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THE EDUCATIONAL NEEDS OF THE ADULT LAYPERSON CONCERNING  
THE MISSION OF GOD: RESEARCH TOWARDS WRITING AN  
INTRODUCTORY ADULT MISSION EDUCATION COURSE

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Practical Theology  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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by

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May 1989

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## TABLE OF CONTENTS

INTRODUCTION . . . . .	1
Chapter	
I. THE THEOLOGY OF THE MISSION OF GOD . . . . .	2
Introduction . . . . .	2
Who Does Mission? . . . . .	3
The Mission of God . . . . .	3
The Creating Mission of the Father . . . . .	8
The Redeeming Mission of the Son . . . . .	11
The Sanctifying Mission of the Holy Spirit . . . . .	14
What is Mission? . . . . .	18
Extensive and Intensive Disciple Making . . . . .	18
The Coming of the Kingdom of God . . . . .	23
Where is Mission Done? . . . . .	27
From Jerusalem to All Nations . . . . .	27
When is Mission Done? . . . . .	35
Under the Cross in the Eschaton . . . . .	35
Why is Mission Done? . . . . .	40
The Authority of Christ is the Joy of the Redeemed . . . . .	40
How is Mission Done? . . . . .	47
The Word of God in the Means of Grace . . . . .	47
The Word of God Proclaimed Persuasively and Contextually . . . . .	52
Conclusion . . . . .	59
II. THE TEACHING OF THE THEOLOGY OF MISSION . . . . .	61
Introduction . . . . .	61
A Survey of Mission Educators Concerning Adult Study Objectives . . . . .	61
A Survey of Introductory Adult Mission Education Courses . . . . .	66
Conclusion . . . . .	72
III. OBJECTIVES FOR TEACHING THE THEOLOGY OF MISSION . . . . .	74
Introduction . . . . .	74
Objectives for an Introductory Adult Study Course on World Mission . . . . .	74
Conclusion . . . . .	80
CONCLUSION . . . . .	81
APPENDIXES . . . . .	82
BIBLIOGRAPHY . . . . .	98

## INTRODUCTION

What are the educational needs of an adult layperson concerning world mission? What ought an introductory adult mission education study course attempt to teach? This thesis endeavors to answer the question in three chapters.

Chapter One articulates a concise theology of mission. Rooted in Scripture, especially the mission commands of the risen Savior, and drawing on the Apostles' Creed, The Book of Concord, and Martin Luther, Chapter One sketches the "who, what, where, when, why, and how" of God's mission.

Chapter Two surveys mission professionals to discover what they believe an introductory adult study course on world mission ought to teach. The first section collects and comments on responses from 78 mission educators. The second section overviews courses currently published.

Chapter Three proposes objectives for a ten session introductory study course on world mission. The objectives include cognitive, emotive, and behavioral elements for each session, as related to that session's theme and Biblical basis.



## CHAPTER I

### THE THEOLOGY OF THE MISSION OF GOD

#### Introduction

The first chapter of this thesis desires to articulate the theology of mission in eleven concise sections. No attempt is made to exhaust the possible Scriptural and secondary resources. A complete discussion of the topic is not pretended. More important is that the presentation be balanced and well proportioned. The chapter is intended to highlight the essential elements of Biblical missiology.

Any power this paper packs stems from the Word, not the author's efforts. Yet the paper should be able to stand on its own without the reader having to look up the dozens of Biblical references.

The Book of Concord is frequently cited because it expounds apostolic doctrine from the heart of Scripture in language significant for this study. The reader will also encounter not a few Martin Luther quotes. The author discovers that the Reformer's wry words will often have more impact than the comments of contemporary missiologists. The Scriptural, Confessional, and Luther testimonies also counter the common notion that the mission of God is a modern zeal, adrift from the mainstream of Lutheran theology.

Who Does Mission?

## The Mission of God

Who does mission? Is world mission the responsibility of missionaries, each congregation, or the whole church? Or should we speak of mission as God's work? The answer is stated most clearly at John 20:21. The resurrected Jesus announces to his disciples, "As (καθὼς) the Father has sent (ἀπέσταλκέν) me, I am sending (πέμπω) you."

God does mission. Mission is always missio Dei, the mission of God. Mission "belongs to him as a verb to a subject."<sup>1</sup> God "missions" through his church. World mission originates in the Father's sending of the Son to establish the Good News of the kingdom of God (Matthew 4:13-17, 23-25; Luke 23:42-43. Mission continues with Christ's sending of his church under the power of the Holy Spirit to proclaim that Good News (John 20:21-23; Acts 1:3; 8:12; 17:18; 20:24-25). As the Latin root, mitto, suggests, mission is a sending. God involves the church, individually and corporately, in his sending of himself into the world. We are sent καθὼς, in like manner as Christ was sent.

Still, the Father's sending of the Christ and Christ's sending of the church are far from identical. Jesus, summarized Karl Barth, "has been sent to lead and the church is sent to follow."<sup>2</sup> Jesus is the founding Apostle, the Sent One (Hebrews 3:1). His followers are

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<sup>1</sup>Ron Rall, "Mission Affirmations for the 1980's," Concordia Student Journal 6 (Spring 1983):32.

<sup>2</sup>Karl Barth, Church Dogmatics, 14 vols., eds., T. S. Torrance and G. W. Bromiley; trans. G. T. Thomason (Edinburgh: T & T Clark, 1936-1969), Sec. 3, 4:768.

his ambassadors, bearing his message of reconciliation (2 Corinthians 5:18-20). At John 20:21, the perfect form of ἀποστέλλω indicates the permanently continuing effects of the historical fulfillment of Christ's mission. Mission follows from his once-for-all death and resurrection. The present πέμπω underscores that the disciples' mission is derivative from and dependent on Christ's mission.<sup>3</sup> "When πέμπειν is used in the New Testament the emphasis is on the sending as such, whereas when ἀποστέλλειν is used it rests on the commission linked with it," concludes Karl Rengstorf. "In John's Gospel ἀποστέλλειν is used by Jesus when his concern is to ground his authority in that of God as the one who is responsible for his words and works and who guarantees their right and truth."<sup>4</sup> By his words at John 20:21, Christ himself cements the mission of his church to the mission of God, the missio Dei culminated in his person and work. Jesus is the content and the model of world mission.

Mission occurs "in the name of the Father and of the Son and of the Holy Spirit" (Matthew 28:19; similarly, Acts 1:4-5). The church in the last generation has come to a stronger appreciation of the trinitarian basis of mission. The statement of the 1952 Willingen conference of the International Missionary Council has had a lasting impact.

Mission

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<sup>3</sup>George W. Peters, A Biblical Theology of Missions (Chicago: Moody Press, 1972), pp. 195, 249-250, 268-269. B. F. Westcott, The Gospel According to St. John (Grand Rapids: Wm. B. Eerdmans, 1951), pp. 294-298.

<sup>4</sup>Theological Dictionary of the New Testament, 10 vols., ed. Gerhard Kittel and Gerhard Friedrich, trans. Geoffrey Bromiley (Grand Rapids: Wm. B. Eerdmans, 1978), s.v. "ἀποστέλλω" by Karl H. Rengstorf. Hereafter TDNT.

has its source in the Triune God Himself. Out of the depths of his love for us, the Father has sent forth his own beloved Son to reconcile all things to himself, that we and all men might, through the Spirit, be made one in him with the Father in that perfect love which is the very nature of God.<sup>5</sup>

Vatican II in 1965 agreed that the missionary nature of the church issues from the Triune God, "for it is from the mission of the Son and of the Holy Spirit that she takes her origin, in accordance with the decree of God the Father."<sup>6</sup> The evangelical camp expressed itself along the same lines in the first thesis of the 1974 Lausanne Covenant.

We affirm our belief in the one eternal God, Creator and Lord of the world, Father, Son, and Holy Spirit, who governs all things according to the purpose of his will. He has been calling out from the world a people for himself, and sending his people back into the world to be his servants and witnesses, for the extension of his kingdom, the building up of Christ's body, and the glory of his name.

The trinitarian theology of world mission has been reflected also in The Lutheran Church--Missouri Synod. The Mission Affirmations, first adopted by the 1965 Detroit convention, open with the Scriptural evidence for the trinitarian basis of mission. They then assert, "The

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<sup>5</sup>"The Missionary Calling of the Church: A Statement of the Willingen Conference of the International Missionary Council," International Review of Missions, vol. 41, Supplement (London: International Missionary Council, 1952):562. See Rodger C. Bassham, Mission Theology: 1948-1975, Years of Creative Tension (South Pasadena, CA: William Carey Library, 1979), pp. 331-337.

<sup>6</sup>Ad Gentes (1965), no. 1, see 2, 35, and Lumen Gentium (1964), 1-4, 13, 33, 48, in Walter M. Abbott, ed., The Documents of Vatican II (New York: Geoffrey Chapman, 1966), p. 585, see pp. 584-586, 623, 14-17, 30-32, 59-60, 78-80.

<sup>7</sup>James D. Douglas, ed., Let The Earth Hear His Voice (Minneapolis: Worldwide Publications, 1975), p. 3.

mission is the Lord's; he is the great Doer and Sender."<sup>8</sup> The Commission on Theology and Church Relations' review of the Mission Affirmations, received but not acted on by the 1975 Anaheim convention, agreed with the basic premise. The Affirmations

highlight the important fact that the task which is to be carried out by the organized church is actually God's mission. It is he who originated this plan and made it part of his eternal plan of salvation. Just as it was God who created the world, and just as it was he who sent forth his Son into the world to redeem mankind after the fall into sin, so also it is the Triune God who has commissioned his church to go into all the world to proclaim the Good News of reconciliation through Jesus Christ. It is the same God who has also promised his church the gift of the Holy Spirit so that it can<sup>9</sup> effectively perform its mission even until our Lord's return.

It is not so strange that Martin Luther rarely speaks of world mission in the abstract. He repeatedly heralds the continuing action of the Triune God through the church manifesting the kingdom of Christ to the world. This is the very definition of mission recently "discovered." "The Kingdom of Christ passes through the whole world," Luther asserts in the present tense. "The Gospel wants to be preached always and always, in order that it may always appear above the horizon."<sup>10</sup> Luther comments on Mark 16:

A question arises about this passage, "Go ye into all the world,"

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<sup>8</sup>Commission on Theology and Church Relations Report: "The Mission of the Christian Church in the World" and "The Mission Affirmations," in 1975 Convention Workbook (Concordia Publishing House, 1975), p. 478.

<sup>9</sup>Commission on Theology and Church Relations Report: 1975 Convention Workbook, p. 473.

<sup>10</sup>Werner Elert, The Structure of Lutheranism (St. Louis: Concordia Publishing House, 1962), p. 387, quotes the Weimar edition of Luther's Works: WA 41, 594, 22; WA 31 I, 285, 12; WA 10 I, 1, 540, 5 and 12. Elert, pp. 385-402, superbly defends Luther on mission against the continuing repetition of Gustav Warneck's old charges.

as to how it is to be understood, since the apostles certainly did not visit all the world. No apostle came hither to us; and many a heathen island has since been discovered, where the Gospel has never been preached. Yet the Scriptures say, "Their sound went out into all the world." This going out has been begun and continues, although it is not yet completed; the Gospel, however, will be preached ever farther and wider, until the judgment day. When this preaching shall have been everywhere heard, then will the message be complete and its mission accomplished; then will the Last Day be at hand.<sup>11</sup>

James Scherer sums the thought of the Reformer in this contemporary jargon. "For Luther, mission is always the work of the Triune God--missio Dei--and its goal and outcome is the coming of the kingdom of God."<sup>12</sup> Luther himself addresses the idea more aggressively, as when he speaks the Lord's part in a sermon on John 20:21.

My Father has sent me into the world for your sake alone, in order to help you, not to benefit myself. This I have done; I have died for you and have given you all I am and have. Therefore you should think and act in like manner. Henceforth spend your lives serving and helping everyone; otherwise you would have nothing to do on earth, for through faith you have enough of everything. Therefore, I send you into the world as my Father has sent me, that is, that every Christian may instruct and teach his fellow man also to come to Christ.<sup>13</sup>

Mission has its genesis (Genesis 3:9) and its culmination (Revelation 22:17, 20) in our Triune God. God the Father fathers mission by sending Jesus to fulfill the purpose of his creation. God

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<sup>11</sup>Herbert M. Zorn, "The Mission Commands of Christ," in Bachelor of Divinity Theses, vol. 22, no. 3 (St. Louis: Concordia Seminary, 1947), p. 18, quotes J. N. Lenker, vol. 12, The Precious and Sacred Writings of Martin Luther (Minneapolis: Lutherans in All Lands Company, 1907, pp. 201-202.

<sup>12</sup>James A. Scherer, That the Gospel may be Sincerely Preached Throughout the World (Stuttgart: Lutheran World Federation, 1982), pp. 6-7.

<sup>13</sup>Ewald M. Plass, ed., What Luther Says: An Anthology (St. Louis: Concordia Publishing House, 1950), p. 960.3017., see pp. 957.3008-961.3021.

the Son accomplishes and exemplifies mission by his cross and resurrection for every sinner's redemption. God the Spirit activates God's mission through the church by the proclamation of Christ's Word to the world, his work of conversion and sanctification.

The trinitarian conception of missio Dei may be fleshed out most concisely with reference to the Apostles' Creed. Known to the layperson, the Creed well serves as an outline loaded with latent mission theology. Organizing Biblical exegesis around the apostolic creed, Lutheran lays the foundation in the Small and Large Catechisms. The Creed is apostolic as an epitome of Scriptural theology for "sent out" believers, today's "apostles."

#### The Creating Mission of the Father

World mission relies on God as the Father Almighty, maker of heaven and earth. God is our Father both by creation (Malachi 2:10; Acts 17:24, 26; Ephesians 3:14-15), and especially by the redemption he has established in his Son (Matthew 6:9; 11:25; Galatians 3:26; Ephesians 1:3; 4:6). Because he is the Almighty, the church can participate in his mission assured of his protective parenting (Matthew 28:18-20; 2 Corinthians 6:18; Revelation 15:3-4). The maker governs all powers of heaven and earth on behalf of the growth of his people (Genesis 50:20; Matthew 6:25-33; 1 Corinthians 8:5-6; Ephesians 1:9-10; Colossians 1:15-20). "He has given me . . . all that I need . . . defends . . . guards and preserves me."<sup>14</sup>

The First Article of the Apostles' Creed affords opportunity to

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<sup>14</sup>Small Catechism, in Lutheran Worship (St. Louis: Concordia Publishing House, 1982), p. 301.

speak of the natural knowledge of God. Fallen man, even before enlightenment by the Father's supernatural revelation in Christ, has no excuse before God. Each has been created and lives (Matthew 5:45), "purely out of fatherly, divine goodness and mercy . . . for all of which it is (one's) duty to thank and praise, to serve and obey him."<sup>15</sup> God makes himself known by his creation (Romans 1:19-20), by his activity in nature and history (Acts 14:15-17; 17:26-28), and by his Law written on man's conscience (Romans 1:32; 2:14-15). This natural knowledge of God cannot reveal salvation by Christ (John 1:18; 1 Corinthians 1:21). The non-Christian religions leave man under God's curse (Romans 1:18, 21, 32; 1 John 5:12). All religiosity which fails to recognize God as personal Father, as he is revealed only by the Son (Matthew 11:27), does not know the saving Gospel. Man's natural knowledge of God serves as a real point of contact only in the church's missionary preaching of the Law (Romans 2:1-4).<sup>16</sup>

Under the First Article one may speak of God's mission in the Old Testament, preceding in history Christ's Second Article incarnation. The Maker created man and woman to live in blissful relation with him as they cared for the earth (Genesis 1-2). This harmony was destroyed by the Fall (Genesis 3). Unbelief and self-deification, sin and death, guillotined humanity's relationship with God (Romans 3:9-12). The first missionary is the Lord God, sending his word to Adam, "Where are you?" (Genesis 3:9).

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<sup>15</sup> Ibid.

<sup>16</sup> Francis Pieper, Christian Dogmatics, 3 vols. (St. Louis: Concordia Publishing House, 1950), 1:371-376.



Mission in the Old Testament is primarily centripetal.<sup>17</sup> The universal promise given to all (Genesis 3:15) progressively narrows to the particular point of the Word's incarnation (Luke 24:44-47). Motion is towards him who announces he "will draw all men to myself" (John 12:32). Israel shines with the attracting glory of Yahweh. "Nations will come to your light, and kings to the brightness of your dawn" (Isaiah 60:3; see 1 Kings 8:41-43; Psalm 68:17-18, 31-33; Isaiah 6:3; 42:4-7; 49:6; 66:18; John 1:5, 9, 14). This centripetal movement begins with the election of Abraham. Through Abram "all peoples on earth will be blessed" (Genesis 12:2-3; Isaac-26:4; Jacob-28:14; Judah-49:10; the King-Psalm 72:8-11, 17; Jesus-Galatians 3:14). Yahweh's central salvific act in the Old Testament is the Exodus. His people are "brought out of Egypt with great power and a mighty hand" (Exodus 32:11-14). The Lord God granted his covenant, "abounding in love and forgiving sin and rebellion," as an example and a promise to the nations (Numbers 14:13-19; Psalm 136). The kingdom of Israel, with its

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<sup>17</sup>The terms "centripetal" and "centrifugal" were first applied by Sundkler. Many exceptions, instances of centrifugal missionary movement in the Old Testament could be cited. Joseph, Jonah, Daniel, and Esther, the prophet's many gentile oracles and actions (Luke 4:24-27), the assumption of universal moral order integral to the wisdom literature, and occasions in the lives of Abraham, Moses, and David exemplify centrifugal outreach. Similarly the centripetal motion of mission is not obliterated by the more prominent centrifugal aspect in the New Testament age. See Johannes Blauw, The Missionary Nature of the Church: A Survey of the Biblical Theology of Mission (New York: McGraw-Hill, 1962), Horace Hummel, The World Becoming Flesh (St. Louis: Concordia Publishing House, 1979), H. H. Rowley, The Missionary Message of the Old Testament (London: Cary Kingsgate Press, 1955), Bengt Sundkler, The World of Missions (Grand Rapids: Wm. B. Eerdmans, 1965), Johannes Verkuyl, Contemporary Missiology (Grand Rapids: Wm. B. Eerdmans, 1978), pp. 59, 90-101, G. Ernest Wright, "The Old Testament Basis for Christian Mission," in Gerald H. Anderson, The Theology of the Christian Mission (New York: McGraw-Hill, 1961), pp. 17-30.

prophets, priests, and kings, then serves as the type of the kingdom of the Christ, the one incarnate prophet (Deuteronomy 18:15-19; Luke 4:18; Hebrews 1:1-2), priest (Psalm 110:4; offering sacrifice and interceding--Isaiah 53:12; Matthew 20:28; Hebrews 2:17; 5:6-10; 7:26-27; 1 John 2:1-2), and king (2 Samuel 7:12-16; Psalm 2; Luke 1:32-33; John 18:33-37; Ephesians 1:22) for all.

