

# **BIBLICAL FOUNDATIONS OF MISSION**

**MT520/620**

**Dr. C. Timothy Carriker**

## **SYLLABUS**

**Fuller Theological Seminary  
School of World Mission  
Pasadena, California 91182, USA  
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Expanded Course Description (ECD): **MT520: Biblical Foundations for Mission (4 units)**

C. Timothy Carriker: Adjunct Professor

**Description:**

This course traces theological foundations and mission models of the people of God, from the earliest formative years in ancient Palestine through the New Testament period. It presupposes that the Scriptures have a unity of purpose, which presents the overarching story of God's salvific action for the world and the various responses His covenant people have made to that action. It also assumes a continuity between the Old Testament expectation of a worldwide devotion and worship of God and the ground-breaking initiation of fulfillment of that event in the New Testament, to be consummated by Christ's return. Especially relevant scriptural themes to be discussed include: covenant particularity and missional universality, justice and compassion, witness and the nations, worship and evangelism, the rule of God and the institutions of mission, eschatology and the role of the Holy Spirit.

**Relevance For Ministry:**

In order for the Church to understand the content and means of her witness among the nations and faithfully engage in worship to God, a clear understanding of God's mission throughout Scriptures is crucial.

**Course Format:**

Bible reading and summarization, reading reports, the elaboration of an essay, lectures, classroom discussions. Classes meet daily from 8:30-12:00 a.m. from July 16-27, 2001.

**Required Reading (Total Of 1200 Pages):**

- 1 The Bible: (Several books of the Bible may be read. Minimum: 100 chapters equivalent to 200 pp.)
- 2 Bright, John. *The Kingdom of God*. Nashville: Abingdon, 1953.
- 3 Bosch, David J. *Transforming Mission*. (Part 1). Maryknoll: Orbis Books, 1991 (160 pp.).
- 4 Glasser, Arthur. *Announcing the Kingdom*. (Unpublished) Pasadena, CA: Fuller Seminary, 1992 (350 pp.).
- 5 Kaiser, Jr. Walter *Mission in the Old Testament*. Grand Rapids: Baker, 2000 (101 pp.)
- 6 Ladd, George. *The Gospel of the Kingdom*. Grand Rapids: Eerdmans, 1959.
- 7 One of the following:
  - 7.1 Blauw, Johannes. *The Missionary Nature of the Church*. London: Lutterworth Press, 1962.
  - 7.2 Comblin, José. *Sent from the Father*. Maryknoll: Orbis Books, 1979.
  - 7.3 De Ridder, Richard R. *Discipling the Nations*. 2 ed., Grand Rapids: Baker, 1975.
  - 7.4 Driver, John. *Images of the Church in Mission*. Scottsdale: Herald, 1997.
  - 7.5 Legrand, Lucien. *Unity and Plurality*. Maryknoll: Orbis, 1990 (165 pp).
  - 7.6 Larkin, William J. Jr., and Joel F. Williams. *Mission in the New Testament*. Orbis, 1998.
  - 7.7 Padilla, C. René. *Mission Between the Times*. Grand Rapids: Eerdmans, 1985.
  - 7.8 Senior and Stuhlmüller. *The Biblical Foundations for Mission*. Maryknoll: Orbis Books, 1983.

**Assignments:**

- \$ **A summary paragraph for each book of the Bible read**, describing the mission of God as depicted in that book of the Bible.
- \$ **SIX BOOK REVIEWS** (MT620 students will do SEVEN book reviews), following the instructions given in the syllabus and in class: one for each of the books read.
- \$ **One 15-page (minimum) to 20-page (maximum) (MT620 students will do a 20-25 page) typed, double-spaced paper** tracing a biblical theme of missiological significance through the Old and New Testaments. The theme will be selected by the student and related to the student's pilgrimage in ministry and to the mission of the People of God touching the nations. The paper must show extensive interaction with the books read, should develop the missiological meaning of the theme chosen, and demonstrate the missiological implications for ministry in the student's particular context.

**Prerequisites:** None

**Relationship To Curriculum:** Fulfills SWM Core Competency. Meets M.Div. Cross-Cultural Studies concentration requirement.

**Final Examination:** None

## The History of This Course

This course began in the early 1970s and since then has remained foundational for the School of World Mission course programs. It was originally taught as two courses, one taught by Dean S. Gilliland and the other by Arthur F. Glasser. Charles E. Van Engen assumed responsibilities for teaching the course in 1988, shortly after his arrival at the seminary, and continues to the present.

In the mid-1970s, the course was offered through the self-paced In-Service-Program (or ISP, later renamed Individualized Distance Learning, or IDL). Audiotapes, a syllabus, and reading materials were sent by mail to the students, who then returned course assignments also by mail.

In early 2000, Shawn Redford offered a web-based version of the course with streaming lectures from Charles Van Engen. The syllabus is now available in HTML format with color illustrations at a low cost to all students. Registration and information for the online course can be found at: <http://www.fulleronline.org/>

Dr. Tim Carriker, a Presbyterian (U.S.A.) missionary to Brazil since 1977, is teaching the current course. He has taught Biblical Theology of Mission in graduate programs in Brazil since 1984. Besides his publications listed below, he has made seven summary outlines, each with Power Point transparencies, all in Portuguese and English, available at his homepage, <http://carriker.bizland.com/>, under the heading “Resources.”

Biblical Foundations of Mission will always be foundational to missiological reflection and missionary practice. “Mission Theology” is a young discipline, originating in the 1960s. “Biblical Theology” was first outlined in the 19<sup>th</sup> century. The consensus initiated by such theologians as Karl Barth and Walter Eichrodt in the 1920s began to fall apart in the 1960s when a new, Anglo-American Biblical Theology movement was beginning to thrive (Rowley, Ladd). The last decade has seen significant signs of a critical revival of Biblical Theology in the works of Brevard Childs, Walter Brueggemann, R. E. Clements, Walter Kaiser Jr. and N. T. Wright. “Biblical Theology of Mission” received its first major impetus when Johannes Blauw was commissioned by the World Council of Churches to write *The Missionary Nature of the Church*, published originally in 1961. Arthur Glasser’s soon to be released *Announcing the Kingdom* represents probably the most comprehensive elaboration yet of a Biblical Theology of Mission. And yet, both the vastness of the Biblical subject matter, the relative youth of each of the disciplines applied, and the continual challenge of mission to the world, make Biblical Foundations of Mission a field that will demand critical attention and refinement.

## Initial Assumptions

*The following initial “assumptions” are the basis for teaching this course. How would you express your own assumptions regarding the relation of the Bible and mission?*

1. “Scripture is an essential part and trustworthy record of God’s self-disclosure. All the books of the Old and New Testaments, given by divine inspiration, are the written word of God, the only infallible rule of faith and practice. They are to be interpreted according to their context and purpose and in reverent obedience to the Lord who speaks through them in living power.” (Article III of Fuller Theological Seminary’s *Statement of Faith*). This phrase refers to the historical, cultural and literary process in which the various authors lived and wrote and by which God brought the Word to us; as well as to the purposes which each writer and ultimately God had in mind.
2. As the Word of God, all of Scripture is absolutely crucial to our evangelical stance. That stance leads us to unwavering participation in the *missio Dei*, finally revealed in Jesus Christ and manifested through the continual working of the Holy Spirit. Without Jesus Christ, men and women are lost, awaiting terrible judgment.
3. The church’s understanding of her task in this world — the motivation, means, priority, goal, scope and meaning of that mission — derive from God’s own “mission” to and for the world. That understanding is informed through careful reflection on God’s revelation in Scripture and critical attention to particular contexts. The church’s reflection on her task in the world — missiology — is never finished, just as her

mission to and for the world finds completion only when Christ returns. Contextual theological reflection will always remain essential to the church's effective engagement in mission.

4. Mission, then, in a real sense, is the church's penultimate *raison d'être*. Her ultimate reason for being, towards which all mission should contribute, is the glory of God. The distinction is important and provides a corrective to ecclesiastical or missionary self-promotion. As the church engages in courageous, sacrificial mission, her own call and sense of being is renewed and the worldwide glorification of God is furthered.
5. The church today continues the task of the People of God throughout the centuries since the initial call of Abraham, which derived from God's own mission and ultimate the nature of God. The current nature of that task is clarified through careful reflection on previous manifestations of the mission of God's People throughout the ages, with preeminent attention given to Scripture and recognizing the hermeneutical priority of the New Testament as the fullest expression.
6. Not only is the church's biblical and historical continuity with previous generations essential to reflection on and engagement in mission. Also essential to mission is the church's spatial continuity, that is, her unity as the church worldwide. In John 17.21, Christ prayed on behalf of believers: "that they may all be one. As you, Father, are in me and I am in you, may they also be in us, so that the world may believe that you have sent me." That we might be an answer to this prayer rather than its occasion.

