkbox"/> Religion |
| <input type="checkbox"/> Fame | <input type="checkbox"/> Reputation |
| <input type="checkbox"/> Fast living | <input type="checkbox"/> Responsibility and accountability |
| <input type="checkbox"/> Fast-paced work | <input type="checkbox"/> Security |
| <input type="checkbox"/> Financial gain | <input type="checkbox"/> Self-respect |
| <input type="checkbox"/> Freedom | <input type="checkbox"/> Serenity |
| <input type="checkbox"/> Friendships | <input type="checkbox"/> Sophistication |
| <input type="checkbox"/> Growth | <input type="checkbox"/> Stability |
| <input type="checkbox"/> Having a family | <input type="checkbox"/> Status |
| <input type="checkbox"/> Helping other people | <input type="checkbox"/> Supervising others |
| <input type="checkbox"/> Helping society | <input type="checkbox"/> Time freedom |
| <input type="checkbox"/> Honesty | <input type="checkbox"/> Truth |
| <input type="checkbox"/> Independence | <input type="checkbox"/> Wealth |
| <input type="checkbox"/> Influencing others | <input type="checkbox"/> Wisdom |
| <input type="checkbox"/> Inner harmony | <input type="checkbox"/> Work under pressure |
| <input type="checkbox"/> Inner passion | <input type="checkbox"/> Work with others |
| <input type="checkbox"/> Integrity | <input type="checkbox"/> Working alone |
| <input type="checkbox"/> Intellectual status | |
| <input type="checkbox"/> Involvement | |

Preparation

Completing the following statements may help you determine the focus and wording of your personal mission statement.

I am at my best when . . .

I am at my worst when . . .

I am truly happy when . . .

I want to be a person who . . .

Someday I would like to . . .

My deepest positive emotions come when . . .

My greatest talents and best gifts are . . .

When all is said and done, the most important things in life are . . .

Possible life goals for me are . . .

The Creation of a Personal Mission Statement

By following the suggested six steps below, you will be able to begin writing a personal mission statement that will inspire you and will provide direction and guidance for your life. Remember that a personal mission statement is as much discovery as it is creation. Don't rush it or set rigid timetables for yourself; rather, go slowly through the process, ask yourself the right questions, and think deeply about your values and aspirations.

A meaningful personal mission statement contains two basic elements. The first is what you want to do – what you want to accomplish, what contributions you want to make. The second is what you want to be – what character strengths you want to have, what qualities you want to develop.

STEP 1 - Define what you want to be and do.

Some of the elements I would like to have in my mission statement are:

What I'd like to do:

What I'd like to be:

Step 2 - Identify an Influential Person

An effective tool to focus in on what you want to be and do is to identify a highly influential individual in your life and to think about how this individual has contributed to your life. This person may be a parent, work associate, friend, family member, or neighbor. Answer the following questions, keeping in mind your personal goals on what you want to be and do.

Who has been one of the most influential people in my life?

Which qualities do I most admire in that person?

What qualities have I gained (or desire to gain) from that person?

Step 3 - Define Your Life Roles

You live your life in terms of roles – not in the sense of role playing, but in the sense of authentic parts you have chosen to fill. You may have roles in work, in the family, in the community, and in other areas of your life. These roles become a natural framework to give order to what you want to do and to be.

You may define your family role as simply “family member.” Or, you may choose to divide it into roles, such as “wife” and “mother” or “husband” and “father.” Some areas of your life, such as your profession, may involve several roles. For example, you may have one role in administration, one in marketing, one in personnel, and one in long-range planning. Examples: *Wife/Mother, Manager-New Products, Manager-Research, Manager-Staff Development, United Way Chairperson, Friend, Husband/Father, Salesman-Prospects, Salesman – Financing/Administration, March of Dimes Regional Director*

Define up to four life roles and then write these roles in the boxes provided on the next page. Then project yourself forward in time and write a brief statement of how you would most like to be described in that particular role. By identifying your life roles you will gain perspective and balance. By writing these descriptive statements you will begin to visualize your highest self. You will also identify the core principles and values you desire to live by.

Life Role:

How you would most like to be described in this Role:

1.

2.

3.

4.

Step 4 – Write Your First Draft

Now that you have identified your life roles and have defined what you want to be and do, you are prepared to begin working on your personal mission statement. In the space provided below create a rough draft of your mission statement. Draw heavily upon the thinking you've done in the previous three steps. Carry this draft with you and make notes, additions, and deletions before you attempt another draft.

Personal Mission Statement Samples

My mission is to give, for giving is what I do best and I can learn to do better.

I will seek to learn, for learning is the basis for growth and growing is the key to living.