### The Redeeming Mission of the Son

World mission is established on the person and redemptive work of Jesus Christ, proclaims the Second Article. Jesus' theanthropic person guarantees the triumph of the mission of God. He is uniquely Jesus, that is, Savior (Matthew 1:21; Acts 4:12). He alone has accomplished the universal salvation by which God judges people just (Romans 3:24; 1 Timothy 2:6). The Creed ascribes to Jesus the apostolic titles "Christ" (Acts 10:38), "His only Son" (John 3:16-18), and "our Lord." Jesus builds his church by the proclamation that he is "the Christ, the Son of the living God" (Matthew 16:16-18). He is κύριος in the Septuagint's sense: Yahweh, our God (John 20:28; see Luke 2:11; Philippians 2:6-11; Revelation 17:14). "True God begotten of the Father from eternity," Jesus is the second person of the Trinity in the one mission. Jesus is "also true man."<sup>18</sup> He "was conceived by the Holy Spirit, born of the virgin Mary." His divine and human nature exist in hypostatic union in his one person (Isaiah 9:6; John 1:1-2, 14; 1 Timothy 3:16). Jesus accomplishes his mission by the peculiar work of each nature ascribed to the whole person (genus idiomaticum: 1

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<sup>18</sup>Small Catechism, in Lutheran Worship, p. 301.

Corinthians 2:8). Hence his active and passive obedience is accepted as vicarious for death-deserving sinners (Romans 5:10; Galatians 4:4-5). Also according to his human nature, with full divine omnipotence (Daniel 7:13-14; Matthew 28:18) and omniscience (John 21:17), Jesus is omnipresent with his church in mission to the end of the age (genus maiestaticum: Matthew 28:20). The Son of God in and through the assumed human nature, as surely as by the unbegotten divine nature, completed his prophetic, priestly, and kingly work (genus apotelesmaticum: Acts 3:15; 20:28). In the flesh he saved fallen humanity. God incarnate sets the mission of God against the devil's works (Hebrews 2:14-15; 1 John 3:8). He "has redeemed me . . . with his holy precious blood and his innocent suffering and death" to labor in his mission.<sup>19</sup>

World mission sprouts with the redemptive work of Christ. This is the mission of God recorded particularly in the four Gospels. Jesus' humiliation and exaltation is the special content of the missionary message proclaimed by his church. Jesus' salvific history is, as well, the model of God's mission through the body of Christ (see Section 8). The exinanition consists in that according to his human nature from Mary's womb to the Arimathean's tomb Christ did not make full and constant use of the divine majesty he possessed as one person. Christ was humbled so that he might be under the Law to suffer and die for all sinners (Luke 24:26; Galatians 3:13). So Jesus in a lowly way was "born of the virgin Mary" (Isaiah 7:14; Luke 2:7). He "suffered under Pontius Pilate, was crucified, died, and was buried" (Isaiah

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<sup>19</sup>Ibid., p. 301. See Pieper, 2:55-58, 143, 219, 251.

53:3; John 19:1-3, 16-18, 30, 38). At the heart of his passion, Jesus was abandoned by God (Psalm 22; Matthew 27:46; literally damned). By this work Christ "has redeemed me, a lost and condemned creature, purchased and won me from all sins."<sup>20</sup> Each is one among the many sinners atoned for by his universal redemption (John 1:29; 1 Timothy 1:15).

The exaltation consists in that according to his human nature the risen Christ makes full and constant use of his divine majesty from Easter Sunday into eternity. Christ is exalted so that he may in full authority send the church to effectively make disciples by the Word of the reconciliation he completed on his cross (Matthew 28:18-20; Mark 16:15-16; Luke 24:46-49; John 20:21-23; Acts 1:8). Jesus "descended into hell," having been resurrected, to proclaim victory over the enemy kingdom (1 Peter 3:18-20a). "The third day he rose again from the dead" (Matthew 28; Acts 10:40-41; 1 Corinthians 15:3-4). Francis Pieper declares:

If the Father raised Christ from the dead, he, by this glorious resurrection act, declared that the sins of the whole world are fully expiated, or atoned for, and that all mankind is now regarded as righteous before his divine tribunal. . . . Dr. Walther stressed . . . that the resurrection of Christ from the dead is the actual absolution pronounced upon all sinners.<sup>21</sup>

"He ascended into heaven" (Acts 1:9; Ephesians 4:10), "and sits at the right hand of God the Father Almighty" (Psalm 118:15-16; Mark 16:19-20; Ephesians 1:20-23; Hebrews 1:3; 1 Peter 3:22). "From thence he will come to judge the living and the dead" (Matthew 25:31-33; Acts 1:11;

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<sup>20</sup>Ibid. See Pieper, 2:280-282, 305-314.

<sup>21</sup>Pieper, 2:321.

10:42; 1 Thessalonians 4:16).<sup>22</sup> The centerpiece of the mission of God is the Father's sending of Jesus Christ in human flesh to redeem the world (John 14:6; 20:21; Hebrews 3:1).

### The Sanctifying Mission of the Holy Spirit

World mission today is activated by the sanctifying work of the Holy Spirit, recounts the Third Article. God's mission is being completed as the Father and the Son send the Spirit. The Spirit gathers the church out of the world by means of the Word of Christ's reconciliation proclaimed by the church to the world (2 Corinthians 5:18-20). True God (Genesis 1:2; Matthew 28:19), eternally proceeding from the Father and the Son (John 20:22), the Spirit's special work is making sinners holy (Romans 8:15-16; 1 Corinthians 6:11). "To sanctify is nothing else than to bring us to the Lord Christ to receive this blessing (redemption), which we could not obtain by ourselves."<sup>23</sup> Conversion, the cutting edge of the mission of God, belongs "altogether and alone to the divine operation of the Holy Spirit" (1 Corinthians 12:3; Philippians 1:5-6; Titus 3:5-6).<sup>24</sup> Luther teaches:

I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to him, but the Holy Ghost has called me by the Gospel, enlightened me with his gifts, sanctified and kept me in

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<sup>22</sup>Ibid., 2:314-330; 3:515-516.

<sup>23</sup>Large Catechism, in Theodore G. Tappert, trans. and ed., The Book of Concord (Philadelphia: Fortress Press, 1959), pp. 415-416.<sup>39</sup> Luther here accents the initial forensic act of sanctification in the wide sense, that is, subjective justification. See Pieper, 2:386, 395, 415, and 3:3-15.

<sup>24</sup>Formula of Concord, in The Book of Concord, p. 526.25-26. See pp. 170.14, 226.9, 543.22, 563.1.

the true faith.<sup>25</sup>

Only in view of the mission of the Spirit do we see the mission of "the holy Christian (catholic) church, the communion of saints" today. Mission must be theocentric, not church-centered, because the Spirit is the Missionary (Acts 13:1-3). "He calls, gathers, enlightens, and sanctifies the whole Christian church on earth, and keeps it with Jesus Christ in the one true faith."<sup>26</sup> The church is "the mother that begets and bears every Christian through the Word of God" (see Galatians 4:19, 26) solely because "the Holy Spirit reveals and preaches that Word."<sup>27</sup> He creates faith and hardens unbelief as he wills. By Christ's church the Spirit announces "the forgiveness of sins" to the whole world (Matthew 16:19; John 20:21-23). At the same time within the same "Christian church he daily and richly forgives all sins to me and all believers,"<sup>28</sup> including sins of faltering witness to the world. The Spirit will bring God's mission to its end with "the resurrection of the body, and the life everlasting." He "will at the Last Day raise up me and all the dead," both Christians and non-Christians. Those who have spurned Christ's grace in not hearing or not believing his Word will be condemned to eternal damnation. The Spirit will "give unto me and all believers in Christ eternal life."<sup>29</sup>

Luther expounds:

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<sup>25</sup>Small Catechism, in Lutheran Worship, p. 302.

<sup>26</sup>Ibid.

<sup>27</sup>Large Catechism, in The Book of Concord, p. 416.42.

<sup>28</sup>Small Catechism, in Lutheran Worship, p. 302.

<sup>29</sup>Ibid.

This, then, is the article which must always remain in force. Creation is past and redemption is accomplished, but the Holy Spirit carries on his work unceasingly until the Last Day. For this purpose, he has appointed a community on earth, through which he speaks and does all his work. For he has not yet gathered together all his Christian people, nor has he completed the granting of forgiveness.<sup>30</sup>

The missionary Spirit accompanies the church as she reveals Christ to the nations. He is the power of its Scriptural proclamation to the end of the age (Psalm 139:7-10; Isaiah 40:7-9; Matthew 10:18-20; John 16:12-15; 20:21-22; Acts 1:8; Romans 16:25-27; 1 John 4:2).

Under the Third Article one may also speak of God's mission in the New Testament, from the Acts of the Apostles to the Revelation of Jesus Christ. The church's mission begins with Christ's sending of the Pentecost Spirit (Luke 24:49; John 24:26; Acts 1:4-5; 2:1-4, 16-18). The motion in New Testament mission is mainly centrifugal.<sup>31</sup> The Spirit enlivens the apostles' witness successively "in Jerusalem, and

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<sup>30</sup>Large Catechism, in The Book of Concord, p. 419.61-62.

<sup>31</sup>See paragraph on mission in the Old Testament and footnote 17. One can see also centripetal motion in New Testament mission. At Pentecost God brought to the fledgling church in Jerusalem "God-fearing Jews from every nation under heaven" (Acts 2:5). Having been brought centripetally to the Word and made disciples, the Word would move out centrifugally with the new believers to their home lands. Similarly, the Word converted the Ethiopian eunuch as he returned from Jerusalem (Acts 8:26-39), only to accompany him home to his queen's court. See Roland Allen, The Ministry of the Spirit (London: World Dominion, 1960), and Missionary Methods: St. Paul's or Ours? (Grand Rapids: Wm. B. Eerdmans, 1962), Henry R. Boer, Pentecost and Missions (Grand Rapids: Wm. B. Eerdmans, 1961), F. F. Bruce, The Spreading Flame (Grand Rapids: Wm. B. Eerdmans, 1964), F. W. Dillistone, "The Holy Spirit and the Christian Mission," in Anderson, pp. 269-280, Martin H. Franzmann, The Word of the Lord Grows (St. Louis: Concordia Publishing House, 1961), Edward Green, Evangelism in the Early Church (Grand Rapids: Wm. B. Eerdmans, 1970), Ferdinand Hahn, Mission in the New Testament (London: SCM Press, 1965), Stephen C. Neill, A History of Christian Missions (New York: Penguin Books, 1979), Rall, pp. 40-43, John V. Taylor, The Go-Between God: The Holy Spirit and the Christian Mission (Philadelphia: Fortress Press, 1973), and Verkuyl, pp. 101-114.

in all Judea and Samaria, and to the ends of the earth" (Acts 1:8). The Word of the Lord grows from Jerusalem (6:7), to Judea, Galilee, and even Samaria (9:31), at Antioch beyond Palestine (12:24), to Pamphylia and Galatia (16:5), throughout Asia, Macedonia, and Achaia (19:20), and so to Rome and the ends of the earth (28:31; Romans 15:23-24). The geographically centrifugal movement is theologically motivated. The marks of the church, to the Last Day, are the Word and Sacraments, administered according to Scripture, by which God is always reaching out through the church to the world.<sup>32</sup>

As Yahweh elected Abraham that the nations might be blessed through him, so the risen Jesus commissions his chosen to make disciples of the nations in the name of the Lord (Matthew 28:19). As Yahweh delivered Israel in the Exodus as an example and a promise to the nations, so the Lord Jesus delivered the church by his cross as an example (of God's wrath against sinners, and of the church's life in the eschaton) and a promise (of his once-for-all accomplished universal reconciliation) to the nations (1 Corinthians 2:2). As the nation of Israel, with its prophets, priests, and kings, was a type of Christ, so the Prophet, Priest, and King incarnate employs New Israel in prophetic (Numbers 11:29; Deuteronomy 6:4-9; Isaiah 43:21; Acts 2:16-21; 19:6; 21:9; Romans 12:6),<sup>33</sup> priestly (Exodus 19:6; Isaiah 61:6; Matthew 6:10a; 16:24; Romans 12:1; Ephesians 6:18-20; 2 Thessalonians

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<sup>32</sup>Apology of the Augsburg Confession, in The Book of Concord, pp. 171.20, 178.2 and Rall, pp. 51-52.

<sup>33</sup>TDNT, s.v. "προφήτης" by Gerhard Friedrich, 6:828-861.



3:1; 1 Timothy 2:1-8; 1 Peter 4:13; Revelation 1:6),<sup>34</sup> and royal (Matthew 5:3, 10; Luke 22:29-30; 2 Corinthians 5:20; James 1:12; 1 Peter 2:9; Revelation 5:10)<sup>35</sup> service making known the redemption he has accomplished (John 19:30; Hebrews 10:10) once for all.

### What is Mission?

#### Extensive and Intensive Disciple Making

What is mission? What precisely is this work of the Triune God in which he has activated his church? The direction of the mission of God is from God to man. Is the dimension of mission as wide as all of God's activity on earth or as narrow as the subjective justification of individual sinners for heaven? Is mission's content only the oral proclamation of the Word for the eternal salvation of souls? Or is mission everything that God is doing in the world today, especially his signaling the kingdom of God in socio-politically liberating movements?<sup>36</sup>

The definition of mission in contemporary missiological literature tends to be anemic and spiritualized, or else bloated and physicalized, partly because of a failure to deal with the multivalence of the critical terms. "Mission," a word not used in Scripture or the Confessions, has taken on many meanings in various theological camps across the centuries. The sense of the term that would be most

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<sup>34</sup>TDNT, s.v. "ἱερεύς" by Gottlieb Schrenk, 3:260-265.

<sup>35</sup>TDNT, s.v. "προσβέω" by Gunther Bornkamm, 3:681-683, and "βασιλεύς" by Karl Ludwig Schmidt, 1:576-581.

<sup>36</sup>See John Stott, "The Biblical Basis of Evangelism," in Douglas, pp. 65-78, and J. Herbert Kane, The Christian World Mission Today and Tomorrow (Grand Rapids: Baker Book House, 1981), pp. 139-154.

fruitful for the church may be discerned concisely with reference to Matthew 18:18-20. "Therefore go (πορευθέντες) and make disciples (μαθητεύω) of all nations, baptizing (βαπτίζοντες) them in the name of the Father and of the Son and of the Holy Spirit, and teaching (διδάσκοντες) them to obey everything I have commanded you."

In the risen Christ's command the single imperative in form, the force of the sentence, is "make disciples." μαθητεύω evokes the two dimensional nature of the mission of God. The unique New Testament usage suggests that "one can become a disciple of Jesus--this also stands behind Matthew 13:52--only on the basis of a call which leads to discipleship."<sup>37</sup> God's mission always reaches out, calling and creating new disciples at the instant of conversion. The means of this point of disciple making is "baptizing" in the Trinity's name. On the other hand, the baptized convert is made a "disciple," that is, a "learner, pupil" (Matthew 10:24-25). God's mission always reaches in, making disciples by the process of education. "μαθητής always implies the existence of a personal attachment which shapes the whole life of the one described as μαθητής."<sup>38</sup> The means of the process of disciple making is "teaching," the disciple's lifelong learning in the Scriptures (Acts 18:11; 2 Timothy 3:14-17). Thus the command "make

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<sup>37</sup> TDNT, s.v. "μαθητεύω" by Karl H. Rengstorf, 4:461, 390-461. See Georg Vicedom, The Mission of God (St. Louis: Concordia Publishing House, 1967), pp. 73-82.

<sup>38</sup> Ibid., p. 441. So baptism "signifies that the Old Adam in us should, by daily contrition and repentance, be drowned and die with all sins and evil lusts and, again, a new man daily come forth and arise," says the Small Catechism, in Lutheran Worship, p. 303.

disciples" summarily distinguishes the twin dimensions of the mission of God, namely, evangelistic outreach ("Christian mission") and evangelistic inreach ("Christian education"). The term further emphasizes that the two dimensions may not be divorced. "The relation in which the disciples are set by Jesus to himself implies already that witness to him is the task to which they are called as his disciples"<sup>39</sup> (Luke 20:1; Acts 4:2; 5:42; 15:35; 28:31; 1 Timothy 4:13).

The mission of God is the total action of God making disciples. He who created and redeemed man now sanctifies him evangelistically, that is, by the Good News through Word and Sacrament. Twin dimensions may be distinguished in God's mission. Christian education is intensive, centered on God's evangelizing within the community of believers.<sup>40</sup> Christian mission is extensive, centered on God's evangelizing

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<sup>39</sup> Ibid., p. 455. The Commission on Theology and Church Relations quoted the Mission Affirmations, agreeing Christians "should constantly seek to strengthen one another by a forthright witness to the Gospel of Jesus Christ. As members of the body of Christ, they 'should speak the Word of God to one another as they nurture, edify, and educate one another for Christian faith and life. Therefore as a Synod we value our strong tradition of Christian education and seek to extend it throughout life, for laity and clergy. Far from employing agencies of Christian education primarily in our own institutional self-interest, we will endeavor to make them ever more effective tools in equipping God's people for his mission,'" in 1975 Convention Workbook, p. 475.

<sup>40</sup> On Christian education see: Deuteronomy 4:1-14; Matthew 4:23; Acts 2:42; 5:25, 28; 20:20; Romans 15:4; Colossians 1:28; 3:16; 1 Timothy 2:7; 4:9-11; 2 Timothy 3:16; Titus 2:9-10. The passages should indicate that teaching inreach is not identical to evangelistic outreach, even though the vocabulary often overlaps. Already from the Septuagint a teacher is "one who indicates the way of God from the Torah," normally to a learner who already recognizes the Word. In either dimension the mission of God is always God's action, growth by God's Word. "It is finally God who speaks in the teaching of Jesus and the apostles." TDNT, s.v. "διδάσκω" by Karl H. Rengstorff, 2:153, 164, 135-164, 136-166. Christian education might also be called nurture, or edification (οικοδομῶ). See Matthew 16:18; Acts

beyond the community of believers. The distinction is somewhat parallel to Charles Dodd's overstated differentiation between διδάχη (as at 1 Corinthians 7--inreach) and κήρυγμα (1 Corinthians 1:21, as at Acts 2:14-36; 1 Corinthians 15:1-7--out-reach).<sup>41</sup> But the essential message, Law and Gospel, does not vary according to audience (Acts 14:15; Romans 1:15). All hearers have been lost, all redeemed. One Word is heralded in the one mission of God (1 Corinthians 2:2; 2 Corinthians 2:16-17; Ephesians 4:4-6; 2 Timothy 1:10-14). Gerhard Friedrich observes:

The same Gospel is proclaimed in both missionary and congregational preaching. . . . God himself speaks in preaching, and he does not speak to Christians or heathen, but to man as such, revealing himself to him in grace and judgement through the Word.<sup>42</sup>

The church, in Pauline terminology, is the body of Christ (Romans 12:5; 1 Corinthians 12:12; Ephesians 4:12; Colossians 1:18). The breath (πνεῦμα, πνεῦμα) that enlivens the body is the Spirit of the Word of God (John 20:22; Acts 1:8; 1 Corinthians 12:13; Ephesians 4:4-5; 2 Timothy 3:16; James 2:26). The body lives in the twin movements of a single breath. Inhalation is Christian education. Exhalation is Christian mission. The body survives only when both

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9:31; 15:16-17; Ephesians 4:12; 1 Peter 2:5. TDNT, s.v. "οἰκοδομεῖν" by Otto Michel, 5:119-151.

<sup>41</sup>Charles H. Dodd, The Apostolic Preaching and Its Developments (London: Herder and Stroughton, 1936). See TDNT, s.v. "διδάσκω" by Karl H. Rengstorff, 2:135-166, and TDNT, s.v. "κήρυξις" by Gerhard Friedrich, 3:683-718.