## Turning in Assignments

**Deadlines and Procedure:** All assignments for this course must be turned in to the Office of Academic Programs in the School of World Mission Office no later than September 14, 2001. No assignments need to be handed in prior to this date. Students should supply a large self-addressed stamped envelope (SASE) when they turn in their final papers. Check at the post office for the amount of postage you need for the weight of your papers and use stamps, not metered postage. Address the envelope to your permanent address at the time papers are returned. Papers may also be returned through the Fuller mailboxes to students, but you must provide an envelope addressed with the box number written on it. Papers may be returned to mail boxes only if you plan to enroll on the Pasadena campus full-time in the quarter following the course taken or will be living in student housing.

**Regarding Incompletes:** It is your responsibility to contact the professor when requesting an incomplete. You may fax the incomplete form to me (55-48-224-6721) for my signature or receive a written "okay" via email (carriker@uol.com.br). In the case of the latter, the form must then be taken to the Dean's Office to be signed by Dr. Lingenfelter. The form, along with any back-up material, must be submitted to the Registrar's Office by the end of the last day of the quarter, September 24. If you do arrange for an incomplete, it is your responsibility to mail the work to me for evaluation.

## Suggested Reading Schedule

Although the following is not a requirement, classroom participation will be gained if students complete the reading of Arthur Glasser's *Announcing the Kingdom* according to the following schedule (far right column). Also, students may select their Bible reading so as to accompany the class schedule. Further instructions for the selection of Bible reading follow the schedule:

Date	Classroom Topics	Glasser
16	Course Overview Hermeneutics and Biblical Theology Creation, Incumbency and Fall (Gen 1-11)	1-3
17	Abraham and the Patriarchs: Call and Election (Gen 12-50) From Moses to the Conquest: Liberation, Covenant and Promise (Ex-Josh)	4-5
18	From Theocracy to Monarchy to Division (Judg-Esth) Worldview: Wisdom and Praise (Job, Ps, Prov, Eccl, Song)	6-7
19	Prophets: Tragedy and Hope (Major and Minor Prophets)	8-10

20	From “Old” to “New” Testament Kingdom of God theme	1, 11-13
23	Good News from Four Witnesses: Matthew and Mark	14-15
24	Good News from Four Witnesses: John and Luke/Acts	16-18
25	Paul: Vocation and Gospel: (Gal, Phil)	19
26	Paul: Theology and Mission: (Rom, Eph)	20-21
27	“Internal” and External Commitment to the End (Heb-Rev) Conclusion	22-24

## Bible Reading

The Bible reading for this course is specially intended for reflection and action on God’s redemptive purpose for creation. A contrived, piece-meal, perception of that activity will not do. The basic thesis of this course is that the underlying story of scripture, as a whole, concerns God’s ultimately redemptive concern for his creation. It is not simply a fishing pool for the discovery of disconnected “gems” of wisdom and orientation for mission activity and programs. Rather, like a good movie or novel, there is a fundamental plot, essentially missional, connected to the multifaceted themes that intrigue and challenge God’s people to an unwavering commitment to spread his glory throughout the earth (Helen Montgomery, in 1920, captured this approach in her *Bible in Missions*, available on the reserve shelf). The intent of the Bible reading requirement for this course is to develop a critical discernment of that story, “capturing” moments in the overall plot of the whole of Scripture. To facilitate that purpose, I am asking that you read 10 consecutive chapters (or 2 times 5 consecutive chapters) in each of the 10 different areas outlined below.

1. Pentateuch (Gen, Ex, Lev, Num, Deut)
2. Historical Books (Josh, Judg, Ruth, 1 & 2 Sam, 1 & 2 Kings, 1 & 2 Chr, Ezra, Neh, Esth)
3. Wisdom and Poetic Books (Job, Ps, Prov, Eccl, Song)
4. Major Prophets (Isa, Jer, Lam, Ezek, Dan)
5. Minor Prophets (Hos, Joel, Am, Ob, *NOT JONAH*, Mic, Nah, Hab, Zeph, Hag, Zech, Mal)
6. Gospels (Mt, Mk, Lk, Jn)
7. Gospels *Again* (Mt, Mk, Lk, Jn)
8. The Book of Acts
9. Pauline Literature (Rom, 1 & 2 Cor, Gal, Eph, Phil, Col, 1 & 2 Thess, 1 & 2 Tim, Tit, Philem)
10. General Epistles and Revelation (Heb, Jas, 1 & 2 Pt, 1-3 Jn, Jude, Rev)

## Format for Book Review

(From Dr. Charles Van Engen)

Place your name, e-mail, and Fuller box number (or address) in the upper right-hand corner of the first page.

**Do not make a separate cover title page.**

Points	Content to be supplied
1	Author, title, publication place, publisher, and date
1	Tell as much as you can find out about the author, especially information that may be important for understanding this particular work
	Give a short summary of the contents of the book in the following order:
2	The <b><u>thesis</u></b> of the book (see section titled “What is a Thesis Statement”)
2	The <b><u>major sections</u></b> (outline) of the book in short summary paragraphs, showing how each section develops an aspect of, or gives support for, the main thesis.
4	On the second full page, react personally to the author’s thesis and its development — positively, negatively, or both — in relation to your own opinion, experience, and perspective

of the subject matter presented
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This review is to be typed, double-spaced, with 1-inch margins. It is not to exceed two pages (one-sided sheets), and must be at least 1½ pages.

## Thesis Statement

(From Dr. Charles Van Engen)

A thesis statement is a ONE-sentence claim made in the introduction of the paper (or appropriate section of a book review). This claim is the underlying proposition that you wish to support and defend throughout a paper or book. It is what you wish to demonstrate or prove in the paper. You should be direct and clearly state the thesis. For example — “The thesis of this paper is that Western worldview assumptions have reduced Scripture to a book of prepositional truths rather than relational redemption and wholeness through the mission of God.”

Writing a thesis is a *requirement* for your paper and the book reviews. Do not use words like “understand, explore, investigate, exam, look into” in the thesis statement. Those generally deal with *purpose* or objective. Therefore, do not write, “The thesis of this paper is to investigate American culture.” This is NOT a thesis statement. This is the *purpose* of the paper. Rather, write something like this: “The thesis of this paper is that American culture has caused increasing individualism and separatism in the USA.” Or “This paper seeks to prove that American culture has caused...” Ultimately, your thesis will make a claim that you will critically support throughout your paper.

## Criteria for Evaluation of Paper

(From Dr. Charles Van Engen)

The following categories illustrate the basis on which papers will be read and graded. Note also the relative importance given to each category in relation to the others. The total grade for the paper constitutes 60% of the cumulative grade for this course.

- |  |            |
|--|------------|
| <b>1. Style and Organization</b>   | <b>25%</b> |
| Cover page, outline, headings, subheadings, clarity of development, composition, proof-reading of the text   |            |
| <b>2. Content</b>  | <b>25%</b> |
| How clearly written is the thesis statement. How well the subject is treated, arguments, presentation of viewpoints, author’s involvement, focus of material. Does the paper support the thesis? |            |
| <b>3. Sources</b>  | <b>25%</b> |
| Use of Bible, journals, books, commentaries that support the content, documentation and bibliography   |            |
| <b>4. Insight &amp; Application</b>  | <b>25%</b> |
| Missiological insights, value of the material for missions, particularly in the student’s own context  |            |

## Suggestions for Writing a Paper

This course is a (1) Biblical... (2) Theology... of (3) Mission. Each of these words help to define the specific task of your paper. First, the qualifier, “Biblical,” should be tightly related to the substantive, “Theology.” It refers to procedure in theological reflection. The procedure is Biblical certainly in the sense of maintaining close foundational attention to Scripture. But the procedure is more specific than that and refers to the manner in which theological reflections are developed: according to the *development* of such themes in the Biblical *sequence*. The concern is to discover and retell how theological themes emerge *over the course of the underlying Biblical story*. Such a “course” to be pursued may extend over a whole book of the Bible or even over an entire group of books (e.g., the Gospels, Wisdom Literature, Pentateuch, Pauline Literature). It

is important to keep in mind, however, that the term, “Biblical,” in “Biblical Theology of Mission” refers to the overall *sequence* of theological reflection that a significant portion of scripture develops.

Second, “Theology” refers to the final broad strokes of your reflection. It is to be distinguished, but not contrasted to “exegesis.” Exegesis is an essential part of the preliminary work of Biblical Theology, but by itself, is not theology. The essential concern of exegesis is history, what happened. It is largely descriptive. The concern of theology is significance, what does this mean. It is largely evaluative, or normative.

