

EXECUTIVE SUMMARY.



What is the mission to which we are called as followers of Christ? The Bible appears to offer more than one answer.

One answer is that we are *sent, as the Father sent the Son*. Another answer is that we are to *proclaim the good news of the kingdom*. Yet another answer is that we are to *receive power to be witnesses*. And another answer is that we are to *make the life of Jesus visible in our flesh*. Or another answer is that we are to *destroy the work of the devil*.

The Old Testament portrays a God who acts, and whose principal action is saving. God shows a concern for the nations beyond Israel. God commands us to imitate him - as he has acted towards Israel, he expects them to act towards one another. God acts through people who are working to bring justice.

Jesus sends his disciples "as the Father sent him." How did the Father send Jesus? As the one who announces the kingdom of God. This is the starting point and context for mission.

But what is the kingdom?

At heart it is a mystery. It is for God to know, and for us to participate in. There are many clues that help us to know the kingdom, but the full reality is known only to God. It is beyond our ken.

In the Old Testament we find images of a new creation, of nature rejuvenated, of long life, and peace. A kingdom in which warfare in nature would be ended, and fellowship with God restored. The peace of Eden will return. And God will look for evidence of his rule in the lives of his people. Israel is 'elected' but this has implications for how they must behave. In any case, the Kingdom is for all nations, not Israel alone. Their unique role is to be a light to the nations. They must be faithful and obedient.

In the New Testament we discover that the kingdom is here, now.

We note Jesus' extraordinary piety. He manifests an intimacy with the Father that is revolutionary.

Jesus teaches, proclaims, and cures. He centres his preaching on the kingdom, announcing good news to the poor, denouncing the rich, denouncing the scribes and the Pharisees, rebuking the political powers. He heals. He has a mission to people on the margins, outcasts and sinners, the poor and defenceless, the despised foreigner, and women. It is these associations which define his mission and make manifest God's scandalous mercy. He brings the Law under super-ordinate values, sometimes putting the need for food above the law, sometimes putting the need for health and wholeness above the law, sometimes putting personal integrity and honesty above the law, sometimes putting justice, mercy and faith above the law. His ministry is about reconciliation and forgiveness at the expense of judgement and retribution. He uses miraculous and wondrous actions as well as actions which may be explained in human terms.

By his experience of God, through his teaching and interpretation of the law, by his associations and commitments, by his acts of healing and exorcism, Jesus gives meaning to the abstract notion of the kingdom of God.

For Christians today, this has some implications. Among these, is the realisation that this is God's kingdom we are talking about, not ours. He is bringing the kingdom in, and we are invited to participate in the process. But it is not our process, it is his.

Second, we are participating in God's actions as Saviour. He enters the world to save it.

Third, it is an inclusive Kingdom. God invites all, and makes the kingdom accessible to all. We see from Scripture that God cares about people. He listens to us when we pray. We can be intimate with him. Such intimacy demands a response from us. We are called to be obedient. To sacrifice for the kingdom. To forgive others. To be sincere. All this implies new boundaries for the kingdom. The idea of 'election' is replaced by inclusion.

What are the implications for World Vision?

We are to realise that our work is a participation in the greater mission of God. To the extent that any of our actions do not fulfil the greater mission of the kingdom, they are futile and worthless. This calls from us humility. It is God who deserves

the credit, not us. Likewise, this offers us freedom. Things won't go always to our plans, since our plans must be part of God's greater intentions.

★ Planning must begin with an analysis of what God is doing in each situation.

★ Our plans must deliberately address the sense in which they represent a participation in God's mission of the kingdom.

We must immerse ourselves in knowing Jesus. Since he is the model for ministry, we must know him. Not only from his word, but as he lives in the kingdom today and tomorrow. Leaders need to be theologians.

★ Leaders must first know Jesus Christ.

★ All those who aspire to leadership, and those who are already leaders, must give significant time to prayer, study, and reflection on the life and nature of Jesus. How much (little) time is given to this responsibility now? How much of our diaries? How much of our agendas? If we are to participate in the kingdom, should it not dominate our lives?