<sup>42</sup>TDNT, s.v. "εὐαγγελίζομαι" by Gerhard Friedrich, 2:710, 707-738. See C.F.W. Walther, Law and Gospel (St. Louis: Concordia Publishing House, 1929), Thesis 3, pp. 99-124, Thesis XXIII, pp. 379-390, also Robert Kolb, Speaking the Gospel Today: A Theology for Evangelism (St. Louis: Concordia Publishing House, 1984), p. 192.

motions of the Spirit cooperate in tandem. Any debate about priority is a chicken and egg question. Independently, neither extensive nor intensive use of the Word nourishes church growth. Education always seeks to move disciples into effective mission. Mission always seeks to incorporate more disciples into Christ's church.

Many other terms besides mission and education describe aspects of God's activity in and through the body of Christ, terms such as worship (λειτουργία), fellowship (κοινωνία), service (διακονία), and stewardship (οἰκονομία). All these activities are rooted in God's initiative, the mission of God. The church participates in these actions within the spectrum of Christian education and Christian mission. Worship, fellowship, service, and stewardship are not added activities of the church, but essential expressions of God's intensive and extensive operations.

Luther beautifully explains the Second Petition (Matthew 6:10a) in terms of the mission of God. We pray God's kingdom comes "both in order that we who have accepted it may remain faithful and grow daily in it"--Christian education--"and in order that it may gain recognition and followers among other people and advance with power throughout the world"--Christian mission.<sup>43</sup> The church has grown by God's dual action in education and mission from the days of Abraham (Genesis 18:18-19). Until the Last Day the saints will pray that God's kingdom comes by the Word reaching in and reaching out (Revelation 22:20).

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<sup>43</sup>Large Catechism, in the Book of Concord, p. 427.52, see p. 427.53-54. See Georg Vicedom, A Prayer for the World (St. Louis: Concordia Publishing House, 1967).

### The Coming of the Kingdom of God

The distinction between the twin dimensions of the mission of God--Christian mission and Christian education--hardly resolves the contemporary controversies concerning mission. One must also delineate the content of mission. What is mission? What new reality does the mission of God bring into being? Briefly stated, the content of the mission of God is the revealed Good News of God's righteous reign in Jesus Christ. This reign, in Biblical terms, is "the kingdom of God" (Mark 1:14-15; Luke 4:43; Acts 8:12; 20:24-25, 27). Today's missiological debates swirl largely around the definition of "the kingdom."<sup>44</sup> The kingdom of God refers "always to the manifold yet unitary being and work of God and his appeal to man and claim upon him,"<sup>45</sup> the one mission of God.

Both testaments, as well as the Rabbinic, Hellenistic, and apocalyptic writings, are loaded with references to God's royal reign. The total Scriptural teaching on the kingdom of God is distilled, finally, in its teaching on the equivalent kingdom of Christ (2 Samuel 7:16; Daniel 7:14; Matthew 25:34; Luke 17:21; 23:3, 38; John 12:13-15;

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<sup>44</sup>See, for example, Peter Beyerhaus, "World Evangelization and the Kingdom of God," in Douglas, pp. 283-302, Carl E. Braaten, The Flaming Center: A Theology of Christian Mission (Philadelphia: Fortress Press, 1977), Jose Grau, "The Kingdom of God Among the Kingdoms of Earth," in Douglas, pp. 1083-1092, Gustavo Gutierrez, A Theology of Liberation (Maryknoll, NY: Orbis Books, 1973), J. Herbert Kane, Winds of Change in the Christian Mission (Chicago: Moody Press, 1973), J. Andrew Kirk, "The Kingdom of God and the Church in Contemporary Protestantism and Catholicism," in Douglas, pp. 1071-1082, and Vicedom, Mission, pp. 12-44, 132-133.

<sup>45</sup>TDNT, s.v. "βασιλεία" by Karl L. Schmidt, 1:583, 564-594.

Acts 17:7; Colossians 1:13; 2 Timothy 4:1; Revelation 11:15).<sup>46</sup> Three terms well describe the kingdom. God's kingdom is heavenly (Matthew's frequent alternate, "kingdom of heaven"; John 18:36; 2 Timothy 4:18; James 2:5), eternal (Luke 1:33; 1 Timothy 1:17; Hebrews 12:28; 2 Peter 1:11), and eschatological (Matthew 16:28; Luke 22:18, 30; 23:42; Romans 14:17). Karl Schmidt concludes, "This reign cannot be a realm which arises by a natural development of earthly relationships or by human efforts, but it is one which comes down by divine intervention."<sup>47</sup> As Luther's catechumens learn, "The kingdom of God comes indeed without our prayer, of itself."<sup>48</sup> Attempts to construct the kingdom by personal ethical reform or socio-political revolution fall short. "To try to bring in the kingdom of God is a human presumption, self-righteous Pharisaism and refined Zealotism."<sup>49</sup> The mission of God is always the work of God, far greater than man's works. The reality of the heavenly, eternal, eschatological kingdom is too great to be contained in this dying world (1 John 2:17). The Christian's hope exceeds this world (Mark 8:36; 1 Corinthians 15:19; Colossians 1:27; 1 Timothy 1:1).

Yet the mission of God is concerned with man's earthly condition in these last days. The news of the kingdom of God is necessarily accompanied by signs of physical healing (Matthew 4:23; 10:7-8; 12:28;

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<sup>46</sup>See also Pieper, 2:380-394.

<sup>47</sup>TDNT, Schmidt, 1:582.

<sup>48</sup>Small Catechism, in Lutheran Worship, p. 302.

<sup>49</sup>TDNT, Schmidt, 1:585. See Augsburg Confession, in The Book of Concord, pp. 38-39.5, condemning chiliasm.

Mark 3:14-15). "The whole of this proclamation is expressly attested by the linking of word and deed."<sup>50</sup> The earthly works accomplished by the mission of God are pointers to the rolling back of the reign of Satan by the kingdom's coming. The Apology of the Augsburg Confession speaks adamantly at this point:

Good works should be done because God has commanded them and in order to exercise our faith, to give testimony, and to render thanks. For these reasons good works must necessarily be done. They take place in a flesh that is partly unregenerate and hinders what the Holy Spirit motivates, fouling it with its impurity. Because of faith they are nevertheless holy and divine works, sacrifices, and the reign of Christ, whereby he shows his rule before the world. For in these works he sanctifies hearts and suppresses the devil. And in order to keep the Gospel among men, he visibly pits the witness of the saints against the rule of the devil; in our weakness he displays his strength. . . . We feel the same way about every work done in the most humble occupation and in private life. Through these works Christ shows his victory over the devil, just as the distribution of alms by the Corinthians was a holy work (1 Corinthians 16:1), a sacrifice, and a battle of Christ against the devil, who is determined that nothing happen to the praise of God. To disparage works like the confession of doctrine, afflictions, works of charity, and the mortification of the flesh would be to disparage the outward administration of Christ's rule among men.<sup>51</sup>

The vertical (God to man) breaking in of the kingdom of God inevitably has horizontal (man to man) repercussions (Matthew 25:31-46; see Romans 12; 1 Peter 2:11-17; 1 John 4:7-21). Luther comments on the Second Petition, "We pray here . . . that God's name may be praised through his holy Word and our Christian lives."<sup>52</sup> But as surely as man's good works add nothing to the salvation won by Christ (Ephesians

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<sup>50</sup> Ibid., 1:584. See Vicedom, Mission, pp. 120-123.

<sup>51</sup> Apology of the Augsburg Confession, in The Book of Concord, p. 133.189, 192-193, see pp. 45.27-29, 46.35-39, 390.189-391.196, 399.250-253, 553.11-12. See also Walther, pp. 190-243.

<sup>52</sup> Large Catechism, in The Book of Concord, p. 427.52.



2:1-9), they contribute no potency to the Spirit's regenerating work in the Word. The Commission on Theology and Church Relations remarks:

When God's children thus demonstrate their love toward their fellowmen, such acts may gain a hearing for the Gospel among the people of the non-Christian world. However, deeds of love and service cannot add power to the Gospel since the power comes from the Holy Spirit who works in and through the Word.<sup>53</sup>

Ethical and socio-political activities do not animate the Spirit's witness. Rather the Spirit empowers the faithful to do such loving deeds (Ephesians 2:10).

The kingdom of God is essentially Christ's salvific person and work, not the Christian's subsequent personal and corporate moral activity. "The concern of the βασιλεία as God's action towards man is soteriological, so that our explanation of it stands or falls with our explanation of soteriology generally in the preaching of Jesus Christ and his apostles."<sup>54</sup> The Apology defines the kingdom with wonderful precision. "The kingdom of Christ is the righteousness of the heart and the gift of the Holy Spirit."<sup>55</sup> In Pauline vocabulary, the kingdom of God is the justifying righteousness of God given in Jesus Christ (Matthew 6:33; Romans 3:21-26; 14:17; 1 Corinthians 4:20). Jesus' parables of the kingdom point to the same center, to himself.

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<sup>53</sup>1975 Convention Workbook, p. 476.

<sup>54</sup>TDNT, Schmidt, 1:583.

<sup>55</sup>Apology of the Augsburg Confession, in The Book of Concord, p. 170.13. Again, "Christ's kingdom is spiritual; it is the knowledge of God in the heart, the fear of God and faith, the beginning of eternal righteousness and eternal life. At the same time it lets us make outward use of the legitimate political ordinances of the nation in which we live, just as it lets us make use of medicine or architecture, food or drink or air," p. 222.3. See pp. 223.3-5, 325.31-32, 346.7-8, 426.51, 427.55. Says Luther, "The Kingdom of Christ is nothing but pure forgiveness," Plass, p. 1247.

"The purpose of all these parables is to make it plain that the order in God's kingdom is different from all human order, and that the kingdom is overwhelmingly present within the signs in which it lies enclosed in the activity of Jesus."<sup>56</sup> Indeed, the kingdom of God is actually made flesh in Jesus Christ (Acts 8:12; 28:31; Revelation 12:10; compare Mark 10:29 and Matthew 19:29 to Luke 18:29). The apostolic missionary proclamation, "Jesus is Lord" (Philippians 2:11), is nothing less than the assertion of the universal reign of Christ. Jesus is he who destroys the enemy kingdom of Satan (Genesis 3:15; Matthew 4:8-11; 6:13b; Revelation 11:15).<sup>57</sup> The coming of the kingdom of God is the epiphany of Christ. He who came in the flesh to the cross, comes today in Word and Sacrament, and will come on the Last Day in power. The content of the mission of God is the Good News of the kingdom of God, namely, Christ incarnate.

#### Where is Mission Done?

##### From Jerusalem to All Nations

Where is mission done? Does the mission of God prioritize local outreach or foreign work? Should mission concentrate on areas where the Word is gladly being heard and received or go also to places where people are secure in their natural, native religions? Strict attention to the mission commands of the risen Christ, as well as the movement of the Word through the apostolic church, will reveal the destination of the mission of God.

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<sup>56</sup>TDNT, Schmidt, 1:585.

<sup>57</sup>See The Book of Concord, pp. 170.16-172.24, 429.70.

At Matthew 28:19 the motion verb is the aorist deponent participle of πορεύομαι, "going," "as you travel, journey." The participle takes imperative force by the command "make disciples" which follows. "Wandering from place to place, Jesus the Son of Man is an example for the wandering apostles, who as travelling preachers commissioned by him carry the message first to the lost sheep of Israel, Matthew 10:6."<sup>58</sup> Jesus by his teaching (Matthew 5:13-16; 6:10; 10:18; Luke 13:26-30; John 3:16-19; John 17:20-21) and his actions (Matthew 8:5-13; 15:21-28; Mark 5:1-20; John 4. Note especially Jesus' twice cleansing the temple's court of the Gentiles, Matthew 21:10-17 and John 2:12-23, that it may be a "house of prayer for all nations," Mark 11:17. The cleansing typifies his death and resurrection for all peoples),<sup>59</sup> demonstrates that the proclamation of the kingdom is ultimately for "all nations" (Matthew 28:19). ἔθνη are not "countries." "All nations" signifies very generally "ethnicities," sociocultural groups "bound by the same manners, customs, or other distinctive features."<sup>60</sup> At Mark 16:15, the Eleven are to "go into all the world" (Mark 14:9) "and preach the Good News to all creation" (Colossians 1:23). Christ's universal redemption demands a universal

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<sup>58</sup>TDNT, s.v. "πορεύομαι" by Siegfried Schulz, 6:566-579.

<sup>59</sup>Peters, pp. 48-51.

<sup>60</sup>TDNT, s.v. "ἔθνος" by Karl L. Schmidt, 1:369, 364-372. The Spirit had the vocabulary to specify national-racial units (φυλή), historico-political units (λαός), or linguistic units (γλωσσά), but preferred to speak most generally of sociocultural "ethnicities" (Revelation 5:9). See Vicedom, Mission, pp. 97-118.

proclamation.<sup>61</sup> At Luke 24:46-47 "repentance and forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem." The Old Testament Scriptures foretell not only the Christ's death and resurrection, but also the proclamation beginning at and surpassing the city of the temple. At John 20:21-23, the risen Lord specifies no destination at all for the "sending" of the apostles. The inference is that they will forgive sins anywhere forgiveness is relevant, that is everywhere.

The geographically most explicit mission command of the resurrected Jesus is Acts 1:8. "You will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth." The sequence describes concentric circles rolling out from Jerusalem.<sup>62</sup> But the growth of the Word is not simply by geographical distance or across political boundaries. Jerusalem, Judea, and Samaria were all part of the single Roman province of Judea, administered by Procurator Pontius Pilate. Among the Jews and devout proselytes, the Word was heard even beyond the boundaries of the empire (Acts 2:5-11, 39) before it traversed the handful of miles to the Samaritans (Acts 8:4-5, 12,

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<sup>61</sup>While Mark 16:9-20 is almost certainly not part of Mark's autograph, the verses are mentioned in deference to the antiquity of the tradition. See Bruce M. Metzger, A Textual Commentary on the Greek New Testament (London: United Bible Societies, 1975), pp. 122-126, and William L. Lane, The Gospel of Mark (Grand Rapids: Wm. B. Eerdmans, 1974), pp. 601-605.

<sup>62</sup>Luther said the proclamation of the Gospel is "as if one threw a stone into the water; the stone causes ripples, circles, and streams round about it; one drives the other until they come to the shore. Although the water becomes calm in the center, the ripples do not rest but keep flowing." Elert, pp. 392-393. so quotes WA 10 III, 140.6.

25).<sup>63</sup> Later still did the Word come to the pagan Gentiles (John 12:20-23; Acts 9:15; 10 and 11), even though many lived within the walls of Jerusalem. Jesus' specific instruction, "Jerusalem, in all Judea and Samaria, and to the ends of the earth," refers not to geographic but cultural distance. The Word grows by ἔθνη, by homogenous people groups, not by miles.

The mission of God through the church begins at each congregation's "Jerusalem." "The noblest and greatest work and the most important service we can perform for God on earth is bringing other people, and especially those who are entrusted to us, to the knowledge of God by the holy Gospel," preaches Luther.<sup>64</sup> Christians exert the strongest evangelistic influence on those who are closest to them: their family, friends, co-workers, and neighbors. Most disciples, throughout the history of the church, have been made not by specialized missionaries in alien surroundings. The bulk of missionary outreach occurs as believers witness in their daily vocations. Ralph Winter coined the term "E-1 evangelism" to describe this type of Christian mission. E-1 evangelism crosses one frontier, the single boundary between faith and unbelief. Here Christians evangelize unbelievers who think of the evangelists as "my" ἔθνη, the kind of people among whom "we" belong. Those evangelized are within the ministry area, the

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<sup>63</sup>See Ralph D. Winter, "The Highest Priority; Cross-Cultural Evangelism," in Douglas, pp. 213-225, and Joachim Jeremias, Jesus' Promise to the Nations (Naperville, IL: Alec R. Alenson, 1958), pp. 25-39, 42-43, 46-52.

<sup>64</sup>Plass, p. 958.3010. Rev. Dr. Edward A. Westcott, Executive Secretary of Synod's mission staff, quips, "Mission begins where your feet hit the ground."

comfortably transported geographical and cultural distance, of the local church.<sup>65</sup>

The mission of God through the church pushes beyond "Jerusalem" to "Judea, Samaria, and the ends of the earth." Luther cajoles:

In these New Testament times there is always a lack of Christians; there are never enough of them. Therefore, we must not stop inviting guests to partake of the Pascal Lamb. But we must keep on preaching (E-1). We must also go to those to whom Christ has hitherto not been proclaimed (E-2,3). We must teach the people who have not known Christ, so<sup>66</sup> that they too, may be brought to the spiritual kingdom of Christ.

The mission of God is uniting persons from all nations to be one people under Christ (Genesis 12:2-3; Isaiah 56:1-8; Galatians 3:28; Revelation 5:9-10). Yet many non-Christians are members of an ἐθνη lacking any audible E-1 Christian witness. These must be evangelized by extraordinary efforts preaching Christ within their unique people groups. Winter's "E-2 evangelism" denotes Christian mission to unbelievers of a culture distinct from but similar to that of the sending church. Both a religious and a cultural boundary must be traversed. Philip's proclamation to the Samaritans was E-2 mission. "E-3" evangelization refers to the evangelization of persons in a

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<sup>65</sup>Edward R. Dayton and Samuel Wilson, eds., The Future of World Evangelization: Unreached Peoples '84 (Monrovia: Missions Advanced Research and Communication Center, 1984), pp. 129-130, 171-191, 233-241, Donald A. McGavran, Understanding Church Growth (Grand Rapids: Wm. B. Eerdmans, 1970), pp. 59-75, Donald McGavran, "The Dimensions of World Evangelization" in Douglas, pp. 104-107, and Ralph D. Winter, "The Highest Priority: Cross-Cultural Evangelism," in Douglas, pp. 215-241. Winter speaks also of an E-O evangelism, the evangelization of inactive, nominal members of the visible church. This work would better be categorized as part of Christian education, the evangelization of the total membership of the invisible church, or E-1 evangelism, if one must assume the "members" are not Christian.

<sup>66</sup>Plass, p. 960.3018.

radically different ἐθνῶν. Peter's making a disciple of Cornelius is of this kind of outreach "to the ends of the earth."<sup>67</sup>

The population of the world today is approximately 5 billion persons (5004 million in 1987). Of these, 32.9% are baptized Christians (1646 million); 61.1% are non-Christians (3358 million). Of the non-Christians, approximately 13% (437 million) are geographically and culturally near to a living Christian witness. The remaining 87% (2921 million), better than 58% of the total world population, are beyond the immediate grasp of any Christian community. These frontier peoples will hear the Word only be deliberate E-2 and E-3 endeavors.<sup>68</sup>

Summarizes Winter:

We are thus forced to believe that until every tribe and tongue has a strong, powerful evangelizing church in it, and thus an E-1 witness within it, E-2 and E-3 efforts coming from the outside are still essential and highly urgent.<sup>69</sup>

Christians and their local congregations have a direct responsibility for Christian mission to unreached peoples at the "ends of the earth,"

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<sup>67</sup>Because his cultural background was more diverse than that of the Galilean fisherman's, Paul of Tarsus probably needed to cross only an E-2 barrier to be the apostle to the Empire's "Greeks."