Third, the reflections to be pursued need to be connected to God’s concern for and the church’s task in relation to the world. That involves two dimensions: the emergence of missional concerns within Scripture and the implications of such for your mission endeavor in a particular context. What are the specific missiological implications of the biblical theme chosen for the Church’s mission in the world, for your mission organization’s policies and practices, and for your participation in God’s mission? The inferences for missiological reflection and action constitute the goal of your paper. This goal will help develop your thesis and it should be written clearly in the introduction of your paper. Write out “The thesis of this paper is…” or credit will be lost (see also the section, “Thesis Statement,” above).

**General Guidelines for the Development of Your Paper** (from Dr. Charles Van Engen):

1. Choose an arena of investigation that is relevant to your pilgrimage in mission thus far, arising out of your experience, interest, and curiosity. It is important that this area of investigation be closely related to doing mission in your context.
2. Reflect on what biblical motif or theme arising from your own knowledge of the Bible, classroom discussions, and the readings might inform the arena which you selected in (1) above.
3. Select the major biblical texts, passages, and books of the Bible that you might want to concentrate on because they relate to (1) and (2) above.
4. Do the exegetical work, watch the matter of progressive revelation, understand each passage in its historical, grammatical, social, and political context, and derive some conclusions as to what the Bible says, and how it says it, about your subject.
5. Re-state the biblical material in broader theological language that brings out the meaning of the biblical material in relation to the broad categories of theological investigation.
6. Begin to draw some broad conclusions, inferences, statements, questions, and musings as to that which is implied in the above material with reference to your specific mission experience, context, or arena of curiosity stated in (1) above.
7. At this stage, you have gathered your raw data. You have the building blocks for your paper. However, the building blocks are not the paper itself. Now you need to think of how to write up what you have learned. To begin writing your paper, you might find it helpful to follow a process like the one outlined:
  - a. Choose your audience: for whom are you writing? You do NOT have to write your paper for the professor. It may be you want to write it for your mission colleagues back on the field, for the organizations that support you, or for the people with whom you will be ministering.
  - b. Choose your focus: precisely what do you want to say? And what specific situations out of (1) above are impacted by what you want to say? State this thesis in a sentence or two before beginning to write.
  - c. Select the major points or components of what you want to cover, and note down the documentation which you will use to support these points (biblical references, quotations from relevant literature in the assigned readings and other authors you might consult, illustrations from your own context of ministry, logical arguments, etc.).
  - d. Write the main body of the paper, with each major section having a heading or title, a thesis, and a conclusion.
  - e. Find an interesting or catchy way of introducing the topic. If possible, choose a concrete situation out of (1) above that places the central question in a contextual focus.
  - f. Write the conclusion, drawing out the most specific and clearly supported implications that this investigation has for the mission of the Church generally, and for your participation in mission specifically.

8. Now type the paper following SWM's guidelines for format. (In the Fuller Seminary Bookstore you will find the newest version of the SWM Writing Manual. Follow the guidelines found in this manual.) The paper must be a minimum of 12 pages long, but must not exceed 20 pages in total length. (MT620 student papers must be a minimum of 16 pages long and not exceed 25 pages.)
9. Please submit 1 copy, which will be returned to you.

## Recommended Reading

*Dr. Charles Van Engen has compiled a very helpful reader of articles published in the area of Biblical Foundations of Mission. They are available and highly recommended for purchase in the bookstore as part of his syllabus for this course. Other helpful books and articles, specifically in the area of Biblical theology of mission (including some of the more important works in German, Spanish, and Portuguese not translated into English), are listed below.*

- Abraham, William J. *Logic of Evangelism*. Grand Rapids: Eerdmans, 1989.
- Allen, Roland. *Missionary Methods St Paul's or Ours?* Grand Rapids: Eerdmans, 1979.
- Ariarajah, S. Wesley. *The Bible and People of Other Faiths*, Geneva: WCC Publications, 1985.
- \_\_\_\_\_. *Gospel and Culture. An Ongoing Discussion within the Ecumenical Movement*. v. 1. (Gospel and Cultures), Geneva: WCC Publications, 1994.
- Arias, Mortimer. *The Great Commission: Biblical Models for Evangelism*. Nashville: Abingdon, 1992.
- \_\_\_\_\_. *Announcing The Reign of God*. Philadelphia: Fortress, 1984.
- Barrett, C. K., "The Gentile Mission as an Eschatological Phenomenon," in W. Hulitt Gloer, ed., *Eschatology and the New Testament. Essays in Honour of Raymond Beasley-Murray*. Peabody: Hendrickson, 1988, pp. 65-75.
- Barth, Karl. "Matthew 28:16-20," in Gerald H. Anderson, ed., *Theology of the Christian mission*, New York: McGraw-Hill, 1961, pp. 55-72.
- Bartlett, David L. *Ministry in the New Testament*. Overtures to Biblical Theology, ed. Walter Brueggemann, S.J. John R. Donahue, Sharyn Dowd, and Christopher R. Seitz. Minneapolis: Fortress, 1993.
- Bellingham, G. Robert. "A Biblical Approach to Social Transformation," D.Min. Dissertation, Eastern Baptist, 1987.
- Beyerhaus, Peter. "Eschatology: Does It Make Any Difference?" *Evangelical Missions Quarterly*, Oct 1990.
- Blauw, Johannes. *The Missionary Nature of the Church*. (Gottes Werk in dieser Welt. Grundzüge einer biblischen Theologie der Mission). London: Lutterworth, 1962.
- Blenkinsopp, Joseph. "Second Isaiah - Prophet of Universalism," *Journal for the Study of the Old Testament*, Vol. 41, 1988, pp. 83-103.
- Boer, H. R. *Pentecost and Missions*. 5 ed., Grand Rapids: Eerdmans, 1979.
- Boerma, C. *Rich Man, Poor Man and the Bible*, London: SCM, 1980.
- Bornkamm. "The Missionary Stance of Paul in I Corinthians 9 and in Acts", in Leander E. Keck and J. Louis Martyn. *Studies in Luke-Acts*, London: SPCK, 1968.
- Bosch, David J. *Die Heidenmission in der Zukunftsschau Jesu. Eine Untersuchung zur Eschatologie der synoptischen Evangelien*. v. 36. (Abhandlungen zur Theologie des Alten und Neuen Testaments). Zürich: Zwingli Verlag, 1959.
- \_\_\_\_\_. "Mission in Biblical Perspective," *International Review of Mission*, Vol. 74, 1985, pp. 531-38.
- \_\_\_\_\_. "Reflections on Biblical Models of Mission." In James M Phillips, and Robert T Coote., eds. *Toward the 21<sup>st</sup> Century in Christian Mission*, Grand Rapids: Eerdmans, 1993, pp. 175-192.
- \_\_\_\_\_. "The Scope of the 'BISAM' Project," *Mission Studies* 11 6(1), 1989, pp.61-68.
- \_\_\_\_\_. "The Structure of Mission: an Exposition of Matthew 28:16-20," in Wilbert R Shenk, ed., *Exploring Church Growth*, Grand Rapids: Eerdmans, 1983. pp. 218-248.
- \_\_\_\_\_. "Towards a hermeneutic of 'Biblical Studies and Mission,'" *Mission Studies* 3(2), pp.65-79.
- \_\_\_\_\_. *Transforming Mission, Paradigm Shifts in Theology of Mission*, Orbis, 1991.
- \_\_\_\_\_. "The Why and the How of a True Biblical Foundation for Mission," *Zending op weg naar de Toekomst. Essays aangeboden aan Prof Dr J Verkuyl*, 1978, 35-45.
- \_\_\_\_\_. *Witness to the World. The Christian Mission in Theological Perspective*. Atlanta: John Knox Press, 1980.
- Bright, John. *The Kingdom of God*. Nashville: Abingdon, 1953.
- Brown, S. "The Matthean Community and the Gentile mission," *Novum Testamentum*, Vol. 22, 1980.
- Brown, R E. *The Churches the Apostles Left Behind*, Geoffrey Chapman, 1984.
- Brox, Norbert. *Mission im neuen Testament*. Basel: Herder, 1982.
- Bruce, F. F. *First-century Faith : Christian Witness in the New Testament*. 1977.