I will seek first to understand, for understanding is the key to finding value and value is the basis for respect, decisions and action. This should be my first act with my wife, my family, and my business.

I want to help influence the future development of people and organizations. I want to teach my children and others to love and laugh, to learn and grow beyond their current bounds.

I will build personal, business and civic relationships by giving frequently in little ways. I see each day as a clean slate, a fresh chance to write a new script and seize new opportunities. I value life's experiences and seek to learn and grow from each one. In my daily endeavors, I avoid neither risk nor responsibility; nor do I fear failure, only lost opportunity.

I am a responsible spouse and parent; I give priority to these roles. I value differences and view them as strengths. I seek to build complementary win-win relationships with family, friends, and business associates. To keep these relationships healthy and to maintain a high level of trust, I make daily "deposits" in the "emotional bank accounts" of others.

In my profession, I am responsible for results. I act with courage, consideration, and discretion. I prefer to let my works speak for me and believe in achieving visibility through productivity. In planning my weeks and days, I focus on key roles and goals to maintain balance and perspective. Knowing that how I perform affects how I feel about myself, I seek to do my best and record how I feel in daily entries in a personal journal.

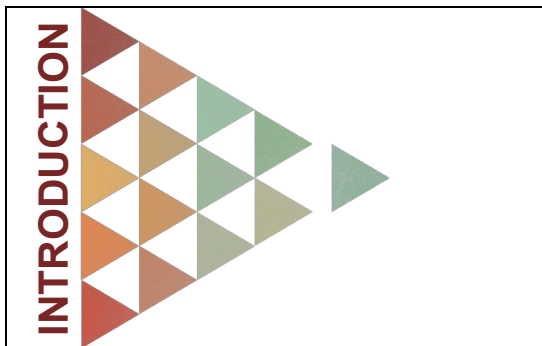
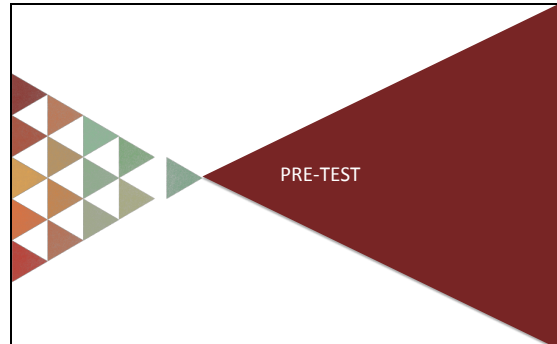
I value my personal freedom of choice and my rights to exercise that freedom. I am more a product of my decisions than conditions. I do not allow present circumstances or past conditioning to determine my responses to the challenges I face. I choose to focus on the positive, to work within my circle of influence – to act directly on things I can do something about – and thereby reduce my circle of concern.

The purpose of this workshop
is to develop missional leaders
at Sojourn City Church.



Review Notes:

APPENDIX C: MISSIONAL LEADERSHIP POWERPOINT



The purpose of this workshop
is to develop missional leaders
at Sojourn City Church.



WHAT ARE YOUR TOP THREE
QUESTIONS CONCERNING
TODAY'S GOAL?

Teaser

Three switches outside a windowless
room are connected to three light bulbs
inside the room. How can you
determine which switch is connected to
which bulb if you may enter the room
only once?

MISSIONAL
FOUNDATION



The Trinity

WHAT ILLUSTRATION HELPS
YOU UNDERSTAND THE
TRINITY?



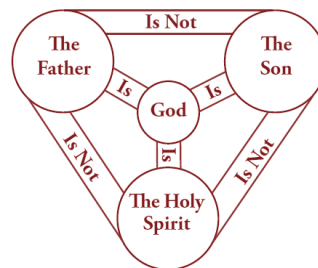
The Trinity

God is one in essence and
three in person



Five historically accepted doctrines:

1. Only the one God who created all things can save.
2. The heavenly Father is divine since the Father is the source of all life and saves through the Son and the Holy Spirit.
3. Jesus Christ as the only Son of the Father is divine because he saves by conquering death and granting new life through the agency of the Holy Spirit.
4. The Holy Spirit is divine because the Spirit perfects salvation by making all things new, in the Son and to the glory of the Father.
5. God is the Trinity, **an interactive communion** of love consisting of the Father, Son, and Holy Spirit.



There is no *missio Dei*, and
therefore no “missional,”
understanding outside a
Trinitarian understanding of
God’s persons.