<sup>68</sup>David B. Barrett, "Annual Statistical Table on Global Mission: 1987," International Bulletin of Missionary Research, vol. 11, no. 1 (January 1987):24-25. Dayton and Wilson, pp. 25-26, 119, 232-241, McGavran, Understanding Church Growth, pp. 59, 63-67, and Ralph D. Winter, "The Highest Priority: Cross-Cultural Evangelism," in Douglas, pp. 221-259, and the responses to him. In 1900, when the world population was one third of that of today, the Christians numbered approximately 34.4% of the total. Perhaps four-fifths of the non-Christians are in Africa and Asia. Among these are 660 million Hindus, 850 million Muslims, and 1020 million Chinese requiring E-2 and E-3 missionaries. The number of non-Christians may exceed 5 billion by 2000 A.D.

<sup>69</sup>Ralph D. Winter, "The Highest Priority: Cross-Cultural Evangelism," in Douglas, p. 220.

as well as in their own front yards.<sup>70</sup>

For the Christian church today "Jerusalem" is on each of the six continents. No longer can Christian mission be depicted colonialistically, as if the task were for "churches" of the West (Europe, North America, Latin America, and Australia) to parent "missions" in the Two-Thirds World (Africa and Asia).<sup>71</sup> The mission of God reaches from each continent to "the ends of the earth" in that and the five other continents. Today there number some 248,000 full-time professional missionaries in the world. 54,000 of these go out from North America to the Two-Thirds World. From their home "Jerusalem" somewhere in Africa or Asia another 15,000 are sent out.<sup>72</sup> That number can be

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<sup>70</sup>The mission opportunities before local congregations are marvelously multifaceted. For example, the predominantly middle-class Anglo congregation in Los Angeles engages in E-1 mission when it incorporates its near neighbors (expansion growth) and later initiates a clone daughter church (extension growth). E-1 and E-2 mission is possible among its bilingual brown neighbors. E-2 and E-3 outreach (bridging growth) is practicable with the thriving new Vietnamese community down the road. As the congregation sends a pastor to its retirees and the Canadian medical students in Mazatlan it nurses a distant E-2 mission. Through their prayers and Synodical contributions the Los Angelites support another E-3 effort outside Manila.

<sup>71</sup>The Missouri Synod has been recognizing its "missions" as indigenous partner "churches:" Argentina (1986), Brazil (1980), Ghana (1971), Hong Kong (1971), India (1959), Japan (1971), Korea (1971), Canada (1986), Mexico (1968), Nigeria (1972), Papua New Guinea (1971), Philippines (1971), Taiwan, Venezuela. The six continent model of mission is illustrated by the Brazil church's parenting a church in Paraguay (1982), or the growth among Tamils from India to Sri Lanka (1982).

<sup>72</sup>Dayton and Wilson, pp. 239-241. Beyond the professionals, hundreds of thousands of lay Christians serve as effective witnesses in "foreign" fields. The Nigerian college student brings the kingdom to her Parisian peers. The Texan engineer shares Jesus with his Saudi Arabian co-workers. Luther wrote the preface for a reprint of a book about the customs and religion of the Turks. He praised the author, a Dominican friar of the century before, for joyously praising Christ while the Turk's prisoner of war for twenty years, writes Plass, p. 958.3011. Elert, pp. 389-340, quotes Luther, WA 11, 412, 11, "Where



expected to grow. Currently in Africa the church swells by six million persons per year, 16,400 per day. In East Asia, the number of new Christians grows by 360,000 annually, not counting the apparent growth in China. In South Asia, the growth is 447,000 annually. The lesser growth of the church in Europe and North American is more than gobbled up by the loss of 2,765,000 people per year, 7,600 daily, to nominalism and unbelief.<sup>73</sup>

The mission of God reaches out around the whole world. It begins by evangelizing people who consider themselves to be like the evangelizing congregation. Typically, near neighbors will be most receptive to the Word as these Christians can winsomely preach and present the kingdom. Each congregation on each continent is commissioned by the risen Lord also to "all ἔθνη." Unique people groups in every place require that Christians engage in extraordinary cross-

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there are no Christians, there he needs no other call than that he is a Christian who is inwardly called and anointed by God. There it is his obligation to preach to the erring heathen and non-Christians, and to teach the Gospel as a duty of Christian love, even though no one calls him to do this."

<sup>73</sup>Dayton and Wilson, pp. 233-234. See Verkuyl, pp. 309-340. These were the most recent, most objective statistics I could find. The figures include both children born to Christian parents (biological growth) and unbelievers evangelized (conversion growth). The church today is less than 40% Caucasian. The estimate of the rise of nominalism in the West is "difficult to come by," in other words, debatable. See Vicedom, Mission, p. 81. Ralph D. Winter, "The Highest Priority: Cross-Cultural Evangelism," in Douglas, p. 229, estimates that 83% of the world's Christians are Christians only in name. The number of nominals he puts at 97.7% in the Western world, 65.5% in Africa, and 59% in Asia. On pp. 232-233 Winter insists that where the demand for E-2 and E-3 missionaries is greatest, among the Hindus, Muslims, and Chinese, the least are being sent. His educated guess is that only 5% of the missionaries in Africa and Asia are directed to these groups. The 95% are involved in Christian education or mission to peoples that are an E-1 distance from indigenous churches.

cultural proclamation to reach this three-fifths of the world. E-1, E-2, and E-3 evangelization are equally mandated for Christian mission in these last days.

### When is Mission Done?

#### Under the Cross in the Eschaton

When is mission done? Is the mission of God accomplished only when the church is growing numerically? When the church's proclamation fails to make more disciples is God's mission out of commission? What is the significance of the eschatological era for world mission? The "when" of the mission of God can be read in the mission commands of the risen Lord.

At Matthew 28:20, Jesus promises, "Surely I will be with you always (πάσας τὰς ἡμέρας), to the very end (συντελείας) of the age (αἰῶνος)."<sup>74</sup> Christian mission occurs in the time frame between the Ascension and the Parousia. The mission of God is eschatological activity. Mark 16:17-18, 20 supports the inference that the early church grasped the eschatological nature of world mission. Luke 24:44-47 indicates the mission of God includes as a necessary element of its activity "repentance and forgiveness of sins" preached in the Christ's "name to all nations." This stands written in "the Law of Moses, the Prophets, and the Psalms." God's messianic mercy on the nations is an eschatological concept throughout the Old Testament (Genesis 49:10; Deuteronomy 32; Psalm 22:27-31; 72; Isaiah 2:2-4; 40-

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<sup>74</sup>"All the days" is unique here, translating the Semitic phrase for the "last days." The "end of the age" is more eschatological language, as at Matthew 13:39, 40, 44; 24:3. See Matthew 12:32.

56:8; 60-66; Zechariah 2:10-11; 8:20-23; 9:9-17; Malachi 1:10-11; Romans 15:8-12; 1 Peter 1:20). Luke 24:49 refers to the promised outpouring of the Spirit. This event is the initiation of the end times (Numbers 11:29; Isaiah 11:2; 42:1; 61:1; Matthew 3:11, 16; John 15:26-27; Acts 2:4, 17-18, 33, 38; 10:38, 44-48; Galatians 3:14; Revelation 22:17). John 20:21-23 likewise weds the gift of the Spirit to Christian mission in the eschaton. Acts 1:8 speaks of the mission of God, empowered by the Spirit, proceeding people by people to the ἑσχατος. Here the "eschaton of the earth" is primarily spatial, as at Acts 13:47. The context, Acts 1:1-11, is laden with other language of the end time. The precise date of the Parousia is not for the disciples to know (Acts 1:7; as Mark 13:32). But the activity of the disciples in the interim is as clear as the manner of Christ's certain return (Acts 1:11). They, just like Jesus, must proclaim the kingdom (Acts 1:3, 6). Christ's kingdom is very much proleptically here "already now" with the gift of the missionary Spirit (Romans 14:17), yet is present tangibly "not yet."<sup>75</sup>

The mission commands of the resurrected Jesus are woven by that Scriptural fabric which defines the mission of God as an essentially eschatological activity. Christian mission is of the end times according to its basis (Jesus' person and work, 1 Peter 1:20), its power (the Spirit, Acts 2:17), its message (the kingdom, Romans 14:17),

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<sup>75</sup>The kingdom "has come near" (ἤγγικεν --Matthew 3:2; 4:17; 10:7; Luke 10:9, 11), "is near" (ἐγγύς ἐστίν --Luke 21:31), "is coming" (ἔρχομενη --Mark 11:10), "comes" (ἔρχεται --Luke 17:20), "has come" (ἔφθασεν --Matthew 12:28), "was about to appear" (μέλλει ἀναφαινεσθαι --Luke 19:11), and shall "come!" (ἔλθῃτω --Matthew 6:10). TDNT, Schmidt, 1:582.

and its result (bringing in all nations, Luke 24:47). Christ will not return until he completes the Christian mission. "The Gospel must first be preached to all nations" (Mark 13:10). "This Gospel of the kingdom will be preached in the whole world as a testimony to all nations, and then the end will come" (Matthew 24:14).

The eschatological "when" of God's mission bears three inescapable implications for world mission today. First, mission will be accomplished in God's good time. "It is not for you to know the times or the dates (καίρος) the Father has set by his own authority" (Acts 1:7; as Mark 1:15; Revelation 1:3).<sup>76</sup> The era of the new creation, like the time of the first creation, rests entirely with God's initiative (2 Peter 3:3-13). "The very heart of Biblical eschatology is its emphasis upon the divine omnipotence."<sup>77</sup> The knowledge that the time of the eschaton, the future of the mission, lies in God's hands stimulates his church to action. Oscar Cullmann draws the correct inference:

It is only those who are firmly convinced that the kingdom comes from God who are given the courage to work here and now, whether success or failure be their portion. If we believed that the coming of the kingdom depended on us we would inevitably despair. But we can work joyfully and courageously, not in order to "hasten" the coming of the kingdom, but because we know the kingdom comes from God.<sup>78</sup>

The duration of the mission of God is determined by God.

Second, the eschatological "when" signifies that the design of

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<sup>76</sup>TDNT, s.v. "καίρος" by Gerhard Delling, 3:458-461.

<sup>77</sup>Oscar Cullmann, "Eschatology and Missions in the New Testament," in Anderson, p. 43.

<sup>78</sup>Ibid.

the mission of God is determined by God. This design, patterned after Christ's life, is cruciform. The way of Christian mission is the way of the cross. Jesus is the model of the church's mission. Like Jesus, the church receives sufferings and emity from the world for its Law and Gospel proclamation (Matthew 16:21-28; Mark 13:9-13; John 15:18-16:4). Just as Jesus' dying was a testimony to the world (1 Timothy 2:6), so do his disciples' sufferings witness to his cross (Psalm 44:11, 17-22; John 21:19; 1 Corinthians 4:9; Hebrews 12:4-13; 1 Peter 3:8-16; 4; 5:8-9). The church grows both extensively (Acts 14:22) and intensively (Acts 5:41) with the experience of the cross. Suffering and patient endurance for the kingdom are inextricably intertwined with speaking the Word of God and testimony to Jesus (Revelation 1:9). "It is by way of the cross that we are compelled to see both the necessity for showing forth (God's) redemption and also the manner of the showing."<sup>79</sup>

Because the eschatological mission of God is normally conducted under the sign of the cross, human criteria of "success" are not applicable. "What he quickens by the Spirit is always the same kingdom of Christ, whether it be revealed or hidden under the cross, just as Christ is the same, whether now glorified or previously afflicted," insists the Apology.<sup>80</sup> Scripture denies any triumphalistic view of mission. The book of Revelation most vividly drives home the point. Chiliasm is condemned also by the Confessions. "Rejected, too, are

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<sup>79</sup>Max A. C. Warren, "The Christian Mission and the Cross," in Norman Goodall, ed., Missions Under the Cross (New York: Friendship Press, 1953), p. 25.

<sup>80</sup>Apology of the Augsburg Confession, in The Book of Concord, p. 171.18.

certain Jewish opinions which are even now making an appearance and which teach that, before the resurrection of the dead, saints and godly men will possess a worldly kingdom and annihilate all the godless."<sup>81</sup> Among contemporary missiologists Georg Vicedom has a unique sense of Luther's theology of the cross as it applies to mission in these last days. The kingdom of God is

removed from every human attempt to mold it, so that his rule, in contrast to the rule of the world, develops in secret. What would be a defeat for worldly rule is for the reign of God omnipotence and victory. It is fulfilled behind a mask.<sup>82</sup>

God actually triumphs over the world and extends his church by the seemingly imminent defeat of his people. Of course, not every pain Christians face is persecution for the proclamation of the cross. Christians may suffer also for their sin (1 Peter 2:20; 4:15), even the sin of half-hearted witness and failure to take up the cross (Revelation 3:14-22). The point made by the eschatological "when" is that the church in mission knowingly should count the cost for its proclamation. Disciples willingly bear the cross (Luke 14:27-28; Galatians 2:20; Philippians 2:5-11; 1 John 3:16) because the design of the mission of

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<sup>81</sup>Augsburg Confession, in The Book of Concord, pp. 38-39.5.

<sup>82</sup>Vicedom, Missions, p. 25. Again, "God leads the men whom he desires to gain into judgment in this way that he leads his church into suffering. But in the suffering of the church the depravity of men, their lies, their selfishness, their brutality, the power of sin and the prevailing demonic power ever and again becomes apparent. The Lord of the church reveals himself in such a way that he himself suffers with his own and then this suffering permits men in their wickedness and antigodliness to come to naught. For that reason through the suffering of Christians their message and their suffering become a μαρτυριον, a witness of the truth. . . . Viewed in such a way, suffering is not a defeat, but the most aggressive accusation which God levels against the world. The tribulations of the church are a proof that God in his mission is at work in a special way to gain men," he writes on pp. 136-137. See pp. 136-142.

God is in God's hands.

Third, the end times era signifies to the church in mission under the cross that it ultimately will be triumphant. "The missionary work of the church is the eschatological foretaste of the kingdom of God, and the Biblical hope of the 'end' constitutes the keenest incentive to action,"<sup>83</sup> writes Cullmann. Jesus has overcome the world (John 16:33). The limited suffering the church endures now serves not only the current growth of the mission of God. Cross bearing is the Christian's introduction into unlimited glory (Matthew 5:10-12; Romans 8:17-18, 28-39; 2 Thessalonians 1:4-10; 1 Peter 1:3-9; 5:10; Revelation). Vicedom ends, "The suffering of the congregation culminates in the redemption which is bestowed when Jesus Christ ushers in his kingdom. With this God concludes his missio."<sup>84</sup> The mission of God is complete when the Last Day gives way to the new day. Then the kingdom of grace will bloom with glory. The church militant is recommissioned the church triumphant.

#### Why is Mission Done?

The Authority of Christ is the Joy of the Redeemed

Why is mission done? The question is not asked with reference to God's motives. One may speak most pointedly of God's love for the world (John 3:16) or profusely of his eternal purpose (Ephesians 3:8-11). God's activity corresponds to his nature, paradoxically holy and gracious. Yet the reason for God's unsearchable mercy is ultimately

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<sup>83</sup>Oscar Cullmann, "Eschatology and Missions in the New Testament," in Anderson, p. 43, see also p. 54. See Jeremias, pp. 71-73.

<sup>84</sup>Vicedom, Mission, p. 142, see pp. 25-26, 44, 141-142.

unknowable (Romans 11:33). The question is asked, rather, for the church in mission. Why must the church labor in the mission of God? What is the Christian's motivation to make disciples? The "why" of the mission of God can be read in the mission commands of the risen Lord.

At Matthew 28:19 "make disciples" is commanded in the imperative. Also as Mark 16:15 "preach, proclaim" is the aorist imperative. Luke 24:47 notes the preaching to all nations, long promised in the Old Testament, in the aorist infinitive. The coming outreach of the proclamation is as certain as Christ's completed suffering and rising from the dead, also in the aorist infinitive (Luke 24:46). By the Lord's choice and command, beyond their option, the disciples are μάρτυρος, that is, witnesses (Luke 24:48). Again at John 20:21 Christ's sending of the disciples is a straightforward statement of fact. "I am sending you" is the indicative mood. Acts 1:8 is the future indicative, "you will be my witnesses." Throughout, the glaring motivation for the church's mission is the risen Christ's sovereign command. He decrees that his disciples be in mission. He ordains the immovable fact that those who believe in him are his witnesses. Sheer obedience to the Lord's command is the motive for mission throughout the Bible. "I am obligated (ὀφειλέτης)," writes Paul (Romans 1:14). "I am compelled (ἀνάγκη) to preach" (1 Corinthians 9:16; also 1:17; Exodus 3:10-12; Jeremiah 1:7; Jonah 1:2).

Jesus' mission commands are not a new law, but Gospel imperatives. They define the disciple's original response to the Gospel. "ὀφείλειν" does not lead into an externally imposed legalism. . . the Christian commitment, the New Testament imperative, develops out of



salvation already known,"<sup>85</sup> notes Friedrich Hauck. The great commission at Matthew 28:19 is grounded on the greater "therefore" (οὖν). Jesus teaches, "All authority (ἐξουσία) on heaven and earth has been given to me. Therefore . . ." In Luke, Jesus' ascension to his heavenly throne, his seat of sovereignty, spurs the disciples' joyous praise (Luke 24:51-53). Jesus is he who has authority to impart the Holy Spirit and forgive sins, reads John 20:22-23 (Luke 24:49; Acts 1:4-5, 8). Scripture repeatedly identifies Jesus' authority as a motivating factor in mission (Matthew 11:27; John 5:24-27; Philippians 2:9-11; Revelation 12:10). Because Christ in full authority has already won the universal salvation (Colossians 2:15), now reigns as Lord of the church and the world (Ephesians 1:18-23), and will accompany the church to the very end of the age (Matthew 28:20), the church is moved to action in the mission of God. Indeed, the church itself exercises the risen Lord's authority in mission (Luke 10:16-19; 2 Corinthians 13:10; Revelation 2:26-29; 22:14).<sup>86</sup> Jesus' mission commands rest on the authority that is his by his person and work.

The church's response to Jesus' person and work is the joy that praises God and spreads his Gospel (Mark 16:19-20; Luke 24:51-53; Acts 1:10-14). Based on Jesus' authority, directed by his mission imperative, the joy of the redeemed is a prime motivator for mission (Luke 10:20-21). Moved by the Lord's unconditional love, he who loves Jesus will feed his sheep (John 21:15-17; 1 John 4:19-21). Those who are

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<sup>85</sup>TDNT, s.v. "ὀφείλω" by Friedrich Hauck, 5:564, 559-566.

<sup>86</sup>TDNT, s.v. "ἐξουσία" by Werner Foerster, 2:563-574. See Green, pp. 236-256.

thankful to God cannot help but boast in his treasures (Psalm 51:10-15; 107:1-3; Matthew 9:8; Acts 4:20; Colossians 2:6-7; 1 Peter 2:9; 1 John 1:1-4).<sup>87</sup> The church's joy must reach out precisely because it believes that the sins of all the world have been forgiven. The individual subjects of justification cling to the Good News of universal objective justification (2 Corinthians 4:13-14; 5:14-15). So Luther writes:

When a Christian begins to know Christ as his Lord and Savior, who has redeemed him from death, and is brought into his dominion and heritage, his heart is thoroughly permeated by God; then he would like to help everybody attain this blessedness. For he has no greater joy than the treasured knowledge of Christ. So he begins to teach and exhort others, confesses and commends his blessedness before everybody, and sighs and prays that they, too, may come to this grace. He has a restless spirit while enjoying rest supreme, that is, God's grace and peace. Therefore he cannot be quiet or idle but is forever struggling and striving with all his powers as one living only to spread God's honor and praise farther among man, to cause others also to receive this spirit of grace.<sup>88</sup>

The resteds' restlessness is provoked by the bubbling over of their holy joy.