- Bruce, F. F. *Israel and the Nations: From the Exodus to the Fall of the Second Temple*. Grand Rapids: Eerdmans, 1963.
- Brueggeman, Walter A. "The Bible and Mission: Some Interdisciplinary Implications for Teaching," *Missiology*, 10(4) Oct 1982, pp.397-412.
- \_\_\_\_\_. *Biblical Perspectives on Evangelism*. Nashville: Abingdon, 1993.
- Brunk, George R. "The Missionary Stance of the Church in I Peter," *Mission Focus* 6(5) May 1978, pp. 1-4.
- Burnett, David. *God's Mission: Healing the Nations*, Monrovia: MARC/STL.
- \_\_\_\_\_. *Unearthly Powers: A Christian Perspective on Primal and Folk Religions*, Monrovia: MARC, 1988.
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## Important Journals for Biblical Foundations of Mission

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| <p><i>An International Journal of Theological Interpretation of Scripture</i></p> <p><i>Biblical and Theological Studies</i></p> <p><i>Biblical Perspectives on Current Issues</i></p> <p><i>Biblical Theology Bulletin</i></p> <p><i>Boletim da Fraternidade Teológica</i></p> <p><i>Biblioteca de ciências bíblicas</i></p> <p><i>Bulletin for Biblical Research</i></p> <p><i>Bulletin of the John Rylands University Library of Manchester</i></p> <p><i>Catholic Biblical Quarterly</i></p> <p><i>Colectanea Biblica. New Testament Series</i></p> <p><i>Estudos Bíblicos. Suplimento da Revista Eclesiástica Brasileira</i></p> <p><i>Etudes Bibliques</i></p> <p><i>Fides Reformata</i></p> <p><i>Horizons in Biblical Theology: An International Dialogue</i></p> <p><i>Interpretation: A Journal of Bible and Theology</i></p> <p><i>Irish Biblical Studies</i></p> | <p><i>Journal for the society of Biblical Literature</i></p> <p><i>Journal for the Study of the New Testament</i></p> <p><i>Journal for the Study of the Old Testament</i></p> <p><i>Journal of Biblical Literature</i></p> <p><i>Journal of the Society of the Old Testament</i></p> <p><i>Misión. Revista Internacional de Orientación Cristiana Neotestamentica</i></p> <p><i>New Testament Studies: An International Journal</i></p> <p><i>Novum Testamentum</i></p> <p><i>Revista Biblica</i></p> <p><i>Revista de Cultura Bíblica</i></p> <p><i>Revista de Interpretação Bíblica Latino-Americana</i></p> <p><i>Revue Biblique</i></p> <p><i>Themelios</i></p> <p><i>Tyndale Bulletin</i></p> <p><i>Vox Scripturae. Revista Teológica Brasileira</i></p> <p><i>Zeitschrift für die alttestamentliche Wissenschaft</i></p> <p><i>Zeitschrift für die neutestamentliche Wissenschaft</i></p> |
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# Grade Summary

- **Please Hand In This Checklist With All Your Materials.**
- **Submit All Work By The Deadline, September 24. No Work Will Be Accepted After This Date.**

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DO NOT FILL IN THIS SECTION		
<b>Bible Reading</b> (see pages 3 and 6 in the syllabus).....	<b>10%</b>	_____
<b>Book Review of John Bright, <i>The Kingdom of God</i></b> .....	<b>5%</b>	_____
(See pages 6-7 in the syllabus for instructions on book reviews)		
<b>Book Review of David Bosch, <i>Transforming Mission</i>. (Part 1)</b> .....	<b>5%</b>	_____
<b>Book Review of Arthur Glasser, <i>Announcing the Kingdom</i></b> .....	<b>5%</b>	_____
<b>Book Review of Walter Kaiser, Jr., <i>Mission in the Old Testament</i></b> .....	<b>5%</b>	_____
<b>Book Review of George Ladd, <i>The Gospel of the Kingdom</i></b> .....	<b>5%</b>	_____
<b>Book Review of one of the other possible selected readings</b> .....	<b>5%</b>	_____
<b>Book Review of one more book for MT620</b> .....	<b>5%</b>	_____
<b>Major Paper</b> .....	<b>(55% for MT620) 60%</b>	_____
<b>Total:</b> .....	<b>100%</b>	_____

When writing your paper, be sure to include a “Table of Contents” with page numbers. Also include a section of “References Cited” at the end. Finally, include toward the end of your paper any and all applications and/or *missiological implications* for your current or future ministry based on your reflection of the theme you traced through Scripture (see page 7-8 in this syllabus).

# Definition of Mission and Evangelism

## The nature of evangelism and mission:

The term “mission” unfortunately does not emerge from a ministry or dimension of ministry explicitly identified in Scripture. Biblical references to “evangelize” however, while multidimensional, are frequent and more explicit. Therefore, although the two are usually distinguished, I prefer to think of mission as theologically synonymous to evangelism. In effect that means *amplifying* popular notions of evangelism to include all those areas of ministry often otherwise associated only with mission.

There are three common distinctions made between evangelism and mission. One is a geographical distinction that reserves the usage of the term “mission” for ministry to those who are *not yet* Christians (especially in the Third World: “Overseas Missions”). The term “evangelism” is used to describe ministry to those who are *no longer* Christians (especially in the West: “National Missions”). This view makes mission primary to evangelism and is still widespread in both Roman Catholic and Protestant circles. It is more difficult to maintain today due both to the increasing numbers of “not yet Christians” in the West and “no longer Christians” in the Third World.

A second view replaces the term “mission” altogether with “evangelism” or “evangelization.” There are different reasons for that. For some Roman Catholics and ecumenical Protestants, it is due to the colonial overtones still associated with the term “missions.” Accordingly, the idea of evangelism is amplified to include proclamation, translation, dialogue, service, presence, human development, liberation, justice, and peace. On the other hand, some conservative evangelicals also substitute “mission” with “evangelism,” but for entirely different reasons. They are often reacting to a perceived ecumenical broadening of the term “mission” to include activities that do not necessarily envision conversion.

I view “mission” and “evangelism” as virtual synonyms. The church’s task is *one*. To borrow an expression from Paul, it is to “fulfill” or “complete” the Good News (Romans 15.19). The task is larger than the verbal announcement of the Christ event, even while that proclamation remains central to the task. Advocates for this position include some evangelicals, Roman Catholics and ecumenical Protestants. A third, and more fundamentalist approach, would want to *restrict* the usage of the term “mission” to the dimension of evangelism that refers to verbal proclamation, whose goal is understood as personal conversion. Roman Catholic and ecumenical Protestants, on the other hand, usually *amplify* evangelism to include the multidimensional characteristics of mission.

Still, words have a social history that should not be ignored. The terms “missions” and “mission” have become important terms for the church’s understanding of its vocation and nature, especially in recent centuries. Many heroic lives have been spent in the *furtherance of the gospel* (literally “evangelization!”) under the conscious rubric of “missions.” From a pragmatic and diplomatic point of view, it seems to me that the best approach, therefore, is the second, which maintains the two and treats them as virtually synonymous.

## Principles for evangelism and mission:

With that in mind, I offer the following guidelines for understanding the nature of evangelism and mission: First, evangelism is an essential dimension of the total activity of the Church. It is not another activity, however important that might be to other “parallel” activities. It is not one of *two* segments of mission, the other referring to social action. Rather, evangelism is a necessary characteristic of the church’s multidimensional ministries.

Second, to evangelize is to witness to what God has already done, is doing, and will do. This theocentric element is a necessary ingredient of a Reformed mission theology. Evangelism is a response to what God has already put into effect. Neither is evangelism nor mission the ultimate aim of the church. Someday missions and evangelism will end. The same is not true of the praise of God’s glory. God’s glorification is the primary finality of all humankind. Mission is penultimate, even if crucial to that higher end. Even so, while

evangelism does not require a response it does aim at one. The summons to repentance and conversion remains basic to evangelism.

Third, as *Good News*, evangelism possesses an attractive appeal, not to be confused with shallow and impersonal marketing techniques. Quite simply, evangelism requires communication with joy, never coaxing or threats. Evangelization is a matter of witness, not judgment. Fourth, the integrity of evangelism requires a radiant manifestation of the Christian faith within the larger context of the church that exhibits a prophetic, attractive lifestyle. Karl Barth reminds us that the very being of the church has evangelistic significance, either positively or negatively. Mission and evangelism are firmly connected to the essential characteristic or “mark” of the church’s apostolicity. However, evangelism is more than church extension. While the proper setting for evangelism is the church, the focus in evangelism should, however, not be on the *church*, but on the irrupting *reign of God*. Still, evangelism and membership recruitment are related. Numerical growth is important. More important however, is organic and incarnational growth through prophetic witness.

Fifth, there is a personal element to evangelism. Persons are addressed and only people can respond, not only individually, but corporately as well, according to their various social associations. That is the perspective of the prophets and Jesus himself, when whole groups are addressed, nevertheless personally.