We must learn to plan properly. This will be planning that ensures the bigger picture remains firmly before us. We do not need to do everything that the kingdom suggests, but we must always work in a way that is consistent with God's mission of the kingdom.

★ All our plans need to begin with a proper understanding of the business we are in.

★ First, that will mean our training programs need to help people to reflect on and understand the nature of Jesus and the kingdom of God. We cannot rely on home churches to provide this training, since it is clear most do not.

★ Second, the vision and the values of our particular form of participation in the kingdom form the basis of our specific plans. We are in the business of *fighting poverty by empowering people to transform their worlds*. We also have six core values. This shorthand needs to be comprehensively understood (taught).

The work must be holistic. Our vision for ministry will benefit from having *saving* as an integrating motif. As World Vision enters in participation with God's mission, we do so to participate in God's saving actions in the world.

- ★ The processes, action plans, evaluations, documentation, that come from our planning must be consistent with the holism of the kingdom.
- ★ The one question on the project approval form about *evangelism strategy* needs urgent modification.
- ★ The missing questions about the role of each activity to be a pointer to, and an expression of, the kingdom of God need to be formulated and invariably addressed.

Our vision for ministry must have sincerity as a core value. Obedience and faithfulness ought to be the hallmarks of our actions.

- ★ Participation in leadership should be reserved for the most faithful!
- ★ Do we have the courage (let alone the ability) to rethink our responsibility structures in the light of this? I have no real idea how to do it.

Our vision for ministry ought to have sacrifice as a key strategy. We must be prepared to go to the hard places where oppression is great, and injustice abounds. This is where God will be working on his kingdom, and we shall find out what he is doing there, and find ways to participate with him.

- ★ We need to discipline ourselves against the tendency to only work in the easy places. Access to media, good communications, right staff, good transport--these are all important considerations. But the place that is *just too difficult* is the place we are likely to find God most active. On to Bosnia and Angola. In fact, I think we are doing pretty well at holding the right balance here.

Philip J. Hunt

Selly Oak, July 1993.

1. Which Commission?

There is more than one 'commission' in the Bible.

1.1 In Matthew: The Great Commission

In response to the question, *What is the mission of the church?* the answer has too often relied only on *The Great Commission* in Matthew 28.

Matthew 28:19 *Go therefore and make disciples of all nations, baptising them in the name of the Father and of the Son and of the Holy Spirit,*

20 and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.

There is no doubt that this is a very important statement from our Lord. With some justification it has formed the centre-piece of many theologies of mission. It is not a surprise, nor is it an error, for these verses to be the banner verses for much missionary enterprise.

But these verses are not the only things Jesus said about what we, his followers, are to do. Nor do they provide the only clues we may get from the whole of Scripture.

Here are some other clues:

1.2 In John: Sent . . . as the Father.

John 20:21b *"As the Father has sent me, so I send you."*

1.3 In Mark: Proclaim Good News of the Kingdom.

Mark 1:14 *Jesus came to Galilee, proclaiming the good news of God,*

15 and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

1.4 In Luke-Acts: Witnesses . . . In the Power of the Holy Spirit.

Acts 1:8 *You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."*

1.5 In Paul: Slaves for Jesus.

2 Corinthians 4:5 *For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake.*

2 Corinthians 4:11 *For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh.*

12 So death is at work in us, but life in you.

1.6 1 John: Destroying the Devil.

And what about this statement?

1 John 3:8b *The Son of God was revealed for this purpose, to destroy the works of the devil.*

Some people will say that we must focus on what Jesus came to do—destroy the work of the devil. This would be an accurate statement. But would it be the whole truth?

2 The Old Testament.

First, we must note that the Old Testament has much to tell us about mission.

2.1 It is God who acts to save.

God is the principal actor. And saving is his principal action.

God takes a wandering Aramean and makes a nation. It is God who selects the Israelites. Indeed, it is God who creates them. Not only have the Israelites done nothing to merit being chosen by God, but they actually do not even exist when God chooses them.