Another motivator of Christian mission is the anticipation of

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<sup>87</sup> See Large Catechism, in The Book of Concord, p. 413.21. Hans-Werner Gensichen, Living Mission: The Test of Faith (Philadelphia: Fortress Press, 1971), p. 37, quotes Works of Martin Luther, (Philadelphia: Muhlenberg Press, 1943), vol. 1, p. 219, "God requires us to work with him, and honors us by wanting to do his work with us and through us." Vicedom, Missions, p. 71, quotes D. Martin Luther Werke (Weimar: Hermann Boehlaus Nachfolger, 1928), vol. 21, p. 219, "Through faith in Christ's merit we have nothing less than the forgiveness of sins! This was the belief of the fathers, of the prophets, and of all the saints since the beginning of the world. Later this was also the teaching and preaching of Christ and the apostles, entrusted to them to carry it into all the world and to spread it abroad. Even for today, and until the end of time, this is the unanimous understanding and attitude of the entire Christian church."

<sup>88</sup> Plass, p. 959.3014. See Pieper, 2:398-399, and Walther, pp. 138, 179-180, 187, 374, 391-392, and 407.

personal reward. Paul became "all things to all men" in his multicultural mission work "for the sake of the Gospel, that I may share in its blessings" (1 Corinthians 9:23). He runs the race, preaching to others, "to get the crown that will last forever" (1 Corinthians 9:25). Scripture repeatedly refers to the reward for faithful proclamation (Daniel 12:3; Matthew 5:12; 25:14-46; Luke 6:35; 1 Corinthians 3:8; Galatians 6:7-9; Hebrews 10:32-35). Such rewards are not merited wages (Luke 17:9-10; Romans 4:4-5), but gifts of God's grace (Matthew 19:27-20:16; Philippians 2:12-13).<sup>89</sup> In this eschatological age, the temporal result of proclamation is often persecution (Mark 10:30; John 21:18-19; Acts 9:16; Philippians 1:29). So far as the Christian's faith is thus strengthened and the Word potently witnessed, the cross itself is a kind of reward. Luther's thoughts reflect his own experience:

The greatest work that follows from faith is that with my mouth I confess Christ, sealing that confession with my blood and, if it is so to be, laying down my life for it. Not that God needs this work. But I am to do it that my faith may thereby be proved and known, that others may likewise be brought to believe.<sup>90</sup>

In his grace, Jesus rewards his witnesses with the cross in this life and glory in the eternal life to come. The anticipation of God's personal rewards adds to the joy of Christ's redeemed.

Sorrow for those who have not yet believed the Gospel is another motive for Christian mission. Paul labors "that by all possible means I might save some" (1 Corinthians 9:22). "Though I am free and belong

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<sup>89</sup>See Pieper, 3:52-59, and The Book of Concord, pp. 133.194, 161.353-164.372, 210.174.

<sup>90</sup>Plass, pp. 960-961.3020.

to no man, I make myself a slave to everyone, to win as many as possible" (1 Corinthians 9:19). Herbert Zorn has noted the unbalanced emphasis on this motive among the Pietists and their heirs.<sup>91</sup> Yet a healthy concern for unbelievers should be encouraged (Matthew 9:36; 23:37; Luke 19:41; Romans 10:14; Ephesians 2:1-5; 1 Thessalonians 2:8; Jude 23). Expressions of love, mercy, compassion, and pity towards the unchurched are nothing less than the church's reflection of God's action towards herself.<sup>92</sup> Sorrow for those who have not yet heard is the flipside of the joy of the redeemed.

The sense of eschatological urgency also impels the church in mission. Continually praying "thy kingdom come," today's disciples are called to bring with haste the Word that brings the kingdom (Mark 13:10; Matthew 24:14). Mark's Gospel conveys something of the urgency of Jesus' ministry with the thirty-fold use of the adverb εὐθύς, "immediately, at once." Satan, for his part, "is filled with fury, because he knows that his time is short" (Revelation 12:12). The saints too, have one eye on the clock. "As we have opportunity (καιρόν, "time," as at 6:9), let us do good to all people" (Galatians 6:10; also Romans 13:10-12; Colossians 4:3-5). Awareness of one's personal mortality, as well as the cosmic Last Day, can motivate

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<sup>91</sup>Zorn, pp. 22-23, 28-29. "From Greenland's Icy Mountains" focuses on this motive. The hymn's apparent colonialistic strains fail to communicate the six continent view of Christian world mission.

<sup>92</sup>So Luther in Plass, p. 960.3019. "After we have learned to know God in his Son and have received the forgiveness of sins and the Holy Spirit, who endues hearts with joy and with peace of soul by which we look with contempt on sin and death, what remains to be done? Go, and do not be silent. You are not the only one to be saved; the remaining multitude of men should also be preserved."

outreach. Luther remarks:

We live on earth for no other purpose than to be helpful to others. Otherwise it would be best for God to take away our breath and let us die as soon as we are baptized and have begun to believe. But he lets us live here in order that we may lead other people to believe, doing for them what he has done for us.<sup>93</sup>

The Christian's motive of haste is born of the security of the end times being in God's hands (Luke 9:60). Hence the sense of urgency itself is an aspect of the redeemed's joy.

The glory of God is the ultimate motive for Christian mission. God's glory is manifest in his person and work for sinners. At the genesis of the incarnation Mary and Zecariah were moved by God's glory to praise him for his mission (Luke 1). The revelation of God's gracious glory is faith creating. By the miracle in Cana Jesus "thus revealed his glory, and his disciples put their faith in him" (John 2:11). The dawn of the mission to all nations is set in motion by the glorification of Jesus at the cross (John 12:20-33; 17). God's glory in Christ continually moves his church in mission. Paul preaches the resurrection "so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God" (2 Corinthians 4:15; see 2 Thessalonians 3:1).<sup>94</sup> The Last Day will hear "every tongue confess that Jesus Christ is Lord, to the glory of God the Father" (Philippians 2:11; as Revelation 5:6-14). The glory of God is the comprehensive motive for mission that encompasses both the authority of the risen Lamb and the joy of his redeemed. "Let us rejoice and be

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<sup>93</sup>Ibid., p. 961.3021.

<sup>94</sup>This motive is dominant in Luther's mission hymn, "May God Embrace Us With His Grace," in Lutheran Worship, hymn 288.

glad and give him glory! For the wedding of the Lamb has come, and his bride has made herself ready" (Revelation 19:7). By the church's gleeful preparation for glory others are invited to the Lord's wedding supper (Revelation 19:9).

### How is Mission Done?

#### The Word of God is the Means of Grace

How is mission done? With what tools does the Spirit equip the church to accomplish Christian mission? How are these resource to be employed? The mission commands of the risen Lord direct us to the means of the mission of God.

Matthew 28:19-20 grabs the answer by the throat. "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." The essential resources of the mission of God are the means of grace. Jesus specifies baptism, which is prerequisite to the Lord's Supper, and teaching, the disciple's lifelong learning in the Word. Mark 16:15 describes the growth of the church as belief on and baptism into the Good News preached. Luke 24:44-49 records that Jesus instructed the Eleven and those with them in the Old Testament. The Scriptures declare him to be the Christ and his disciples Law ("repentance") and Gospel ("forgiveness of sins") proclaimers "in his name to all nations." Breathed alive and empowered by the same Spirit of the Father who inspired the Bible, they are his witnesses. John 20:22-23 similarly suggests the Spirit's power through the message of forgiveness as the means of mission. John's Gospel itself is "written that you may believe that Jesus is the Christ, the Son of God, and that

by believing you may have life in His name" (John 20:31). Acts 1:4-5, 8 again refers to the Father's gift of the Spirit as the power of the apostles' witness to Jesus. Throughout the Scripture we learn that the Spirit channels his power through Word and Sacrament (Matthew 26:26-28; Acts 10:44; 1 Corinthians 2:13-14; 6:11; Titus 3:5). "The Holy Ghost has called me by the Gospel," instructs Luther.<sup>95</sup> The Confessions never tire of this truth. "As the Word was given to arouse this faith, so the Sacrament was instituted to move the heart to believe what it presents to the eyes. For the Holy Spirit works through the Word and the Sacraments."<sup>96</sup>

The Word of God is the sole means of disciple making. Christians, Jesus prayed, are "those who will believe on me through their (the apostles') message" (John 17:20; also Isaiah 55:11; Romans 1:16; 1 Corinthians 1:21; 2 Corinthians 5:19; 1 Peter 1:23). The church grows by the apostolic words (Acts 11:14; 16:14). "God the Holy Spirit, however, does not effect conversion without means; he employs to this end the preaching and hearing of God's Word, as it is written that the Gospel is a 'power of God' for salvation," insists the Formula of Concord.<sup>97</sup> The Gospel Word is the tool at the cutting edge of the mission of God. The Word of God not only creates faith. The inscripturated Word is the sole norm of the church's proclamation. Jesus

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<sup>95</sup>Small Catechism, in Lutheran Worship, p. 302.

<sup>96</sup>Apology of the Augsburg Confession, in The Book of Concord, p. 262.70, see pp. 31.1-4, 39.3, 82.9, 178.2-3, 312.3-313.13, 324.25-26, 418.58, 450.31-32, 471.13, 472.19, 530.48-535.72.

<sup>97</sup>Formula of Concord, in The Book of Concord, p. 470.4, see pp. 187.39-40, 377.91-92, 427.53, 621.33, 624.44.

recognized one sanctifying standard. "Thy Word is truth" (John 17:17; also Galatians 1:8; Ephesians 2:20; 2 Timothy 3:16). In its title The Book of Concord claims to be "firmly founded on the Word of God as the only norm."<sup>98</sup> The holy catholic church lives by that Spirit-inspired Scripture. The Apology professes, "We teach that this church actually exists, made up of true believers and righteous men scattered throughout the world. And we add its marks, the pure teaching of the Gospel and the Sacraments."<sup>99</sup> The written Word defends the Gospel as it advances the mission of God.

The Word is powerfully active for the mission of God with the water of baptism.<sup>100</sup> Baptism is the Sacrament by which disciples are made, by which the kingdom comes. "I tell you the truth, unless a man is born of water and the Spirit, he cannot enter the kingdom of God (John 3:5; see Matthew 28:19; Mark 16:16). The church grows by this water (Acts 2:38-39, 41; 8:34-39; 16:30-34; 22:16).<sup>101</sup> Baptism not only converts, it commissions those converted. Replacing Old Israel's sign of circumcision (Colossians 2:11-12), baptism is the Sacrament of the eschatological New Israel gathered by and for mission (Galatians 3:26-29). Binding the Christian to Christ's history, the Sacrament sends the disciple out in his Master's footsteps (Romans 6:3-4; Titus

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<sup>98</sup> Ibid., p. 1, see pp. 295.15, 465.7, 505.9.

<sup>99</sup> Apology of the Augsburg Confession, in The Book of Concord, p. 171.20.

<sup>100</sup> Ibid., pp. 252.18, 310.1, 349.10, 437.10, 438.14, 440.31, 441.35. See R. Pierce Beaver, "The Apostolate of the Church," in Anderson, pp. 261-262, and Vicedom, Mission, pp. 125-129.

<sup>101</sup> See The Book of Concord, pp. 425.37, 436.2, 444.64, 445.75, 534.67.



3:5-8). The Christian's daily "walk in newness of life" (Romans 6:4) is the evangelistic route to those not yet believing.<sup>102</sup> Uniting each member in Christ's one body, the water places the baptized into the church's one mission (1 Corinthians 12:13, 27-28). With baptism, the Spirit gives spiritual gifts for the upbuilding of the body and outreach to the world (1 Corinthians 12; Ephesians 4:1-16; 1 Peter 4:7-11).<sup>103</sup> Synod's theological commission summarized, "every Christian is a missionary through Holy Baptism. By water and the Word we have not only been baptized into Christ's death and his resurrection, but also into his body, which is the church, and into his mission."<sup>104</sup>

The Word is potently present for the mission of God also in the bread and wine of the Lord's Supper.<sup>105</sup> The Lord's Supper is the Sacrament which provides regular, personal nourishment to disciples in God's mission. Jesus gives his body and blood "for many for the

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<sup>102</sup>See Ibid., pp. 349.12, 445.65-67. Luther's explanation of the significance of baptism accents the daily drowning of the old Adam and daily rising of the new. The individual's sanctification does not occur in a closet, but is part of his witness to the world. "Let everybody regard his baptism as the daily garment which he is to wear all the time. . . . If we wish to be Christians, we must practice the work that makes us Christians," he explains, p. 446.83-85. That Christian "work" is mission.

<sup>103</sup>On spiritual gifts see Ibid., pp. 324.26, 345.6, 441.442.41, 535.71-72.

<sup>104</sup>1975 Convention Workbook, p. 477.

<sup>105</sup>See The Book of Concord, pp. 34.1, 352.8, 447.4-449.19, 449.28-450.32, 574.32, 583.74. Note also R. Pierce Beaver, "The Apostolate of the Church," in Anderson, pp. 265-267, Alexander Schmemmann, "The Missionary Imperative in the Orthodox Tradition," in Anderson, pp. 253-255, and Vicedom, Missions, pp. 129-130, 132, 134, 140.

forgiveness of sins" (Matthew 26:26-28).<sup>106</sup> The church grows by this meal (Acts 2:42, 46; 20:7). The Sacrament is to be eaten and drunk by baptized believers competent to examine themselves (1 Corinthians 11:27-29), hence not by small children or unbelievers. Yet, the Sacrament is crucial to the church's outreach to the unchurched. It is the eschatological Passover, bound up with the coming of the mission's kingdom (Matthew 26:29; see Luke 13:29; 24:30, 35; Revelation 19:9). Celebrated "in remembrance" (Luke 22:19) of Jesus, he who broke his body and shed his blood for every one of the "many" (Matthew 26:28) of the world, the Lord's Supper binds the disciple to the Master's continuing mission to the many.<sup>107</sup> Separating them from the demonic opposition (1 Corinthians 10:21), the Sacrament unites communicants in one universal body and one catholic mission (1 Corinthians 10:16-17). By the very celebration of the Eucharist the saints "proclaim the Lord's death until he comes" (1 Corinthians 11:26). The Apology expounds:

Once faith has strengthened a conscience to see its liberation from terror, then it really gives thanks for the blessing of Christ's suffering. It uses the ceremony itself as praise to God, as a demonstration of its gratitude, and a witness of its high esteem for God's gifts. Thus, the ceremony becomes a sacrifice of praise.<sup>108</sup>

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<sup>106</sup>See The Book of Concord, pp. 59.30, 352.6, 449.20-450.32, and also Walther, p. 284.

<sup>107</sup>The Book of Concord, pp. 237.10, 607.79. TDNT, s.v. "πολλος" by Joachim Jeremiah, 543-545, writes, "The New Testament, following Semitic usage, took the πολλος in statements concerning the atoning work of Jesus in a comprehensive sense. Jesus died for all, for the reconciliation of the world."

<sup>108</sup>Apology of the Augsburg Confession, in The Book of Concord, pp. 262.74-263.75. Also p. 136.210, "The Lord's Supper was instituted in the church so that as this sign reminds us of the promises of

So the communion liturgy traditionally appends the Nunc Dimittis to the distribution. Those who have orally received the Gospel depart with opened mouths, telling God's salvation "before the face of all people, a light to lighten the Gentiles and the glory of your people Israel."<sup>109</sup>

### The Word of God Proclaimed Persuasively and Contextually

The Word of God, proclaimed according to Scripture and administered with the Sacraments, is the means of the mission of God. How shall the church make use of these resources? The content of Christian proclamation must be the Scriptural Law and Gospel. Do the attitude and form of the proclamation make a difference? Does the Bible mean for the means of mission to be used persuasively and contextually? How do the proclaimer's efforts contribute to the proclamation?

The Spirit, not the speaker of the Word nor the hearer, is the author of the conversion of each new disciple. The power of the Gospel is not smooth talk, but the Spirit (1 Corinthians 2:1-5). The church is not absolved thereby from a lukewarm application of the means of grace (Revelation 3:14-22). "Since, then, we know what it is to fear the Lord, we try to persuade men," writes the apostle (2 Corinthians 5:11). Christ's witnesses are called to use all their human powers of persuasion as they proclaim the Word. Eight times Luke employs the

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Christ, the remembrance might strengthen our faith and we might publicly confess our faith and announce the blessings of Christ." See pp. 256.35-257.38.

<sup>109</sup>Lutheran Worship, p. 152.

verb πειθω ("persuade, convince") to describe the Christian's verbal proclamation to the unbeliever (Luke 16:31; Acts 17:4; 18:4; 19:8, 26; 26:28; 28:23, 24).<sup>110</sup> "Every Sabbath he (Paul) reasoned in the synagogue, trying to persuade Jews and Greeks" (Acts 18:4). The church's attitude, as it speaks the Word to those not yet believing, is that full conviction which is unfettered by doubts about God's mission. This persuasive attitude is the mirror image of the Spirit's work in her own life.

The Gospel is to be proclaimed persuasively and, secondly, contextually. The proclamation's form should be designed to communicate in a culturally relevant manner. "It is not necessary for the true unity of the Christian church that (human traditions or rites and) ceremonies, instituted by men, should be observed uniformly in all places," argues the Augsburg Confession.<sup>111</sup> So long as the Scriptural content of the message is not altered, neither is it necessary for the form of the proclamation to be uniformly articulated in all places.

Contextualization, properly defined, is the process by which the missionary or native proclaimer encodes the Gospel message into the

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<sup>110</sup>TDNT, s.v. "πειθω" by Rudolf Bultmann, 6:1-11. See C. Peter Wagner, Church Growth and the Whole Gospel, (New York: Harper and Row, 1981), pp. 55-57, and Green, p. 160.

<sup>111</sup>Augsburg Confession, in The Book of Concord, p. 32.3. The section in parentheses is added from the Latin version. Scripture is replete with condemnations of ecclesiastical authority enforcing human traditions (Matthew 12:1-12; 15:1-20; Acts 15; Romans 14:1-15:3; Colossians 2:8, 16-23) as are the Confessions (in The Book of Concord pp. 36-37.4, 47.1-48.5, 63.1-70.45, 70.1-80.62, 85.30-94.78, 140.236, 170.10, 173.30-177.46, 215.1-222.52, 269.9-281.70, 281.3-284.21, 316.1-5, 492.1-494.12, 610.1-616.31). Melancthon once attempts to summarize the Reformation in the Emperor's Latin, "The whole dissension is concerned with a certain few abuses which have crept into the church without proper authority," p. 47.2.

thought forms of the world view of the hearers, so that it may be decoded and realized in their indigenous cultural situation with a maximum accuracy of meaning. Contextualization is a continuing process because the culture and world view which is addressed will change with time, as will the recipients' ability to grasp Biblical religious concepts, and the proclaimer's own sense of the Gospel message as he continues to work with the eternal, unchanging Word of God. While contextualization is absolutely essential to the missionary involved in cross-cultural communication, the process is relevant also to the native proclaimer in every culture. Contextualization is substantially a communication process. It seeks to make the Law and Gospel speak distinctly in and to a specific world view and indigenous cultural context. The goal is to convey with maximum accuracy the meaning, as such may be distinguished from the form, of God's words. Contextualization desires that the Word be believed by individuals, that they be built into an indigenous church, and that the socio-political and economic ramifications of the Gospel be realized in the culture.<sup>112</sup>

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<sup>112</sup>Daniel von Allmen, "The Birth of Theology," International Review of Mission 64 (January 1975):37, James O. Buswell, III, "Contextualization: Theory, Tradition, and Method," in David J. Hesselgrave, ed., Theology and Mission: Papers Given at Trinity Consultation No. 1 (Grand Rapids Baker Book House, 1976), p. 126. Shoki Coe, "Contextualizing Theology," in Gerald H. Anderson and Thomas M. Stransky, eds., Mission Trends No. 3: Third World Theologies (New York: Paulist Press, 1978), pp. 21-22, Kane, The Christian World Mission, p. 185, Byang H. Kato, "The Gospel, Cultural Context, and Religious Syncretism," in Douglas, p. 1127, F. Ross Kinsler, "Mission and Context: The Current Debate About Contextualization," Evangelical Missions Quarterly 14 (January 1978), p. 23, Lausanne Occasional Papers: No. 2, The Willowbank Report (Wheaton, IL: Lausanne Committee for World Evangelization, 1978), p. 11, and Bruce J. Nicholls, "Theological Education and Evangelization," in Douglass, pp. 637, 647, 1127.