Sixth, genuine evangelism is within cultures. Part of genuine evangelism is the search and recognition of the image of God in all cultural groups. The incarnation provides an important analogy for the communication of the gospel. Seventh, evangelism cannot be divorced from the preaching and practice of justice. Evangelism in the way of Jesus is a call to *service*. That means that evangelism is not only verbal proclamation, though it does have an inescapable verbal dimension.

Evangelism is essentially a response of repentance and conversion to what God has already put into effect, embracing Christ as Savior and Lord, and becoming a living member of his community, the church, for his service of reconciliation, peace, and justice on earth. Still, evangelism or mission is not the ultimate aim of the church. Someday missions and evangelism will end, but not our praise of God’s glory. God’s glorification is the primary goal of all humankind. Mission is penultimate, even if crucial to that higher end. Evangelism is always invitation, expressed with joy, never coaxing or threats.

## **Hermeneutical Location of Biblical Theology of Mission**

Different analytical strategies for understanding reality, increasingly institutionalized in academic disciplines, represent different approaches to interpretation. The discipline of “Biblical Theology” represents one such approach. In what follows, I have attempted to locate their different strategies, in relation to one another, through a series of axes that can be intersected on a three-dimensional model, and later on a four dimensional model.

### **A Axial Typology of Hermeneutical Approaches**

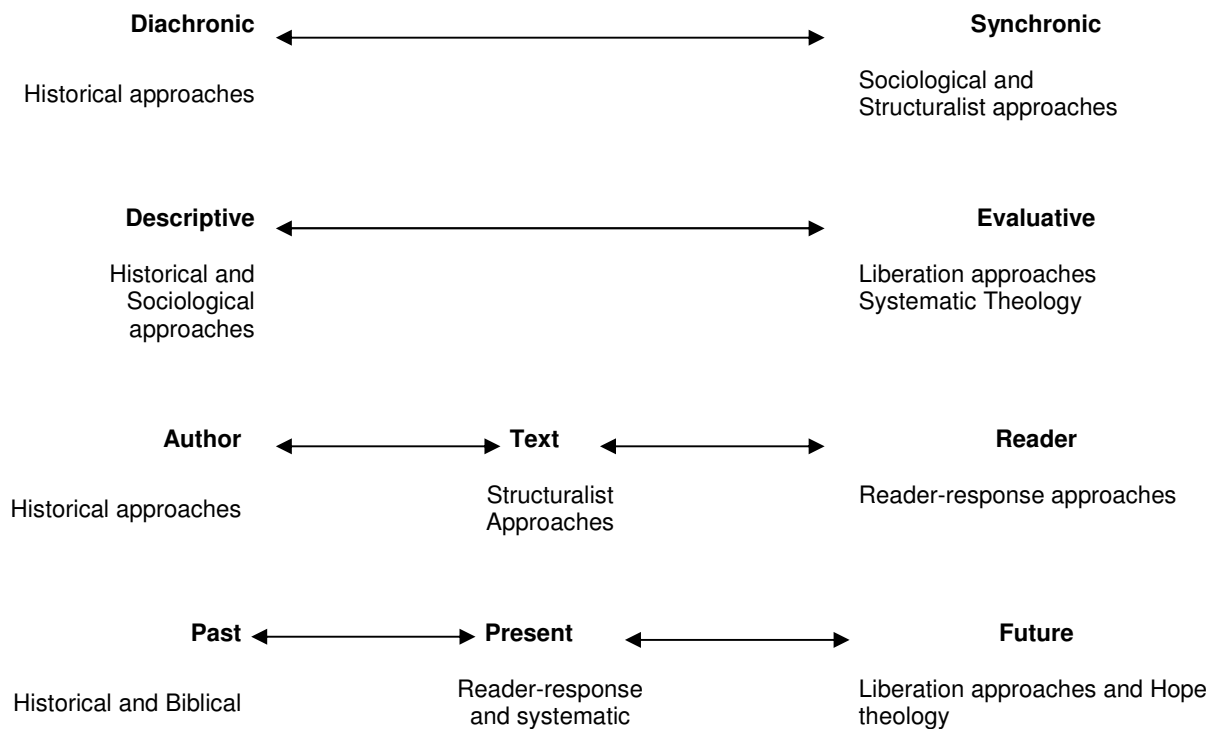
The first is a *relational or causal* axis and refers to the manner by which a phenomenon is interpreted in relation to time and space (see figure 1). Diachronic or genetic relations represent one side of the pole, while synchronic or systemic relations characterize the other. Historical approaches in general, including most models of the historical-critical method, are concerned primarily with genetic relations. Sociological and anthropological approaches in general and structuralism specifically are concerned primarily with systemic relations. These later synchronic approaches tend to take more wide-angle still pictures of social reality as a whole, while diachronic approaches tend to take more tele-zoom motion pictures of specific aspects of that same reality.

A second hermeneutical axis may be considered *epistemological*. One pole of this axis is primarily descriptive, characterized by objectivity and ratiocination. The other is evaluative (“interpretive explanation”), characterized by subjectivity and aesthetics. Understanding occurs in the dialectical tension between these two poles. Examples of the former are historical, sociological and anthropological approaches

in general, and structuralism to an extreme. Biblical theology models and reader-response theories are examples of the latter. These assume a more conscious “interpretive” approach (and hence more hermeneutical).

A third hermeneutical axis concerns the location of meaning, either in the author’s intent at one pole, in the reader’s perception at the opposite pole, or in the text itself in the middle. This is a *communicational* axis. Much of historical criticism is concerned with authorial intent, although rhetorical criticism focuses on the text itself, as does structuralism. Reader-response and discourse analysis are concerned with the reader's perception of meaning.

**Figure 1: Hermeneutical Axes**



### **A Hermeneutical Model**

An integrative hermeneutical model is suggested by intersecting these three axes at their midpoints into a *three-dimensional grid* (see figure 2). Such a visual model is helpful not only for plotting the location of hermeneutical perspectives and their relation to one another, but, as we will see, for suggesting a hermeneutical process missiologically relevant.

Some hermeneutical approaches may be located more widely on such a grid, but for the sake of simplicity, we use here points (see figure 3). Some examples follow: Historical approaches tend towards the relatively diachronic, descriptive, authorial intent poles. Sociological approaches tend towards the relatively synchronic, descriptive, authorial intent poles. Structuralist approaches are extremely synchronic, textual, and descriptive. A biblical theology approach is more diachronic, textual and evaluative. And reader-response is more evaluative, reader-oriented, but neither diachronic nor synchronic. Liberationist approaches also focus on the reader, are extremely evaluative and encompass both diachronic and synchronic relations.

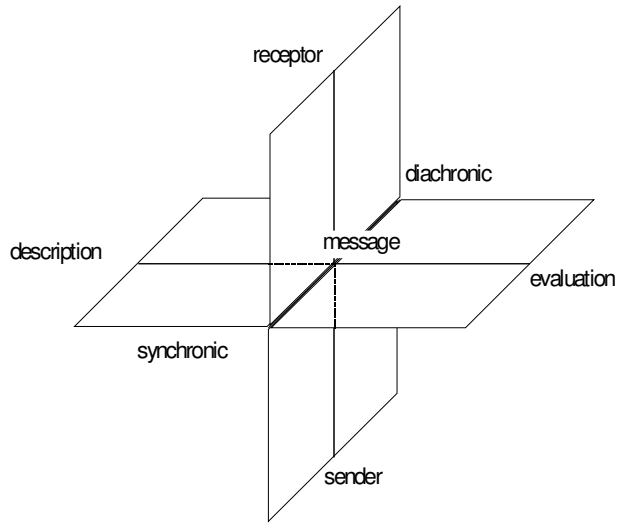
**The Hermeneutical Process**

This type of grid illustrates and relativizes the different concerns and orientations which different perspectives display. Such an exercise, while highly abstract, suggests a certain cohabitation of a variety of approaches within an integrative hermeneutical process.