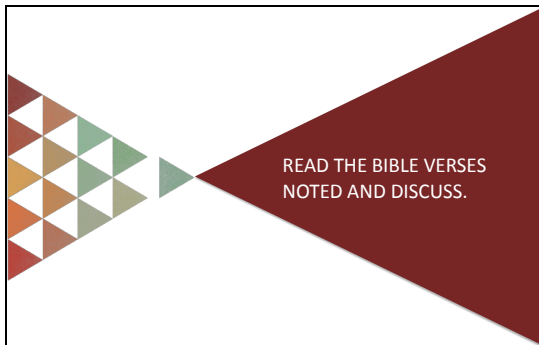


Missio Dei

Missio Dei
The mission of God or
Missionary God



“Missio Dei” and *“Trinity”* are theological concepts. These exact words aren’t in the bible. The terms draw on a collection of biblical witness.



READ THE BIBLE VERSES
 NOTED AND DISCUSS.

The Trinity
 Matthew 28:19
 1 Corinthians 12:4-6
 1 Peter 1:1-2

Missio Dei
 Genesis 12:1-3
 Isaiah 46:9-10
 John 17:1-3



The mission of God is the commitment of God to make Himself known to His creation ultimately for the purpose of redeeming and restoring all creation to its right relationship with God.



Mission is not the first “something” the church does, but describes the being of God.




Teaser

A man lives on the tenth floor of a building. Every day he takes the elevator to go down to the ground floor to go to work. When he returns he takes the elevator to the 7th floor and walks up the stairs to reach his apartment on the 10th floor. He hates walking so why does he do it? Clue: on rainy days he goes up in the elevator to the tenth floor.



Missional


God is a sending God, a missionary God, who has called His people, the church, to be missionary agents of His love and glory.



Missional
Shaped by the mission of
God (*missio Dei*)



The whole Bible presents a God of missional activity, from Creation in Genesis to the completion of His mission through New Creation in Revelation.




Missional Church

The expression of God's mission is now entrusted to the *ekklesia*: the missional people of God.



Scripture affirms:

- that all Christians are missionaries
- the Church was not created for Christians
- it was created for God's mission
- to belong to God's church is to join in God's mission in the world



- God's church has a mission

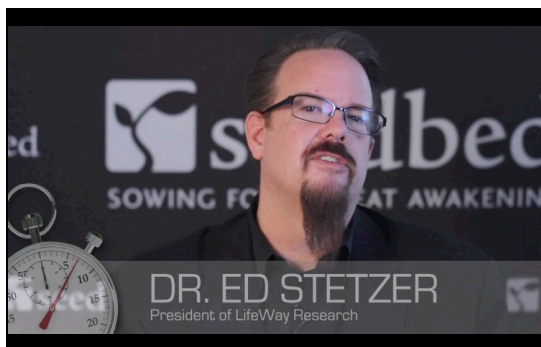
wrong

right

- God's mission has a church



Missional Church
The "sent" people of God
engaging in His mission



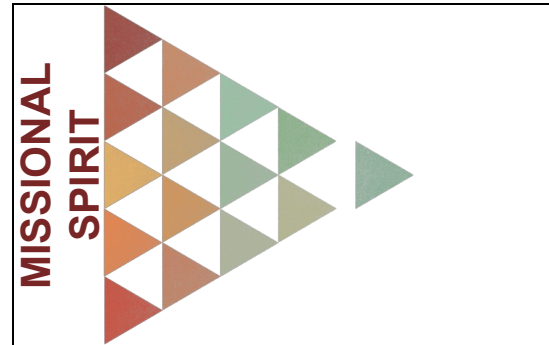
Current Missional Assumptions:

1. Our community is a mission field
2. God is the center of our mission
3. Mission is the church's nature and purpose
4. Mission is formed around the gospel, not culture



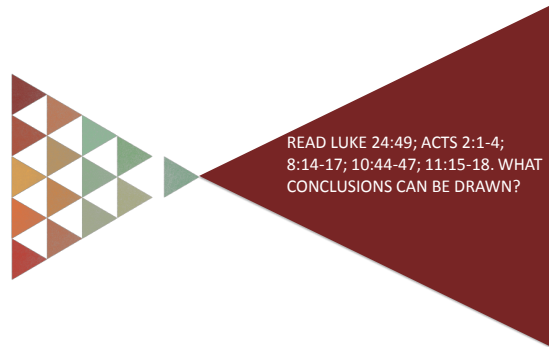
Teaser

A man is replacing a wheel on his car, when he accidentally drops the four nuts used to hold the wheel on the car, and they fall into a deep drain, irretrievably lost. A passing girl offers him a solution which enables him to drive home. What is it?