The Biblical case for contextualization, rather than collecting proof texts, shows the process at work throughout the Biblical revelation. The centripetal strategy of mission in the Old Testament was not geared to cross-cultural contextualization, although prominent examples such as Abraham, Joseph, Moses, David, Jonah, Daniel, and Esther could be cited to the contrary.<sup>113</sup> Contextualization before the incarnation was primarily the process of making the Word manifest in the culture of Israel (Deuteronomy 4:5-8; 6:4-9). In the New Testament, Jesus repeatedly emerges as the Master of contextualization. Nathanael, for example, was a "true Israelite" according to the contemporary Jewish cultural context (John 1:43-50). He awaited a righteous man, a "son of God," who, impelled by the Spirit of God, would inaugurate the new, messianic age by expelling the Roman oppressors and reestablishing the Davidic dynasty as "the king of Israel." Jesus' response is tailored to Nathanael's world view. "Son of Man" was a title Nathanael, inside his cultural context, could understand correctly as asserting Jesus' identity as the cosmic King. In the same way, Jesus' synoptic parables are thrilling examples of contextual communication. While steering clear of the false Jewish messianic expectations, Jesus yet in the language of his hearers suggests his own identity in a manner that calls forth faith. In Acts, Paul can be heard contextualizing the Gospel for monotheist Diaspora synagogues (Acts 9:20-22; 13:16-44; 17:2-3), polytheist pagans (14:8-18), and pantheistic Stoics and

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<sup>113</sup>See Gleason L. Archer, Jr., "Contextualization: Some Implications from Life and Witness in the Old Testament," in David J. Hesselgrave, ed., New Horizons in World Mission: Papers Given at Trinity Consultation No. 2 (Grand Rapids: Baker Book House, 1979), pp. 200-211.

areligious Epicureans (17:16-34). The council at Jerusalem, convened for the cross-cultural question, soundly rejected legalism (Acts 15), as had Paul (Galatians 2:1-3:14). The sensitivity of the New Testament church to contextual communication is illustrated in the very modes of its varied proclamation. The terms and titles applied to Jesus resonate to distinct cultural contexts. Similarly, the one Gospel is expressed variously in sacrificial, messianic, forensic, salvific, and cosmic terms.<sup>114</sup> Paul's boast, "I have become all things to all men so that by all possible means I might save some" (1 Corinthians 9:22), points to the heartbeat of the communication process. Contextualization is logically necessary that the Hebrew, Aramaic, and Greek words spoken in ancient contexts may be spoken meaningfully to today's world views. The process is theologically valid because the living Word smashes through all barriers to unite all the saints, across time, space, and culture, in one history (Romans 6:3-4). In the Word proclaimed according to context (spoken in forms understandable to the baptized's community, rather than as a magic formula) and connected to water, Christ cements persons of every cultural context to his personal history.

Contextualization involves a number of tasks by which Christ's witnesses put their reason to work under the Word in a ministerial way.

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<sup>114</sup>See Norman R. Ericson, "Implications from the New Testament for Contextualization," in Hesselgrave, *Theology and Mission*, pp. 74-79, David J. Hesselgrave, *Planting Churches Cross-Culturally* (Grand Rapids: Baker Book House, 1980), pp. 207-208, J. E. Leslie Newbigin, *The Open Secret: Sketches for a Missionary Theology* (Grand Rapids: Wm. B. Eerdmans, 1978), p. 21, and John R. W. Stott, "The Bible in World Evangelization," in Ralph D. Winter and Steven C. Hawthorne, eds., *Perspectives on the World Christian Movement* (South Pasadena, CA: William Carey Library, 1981), p. 5.

The process originates with the exegesis of the text to determine the Spirit inspired sense in its Biblical context. Then the text is rendered in a dynamically equivalent translation tailored to the recipient culture, yet cognizant of the sweep of Scripture.<sup>115</sup> The contextualization of the church's proclamation begins with the missionary's definition of his or her terminology by careful comparison and contrast with the concepts of the hearers' world view. The sequence by which the truths of the Gospel will be presented and also the style of the presentation must be decided. The message is then addressed to the thought forms and concerns of the recipients' world view. Contextualization centers on missionary proclamation. Because it is a comprehensive communication process it is concerned also how the verbal proclamation takes living form in the church. The indigenous faith and life response vindicates the Word heard (2 Corinthians 3:2-3). Speaking within its culture, the indigenous church continues contextualization by rendering the supra-cultural Law and Gospel in meaningful forms.<sup>116</sup>

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<sup>115</sup>For example, "lamb," in "Lamb of God," cannot be translated "pig" without losing the Passover reference, even if the recipient culture does not yet know what a lamb is.

<sup>116</sup>See G. Linwood Barney, "The Supracultural and the Cultural: Implications for Frontier Missions," in R. Pierce Beaver, ed., The Gospel and Frontier Peoples (South Pasadena, CA: William Carey Library, 1973), p. 51, Martin Bradshaw, "The Gospel, Contextualization, and Syncretism Report," in Douglas, p. 1226, Norman R. Ericson, "Implications from the New Testament for Contextualization," in Hesselgrave, Theology and Mission, pp. 81-83, David J. Hesselgrave, "World View and Contextualization," in Winter and Hawthorne, pp. 401-402, 406-409, Eugene Hillmann, "Pluriformity in Ethics: A Modern Missionary Problem," in Beaver, pp. 46-47, Charles H. Kraft, "Toward a Christian Ethnotheology," in Alan R. Tippett, ed., God, Man, and Church Growth (Grand Rapids: Wm. B. Eerdmans, 1973), in Tippett, p. 124, Lausanne Occasional Papers, No. 2, p. 10, John Mbiti, "African Indigenous Culture in Relation to Evangelism and Church Development," in Beaver, p. 93, and Nirmal Mirz, "The Freedom of the Indigenous Church Under the Holy



Contextualization is a complex process because form and meaning are not easily distinguished, especially on the slippery surface of cross-cultural communication. The process must be regulated by explicit guidelines. Primarily, the contextualized proclamation needs to continually measure up against the absolute truth of the canonical Scripture (Hebrews 4:12). The communicator is directed by the catholic Confessions, which set forth the heart of Scripture from clear passages of the Bible.<sup>117</sup> Contextualization, secondly, is guided by the culture's apprehension of the meaning of words and actions. Unless the Word's intended meaning is understood within the indigenous world view the process has failed, the Christ has not been proclaimed. Third, contextualization is wary of syncretism. The deadly fusion of Christian and pagan beliefs ultimately robs the hearers of the Gospel. Syncretism is countered by the healthy contextualization which heeds the first two guidelines above. Finally, the communication process is regulated by respect for the indigenous church. As the Spirit works faith through the proclamation of the contextualized Word, a body of believers is born that knows the native culture from the inside. Each ethnic church, with a greater sense of how the Word is being heard in its context, is an asset to the continued proclamation which remakes world views as it makes disciples.<sup>118</sup>

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Spirit and Communication of the Common Christian Heritage in the Context of Freedom," in Beaver, p. 114.

<sup>117</sup>The Book of Concord, pp. 25.8, 501.1-508.20.

<sup>118</sup>Gleason L. Archer, Jr., "Contextualization: Some Implications from Life and Witness in the Old Testament," in David J. Hesselgrave, ed., New Horizons in World Mission: Papers Given at Trinity Consultation No. 2 (Grand Rapids: Baker Book House, 1979), pp. 215-216, Martin Bradshaw, "The Gospel, Contextualization, and Syncretism Report," in Douglas, p. 1227, Willard Burce, "Our New Guinea

### Conclusion

The who, what, where, when, why and how of Christ's mission has been set forth in the preceding pages. The paper neglected some topics which might have been considered, notably the relationship between the royal priesthood and the public ministry, and the nature and function of ecumenism (John 17:17-23). While crucial to a brief ecclesiology, these subjects would have thrown this concise missiology out of balance. The church in mission was considered, as in the Creed, in the section on the Holy Spirit. Despite the author's original intent, the many hotly contested areas of contemporary missiology were not directly engaged. Research eventually revealed that an ounce of prevention outweighed a pound of cure. The secondary literature, written out of diverse theological schools and normally colored by personal missiological idiosyncrasies, is too often a maddening mixture of truth and error. The core truths of the mission of God need not respond point by point to each current debate. Yet today's issues are implicitly addressed by the comments of Scripture and the catholic Confessions cited above.

The section on contextualization of the proclamation responds to the fundamentalists who approach a magical view of the operation of the Word, as well as those on the left who claim the communication process

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Mission during Its First Seven Years," quoted by William J. Danker in Carl S. Meyer, ed., Moving Frontiers (St. Louis: Concordia Publishing House, 1964), p. 329, James O. Buswell, III, "Contextualization: Theory, Tradition, and Method," in David J. Hesselgrave, ed., Theology and Mission: Papers Given at Trinity Consultation No. 1 (Grand Rapids Baker Book House, 1976), p. 106, Norman R. Ericson, "Implications from the New Testament for Contextualization," in Hesselgrave, Theology and Mission, pp. 71-73, 80, 84, 123, Kane, The Christian World Mission, pp. 186-188, John Mbiti, "Theological Impotence and the Universality of the Church," in Anderson and Stransky, pp. 6-18, and Joel Romero, "Symbolism and Syncretism," in Tippett, pp. 372-373.

necessitates restatement of the meaning of the Gospel and politicization of mission. The paragraph on persuasive proclamation answers others who claim man's efforts are irrelevant, that the proclaimer need have no serious intent to make disciples by his proclamation because conversion is the Spirit's work. Critics who fail to apprehend the canonical Scripture as the norm of mission's message and Protestants who neglect the value of the Sacraments are engaged in "The Word of God in the Means of Grace." Those who have lost zest for mission may find motivation in "The Authority of Christ is the Joy of the Redeemed." The section on mission under the cross in the eschaton has bearing on millennialists, triumphalists, and those despairing the Last Day. The "where" of mission enters the debate concerning priority of local or world mission. Both moral legalists and political revolutionaries are disputed by the section which defines the kingdom of God as the Gospel. Neither is libertinism nor social quietism there encouraged. The "what" of mission responds to the question of the priority of intensive Christian education or extensive Christian mission. In "The Sanctifying Mission of the Holy Spirit," the Spirit's work of subjective justification negates the opinions of universalists. In "The Redeeming Mission of the Son," Christ's work of universal objective justification neutralizes the reasoning of double predestinationists. Those who hope by interreligious dialogue to participate in the evolution of the "truth" are addressed by the paragraphs on the Fall and the natural knowledge of God. One's sense of mission as the mission of God, outlined in the first section, uproots the core problem of all human notions of mission. Mission is God's work, not man's. Mission is the work in which God, by Christ's grace, invites his people to labor for him.

## CHAPTER II

### THE TEACHING OF THE THEOLOGY OF MISSION

#### Introduction

This second chapter of this thesis desires to discover what mission professionals believe are the educational needs of the adult layperson concerning world mission. The first section reports and comments on the data received from a survey of 78 mission educators. The second section surveys some introductory adult mission education courses currently being published.

#### A Survey of Mission Educators Concerning Adult Study Objectives

The following cover letter (see Appendix A) with the "Survey Concerning Objectives for an Introductory Adult Study Course on Christian Mission" (Appendix B) was mailed on July 22, 1985 to 95 professional mission educators of The Lutheran Church--Missouri Synod and her partner churches. The survey hoped to quickly gather the collective wisdom of this group in a way that could be reported in concise and quantifiable form.

The survey's first question asks whether cognitive, emotive, or behavioral objectives should receive greatest emphasis in an introductory study course on Christian mission. The second question asks respondents to rank order potential cognitive elements. The nine cognitive elements are based on the eleven section headings of the

theology of mission written in chapter one of this thesis, excluding the ninth and eleventh sections. The ninth section of the thesis, "Why is Mission Done: The Authority of Christ is the Joy of the Redeemed," suggested the seven emotive elements appearing after the survey's third question. The eleventh section of the thesis, "How is Mission Done: The Word of God Proclaimed Persuasively and Contextually," suggested the sixth and seventh of the nine behavioral elements listed after the fourth question of the survey.

Survey respondents were encouraged to add their own "other" cognitive, emotive, and behavioral objectives so that the survey might discover any significant emphases the survey's author failed to suggest. The survey's fifth and sixth question, about important Biblical texts and recommended contemporary writings, also sought to open the scope on God's mission.

The "Survey Concerning Objectives for an Introductory Adult Study Course on World Mission" reaped these results. The following cover letter (see Appendix C) with the Survey's "Results Compiled from Responses of 78 Professional Mission Educators Reported as Percentages Expressing Degree of Approval" (Appendix D) and the author's "Outline of a Theology of Mission" (Appendix E) was mailed on July 21, 1986 to those surveyed.

Four of the 78 mission professionals who responded stated their displeasure with the survey's ranking methodology. Another, protesting the procedure, did not complete the survey but sent a four page letter introducing how he felt an adult layperson ought to be educated about world mission.

The survey respondents, answering the first question, feel it far more important for the study course to emphasize cognitive and emotive objectives than behavioral ones. A handful of respondents penciled in their reasoning: when the head and heart are properly educated the hands will naturally respond as God's mission calls. That the emotive "Joyous response to the Gospel" and the behavioral "How to witness in one's daily vocations" were so strongly highlighted implies the same interpretation. The mission professionals believe that when the layperson is introduced to the monergistic, Christocentric Gospel of God's mission he will joyously respond through his witness in his daily vocations.

All nine of the cognitive elements suggested by the survey fell in the center half (25%-75%) of the degree of approval percentiles. The respondents would teach the layperson the "whole counsel of God" concerning his mission. None of the objectives listed are to be emphasized to the exclusion of the others. None of the cognitive elements proposed ought to be omitted. The single element here ranked least important (26%) is "Mission under the cross in the end time--the suffering and triumph of the mission of God." Yet this is one area in which the Lutheran grasp of Scripture, opposed to the common triumphalistic and earth-bound notions, can make a unique contribution to mission theology. "Mission as the coming of God's kingdom--personal, eternal salvation and its social, earthly effects" was the other cognitive element more lowly rated (37%). Perhaps the debate about God's "kingdom," while at the core of Scripture and contemporary missiology, sounds too complex and academic to be emphasized in an

introductory study course. Most highly rated among the cognitive elements were "Mission as God's work--the mission of God" (69%) and "The redeeming mission of the Son--Jesus' person and work as the content of mission" (also 69%). Above all else the adult layperson must understand that mission is God's work (monergistic) through the work of Jesus (Christocentric) winning back the world to himself. Twenty-seven "other" cognitive objectives were suggested by the survey respondents (Appendix F). The author believes each of these elements has already been included in this thesis' theology of mission.

The survey's single objective ranked furthest from the norm was the behavioral element "Anticipation of God's personal reward" (9%). Every respondent considered this the least or among the least important. Two crossed the phrase out, another attached a question mark, while a fourth commented "not valid."

This thesis' theology of mission finds the Biblical and confessional backing to insist that Jesus does reward his witnesses with the cross now and the crown forever. The "Anticipation of God's personal reward" is bound up with the believer's joyous response to God's grace. The author agrees that this is the least important mission motivation and the one most easily misunderstood. Should an introductory study course then omit reference to it? The survey's objective ranked second furthest from the norm was the behavioral element "Joyous response to the Gospel by those redeemed" (87%). One respondent remarked, "This is the only Gospel motivation." While the author asserts that all seven emotive elements could be taught as glad responses to our Risen Lord's glorious Good News, this element most obviously moves the liberated's

heart. Twenty-seven "other" emotive elements were suggested by the mission professionals (Appendix G). Eleven denote "love" for or "sharing" with all people. Two of those surveyed replaced the word "sorrow" with the word "concern" in the proposed emotive element, "Sorrow for those who have not yet believed." Still the author would not divide into distinct emotive objectives the believer's feelings toward those outside the family of faith. The Christian's love is most poignantly expressed as sorrow, seen in the apostle's tears. "I have great sorrow and unceasing anguish in my heart. For I wish that I myself were cursed and cut off from Christ for the sake of my brothers, those of my own race, the people of Israel" (Romans 9:2-3).

The one behavioral objective ranked outside of the central half of the degree of approval percentiles was the proposed "How to witness in one's daily vocations" (80%). Christ is the light of the world through the witness of his saints most pervasively as they radiate his love in their daily lives. Twenty-four "other" behavioral elements were suggested by the mission educators (Appendix H). Worth double note are "How to interpret world events/trends as the work of God and opportunities given by God," "How to see spiritually needy people and invite them in" (the same thought on a personal scale), and "How to plant a church." The author also appreciated the need for "Humility regarding cultural habits" (an emotive objective) and "Growing in understanding of world mission need, that is, become a world Christian" (a cognitive element). The fourth proposed behavioral element is more accurately "How to deploy congregational organizations for mission and involve individuals in church mission agencies," and might mention also



Sunday School and adult study classes, local Lutheran Social Service agencies, and Lutheran high schools and colleges.

Many of the survey respondents also cited Biblical texts that have been important to them as agents of God's mission (Appendix I). The mission educators selected 223 total preferences. Eighty-two Scripture texts were cited. Eighty-five of those preferences settle on the five mission commands of the risen Christ: Matthew 28:16-20 (46), Mark 16:15-16 (1), Luke 24:45-49 (8), John 20:19-23 (7), and Acts 1:1-11 (23).

The contemporary writings suggested by the mission professionals are included in the Bibliography at the end of this thesis. The number in parentheses just inside the right margin, at each work, indicates how many of the 78 survey respondents, if any, strongly recommended that work to the author.

The "Outline of a Theology of Mission" (Appendix E), which was mailed to the mission educators with the survey's tabulated results, is based on the theology of mission in the first chapter of this thesis.

#### A Survey of Introductory Adult Mission Education Courses

As a second avenue towards exploring the educational needs of the adult layperson concerning world mission the author hoped to survey some introductory adult mission education courses. Next to nothing is currently being published. The Association of Church Missions Committee (ACMC) has noted, "In May and June of that year (1979), ACMC surveyed missions education materials to learn what resources were then being used for missions education in local churches. We discovered

that very few resources were available."<sup>1</sup> The four page bibliography in the ACMC's Missions Education Handbook includes not one introductory adult study course.<sup>2</sup> Also The Lutheran Church--Missouri Synod's former and current coordinators of mission education, Rev. Arnold Soeldner and Rev. Ronald Rall, are aware of but one course being published.<sup>3</sup> The author's investigation of church publishers' catalogs and Concordia Seminary's curriculum laboratory revealed only one other.