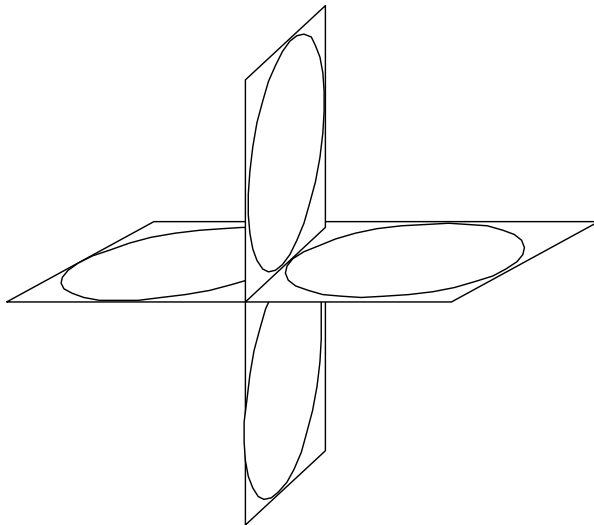
The fundamental principle of this process is that interpretation for understanding, whether of ancient biblical texts, verbal communication or cross-cultural apprehension, involves each of the three dialectical tensions expounded above. Sparked by Gadamer’s two-horizon theory of hermeneutics, I suggest at least six horizons, established by the three axes, all of which intersect

at the text (in the case of biblical hermeneutics; when the subject is verb communication, then the intersection is at the spoken message; when the subject is cross-cultural apprehension, then the intersection is at the observable culture).

**Figure 2: A Hermeneutical Model**

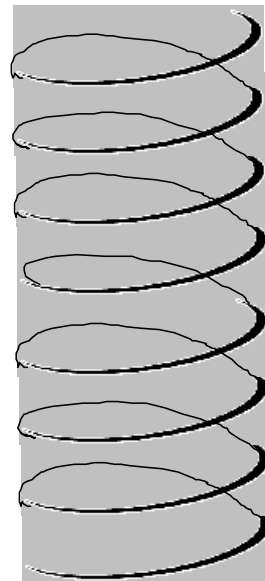


**Figure 3: A Hermeneutical Process**



This tension may be illustrated in several manners. Rather than parallel arrows pointing in opposite directions, I suggest a circular motion in figure-eight fashion (see figure 3). There is no logical starting or ending

**Figure 4: The Learning Spiral**



point in this process. That does not seem to be very important to the process. What is significant is that understanding is a dialectical process requiring that one deals with each of these “horizons,” regardless of where one might begin.

Paul Hiebert refers to John Atkin’s helixical theory of learning according to which the human mind is not capable of simultaneous multiple modes of conceptualization. Rather, using our grid as an example, one thinks in diachronic terms and then synchronically, or descriptively and then in explanatory terms, in a continually back and forth, and in the process, progressive fashion. This is illustrated graphically with a helix (see figure 4).

## Relation of Mission to Biblical Studies

Little agreement exists concerning the precise relation between missiology and biblical studies. Part of the distance between the two fields is due to their mutual histories. In the United States, until the 1960s, missiology was subordinated to either church history to practical theology. Only since the emergence of the periodical *Practical Anthropology*, the social sciences have had greater influence in the formation of missiological ideas.

Formal biblical research in the United States during this century emphasized principally historical-grammatical, form and redaction criticism, and secondarily the religious background. Only recently, most notably during only the last decade, has the influence of the social sciences, especially structural anthropology and the sociology of religions, received greater attention. The social sciences, then, seem to offer the greatest point of contact between formal biblical studies and missiology, at least in current academic discussions.

David Bosch, in “Mission in Biblical Perspective” in *International Review of Mission* 74(1985): 531-538, however, observed a difference that exists between the approach of the biblical scholar and that of the missiologist concerning the manner by which they treat the relation of the Bible and mission. While the biblical scholar tends to emphasize the diversity and the social and historical conditioning of the biblical message (over against the biblical theology movement predominant until the early 1960s), missiologists tend to operate “with a very large brush”, reduce the biblical themes to one primary idea and so overlook the rich diversity of biblical concerns. Cf. B. R. Gaventa, ““You will be my witnesses’: Aspects of Mission in the Acts of the Apostles,” in *Missiology. An International Review* 10 [1982]: 413-425.

David Bosch’s citation in *Transforming Mission* (Maryknoll: Orbis Books, 1991), p. 170, of Biblical scholar Paul Minear, is helpful:

One aim of missiology is a more adequate understanding of the apostolic task of the Church. One aim of exegetical theology is a more adequate understanding of the mind of the biblical writer.... When, therefore, the exegete deals with the apostle Paul, and when missiology accepts Paul’s apostolic work as normative for the continuing mission of the Church, then these two aims coalesce (in “Gratitude and Mission in the Epistle to the Romans,” in *Basileia. Tribute to Walter Freytag*. Edited by Jan Hermelink and Hans J. Margull, second edition [Stuttgart: Evangelische Missionsverlag GMBH, 1962], 42).

Biblical scholars seem to presuppose that missiologists too often employ Biblical references in proof text fashion, but at the same time, have contributed to significant missiological research. This course seeks to contribute to an integration of formal biblical studies and contemporary missiology. In this respect, it is an appeal for a more serious role for biblical studies within the missiological curriculum.

Eschatology, an essential element of the kingdom of God theme, offers one of the primary points of contact between these two disciplines. That mission and eschatology are two inseparably related biblical concepts is widely recognized from a theological perspective. However, one has to reach back to the lesser known works

of Oscar Cullmann and his then student David Bosch, for any discussion of the relation of eschatology to mission from the perspective of formal biblical studies. While major paradigm shifts have occurred since the publication of these works both within the area of biblical hermeneutics and missiology, they nevertheless have not been adequately reckoned with or built upon. This course seeks to contribute to a Biblical theology of mission that takes seriously both historical development and theological fulfillment that are part and partial of Biblical eschatology whose foundational content is the unfolding mission of God.

## Approaches to Biblical Foundations of Mission

See Charles E. Van Engen, "Relation of Bible and Mission in Mission Theology," in Gilliland, Dean. S., ed. *The Word Among Us. Contextualizing Theology for Mission Today*. Dallas: Word Publishing, 1989, pp. 27-36

1. Thematic Approaches: Biblical References give insights to Mission
  - a. Non-critical approach
  - b. Biblical material is organized to an "outside" structure or principle, be it church dogmatics or missionary apologetics. Ultimately a "proof-text" approach
  - c. Usually little attention given to the biblical historical context or theological development
2. Critical Biblical Approaches (Historical Criticism): Biblical Critical Insights applied to Mission
  - a. Attention is given to the human conventions of scriptural composition, such as redaction, structure, literary conventions, grammar, and the social, cultural, political, economic, historical contexts (examples: Hahn, Senior and Stuhlmuehler)
  - b. Ultimately a rationalist approach with deep roots in the Enlightenment paradigm, hesitant to make connections between individual biblical books or clusters of books. Even more hesitant to draw theological connections with contemporary concerns.
  - c. Nature and task of Critical Biblical Studies: essentially descriptive
3. Theological Approaches (Theology): Biblical Insights into the Theological Foundations of Mission
  - a. Current (or previous) issues in missiological reflection implicitly or explicitly provide the theological emphases and themes for biblical reflection (e.g., Bosch, *Transforming Mission*)
  - b. A serious, theological approach both to biblical studies and to contemporary mission praxis and missiological reflection that tends to be developed logically or structurally (synchronic)
  - c. Although this approach may approximate the concerns of biblical theology and certainly contributes to the preliminary investigation necessary for a biblical theology, nevertheless, it usually gives little attention to the development of overarching plots of large scriptural sections or to the whole of Scripture.
  - d. Nature and task of Theological approaches: essentially normative
  - e. A theology of mission that accords with the Bible
4. Biblical Theological Approaches (Biblical Theology): Biblical Theology provides the founding base for Missiological Reflection and Practice
  - a. A serious, theological approach both to biblical studies and to contemporary mission praxis and missiological reflection that tends to be developed progressively (diachronic) in terms of development and fulfillment
  - b. Nature and task of Biblical Theology: both descriptive (biblical exegesis) and normative (dogmatic theology)
  - c. A theology of mission contained within the Bible
  - d. Ultimately a theological approach, because it assumes divine inspiration through the human conventions in scriptural composition. This is in contrast to the essentially historical or rationalist approach of critical biblical studies mentioned in (2) above.
  - e. Assumes not only the possibility but also necessity of speaking of biblical documents as a diverse unity, many pieces in one piece, Scripture or the Word of God.
  - f. However, it is a biblical, that is, canonical, theological approach, procuring the plots and motifs that emerge over the length of a particular biblical book, cluster of books, and finally, the whole of Scripture.

Caveat: The distinction between the theological approaches mentioned in (3) above and the biblical approaches (4) may be more ideal and real. Hermeneutical considerations rightly warn us that all approaches bear theological agendas. No approach can simply begin with scripture *ex nihilo*! The *Biblical Theological* approach above should not refer uncritically to the naïve agenda of simply informing our non-preconceived notions of mission. On the contrary, a more honest approach to biblical reflection demands that theological presuppositions be made explicit at the beginning so that they may better be evaluated throughout the reflection. Ultimately, the *Biblical Theological* approach refers to *method* of scriptural interpretation, rather than an authoritative apology for the truth of particular theological insights.