**MISSIONAL
SPIRIT**

The Holy Spirit



APPENDIX D: QUESTIONNAIRES

Pretest and Posttest Participant Questionnaire

5-Strongly Agree | 4-Agree | 3-Undecided | 2-Disagree | 1-Strongly Disagree

1. I understand the doctrine of the Trinity.
2. I understand the Holy Spirit's role in the life of a local church.
3. I know Sojourn City Church's official values.
4. I can explain the doctrine of the Trinity to others.
5. I have a personal mission statement.
6. I know the meaning of "spiritual gifts."
7. I can clearly define the Great Commission.
8. I understand what *missio Dei* means.
9. I deem it critical to compassionately serve others in my community.
10. I can explain the meaning of *missio Dei* to others.
11. I know the importance of Pentecost (Acts 2).
12. I deem it imperative to follow the example of Christ in my public life.
13. I know my unique spiritual gift(s).
14. I know Sojourn City Church's official mission.
15. I deem it critical to compassionately serve others in my church.
16. I understand what "missional" means.
17. I know Sojourn City Church's official vision.
18. I understand Sojourn City Church's current missional strategies.
19. I can explain the meaning of "missional" to others.
20. I view the Pentecost/Acts 2 experience still applicable today.
21. I understand what "missional church" means.
22. I consider the Great Commission still applicable today.
23. I can explain the meaning of "missional church" to others.
24. I view developing myself as a "missional" person of high importance.

Posttest Participant Questionnaire

Following are major insights I have gained from this seminar (comments):

1. On understanding what it means to be “missional”:
2. On the Holy Spirit, spiritual gifts, and responsibilities:
3. On Sojourn City Church’s values, vision, and mission:
4. On my personal mission:
5. On my role as a missional leader:

Seminar and Presenter Evaluation

6. I experienced a friendly atmosphere and an engaging facilitator.
7. The facilitator was organized and communicated the material effectively.
8. The seminar was both informative and practical.
9. The seminar met or exceeded my expectations.
10. I will take concrete steps to lead a missional life.

Demographic Survey (comments)

11. Sex:
12. Age:
13. How many years have you been a Christian?
14. How many years have you been a ministry volunteer?
15. How many years have you been in ministry leadership?

APPENDIX E: QUESTIONS CATAGORIZED

Pretest and Posttest Questionnaire Categorized Grouping

Trinity, Missio Dei, & Missional Comprehension

1. I understand the doctrine of the Trinity.
2. I can explain the doctrine of the Trinity to others.
3. I understand what *missio Dei* means.
4. I can explain the meaning of *missio Dei* to others.
5. I understand what “missional” means.
6. I can explain the meaning of “missional” to others.
7. I understand what “missional church” means.
8. I can explain the meaning of “missional church” to others.
9. I view developing myself as a “missional” person of high importance.

The Holy Spirit, Commission, & Gifts

10. I understand the Holy Spirit’s role in the life of a local church.
11. I know the meaning of “spiritual gifts.”
12. I know my unique spiritual gift(s).
13. I can clearly define the Great Commission.
14. I consider the Great Commission still applicable today.
15. I know the importance of Pentecost (Acts 2).
16. I view the Pentecost/Acts 2 experience still applicable today.

Sojourn’s Missional Roadmap

17. I know Sojourn City Church’s official values.
18. I know Sojourn City Church’s official vision.
19. I know Sojourn City Church’s official mission.
20. I understand Sojourn City Church’s current missional strategies.
21. I deem it imperative to follow the example of Christ in my public life.
22. I deem it critical to compassionately serve others in my church.
23. I deem it critical to compassionately serve others in my community.
24. I have a personal mission statement.

APPENDIX F: QUESTIONNAIRE RESPONSE DATA

<u>t-Test by Question Breakdown</u>			-		-		-	
QUESTION	1		2		3		4	
ID	PRE	POST	PRE	POST	PRE	POST	PRE	POST
BAR192	4	5	5	5	3	5	4	5
BHR123	4	5	5	5	4	5	4	5
BRR456	4	5	4	5	3	5	4	5
CAT351	4	5	4	5	4	5	4	5
FMD583	4	5	4	4	4	4	4	5
HKZ516	5	5	4	5	4	5	5	5
MLM090	4	5	4	5	3	5	3	5
NQZ393	4	5	4	5	3	5	4	5
QUE718	4	4	3	4	3	4	2	4
ROO270	4	5	4	5	4	5	3	4
SAM411	5	5	5	5	4	5	4	5
SCB283	5	5	5	5	2	5	4	4
VSW792	5	5	5	5	5	5	5	5
ZIT756	4	5	4	5	4	5	3	4
ZTS461	4	5	4	5	4	5	3	4
Score	64	74	64	73	54	73	56	70
Mean	4.27	4.93	4.27	4.87	3.60	4.87	3.73	4.67
SD	0.46	0.26	0.59	0.35	0.74	0.35	0.80	0.49
SE	0.12	0.07	0.15	0.09	0.19	0.09	0.21	0.13
p-value	0.00		0.00		0.00		0.00	