The missions education materials produced by America's church bodies and the National Council of Churches tend to be either geographically oriented (for example, "Our Mission in Korea") or issue related ("Causes of World Hunger"). Yet the Synod is among those who have long recognized the need to develop an overarching mission awareness in its congregations. In convention in 1979 the Synod "resolved, that the Board for Missions initiate and coordinate the preparation and distribution of at least five mission Bible studies which promote mission awareness" and "that all congregations be challenged to complete these Bible studies during the 1980s."<sup>4</sup>

In 1985 Synod published the learner's guide and teacher's manual

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<sup>1</sup>Missions Education Handbook (Wheaton, IL: Association of Church Missions Committee, 1983), p. i.

<sup>2</sup>Ibid., pp. 96-100.

<sup>3</sup>Personal interviews, Rev. Arnold Soeldner, July 10, 1985 and Rev. Ronald Rall, January 29, 1988. The staff position of Mission Interpretation Manager with the Synod's Board for Communication Services is vacant as of February 1988.

<sup>4</sup>Lutheran Church--Missouri Synod, Proceedings of the 53rd Regular Convention of The Lutheran Church--Missouri Synod, St. Louis, Missouri, July 6-12, 1979 (St. Louis: Concordia Publishing House, 1979), p. 96.

for God's Mission and the Church, a three-part Bible study. "Lesson One: The Mission Belongs to God" excellently introduces the missio Dei as the Trinity's work. Five brief activities then ask learners to discuss God's mission in Abraham's call, the universal scope of mission at Isaiah 49:1-6, the Risen Lord's promise of presence with his mission commands in Matthew, Luke and Acts, and how "the church is called to witness to God's own mission."<sup>5</sup> The fourth activity well highlights one emphasis this thesis' theology of mission did not, namely, the Spirit's control of history for God's mission. "Note the Holy Spirit's prominence in providing the impetus to mission that led to God's Word being proclaimed to these Gentiles. The Holy Spirit is similarly active today . . . in providing opportunities for us to be in mission."<sup>6</sup> "Lesson Two: God's Mission is Revealed in His Word" introduces Scripture as the norm for God's mission. The five activities look at the motivating power of God's love in 2 Corinthians 5:14-21, centripetal and centrifugal mission strategies, holistic mission seen in Jesus' healing ministry, the universal scope of God's mission at Isaiah 45 and 25 and 2 Peter 3, and mission's reach from "us" to the "ends" according to Luke 24:45-49. "Lesson Three: God's Mission Involves the Church" rather abstractly introduces the church as the instrument of God's mission. The first activity graphically depicts the church as a body both called and sent. The final four activities invite learners to discuss their congregation's involvement in God's

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<sup>5</sup>God's Mission and the Church (St. Louis: The Lutheran Church--Missouri Synod, Board for Communication Services, Mission Education, 1985), "Learner's Guide," p. 5.

<sup>6</sup>Ibid., "Teacher's Manual," p. 5.

mission, mission as a "mark" of the church, how stewards are chosen (John 15:16) for a purpose, and mission as the life purpose of the congregation. The teacher's manual includes for each lesson the Biblical basis, central thought, goals, an alternate introduction, and suggestions for opening worship and closing devotion. God's Mission and the Church excellently introduces the layperson to the theology of mission in concise and clear fashion. Because of its brevity some topics must be dealt with superficially. The inter-relationship of Christian nurture and outreach, the world setting of today's mission task, and the Spirit's power and human participation in the proclamation of the Word also ought to be included. The course could be more varied methodologically. Still it stands as a fine, overarching introduction.

Gospel Light Publications, the independent evangelical publisher, produced in 1985 The Final Frontier: Exploring God's Plan for World Missions. This 13-week study includes a teacher's manual and 71 reproducible "Discovery Guide" sheets to be distributed to the adult learners. "Session One: The Whole World Before God" overviews all people as created in God's image, all in sinful rebellion, and God's plan to save all. "Session Two: Blessing the World" sees God's actions during the Flood, Tower of Babel, and call of Abraham as evidences of his judgment and mercy for all individuals. "Session Three: Jesus the Missionary" describes God's Son as sent on a "cross-cultural" mission to seek and to serve the lost. The learner's "Case Study" handout well portrays the difficulty of cross-cultural communication. "Session Four: The Lord of the World" views Jesus, the

Creator, Judge, and Savior, as the Lord whose authority makes the Gospel Christians share relevant to every culture. The learner's "In Rebuttal" sheet, while addressing real questions, too simplistically pits proof texts against objections to Christianity's exclusive claims. The "Memorandum" sheet appropriately calls for a personal response to Christ's mission command. "Session Five: Soon and Coming King" suggests Jesus' return as another motivator for world mission. Unfortunately the course does not with complete clarity distinguish the aspects of judgment and mercy in Christ's return, nor convey that the Gospel alone motivates mission. "Session Six: I Will Go With You" emphasizes Christ's presence as providing the comfort his servants need to continue in mission. "Session Seven: Mission Power" asserts that "a period of waiting" for the Spirit "is often a good preparation for those who are commanded to go."<sup>7</sup> These two lessons are not critically related to the mission's task. The seventh session does drift towards discussing the disciple-maker's experience of the cross. "Session Eight: The Ideal Missionary" focuses on the Good Samaritan as the model for compassionately using one's resources to meet the neighbor's needs. The learner's handouts "Don't You Agree?," "Anatomy of the Good Samaritan," "Who Is My Neighbor?," and "Responsive Reading" well involve the learner in diverse learning experiences. "Session Nine: The Missionary Gift" teaches that while all Christians are called to be witnesses, only a few are spiritually gifted to minister effectively in cross-cultural settings. The "Discovering Your Spiritual Gift" and

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<sup>7</sup>The Final Frontier: Exploring God's Plan for World Missions (Venture, CA: Gospel Light Publications, 1985), p. 34.

"Action Plan" help tailor the lesson's message to the learner's life. "Session Ten: Strategising Outward" finds five principles behind Paul's mission strategy, asks the learner to apply these to his world, and urges prayerful planning beyond random witnessing. Again the "Discovery Guide" sheets are valuable for their varying methodology. "Session Eleven: The Root of all Evil?" weighs the pros and cons of self-supported and church-supported missionaries. "Session Twelve: Go Team!" sees Paul's relationship with the Philippian church as the model of loving partnership between missionaries and their sending churches. "Session Thirteen: The Final Frontier, Review" asks learners to "reflect on and respond to God's global plan as studied in this course."<sup>8</sup> The board game and the opportunities for public commitment and course evaluation well conclude this study. The teacher's manual includes for each session the Biblical basis, central thought, goals, teacher's Bible study, fellowship activities, a teaching plan, and teaching tips. With its several learning approaches The Final Frontier well teaches what it attempts. The course is very good at applying its lessons to the learner's life. Many of the joys and frustrations of cross-cultural evangelizing are aptly conveyed. But The Final Frontier fails to consider many of the basics an introduction to world mission ought to emphasize. Mission as God's work, the relationship of extensive to intensive disciple-making, the world setting of today's mission, and the role of the Word and Sacraments are all but forgotten.

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<sup>8</sup> Ibid., p. 63.

Conclusion

What are the educational needs of the adult layperson concerning world mission? The second chapter of this thesis, in its first section, surveyed 78 mission educators. They favored a range of cognitive and emotive objectives nearly as wide as those suggested by the first chapter of this thesis, without adding any such objectives not already included. The survey respondents did add some noted "other" behavioral objectives. Yet they downplayed the need to stress behavioral objectives in comparison to cognitive and emotive ones. The mission commands of the risen Christ were cited as far and away the most significant Scripture passages for mission education, especially Matthew 28:16-20 and Acts 1:1-11. The secondary preference for Pauline texts, with their clear emphasis on justification by grace through faith, ought not be overlooked. The Lord Jesus' words, jerked out of context, might be misunderstood as the burdensome laws of some new Moses, rather than joyously grasped as the risen Savior's Gospel imperatives.

The second section of this chapter discovered only two introductory adult mission education courses currently being published. Each teaches in some methodologically appealing ways. The one course is handicapped by its brevity, the other by its failure to inculcate mission as God's, not man's, work, the work accomplished by Christ's Spirit through the means of his Sacraments as well as his Word. The reason for the dearth of introductory adult mission education courses begs further study. Do the publishing houses foresee no market for such material? Do the church bodies expect the need already is filled

in the congregations' continuing preaching and teaching? Do the geographically oriented and issue related courses currently produced sufficiently involve the layperson in God's mission?



## CHAPTER III

### OBJECTIVES FOR TEACHING THE THEOLOGY OF MISSION

#### Introduction

The third chapter of this thesis lists objectives for an introductory adult study course on world mission. A theme and correlated cognitive, emotive, and behavioral objectives are suggested for each of ten sessions. A schematic outline of the objectives, also indicating a Biblical basis for each session, follows (Appendix J).

#### Objectives for an Introductory Adult Study Course on World Mission

##### Session One

Who does mission? (Introduction): The mission of the Triune God

(Cognitive) The learner will know:

that the Triune God is the One who does mission.

that God "missions" through his church.

how John 20:21 relates God's mission to his church.

(Emotive) The learner will feel:

awe at the unsearchable mercy of the holy God in his mission to this unholy world.

(Behavioral) The learner will (do):

visit a recently planted congregation in worship or Bible study.

(or) interview someone who has helped plant a congregation.

## Session Two

Who does mission (A): The creating mission of the Father

(Cognitive) The learner will know:

how the First Article of the Apostle's Creed describes the Father as the father of mission.

that one's natural knowledge of God will never save him or her, will never reveal God as the forgiving Father.

that God's mission strategy in the Old Testament was primarily centripetal.

(Emotive) The learner will feel:

fear, love, and honor for the God who fathers this glorious, shining-out mission.

(Behavioral) The learner will (do):

research to discover what part of the congregation's finances are spent at "home," and what part "away," and list the pros and cons of these proportions.

(or) research and list how the work of one of the congregation's organizations (the Lutheran Day School, Sunday School, or Vacation Bible School, or the adult Bible study group, prayer circle, or fellowship group, or the Lutheran Women's Missionary League, Lutheran Laymen's League, or AAL branch) does and does not contribute to God's mission.

(or) research and list how his or her participation in one of the church's agencies (Lutheran high school, college, or seminary, or local Lutheran Social Service agency, or Lutheran Bible Translators, Laborers for Christ, or Lutheran World Relief) could contribute to God's mission.

## Session Three

Who does mission (B): The redeeming mission of the Son

(Cognitive) The learner will know:

how the Second Article describes Jesus as the content of God's mission.

that Jesus' theantropic person guarantees the triumph of God's mission.

that Jesus' redemptive work in his exinanition and exaltation has won salvation for every sinner.

(Emotive) The learner will feel:

secure and courageous in Jesus' absolute authority (Matthew 28:18).

(Behavioral) The learner will (do):

list recent world and personal events, describe how they may be opportunities for mission opened by the Risen Lord, act on one opportunity this week, and report back to the class next session.

#### Session Four

Who does mission (C): The sanctifying mission of the Holy Spirit

(Cognitive) The learner will know:

how the Third Article describes the Holy Spirit giving life to God's mission today.

that the Holy Spirit (not the church, not the convert) calls, gathers, enlightens, and sanctifies each saint in Christ's church.

that God's mission strategy in the New Testament age is primarily centrifugal.

(Emotive) The learner will feel:

joy that the Holy Spirit has given him or her faith in the Savior the Father sent.

(Behavioral) The learner will (do):

discover, by Dean Nadasdy's method,<sup>1</sup> his or her spiritual gifts, and in one way this week make better use of one of his or her personal talents or spiritual gifts for God's mission, and report back to the class next session.

#### Session Five

What is mission (A): Extensive and intensive disciple making

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<sup>1</sup>Dean Nadasdy, Now Concerning Spiritual Gifts (St. Louis: Concordia Publishing House, 1982), pp. 35-37.

(Cognitive) The learner will know:

that at Matthew 28:19-20 the Risen Lord authorizes his church (disciples) to participate in God's mission by making disciples.

that God's mission makes disciples by evangelistic outreach adding more people to the family of faith ("mission").

that God's mission makes disciples by evangelistic inreach nurturing the faith of those already added to God's family ("education").

how "mission and "education" are distinct and indivisible.

(Emotive) The learner will feel:

the Spirit-born desire to gladly obey the Risen Lord's command to "make disciples."

(Behavioral) The learner will (do):

role play himself or herself joyfully witnessing to Christ in one of his or her daily vocations, throughout one week list how he or she has been a joyful witness, and report back to the class next session.

## Session Six

What is mission (B): The coming of the kingdom of God

(Cognitive) The learner will know:

that God's kingdom (contrary to human expectations, Acts 1:6-8) comes heavenly, eternal, and eschatological.

that God's kingdom coming down from God to sinners (vertically) has sibling to sibling (horizontal) repercussions (socio-political, ethical).

(Emotive) The learner will feel:

a sense of urgency to participate joyfully in God's mission in these end times.

(Behavioral) The learner will (do):

list ten or more of the petitions we are bringing to God when we pray "Thy kingdom come" (Matthew 6:10a).

pray the Lord's Prayer mindful of God's mission.

## Session Seven

Where is mission done: From "our" Jerusalem to all nations

(Cognitive) The learner will know:

how Acts 1:8 describes the church growing by ethne, by homogeneous people groups.

that 58% of the world's population, beyond the reach of indigenous evangelists, requires cross-cultural evangelization.

that today's "Jerusalem" (home of the native church) is on each of the six continents.

that God's mission commissions each congregation to evangelize nearby people like "us" and different peoples at the "ends" of the earth.

(Emotive) The learner will feel:

sorrow, mixed with love, mercy, compassion, and pity, for those who have not yet believed.

(Behavioral) The learner will (do):

repeat five or more demographical statistics related to God's mission in today's world.

interview someone who has attempted cross-cultural communication.

write and mail a note of encouragement to a cross-cultural missionary.

## Session Eight

When is mission done: Under the cross in the eschaton

(Cognitive) The learner will know:

how Matthew 24:14 promises that Christ will not return until God's mission is complete.

that God's mission in the eschaton promises the experience of the cross (not "success").

that God's mission on the Last Day will finally triumph.

(Emotive) The learner will feel:

a joyous anticipation for the personal reward God has promised to

those who labor in his mission, both the temporal cross in this eschatological age and the eternal crown in the age to come.

(Behavioral) The learner will (do):

research to discover what part of his or her finances are spent for "home" needs and what part are donated "away" to God's mission through and beyond the congregation, and list the pros and cons of these proportions.

### Session Nine

How is mission done (A): The Word and Sacraments in the mission of God

(Cognitive) The learner will know:

that at Matthew 28:19-20 the Risen Savior designates God's Word as the means by which the Spirit makes disciples and as the norm of his disciples' proclamation.

that by Holy Baptism the Spirit converts and commissions disciples.

that by Holy Communion the Spirit nourishes and unites disciples for God's mission.

(Emotive) The learner will feel:

a joyous awe for God in his glory, who gives all authority to the Risen Savior and all joy to his redeemed.

(Behavioral) The learner will (do):

describe how three or more parts of the Divine Service relate to God's mission.

### Session Ten

How is mission done (B): The Word of God proclaimed persuasively and contextually

(Cognitive) The learner will know:

that Christ commissions his disciples to proclaim the Word persuasively (2 Corinthians 5:11).

that Christ commissions his disciples to proclaim the Word contextually (1 Corinthians 9:22), that is, in forms understandable to the indigenous people group.

(Emotive) The learner will feel:

such joy, born in response to his or her own believing the Gospel, that longs to praise God before others.

(Behavioral) The learner will (do):

role play proclaiming the Gospel, once with a lukewarm attitude and once with a persuasive attitude.

discuss with someone who has had cross-cultural experience how God's Word might be proclaimed in a form contextually suited to that culture.

### Conclusion

What objectives might an introductory adult study course on world mission teach? The third chapter of this thesis is harvested from the theology of mission in its first chapter, as further organized and expanded by what was gleaned from the mission educators in its second chapter.

The Trinitarian "who," the "what," "where," "when," and "how" of God's mission, with Biblical basis, are summarized in ten sessions. The cognitive objectives of each session are mated to an emotive element urging "why" mission is done. Each session's cognitive and emotive objectives then birth correlated behavioral objectives.

## CONCLUSION

What are the educational needs of an adult layperson concerning world mission? What ought an introductory adult mission education study course attempt to teach? This thesis endeavored to answer the question in three chapters.

Chapter One marshalled a Scriptural theology of mission related to the contemporary world. Chapter Two looked to mission professionals to further describe the study course. Chapter Three integrated cognitive, emotive, and behavioral elements in proposing objectives for the ten sessions introduction to world mission.



APPENDIX A

Survey Cover Letter

July 22, 1985

Dear mission educator,

I am a graduate student at Concordia Seminary, St. Louis, USA working on my STM thesis under Rev. Dr. Richard Schultz, Academic Dean. I am attempting to assess the educational needs of the adult layperson concerning world mission. The enclosed survey is vital to my thesis work.

This survey is being mailed to 95 professional mission educators. Among these are 28 mission and/or education staff members of the Districts of The Lutheran Church--Missouri Synod, 18 Synodical staff members, 20 mission educators at our sister seminaries around the world, 19 active cross-cultural missionaries, and some interested others.

The survey is designed to take no more than 15 minutes of your time. Please return the survey by August 15, if possible. (Overseas may take longer.)

While I am hopeful each of you will return the survey, your individual responses will not be reported or preserved. I am looking for the general group trend. If you would like me to send you a copy of the survey results, simply write your name on the top of the front page of the survey.

Thank you for your kind help!

Yours in our Risen Savior, Jesus,

Rev. Stephen E. Gaulke  
223 West 6th Street  
Hazleton, PA 18201

Phone: 717/454-4142 (after July 28)

APPENDIX B

SURVEY CONCERNING OBJECTIVES FOR AN INTRODUCTORY  
ADULT STUDY COURSE ON CHRISTIAN MISSION

1. Relatively speaking, what are the more important objectives for an introductory adult study course on Christian mission? (Rank by number, #1 being most important.)