In Genesis 10, the ancestors of Israel are not separated from other people. "In origin, according to its own sacred Scriptures, Israel was no different from any other Gentile people."ⁱ

Ezekiel 16:3 *Thus says the Lord GOD to Jerusalem: Your origin and your birth were in the land of the Canaanites; your father was an Amorite, and your mother a Hittite.*

God can raise whom he chooses.

Luke 3:8 *Bear fruits worthy of repentance. Do not begin to say to yourselves, 'We have Abraham as our ancestor'; for I tell you, God*

Genesis 12:2 *"I will make of you a great nation, and I will bless you, and make your name great, so that you will be a blessing.*

3 I will bless those who bless you, and the one who curses you I will curse; and in you all the families of the earth shall be blessed."

Genesis 18:18 *"seeing that Abraham shall become a great and mighty nation, and all the nations of the earth shall be blessed in him?"*

Genesis 22:18 *and by your offspring shall all the nations of the earth gain blessing for themselves, because you have obeyed my voice."*

Isaac.

Genesis 26:4 *"I will make your offspring as numerous as the stars of heaven, and will give to your offspring all these lands; and all the nations of the earth shall gain*

is able from these stones to raise up children to Abraham.

2.2 God has a concern for the nations beyond Israel.

"A review of the Old Testament . . . demonstrate(s) that the issue of mission, in its broadest sense, is not absent. Israel was born among the nations; it freely borrowed and adapted its language, cult and culture from the surrounding nations. Among the many traditions woven into the Old Testament there was a concern for Israel's role as witness to the surrounding peoples of God's living presence. And even in the ethnocentric concentration that dominated postexilic Judaism there were attempts to check too exclusive a claim on God's favour."ⁱⁱ

One place to discern this is in the use of the word *barak* (*blessing*) in the Genesis version of the great commission.

Abraham.

blessing for themselves through your offspring,

5 because Abraham obeyed my voice and kept my charge, my commandments, my statutes, and my laws."

Jacob-Israel.

Genesis 28:14 *and your offspring shall be like the dust of the earth, and you shall spread abroad to the west and to the east and to the north and to the south; and all the families of the earth shall be blessed in you and in your offspring.*

"In English the word *blessing* implies a *benefit*—not also a *relationship*, as in the Hebrew word *barak* . . . in a family relationship you do not choose between evangelism and social action."ⁱⁱⁱ

2.3 We are to imitate God.

Leviticus 19:2 *"Speak to the entire assembly of Israel and say to them: 'Be holy because I, the LORD your God, am holy. (NIV)*

As Desmond Tutu comments: "I should have realised long ago that this meant at the very least that God's people were expected to reflect the character of the God they worshipped . . . They had to act in a way that was an *imitato Dei*--they had to be generous and compassionate to the widow, the orphan, and the alien."^{iv}

2.4 God Acts Through People Who Seek Justice.

The transformation in the society of Israel "did not come principally through visions and miracles, not even through charismatic heroes like the early judges, who were remembered for their extraordinary exploits, nor through a transcendent, spiritual attitude, suspicious of the flesh and earthly concerns . . . Israel's religion was supernaturally corrected, punished and restored, . . . from a basis of common sense, severe honesty, and an elementary concern for social justice. God's instruments for purifying and reinvigorating Israel's religious attitudes were the classical prophets."^v

The way in which the prophets behaved is instructive for us. Of Isaiah, Senior and Stuhlmüller comment as follows, "First, he firmly believed in God's presence in secular, everyday life, and from this faith he was able to bring a strong, practical response to abuses in religion and politics. Second, he acted on the conviction that God was directing, mysteriously yet firmly, the future of the holy city of Jerusalem and of the royal house of David."^{vi}

These two characteristic beliefs--in the relevance and the immanence of God--are important indicators for the modern Christian.