-		-		-		-		-		-	
5		6		7		8		9		10	
PRE	POST	PRE	POST	PRE	POST	PRE	POST	PRE	POST	PRE	POST
5	4	5	5	5	5	3	5	5	5	3	5
3	4	4	5	4	5	2	5	5	5	2	5
2	2	4	5	5	5	2	5	3	5	2	5
2	4	4	5	5	5	2	5	3	4	1	5
4	3	4	4	4	4	2	5	5	5	2	4
4	4	4	4	5	5	3	5	5	5	3	5
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3	4	5	5	5	5	5	5	5	5	4	5
2	4	3	4	3	4	2	4	4	5	2	4
3	3	4	5	4	5	1	5	5	5	1	5
3	5	5	5	5	5	3	5	5	5	2	5
4	5	5	5	4	5	2	5	5	5	1	5
5	5	5	5	5	5	1	5	5	5	1	5
2	3	4	4	3	4	1	4	4	5	1	4
4	5	5	4	3	3	2	5	5	5	1	4
48	57	65	70	64	70	32	73	68	73	27	69
3.20	3.80	4.33	4.67	4.27	4.67	2.13	4.87	4.53	4.87	1.80	4.60
1.08	1.01	0.62	0.49	0.80	0.62	1.06	0.35	0.74	0.35	0.94	0.63
0.28	0.26	0.16	0.13	0.21	0.16	0.27	0.09	0.19	0.09	0.24	0.16
0.02		0.03		0.00		0.00		0.03		0.00	

-		-		-		-		-		-		-	
11		12		13		14		15		16		17	
PRE	POST	PRE	POST	PRE	POST	PRE	POST	PRE	POST	PRE	POST	PRE	POST
3	5	5	5	5	5	4	5	5	5	4	5	3	5
5	5	5	5	4	5	4	5	5	5	5	5	4	5
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3	4	5	5	4	4	3	5	4	5	4	5	4	5
3	3	5	5	4	5	4	5	5	5	3	5	4	5
59	68	72	75	59	71	56	72	71	75	56	72	56	72
3.93	4.53	4.80	5.00	3.93	4.73	3.73	4.80	4.73	5.00	3.73	4.80	3.73	4.80
0.80	0.64	0.41	0.00	0.70	0.46	0.70	0.41	0.46	0.00	1.03	0.41	0.70	0.41
0.21	0.17	0.11	0.00	0.18	0.12	0.18	0.11	0.12	0.00	0.27	0.11	0.18	0.11
0.00		0.04		0.00		0.00		0.02		0.00		0.00	

-	-	-	-	-	-	-
18	19	20	21	22	23	24
PRE POST	PRE POST	PRE POST	PRE POST	PRE POST	PRE POST	PRE POST
3 5	3 5	5 5	3 5	5 5	3 5	5 5
4 5	4 5	5 5	5 5	5 5	5 5	4 5
3 5	3 5	4 4	3 5	5 5	4 5	5 5
4 5	3 5	4 5	4 5	5 5	4 5	3 5
2 4	1 4	4 4	2 5	4 4	2 4	3 5
3 5	4 5	5 5	4 5	5 5	4 5	4 5
2 4	2 3	4 4	2 4	4 4	2 3	3 3
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3 4	3 4	3 5	3 4	3 5	2 4	3 4
3 5	3 4	5 5	3 5	5 5	3 5	4 5
3 5	4 5	5 5	4 5	5 5	4 5	5 5
3 5	1 5	5 5	3 5	5 5	2 5	5 5
5 5	5 5	5 5	5 5	5 5	5 5	5 5
3 5	4 4	3 5	3 5	4 5	3 5	3 5
4 5	3 4	3 4	3 4	4 4	3 4	5 5
49 72	47 68	65 71	51 72	69 72	50 70	62 72
3.27 4.80	3.13 4.53	4.33 4.73	3.40 4.80	4.60 4.80	3.33 4.67	4.13 4.80
0.80 0.41	1.13 0.64	0.82 0.46	0.91 0.41	0.63 0.41	1.05 0.62	0.92 0.56
0.21 0.11	0.29 0.17	0.21 0.12	0.24 0.11	0.16 0.11	0.27 0.16	0.24 0.14
0.00	0.00	0.03	0.00	0.09	0.00	0.00

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