- g. Scripture as the *story of God's saving acts in history and for the world.*
    - i. Assumes a canonical approach to Biblical interpretation
    - ii. Attention to sequence, development, “progressive revelation” and fulfillment
  - h. Similar to narrative theology but on a larger scale, the scale of sections of Scripture and the whole of Scripture. Narrative theology attempts to explicate the theological concerns of the original writers of a biblical text, in their own historical and cultural contexts, as they incorporated those meanings in the narrative. Biblical Theology goes beyond this by ultimately considering the meanings of narratives for the whole of Scripture.
  - i. Recent missiological examples:
    - i. Johannes Blauw: universalism and Particularism
    - ii. Arthur Glasser’s “Kingdom of God” paradigm
    - iii. Charles Van Engen’s “Tapestry” or “Threads” of God’s Mission in Scripture
      - 1. Contexts: Abraham (family, kinship), Moses (refugees, federation of tribes), Judges (peasant, agrarian), Exile (displaced), New Testament (industrial, Roman), Current Contexts
      - 2. Motifs: God’s universal love for all people, rescue and liberation, dispersion of refugees, strangers and aliens, light to the Gentiles, place of encounter with the Holy
5. Definition of Biblical Theology: An exegetical and theological discipline which seeks to describe the Biblical understanding of God in relationship to a called people, to all humanity and to the world, in order to foster further faith and commitment to God, which entails joyful, expectant participation in his plan for the world, expressed centrally in Jesus Christ and effectuated through the Holy Spirit.

## A Biblical Theology of Mission: Course Outline

### Day 1

#### Course Overview:

History and Place of the Course in Missiological Reflection

Requirements

Assignments

#### Hermeneutics and Biblical Theology:

- 1. Hermeneutics
- 2. Biblical Theology
  - 2.1. History of the Biblical Theology
  - 2.2. Biblical Theological Methodology
    - 2.2.1. Intertextuality
    - 2.2.2. Motif, Plot, Tapestry, Novel

#### Creation, Vocation and Fall (Gen 1-3):

- 1. Wider context
- 2. Israel, one of many nations

3. Structure of the accounts
  - 3.1. Adam
  - 3.2. Order
  - 3.3. *Imago Dei*
4. Cultural mandate
5. Fall
  - 5.1. Nature of the Fall
  - 5.2. Results of the Fall
  - 5.3. Cultural mandate and the Fall
6. Implications
  - 6.1. God's purpose for creation
    - 6.1.1. Active
    - 6.1.2. Sovereign
    - 6.1.3. Purposeful
    - 6.1.4. Salvific
    - 6.1.5. Global
  - 6.2. The nature and function of humankind
    - 6.2.1. One nature
    - 6.2.2. Dependent on God
    - 6.2.3. Bearer of *imago Dei*
    - 6.2.4. Sinner and needing redemption
    - 6.2.5. Central role of Jesus

## **Day 2**

### **Mercy and Judgment (Gen 4-11)**

1. Wrath of God
2. Repentance
3. Noah
  - 3.1. Faith and obedience
  - 3.2. Election
  - 3.3. God's purpose for creation is preserved
  - 3.4. Selectivity in redemptive purpose
4. Table of nations: unity of humankind and the uniqueness of God
5. Tower of Babel
  - 5.1. Persistent rebellion
  - 5.2. God's judgment
6. Implications
  - 6.1. Israel as faithful/obedient
  - 6.2. God's love for the world
  - 6.3. God's mission
  - 6.4. Arrogance of human self-sufficiency and persistence of sin
  - 6.5. Urgency of announcing salvation
  - 6.6. Gospel translation

### **Abraham and the Patriarchs: Call and Election (Gen 12-50):**

1. Election
  - 1.1. Call
  - 1.2. Centrality of election in OT
  - 1.3. Function
  - 1.4. "Particularism"
  - 1.5. Not favoritism
  - 1.6. Implies service
  - 1.7. Priestly service of a holy people

- 1.8. Why Abraham/Israel?
- 1.9. Sovereign election
- 2. Covenant
  - 2.1. Obedience: demand of the covenant
  - 2.2. Specific covenant for an embracive end
- 3. Blessing for the nations
- 4. Israel and the nations
- 5. Implications
  - 5.1. Election as risk, not privilege
  - 5.2. Now covenant in Christ
  - 5.3. Evangelization: essential dimension of faith

### **Day 3**

#### **From Moses to the Conquest: Liberation, Covenant and Promise (Ex 1-18):**

- 1. Moses in Egypt: Human Liberation (Exodus 1-2)
- 2. Moses in exodus: Divine Liberation (Exodus 3-18)
  - 2.1. Call
  - 2.2. Exodus
  - 2.3. Signs
- 3. Implications
  - 3.1. Missionary vocation
  - 3.2. God's election
  - 3.3. Miracles: signs for the non-believers

#### **Sacrifice and Law (Ex 19-40, Lev, Num, Deut)**

- 1. Active and sovereign God
- 2. Prohibition against idolatry
- 3. Redemption
- 4. Sacrificial system
- 5. Law
- 6. Excursus: law and grace
- 7. Implications
  - 7.1. God's election for a task
  - 7.2. God's active presence in the Church
  - 7.3. Missionary covenant

#### **Nationality and Conquest (Josh)**

- 1. Conquest of the Promised Land
- 2. Nationality of Israel and the nations
- 3. Confessions of Israel
- 4. Implications
  - 4.1. Neither sectarian nor worldly
  - 4.2. God's promised rest for his people

#### **From Theocracy to Monarchy to Division (Judg-Esth):**

- 1. Concept of the kingdom
  - 1.1. Background: Philistine invasion
  - 1.2. Development
    - 1.2.1. Origins
    - 1.2.2. Saul
    - 1.2.3. David
    - 1.2.4. Solomon
  - 1.3. Analysis

- 1.3.1. Cultic
- 1.3.2. Eschatological
- 1.3.3. Jerusalem
- 2. Implications
  - 2.1. Content of the missionary message
  - 2.2. Announcing the sphere of the kingdom
  - 2.3. Announcing the existence of the kingdom
  - 2.4. Announcing the event of the kingdom
  - 2.5. A religious announcement with wider social implications
  - 2.6. Its center is the new Jerusalem and Jesus

### **Controlling the Powerful (Judg-Esth)**

- 1. Redemptive role of prophetic movement
- 2. Against syncretism: the case of Baal
- 3. Canaanite religion
- 4. Encounter
- 5. Implications
  - 5.1. God's defender
  - 5.2. Challenger of pagan powers
  - 5.3. Progressive revolutionaries, against the *status quo*

### **Day 4**

#### **Worldview: Wisdom and Praise (Job, Ps, Prov, Eccl, Song):**

- 1. Wisdom Literature
  - 1.1. Background
    - 1.1.1. The wise
    - 1.1.2. Daily and universal problems
  - 1.2. Creation and *imago Dei*
  - 1.3. Foreign influence
  - 1.4. Derivation from God
  - 1.5. Personification of wisdom
  - 1.6. Influence in the New Testament
- 2. Psalms
  - 2.1. Background
    - 2.1.1. Character
    - 2.1.2. Hebrew poetry
  - 2.2. Foreign influence
  - 2.3. Content
    - 2.3.1. God's glory
    - 2.3.2. God's universal dominion
    - 2.3.3. Messianic hope
    - 2.3.4. Judgment and mercy
- 3. Implications: principles for effective missionary communication
  - 3.1. Coherence
  - 3.2. Contextualization
    - 3.2.1. Practical communication
    - 3.2.2. Affective communication
    - 3.2.3. Purposeful communication
  - 3.3. Dialogue
  - 3.4. Essential content
    - 3.4.1. God's sovereignty
    - 3.4.2. God's glory
    - 3.4.3. God's mercy and wrath

- 3.4.4. Messiah's arrival
- 3.5. Liturgical

## **Day 5**

### **Prophets (Major and Minor Prophets):**

1. Prophetic Tragedy
  - 1.1. Prophetic movement
  - 1.2. Prophetic context
    - 1.2.1. Historical
    - 1.2.2. Theological
      - 1.2.2.1. Relation to Yahweh
      - 1.2.2.2. Relation to the nations
  - 1.3. Prophetic attitude
2. Prophetic Word
  - 2.1. Warning against judgment
  - 2.2. Promise of salvation
3. Prophetic Hope
  - 3.1. Remnant
  - 3.2. Messiah
  - 3.3. Son of David
  - 3.4. Servant of Yahweh
    - 3.4.1. Messianic reference
    - 3.4.2. Identity
    - 3.4.3. Mission of the ideal servant
    - 3.4.4. Mission of Israel
  - 3.5. Son of Man
  - 3.6. Nations
    - 3.6.1. God is sovereign in universal history
    - 3.6.2. God desires the repentance of the nations
    - 3.6.3. Israel is God's witness to the nations
4. Implications
  - 4.1. Social and personal dimensions of faith
    - 4.1.1. Faith demands a social ethic
    - 4.1.2. Faith is also a personal and interior question
  - 4.2. God controls history
    - 4.2.1. Church does not inaugurate the coming kingdom
    - 4.2.2. Inclusive salvation
  - 4.3. Elect community is the instrument of God's mission