3 Jesus.

3.1 We are sent . . . as the Father sent the Son.

Beginning with John's account we note:

John 20:19 *When it was evening on that day, the first day of the week, and the doors of the house where the disciples had met were locked for fear of the Jews, Jesus came and stood among them and said, "Peace be with you."*

20 *After he said this, he showed them his hands and his side. Then the disciples rejoiced when they saw the Lord.*

21 *Jesus said to them again, "Peace be with you. As the Father has sent me, so I send you."*

22 *When he had said this, he breathed on them and said to them, "Receive the Holy Spirit.*

23 *If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained."*

When Jesus appears to the disciples he begins with a greeting, and then says "As the Father has sent me, so I send you." After this he says "Receive the Spirit" and then goes on to deal with Thomas and his doubts.

What does this sentence tell us?

That we are to go, as the Father sent Jesus. We are not authorised to do it any other way. We are to be imitators of Jesus. We are to find, in Jesus and only in Jesus, the model, agenda and pattern for our work.

Of course, this begs another question. **How** did the Father send the Son?

There is a clue in the John passage. In case they have missed the point, Jesus shows them his hands and his side.

3.2 *The Kingdom of God: Starting Point and Context for Mission.*

In Mark, we find another of the *commission* statements. In it we see that the Kingdom of God is the central motif of Jesus' ministry;

Mark 1:14 *Now after John was arrested, Jesus came to Galilee, proclaiming the good news of God,*

15 and saying, "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

It is an announcement of fact. Not a program, new doctrine, nor a call to reform. A new fact has emerged. The kingdom of God has come near.^{vii}

It is not about *religion*. It is about *world affairs*.

The **new** fact is that the reign of God, familiar to the Israelites, is not a future event, but a present reality. It confronts you. You have to make a decision about it.

You don't see it because you are facing the wrong way. *Metanoia (repent)* literally means *to turn 180 degrees*. It is not a turning away from sin. Sin is not mentioned here. It is that your definitions of God and the kingdom are wrong. You need to be transformed by the renewing of your mind.

The call is to turn around and believe the good news that the reign of God is present.

But it is God's initiative and work to do in you, not your own.

4 *What is the Kingdom?*

So, we are to imitate Jesus. That means announcing the Kingdom. What is the kingdom?

4.1 *A mystery.*

Mark 4:11 *And he said unto them, Unto you it is given to know the mystery of the kingdom of God: but unto them that are without, all these things are done in parables:*

12 That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

"At no point in the Gospels or in the new Testament as a whole does Jesus offer his definition of the kingdom of God. The phrase is explicitly cited in some of the important summaries of his ministry in the Synoptic Gospels (cf., for example, Mk 1:14-15 and parallels) and is a refrain for many of his parables and sayings (cf., for example, Mk 4:26,30; Mt 13:44, 45, 47), but its meaning is not spelled out. What Jesus meant by this metaphor must be deduced from the overall message of his preaching, his lifestyle, his commitments. That is why we have to keep in mind the comprehensive scope of the kingdom theme. Jesus' parables about a gracious God, his fellowship with outcasts and women, his healing and exorcisms, his conflicts over interpretations of the law -- all of these become a cumulative definition of what the kingdom of God meant."^{viii}

4.2 *The kingdom in the Old Testament.*

Here "is the imagery of the new creation, of nature rejuvenated.

Isaiah 35:1 *The wilderness and the dry land shall be glad, the desert shall rejoice and blossom; like the crocus*

2 it shall blossom abundantly, and rejoice with joy and singing. The glory of Lebanon shall be given to it, the majesty of Carmel and Sharon. They shall see the glory of the LORD, the majesty of our God.

Isaiah 41:19 I will put in the wilderness the cedar, the acacia, the myrtle, and the olive; I will set in the desert the cypress, the plane and the pine together,

Isaiah 55:13 Instead of the thorn shall come up the cypress; instead of the briar shall come up the myrtle; and it shall be to the LORD for a memorial, for an everlasting sign that shall not be cut off.

Isaiah 60:13 The glory of Lebanon shall come to you, the cypress, the plane, and the pine, to beautify the place of my sanctuary; and I will glorify where my feet rest.