- \_\_\_ Cognitive: knowledge of Scripture concerning mission and of the world as a mission field
- \_\_\_ Emotive: personal motivation for mission
- \_\_\_ Behavioral: skills applicable to mission

2. Relatively speaking, which cognitive element should be more stressed? (Rank by number, #1 being most stressed.)

- \_\_\_ Mission as God's work--the mission of God
- \_\_\_ The creating mission of the Father--the natural knowledge of God, and mission in the Old Testament
- \_\_\_ The redeeming mission of the Son--Jesus' person and work as the content of mission
- \_\_\_ The sanctifying mission of the Holy Spirit--the empowering of the church, and mission in the New Testament
- \_\_\_ Mission as extensive and intensive disciple-making--Christian outreach and Christian nurture
- \_\_\_ Mission as the coming of God's kingdom--personal, eternal salvation and its social, earthly affects
- \_\_\_ Mission to all ethne (people-groups)--outreach among people like "us" and across every cultural boundary
- \_\_\_ Mission under the cross in the end time--the suffering and triumph of the mission of God

- Mission by the means of grace--the Word and Sacraments in the mission of God
- (other) \_\_\_\_\_
- (other) \_\_\_\_\_
- (other) \_\_\_\_\_

3. Which emotive elements should be more stressed?

- Obedience to the risen Lord's mission imperatives (Matt. 28, Mark 16, Luke 24, John 20, Acts 1)
- Security of knowing Jesus' full authority
- Joyous response to the Gospel by those redeemed
- Anticipation of God's personal reward
- Sorrow for those who have not yet believed
- Urgency of the end time
- Glorifying God
- (other) \_\_\_\_\_
- (other) \_\_\_\_\_
- (other) \_\_\_\_\_

4. Which behavioral elements should be more stressed?

- Stewardship of family finances in light of Christian mission
- Stewardship of congregational finances (budgeting priorities, "Personalized Missionary Support," etc.)
- Stewardship of personal talents and spiritual gifts
- How to deploy congregational organizations for mission (Lutheran Day School, Vacation Bible School, Lutheran Women's Missionary League, Lutheran Laymen's League, Laborers for Christ, Lutheran Bible Translators, etc.)
- How to witness in one's daily vocations
- How to persuasively evangelize in deliberate encounters

\_\_\_\_\_ How to proclaim the Gospel cross-culturally (contextual communication)

\_\_\_\_\_ How to pray for the mission of God

\_\_\_\_\_ How to employ the inherent mission dimensions of corporate worship according to Lutheran liturgy

\_\_\_\_\_ (other) \_\_\_\_\_

\_\_\_\_\_ (other) \_\_\_\_\_

\_\_\_\_\_ (other) \_\_\_\_\_

5. What three Biblical texts have been most important to you as an agent of God's mission? \_\_\_\_\_

6. Are there any contemporary writings concerning mission you would strongly recommend to me? \_\_\_\_\_

APPENDIX C

ST. JOHN EV. LUTHERAN CHURCH  
Sixth & Vine Streets  
Hazleton, Pa. 18201  
(717) 454-4142

July 21, 1986

Dear mission educator,

Greetings in our Resurrected One, the Savior of the world and Lord of the church!

Nearly one year ago you responded to my plea for assistance on my Concordia Seminary, St. Louis, STM thesis by mailing to me a survey ranking various objectives for an introductory adult study course on world mission. The pleasures of new fatherhood and new work prevented me from returning to you the survey results. Now that Benjamin is one and my rookie year as St. John's pastor concludes, I thought it prudent to please my advisor, Rev. Dr. Richard Schultz, by compiling the statistics.

The survey was completed by 78 of the 95 professional mission educators I solicited. (Another protested the procedure.) Among these were 22 mission and/or education staff members of the Districts of The Lutheran Church - Missouri Synod, 20 Synodical staff members, 17 mission educators at twelve sister seminaries and schools around the world, and 19 active cross-cultural missionaries.

The survey results are reported on the enclosed survey as percentages expressing approval. For example, imagine all 78 respondents had answered the first question by ranking cognitive objectives "1" (most important), emotive "2", and behavioral "3" (least important). Then the results I've reported would read "100" at cognitive, "50" at emotive, and "0" at behavioral.

If you'd like to know more about the survey results, the Biblical texts most prized, and the contemporary writings recommended to me, please drop me a line.

I have enclosed also my brief outline of a theology of mission.

Thank you for your kind help and your patience!

Yours in Christ,

Rev. Stephen Gaulke

## APPENDIX D

### SURVEY RESULTS

Survey results Concerning Objectives for an Introductory Adult Study Course on World Mission compiled from responses of 78 professional Mission Educators and reported as percentages expressing degree of approval.

1. Relatively speaking, what are the more important objectives for an introductory adult study course on Christian mission? (Rank by number, #1 being most important.)
  - 67 Cognitive: knowledge of Scripture concerning mission and of the world as a mission field
  - 63 Emotive: personal motivation for mission
  - 20 Behavioral: skills applicable to mission
  
2. Relatively speaking, which cognitive element should be more stressed? (Rank by number, #1 being most stressed.)
  - 69 Mission as God's work--the mission of God
  - 40 The creating mission of the Father--the natural knowledge of God, and mission in the Old Testament
  - 69 The redeeming mission of the Son--Jesus' person and work as the content of mission
  - 61 The sanctifying mission of the Holy Spirit--the empowering of the church, and mission in the New Testament
  - 56 Mission as extensive and intensive disciple-making--Christian outreach and Christian nurture
  - 37 Mission as the coming of God's kingdom--personal, eternal salvation and its social, earthly affects
  - 48 Mission to all ethne (people-groups)--outreach among people like "us" and across every cultural boundary

- 26 Mission under the cross in the end time--the suffering and triumph of the mission of God
- 46 Mission by the means of grace--the Word and Sacraments in the mission of God
- \_\_\_\_ (other) \_\_\_\_\_
- \_\_\_\_ (other) \_\_\_\_\_
- \_\_\_\_ (other) \_\_\_\_\_

3. Which emotive elements should be more stressed?

- 66 Obedience to the risen Lord's mission imperatives (Matt. 28, Mark 16, Luke 24, John 20, Acts 1)
- 43 Security of knowing Jesus' full authority
- 89 Joyous response to the Gospel by those redeemed
- 9 Anticipation of God's personal reward
- 40 Sorrow for those who have not yet believed
- 40 Urgency of the end time
- 62 Glorifying God
- \_\_\_\_ (other) \_\_\_\_\_
- \_\_\_\_ (other) \_\_\_\_\_
- \_\_\_\_ (other) \_\_\_\_\_

4. Which behavioral elements should be more stressed?

- 40 Stewardship of family finances in light of Christian mission
- 33 Stewardship of congregational finances (budgeting priorities, "Personalized Missionary Support," etc.)
- 74 Stewardship of personal talents and spiritual gifts
- 43 How to deploy congregational organizations for mission (Lutheran Day School, Vacation Bible School, Lutheran Women's Missionary League, Lutheran Laymen's League, Laborers for Christ, Lutheran Bible Translators, etc.)

- 80 How to witness in one's daily vocations
- 43 How to persuasively evangelize in deliberate encounters
- 48 How to proclaim the Gospel cross-culturally (contextual communication)
- 60 How to pray for the mission of God
- 29 How to employ the inherent mission dimensions of corporate worship according to Lutheran liturgy
- \_\_\_\_ (other) \_\_\_\_\_
- \_\_\_\_ (other) \_\_\_\_\_
- \_\_\_\_ (other) \_\_\_\_\_

5. What three Biblical texts have been most important to you as an agent of God's mission? \_\_\_\_\_
  
6. Are there any contemporary writings concerning mission you would strongly recommend to me? \_\_\_\_\_



## APPENDIX E

Outline of a Theology of Mission      St. John Evangelical Lutheran Church  
Rev. Stephen Gaulke                      223 W. 6th Street  
July 21, 1986                      717/454-4142      Hazleton, PA 18201

### Who does mission?

John 20:21. Mission is God's work (Missio Dei, Trinitarian).

Jesus is the content and the model of world mission.

- A. God the Father Almighty, Maker of heaven and earth, is the father of mission. Natural knowledge of God is insufficient for salvation. God's mission in the Old Testament is primarily centripetal (Isa. 60:3).
- B. The person and work of Jesus Christ is the centerpiece of mission. Theanthropic person: Genera idiomatum, maiestaticum, apotelesmaticum. Redemptive work: exinanition and exaltation.
- C. The Holy Spirit in his sanctifying work activates mission today. ("I cannot by my own reason or strength . . ."  
Mission is theocentric, not ecclesiocentric.) God's mission in the New Testament is primarily centrifugal.

### What is mission?

- A. Matt. 28:18-20. Mission is extensive and intensive disciple-making (mission's twin dimensions). "Making disciples" is both evangelistic outreach ("Christian mission," "baptizing") and evangelistic inreach ("Christian education," "teaching"). We pray God's kingdom comes "both in order that we who have accepted it may remain faithful and grow daily in it (Christian education) and in order that it may gain recognition and followers among other people and advance with power throughout the world (Christian mission)" (Large Catechism, p. 427.52).
- B. Acts 1:6-8. Mission is the coming of the kingdom of God (mission's content). God's kingdom is heavenly, eternal, and eschatological. The vertical (God to man; personal and eternal) coming of God's kingdom has horizontal (man to man; social and earthly) repercussions. The kingdom is made flesh in Jesus.

### Where is mission done?

Matt. 28:19. Acts 1:8. The Word grows by ethne, by homogenous people groups, not by miles. E-1 evangelism is to "my" people. E-2 and E-3 evangelism is to people of different cultures. 33% of world is baptized. 9% is culturally near Christians. 58% will require E-2 and E-3 efforts. Today's "Jerusalem" is on six continents.

When is mission done?

Matt. 24:14. Mission is God's eschatological activity, therefore: Mission is accomplished in God's good time. The design of God's mission is cruciform--human criteria of "success" are not applicable. The church in mission now under the cross will ultimately be triumphant.

Why is mission done?

The risen Christ's sovereign command (John 20:21). "All authority" given to Christ (Matt. 28:19). The joy of the redeemed (Luke 24:51-53). The anticipation of God's personal reward (cross in this life, glory in next; 1 Cor. 9:23,25). Sorrow for those who have not yet believed (1 Cor. 9:22). Sense of eschatological urgency (Gal. 6:10). The glory of God (Rev. 19:7,9).

How is mission done?

- A. The means of grace are the means of the mission of God. Word is sole means of disciple-making, sole norm of disciples' proclamation. Baptism converts and commissions. Communion nourishes and unites disciples.
- B. The Word is to be proclaimed with persuasive attitude (2 Cor. 5:11) and in contextual (culturally relevant) form. (Note how Paul attempts to communicate one meaning--Law and Gospel--in different forms according to context: Acts 9:20-22, 13:16-41, 17:2-3--monotheist Diaspora synagogues; 14:8-18--polytheist pagans; 17:16-34--pantheistic Stoics and areligious Epicureans.)

## APPENDIX F

### "OTHER" COGNITIVE ELEMENTS SUGGESTED BY THE SURVEY RESPONDENTS

- Mission and ministry to people in need as the Gospel is put into action in our lives.
- God's strategy for mission, and understanding "my" (individual's) role in this strategy.
- Mission includes willingness to receive as well as send.
- Mission is top priority for church.
- Needs: numbers and areas of unchurched.
- Mission as the inherent activity of the Christian by virtue of his baptism.
- Understanding that "mission outreach" is "the mission" of the church. God would have all saved and come to the knowledge of the truth.
- God uses people to witness to others so they may believe and be saved.
- Mission as dynamic of the Word of God, which creates faith and speaks love.
- Mission as raising signs of the Kingdom (theology of the cross) rather than as world conquest, a crusader mentality (theology of glory).
- Universality of God's "ownership" of all creation, including "our" resources.
- (Content) Mission as God's love for all men stretching out through Jesus to make us his own, fully and forever.
- (Responsibility) Our own privilege and responsibility to participate in this mission, sharing love.
- (Actualization) This mission is actually carried out in our circles -- to friends and family, crossing borders, and to the ends of the earth.
- Mission as liberative.
- Mission as exorcistic.
- Mission as sharing divine-life.
- Mission through the Christian's callings (God's plan for mission through the calling).
- Mission by the means of prayer.
- Mission as confession of faith.
- Something about how different the rest of the world is from the United States.
- Understanding the Law and Gospel in mission work.
- The authority of the Word of God over against other "words."
- Mission as central purpose of church (Christians).
- The mission sweep of God in Scripture.
- People suffering from guilt, shame, anxiety, joylessness, etc. can be changed by Jesus Christ if they "have life and have it abundantly" (John 17).

## APPENDIX G

### "OTHER" EMOTIVE ELEMENTS SUGGESTED BY THE SURVEY RESPONDENTS

Instruments of God.  
Power given by Holy Spirit.  
Controlled by love.  
Sensitivity to human need for reconciliation to God.  
Commitment to use one's spiritual gifts.  
I have confidence in myself.  
Group experience -- we are "in it" together.  
Love of Christ in us for people.  
Empathy for those who have not yet believed.  
Love for those who have not yet believed.  
Expressive of freedom.  
Release of potential.  
More "conviction," less "authority" -- a non-totalitarian view of religion  
Love of men, loving concern for all.  
Christ-like love for the weak and oppressed, "As my Father has sent me . . ."  
The Gospel is not understood if it does not intrinsically involve sharing.  
Love, which can be there for others, on the basis of "me" being loved by God.  
Experience of being engaged in God's work.  
Experience of sharing -- Christian diakonia.  
The love of Christ constrains us.  
Joy of sharing God's love and faith in Christ with the unbeliever.  
Indwelling Holy Spirit (Gospel motivation).  
Feeling good as the evangelizer because you are doing what you are supposed to do.  
Personal ability to relate cross-culturally as a response to Biblical mandate.  
Life in Christ is mission.  
Being united to Christ and having his love in us (Galatians 2:20).  
Participation/coworking with God.

## APPENDIX H

### "OTHER" BEHAVIORAL ELEMENTS SUGGESTED BY THE SURVEY RESPONDENTS

More interest in world situation and needs.  
How to witness verbally after making "non-threatening" contacts (for example, passive evangelism techniques).  
Training for witness and calling.  
Organization of parish for more mission than maintenance.  
Growing is understanding of world mission need, that is, becoming a world Christian.  
Church planting.  
Community organizing as mission.  
The time is now!  
Give me the methods to do the job.  
I like to work in a team.  
Church planting.  
Training and sending of missionaries.  
Becoming a "disciple" rather than just a "church member."  
To live an exemplary (!) Christian life. Bees come where the flowers with aroma are found. Theology and ethic, belief and behavior are positively correlated.  
Humility regarding cultural habits.  
Desire to expand personal horizons.  
Desire to/willingness to learn from others.  
How to interpret world events/trends as the work of God and opportunities given by God.  
How to be involved in and with the worldwide mission.  
How to reach out to minorities in one's own community.  
Belonging to family of faith.  
Personal Bible study and reading of Confessions.  
How to see spiritually needy people and invite them.  
Use corporate worship, organizations and structure to make people feel good in being reassured Jesus loves them, using especially the Sacraments.

APPENDIX I  
SCRIPTURE PASSAGES CITED AS MOST SIGNIFICANT  
BY SURVEY RESPONDENTS

- Genesis 1-3
- (2) Genesis 12:1-3
- Exodus 19:4-6
- Exodus 20
- Deuteronomy 6:4f
- Psalms 2
- Psalms 22:25-31
- Psalms 51:1-13
- Psalms 107:1-13
- Ecclesiastes 9:10
- Isaiah 29
- Isaiah 42:6-7
- Isaiah 43:1-13
- Isaiah 49:6f
- (2) Isaiah 55:11
- Isaiah 56
- Isaiah 60
- Isaiah 66
- Jeremiah 1:4-9
- Jeremiah 23:27-28 ("for Mormons")
- Daniel 12:3
- (2) Jonah (3)
- "Any of the Old Testament prophets"
  
- Matthew 4:19
- Matthew 6:33
- Matthew 9:35-38
- Matthew 16:18
- (2) Matthew 24:14
- Matthew 25:14-30
- Matthew 25:31-46
- (46) Matthew 28:(16-20)
- Mark 6:34
- Mark 15:16
- Mark 16:15-16
- Luke 4:16-27
- Luke 17:9-10
- (8) Luke 24:(45-49)
- (5) John 3:16
- John 3:17

- (2) John 10:(10)
- John 12:32
- John 14:1-11
- John 17:3
- John 17:18
- John 17:23b
- (7) John 20:(19-23)
- (4) Acts
- (23) Acts 1:(1-11)
- Acts 4:20
- Acts 11:19-30
- (2) Acts 13:1-3
- Acts 15
- Acts 16:30-32
- Romans 1:1-7
- (7) Romans 1:16(-17)
- (5) Romans 8:(31-39)
- (6) Romans 10:(5-17)
- (3) Romans 12:(1)
- 1 Corinthians 1:18-31
- 1 Corinthians 2:1-5
- 1 Corinthians 3:6-4
- (2) 1 Corinthians 9:19-23
- 1 Corinthians 11:1
- 1 Corinthians 12:4-31
- 1 Corinthians 15:58
- (11) 2 Corinthians 5:14 - 6:2
- Galatians 1:6-12
- Galatians 2:20
- (4) Ephesians 1:(3-23)
- (4) Ephesians 2:8-9
- (10) Ephesians 4:(10-16)
- (2) Philippians 1:3-12
- Philippians 2:5-11
- Colossians 2:6-7
- Colossians 4:2-6
- (4) 1 Timothy 2:1-6
- (6) 1 Peter 2:9-10
- 1 Peter 3:15
- 1 John 1:1-4
- 1 John 3:16
- Revelation 3:20
- Revelation 7

"Grin and bear it!" (must be Pseudopigraphical)

The numbers in parentheses before the Scripture citations indicate how many of the 78 respondents, if more than one, selected that text.

At times some respondents selected a whole Biblical chapter, and other selected various ranges of verses within the chapter. This is indicated where the verses are set in parentheses.

APPENDIX J

OUTLINE OF OBJECTIVES FOR AN INTRODUCTORY ADULT STUDY COURSE ON WORLD MISSION

CENTRAL THOUGHT & BASIS		OBJECTIVES:		
		<u>COGNITIVE</u>	<u>EMOTIVE</u>	<u>BEHAVIORAL</u>
<b>WHO</b>	Trinity	God Missions	God's motive: Unsearchable mercy	Plant a congregation
Intro	Jn 20:21			
<b>A</b>	Father	Father fathers mission	Our motives: Glorifying God	Stewardship of cong. finances Mission of cong. organizations Members mission in church agencies
	1st Art. Jn 20:21	Natural knowledge not saving OT mission centripetal		
<b>B</b>	Son	Jesus is the content of mission	Security in Jesus' full authority	See world and personal events as doors opened by Lord
	2nd Art. Mt 28:18	Theantropic person: Brother God Redemptive work: all world saved		
<b>C</b>	Spirit	Spirit enlivens mission today	Joy of believers	Stewardship of personal talents and spiritual gifts
	3rd Art. Lk 24:49	Spirit (not church) creates faith NT mission centrifugal		
<b>WHAT</b>	Disciple-	Evangelistic outreach (mission)	Obedience to Risen	Witness in daily vocations
<b>A</b>	making	and inreach (education)	Lord's command	
	Mt 28:19-20			
<b>B</b>	Kingdom-	Kingdom comes heavenly, eternal,	Urgency of end time	Pray "Thy kingdom come" (Mt 6:10a)
	coming	and eschatological		
	Acts 1:6-8	Vertical coming of kingdom has horizontal repercussions		
<b>WHERE</b>	"Us" to the	Church grows by <u>ethne</u>	Sorrow for	Encourage cross-cultural missionaries
	"ends"	58% of world cross-cultural	unbelievers	
	Acts 1:8	"Jerusalem" on six continents		
<b>WHEN</b>	Eschaton	Mission era in God's good time	Anticipation of	Stewardship of family finances
	Mt 24:14	Mission's design is cruciform (not "success") Mission finally triumphs	personal reward (cross now, crown forever)	
<b>HOW</b>	Word and	Word makes disciples and norms proclamation	Glorifying God	See mission in liturgy
<b>A</b>	Sacraments	Baptism converts and commissions	(comprehensive)	
	Mt 28:19-20	Communion nourishes and unites		
<b>B</b>	Persuasive	Word to be proclaimed:	Joy of believers	Persuasively evangelize
	Contextual	1) With persuasive attitude	(loving response	Proclaim contextually
	2 Cor 5:11	2) In culturally relevant form	to Gospel)	
	1 Cor 9:22			



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