## **Day 6**

### **From "Old" to "New" Testament**

1. Old Testament is inconclusive
  - 1.1. General centripetal orientation
  - 1.2. Anticipation of the future
2. Old Testament is not inferior
3. Continuity between testaments
  - 3.1. Historical development: beginning to end
  - 3.2. Theological development: promise and fulfillment
4. Contribution of the Old Testament to the New
  - 4.1. Old Testament clarifies the basis of the New
  - 4.2. Old Testament also illuminates the goal of the New Testament

## **Key Developments after the Hebrew canon for the New Testament**

1. Proselytism
2. Apocalyptic paradigm
  - 2.1. Introduction
  - 2.2. Early Jewish Literature: the Pseudepigrapha
  - 2.3. Identification of Jewish Apocalyptic
    - 2.3.1. Imminence and Finality
    - 2.3.2. Cosmic Dualism
    - 2.3.3. Revelation
    - 2.3.4. Transcendence
  - 2.4. Influence of Apocalyptic on the New Testament: Example of Paul
    - 2.4.1. Worldview Theory
    - 2.4.2. Paul's worldview
      - 2.4.2.1. "Self"
        - 2.4.2.1.1. Paul's Call
        - 2.4.2.1.2. Paul's Gospel
      - 2.4.2.2. "Other"
        - 2.4.2.2.1. God's Vindication
        - 2.4.2.2.2. World
  - 2.5. Implications

## **Day 7**

### **Kingdom of God Theme: (Gospels)**

1. Common theme in
  - 1.1. Jesus' teaching
  - 1.2. Jesus' person
2. God's signs for the world
  - 2.1. Terminology
  - 2.2. Faith
  - 2.3. Signs and preaching
3. Implications

### **Good News from Matthew**

1. Matthew's emphases
  - 1.1. Jesus: Son of Israel and Inaugurator of the of the new era for the Gentiles
  - 1.2. Jesus: the *gospel* of the kingdom
  - 1.3. Jesus: "hinge" of salvation history
  - 1.4. Jesus: fulfillment of promises to Israel
  - 1.5. Jesus demands the response of faith
2. Evangelistic challenge (Mat 28)

### **Good News from Mark**

1. Dynamic of the Narrative style
2. Structure
3. Historical Jesus
4. Non-exclusive mission
5. Discipleship
6. Jesus, revelation of God

## **Day 8**

### **Good News from John:**

1. John and the Synoptic Gospels
2. Background

3. Jesus' divinity
  - 3.1. Incarnation: Logos
  - 3.2. Son of Man
  - 3.3. "I am..."
  - 3.4. Sent from the father
  - 3.5. Witness
4. Spirit: Consoler and advocate from mission
  - 4.1. Term "paraclete"
5. Implications
  - 5.1. Love and justice
  - 5.2. Commitment to the world

### **Good News from Luke/Acts:**

1. God's mission through Jesus: Gospel
  - 1.1. Emphases (themes from Luk 24.44-49)
    - 1.1.1. Mission proceeds from resurrected Christ
    - 1.1.2. Fulfillment of scripture
    - 1.1.3. Missionary announcement of Jesus' resurrection
    - 1.1.4. Call to conversion and the promise of forgiveness
    - 1.1.5. Inclusive task
    - 1.1.6. Breaking human barriers
    - 1.1.7. Apostles as "witnesses"
    - 1.1.8. Holy Spirit: sustaining and directing source of mission
  - 1.2. Gospel's Evangelistic call
    - 1.2.1. Universal scope
    - 1.2.2. Continuity with Israel
    - 1.2.3. Mission of salvation
    - 1.2.4. Formation of the community
    - 1.2.5. Persevering witnesses
2. God's mission through the church: Acts
  - 2.1. Principal historical characters
    - 2.1.1. Cornelius
    - 2.1.2. Peter
    - 2.1.3. Stephen
    - 2.1.4. Paul
  - 2.2. Emphases
    - 2.2.1. Beginning in Jerusalem
    - 2.2.2. Purpose of church's mission is salvation
    - 2.2.3. Community
    - 2.2.4. Twelve disciples as persevering witnesses
    - 2.2.5. Holy Spirit

### **Day 9**

#### **Paul's Gospel and Mission:**

1. Influences on Paul's formation
  - 1.1. Judaism
  - 1.2. Christian tradition
  - 1.3. Hellenism
2. Paul's conversion/call (Gal 1.10-24)
3. Paul's gospel (Gal 3.6-14)
4. Paul's contextual theology
  - 4.1. God's sovereignty over all
    - 4.1.1. Letter to the Romans

- 4.1.2. “Knowing God”
- 4.2. Christ
  - 4.2.1. Jesus is the exalted Messiah
  - 4.2.2. Participatory salvation
- 4.3. History
  - 4.3.1. Messianic era
  - 4.3.2. Era of the Spirit
- 4.4. Law
- 4.5. Salvation only through Christ
- 4.6. Israel
  - 4.6.1. Election
  - 4.6.2. Romans 9-11
  - 4.6.3. Ministry of jealousy
- 5. Paul’s mission
  - 5.1. Urgency: compulsion to preach
  - 5.2. Strategy
    - 5.2.1. Objective
    - 5.2.2. Outreach
    - 5.2.3. Priority
    - 5.2.4. Goal
  - 5.3. Content
    - 5.3.1. Abandon idols
    - 5.3.2. Knowing God and being known by God
    - 5.3.3. Death and resurrection of Jesus
    - 5.3.4. Eschatological focus of preaching
- 6. Implications

## **Day 10**

### **Finality of Christ and Faithfulness of the Church (Heb):**

- 1. Historical background
- 2. Teaching of the epistle
  - 2.1. Historical supremacy
    - 2.1.1. Angels
    - 2.1.2. Moses
    - 2.1.3. Aaron
  - 2.2. Spiritual supremacy
- 3. Exhortation
  - 3.1. Faith
  - 3.2. Hope
  - 3.3. Love

### **Church *in* Society (1 Pet):**

- 1. Historical background
- 2. Theological teaching
- 3. Personal and social ethic
  - 3.1. Moral purity
  - 3.2. Social involvement
- 4. Human and divine witness
  - 4.1. Human proclamation
  - 4.2. God’s revelation
- 5. Evangelistic eschatology

## **Church *against* society (Rev):**

1. Historical background
2. Theological and ethical teaching

## **Conclusion:**

1. Roots of the end
  - 1.1. Kingdom of God and eschatology
    - 1.1.1. Hope for the end and missionary effort
    - 1.1.2. Delay of the end
    - 1.1.3. Arrival of the beginning of the end
    - 1.1.4. Period of fulfillment
  - 1.2. Jewish origin of eschatological mission
    - 1.2.1. Rabbi Eliezer's school
    - 1.2.2. Rabbi Jeheshua's school
  - 1.3. Missiological implications
    - 1.3.1. No precondition of the end
    - 1.3.2. No otherworldliness
    - 1.3.3. A continual task until the end
    - 1.3.4. Present and future kingdom
    - 1.3.5. Imminent fulfillment
    - 1.3.6. Confident mission
2. Purpose of the end
  - 2.1. "Little apocalypse"
  - 2.2. Book of Revelation
  - 2.3. Acts 1.6-8
  - 2.4. "Great Commission"
  - 2.5. Paul's thought
    - 2.5.1. Romans 9-11
    - 2.5.2. Colossians 1.22-29
    - 2.5.3. 2 Thess 2.6-12
  - 2.6. Progressive eschatology

## **Synthesis**

1. Sovereign and saving God
2. History of salvation
3. Creation: scenario of revelation and salvation
4. Experience of God
5. Centripetal and centrifugal direction
6. Centrality of Christ
7. Different ways to witness
  - 7.1. Verbal proclamation
  - 7.2. Prophetic challenge
  - 7.3. Witness of life

## **Summary**

1. Origin of mission
2. Purpose of mission
3. Breadth of mission
4. Instrument of mission
5. Locus of mission
6. Dynamic of mission