"There would be long life and peace.

Isaiah 65:25 The wolf and the lamb shall feed together, the lion shall eat straw like the ox; but the serpent - its food shall be dust! They shall not hurt or destroy on all my holy mountain, says the LORD.

"fellowship with God restored.

Isaiah 65:24 Before they call I will answer, while they are yet speaking I will hear.

"The primitive Eden peace

Isaiah 51:3 For the LORD will comfort Zion; he will comfort all her waste places, and will make her wilderness like Eden, her desert like the garden of the LORD; joy and gladness will be found in her, thanksgiving and the voice of song.

"will once more come to earth and the rule of God, long disrupted by sin, will be re-established. In this coming triumph of God towards which all history moves, the people of God will find redemption."^{ix}

Isaiah 65:20 No more shall there be in it an infant that lives but a few days, or an old person who does not live out a lifetime; for one who dies at a hundred years will be considered a youth, and one who falls short of a hundred will be considered accursed.

21 They shall build houses and inhabit them; they shall plant vineyards and eat their fruit.

22 They shall not build and another inhabit; they shall not plant and another eat; for like the days of a tree shall the days of my people be, and my chosen shall long enjoy the work of their hands.

23 They shall not labour in vain, or bear children for calamity; for they shall be offspring blessed by the LORD - and their descendants as well.

"The warfare in nature would be ended,

4.3 Rule and Realm.

The kingdom is both the rule of God, and the community in which God rules (his realm). "The building of the nation is the test of all religious practices in Israel. The justice visible in inter-human relations will be the evidence of their faithfulness to Yahweh."^x

4.4 Election with Implications.

Israel's *election* was not about God's ownership as much as it was about God's expectation of how Israel should organise itself as a nation. "The calling of Israel was to organise a nation where justice would prevail, where the poor, the orphans, the widows, the foreigners would be specially protected. The prophets constantly reminded them of their vocation in response to God's election."^{xi}

Isaiah 1:16 Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cease to do evil,

17 learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.

18 Come now, let us argue it out, says the LORD: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool.

19 If you are willing and obedient, you shall eat the good of the land;

20 but if you refuse and rebel, you shall be devoured by the sword; for the mouth of the LORD has spoken.

4.5 The Kingdom is for all nations.

God concentrates on Israel, but his Kingdom is for all nations.

Amos 9:7 Are you not like the Ethiopians to me, O people of Israel? says the LORD. Did I not bring Israel up from the land of Egypt, and the Philistines from Caphtor and the Arameans from Kir?

Psalms 82:8 Rise up, O God, judge the earth; for all the nations belong to you!

Isaiah 42:6 I am the LORD, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations,

Jeremiah 4:2 and if you swear, "As the LORD lives!" in truth, in justice, and in uprightness, then nations shall be blessed by him, and by him they shall boast.

Isaiah 2:3 Many peoples shall come and say, "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the LORD from Jerusalem.

Micah 4:2 and many nations shall come and say: "Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the LORD from Jerusalem.

Isaiah 56:7 these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.

Isaiah 19:24 On that day Israel will be the third with Egypt and Assyria, a blessing in the midst of the earth,

25 whom the LORD of hosts has blessed, saying, "Blessed be Egypt my people, and Assyria the work of my hands, and Israel my heritage."

4.5.1 Israel's Unique Role.

"What belongs to Israel is the vocation of being a light to the Gentiles and the nations."^{xii}

Isaiah 49:6 he says, "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to restore the survivors of Israel; I will give you as a light to the nations, that my salvation may reach to the end of the earth."

4.6 The kingdom requires faithful obedience.

"To believe in God is to respond in obedience, building the community in justice. In fact, Jeremiah goes so far as to affirm that to do justice is to know God."^{xiii}

Jeremiah 22:15 Are you a king because you compete in cedar? Did not your father eat and drink and do justice and righteousness? Then it was well with him.

16 He judged the cause of the poor and needy; then it was well. Is not this to know me? says the LORD.

5 The Kingdom in the New Testament.

5.1 The Kingdom is here, now.

Mark 1:15 "The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news."

In Jesus, the kingdom is present and at work.

Luke 4:21 Then he began to say to them, "Today this scripture has been fulfilled in your hearing."

Matthew 11:5 the blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, and the poor have good news brought to them.

"The Messianic promises of Isaiah 61 and 58, woven by Luke into the reading, were manifested in Jesus' actions."^{xiv}

5.2 Jesus' Extraordinary Piety.

Jesus has a direct and close relationship with God, the Father that is quite extraordinary compared with the religious practice and belief of the time. He is remarkably free, intimate and direct in his relationship with God using the Aramaic diminutive *Abba* for *father*, a phrase used both by children and adults in addressing their fathers.

Mark 14:36 He said, "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want."

5.3 Teach, Proclaim, Cure?

Many have appealed to the formula in Matthew 4:23 (and elsewhere) *Jesus went throughout Galilee, teaching in their syna-*

gogues and proclaiming the good news of the kingdom and curing every disease and every sickness among the people. But Castro rejects this as a prescription of mission.

"It is very difficult to make a distinction between the teaching and preaching of Jesus; the teaching nature of the healing, or the proclamation around the casting out of demons. There is no priority; there is no distinction. This description of Matthew is not normative, but helps us to understand Jesus' vocation."^{xv}

With respect to Jesus' preaching, we note that it:

- ★ centres on the Kingdom, announcing good news to the poor;

Luke 6:20 Then he looked up at his disciples and said: "Blessed are you who are poor, for yours is the kingdom of God.

- ★ denounces the rich;

Luke 6:24 "But woe to you who are rich, for you have received your consolation.

- ★ denounces the scribes and the Pharisees.

Matthew 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others.

24 You blind guides! You strain out a gnat but swallow a camel!

25 "Woe to you, scribes and Pharisees, hypocrites! For you clean the outside of the cup and of the plate, but inside they are full of greed and self-indulgence.

26 You blind Pharisee! First clean the inside of the cup, so that the outside also may become clean.

27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed

tombs, which on the outside look beautiful, but inside they are full of the bones of the dead and of all kinds of filth.

28 So you also on the outside look righteous to others, but inside you are full of hypocrisy and lawlessness.

29 "Woe to you, scribes and Pharisees, hypocrites! For you build the tombs of the prophets and decorate the graves of the righteous,

30 and you say, 'If we had lived in the days of our ancestors, we would not have taken part with them in shedding the blood of the prophets.'

31 Thus you testify against yourselves that you are descendants of those who murdered the prophets.

32 Fill up, then, the measure of your ancestors.

32 He said to them, "Go and tell that fox for me, 'Listen, I am casting out demons and performing cures today and tomorrow, and on the third day I finish my work.

33 Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.'

34 Jerusalem, Jerusalem, the city that kills the prophets and stones those who are sent to it! How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing!

35 See, your house is left to you. And I tell you, you will not see me until the time comes when you say, 'Blessed is the one who comes in the name of the Lord.'"

Mark 10:42 So Jesus called them and said to them, "You know that among the

33 You snakes, you brood of vipers! How can you escape being sentenced to hell?

34 Therefore I send you prophets, sages, and scribes, some of whom you will kill and crucify, and some you will flog in your synagogues and pursue from town to town,

35 so that upon you may come all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah son of Barachiah, whom you murdered between the sanctuary and the altar.

36 Truly I tell you, all this will come upon this generation.

★ rebukes the political powers.

Luke 13:31 At that very hour some Pharisees came and said to him, "Get away from here, for Herod wants to kill you."

Gentiles those whom they recognise as their rulers lord it over them, and their great ones are tyrants over them.

"The proclamation of Jesus has a double function: it announces the inbreaking of the kingdom of God that brings the good news of redemption, of liberation for the poor and the outcast; it also contains a warning of judgement on all those who are powerful in society and reject the call to repentance."

5.3.1 Healing.

"Jesus heals. It is very interesting that in this passage from Matthew there is no mention of the fact that Jesus forgives. We give today more importance to the forgiveness of sins than to the healing of bodies and minds of people. But in the gospel these distinctions do not have much significance. The word *salvation*, as used in the gospels, implies both. In this relationship between healing and forgiveness we see again the freedom of Jesus."^{xvi}

"Jesus is free in his love to respond to what he sees as the need of the person, and of the situation that the person is facing."^{xvii}

5.3.2 Teaching.

"Jesus teaches, and his teaching is about the kingdom."^{xviii}

5.4 A Mission to the Margins.

Jesus' ministry is dominated by a compassion for peripheral people.

5.4.1 Outcasts and sinners.

Matthew 9:10 *And as he sat at dinner in the house, many tax collectors and sinners came and were sitting with him and his disciples.*

Matthew 11:19 *the Son of Man came eating and drinking, and they say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!' Yet wisdom is vindicated by her deeds."*

Mark 2:15 *And as he sat at dinner in Levi's house, many tax collectors and sinners were also sitting with Jesus and his disciples - for there were many who followed him.*

16 *When the scribes of the Pharisees saw that he was eating with sinners and tax collectors, they said to his disciples, "Why does he eat with tax collectors and sinners?"*

17 *When Jesus heard this, he said to them, "Those who are well have no need of a physician, but those who are sick; I have come to call not the righteous but sinners."*

Luke 7:31 *"To what then will I compare the people of this generation, and what are they like?*

32 *They are like children sitting in the marketplace and calling to one another, 'We played the flute for you, and you did not dance; we wailed, and you did not weep.'*

33 *For John the Baptist has come eating no bread and drinking no wine, and you say, 'He has a demon';*

34 *the Son of Man has come eating and drinking, and you say, 'Look, a glutton and a drunkard, a friend of tax collectors and sinners!'*

35 *Nevertheless, wisdom is vindicated by all her children."*

5.4.2 The Poor and Defenceless.

"His statements about the *poor* betray an obvious sympathy for the defenceless and place Jesus thoroughly within the prophetic tradition, which sided with the oppressed against the exploiters."^{xix}

Luke 6:20 *Then he looked up at his disciples and said: "Blessed are you who are poor, for yours is the kingdom of God.*

21 *"Blessed are you who are hungry now, for you will be filled. "Blessed are you who weep now, for you will laugh.*

22 *"Blessed are you when people hate you, and when they exclude you, revile you, and defame you on account of the Son of Man.*

23 *Rejoice in that day and leap for joy, for surely your reward is great in heaven; for that is what their ancestors did to the prophets.*

24 *"But woe to you who are rich, for you have received your consolation.*

25 *"Woe to you who are full now, for you will be hungry. "Woe to you who are laughing now, for you will mourn and weep.*

26 *"Woe to you when all speak well of you, for that is what their ancestors did to the*

Even Jesus' action in overturning the merchant's tables in the temple can be interpreted as an action *on behalf of the marginalised*. By costly regulation, worship at the temple had become inaccessible to the poor. Jesus' anger at the way temple worship had been commercialised was motivated by more than the implied blasphemy (although that would be enough). He was also dismayed by the way this commercialism was denying access to worship for a large segment of the population.

5.4.3 *The Despised Foreigner.*

He showed an open attitude to the despised Samaritan.

Luke 10:30 *Jesus replied, "A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead.*

31 *Now by chance a priest was going down that road; and when he saw him, he passed by on the other side.*

32 *So likewise a Levite, when he came to the place and saw him, passed by on the other side.*

33 *But a Samaritan while travelling came near him; and when he saw him, he was moved with pity.*

34 *He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn, and took care of him.*

35 *The next day he took out two denarii, gave them to the innkeeper, and said, "Take care of him; and when I come back, I will repay you whatever more you spend."*

false prophets.

36 *Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?"*

37 *He said, "The one who showed him mercy." Jesus said to him, "Go and do likewise."*

Luke 17:11 *On the way to Jerusalem Jesus was going through the region between Samaria and Galilee.*

12 *As he entered a village, ten lepers approached him. Keeping their distance,*

13 *they called out, saying, "Jesus, Master, have mercy on us!"*

14 *When he saw them, he said to them, "Go and show yourselves to the priests." And as they went, they were made clean.*

15 *Then one of them, when he saw that he was healed, turned back, praising God with a loud voice.*

16 *He prostrated himself at Jesus' feet and thanked him. And he was a Samaritan.*

17 *Then Jesus asked, "Were not ten made clean? But the other nine, where are they?"*

18 *Was none of them found to return and give praise to God except this foreigner?"*

19 *Then he said to him, "Get up and go on your way; your faith has made you well."*

Also, the **John 4** story of the Samaritan woman at Jacob's Well.

He displays a tolerant and "open attitude towards other foreigners, who were feared and avoided by most of Jesus' contemporaries."^{xx}

Matthew 8:5 *When he entered Capernaum, a centurion came to him, appealing to him*

6 *and saying, "Lord, my servant is lying at home paralysed, in terrible distress."*

7 *And he said to him, "I will come and cure him."*

8 *The centurion answered, "Lord, I am not worthy to have you come under my roof; but only speak the word, and my servant will be healed."*

9 *For I also am a man under authority, with soldiers under me; and I say to one, 'Go,' and he goes, and to another, 'Come,' and he comes, and to my slave, 'Do this,' and the slave does it."*

10 *When Jesus heard him, he was amazed and said to those who followed him, "Truly I tell you, in no one in Israel have I found such faith."*

11 *I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven,*

12 *while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth."*

13 *And to the centurion Jesus said, "Go; let it be done for you according to your faith." And the servant was healed in that hour.*

22 *But I tell you, on the day of judgment it will be more tolerable for Tyre and Sidon than for you.*

23 *And you, Capernaum, will you be exalted to heaven? No, you will be brought down to Hades. For if the deeds of power done in you had been done in Sodom, it would have remained until this day.*

Mark 7:24 *From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice,*

25 *but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet.*

26 *Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter.*

27 *He said to her, "Let the children be fed first, for it is not fair to take the children's food and throw it to the dogs."*

28 *But she answered him, "Sir, even the dogs under the table eat the children's crumbs."*

29 *Then he said to her, "For saying that, you may go - the demon has left your daughter."*

30 *So she went home, found the child lying on the bed, and the demon gone.*

Matthew 11:20 *Then he began to reproach the cities in which most of his deeds of power had been done, because they did not repent.*

21 *"Woe to you, Chorazin! Woe to you, Bethsaida! For if the deeds of power done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.*

24 *But I tell you that on the day of judgment it will be more tolerable for the land of Sodom than for you."*

5.4.4 *Women.*

"He freely associates with women, including them in his community of disciples, openly conversing with them, and publicly accepting their signs of affection and loyalty—actions

taboo for public religious teachers in the patriarchal society of Jesus' day."^{xxi}

Luke 7:36 *One of the Pharisees asked Jesus to eat with him, and he went into the Pharisee's house and took his place at the table.*

37 *And a woman in the city, who was a sinner, having learned that he was eating in the Pharisee's house, brought an alabaster jar of ointment.*

38 *She stood behind him at his feet, weeping, and began to bathe his feet with her tears and to dry them with her hair. Then she continued kissing his feet and anointing them with the ointment.*

39 *Now when the Pharisee who had invited him saw it, he said to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him - that she is a sinner."*

40 *Jesus spoke up and said to him, "Simon, I have something to say to you." "Teacher," he replied, "Speak."*

41 *"A certain creditor had two debtors; one owed five hundred denarii, and the other fifty.*

42 *When they could not pay, he cancelled the debts for both of them. Now which of them will love him more?"*

43 *Simon answered, "I suppose the one for whom he cancelled the greater debt." And Jesus said to him, "You have judged rightly."*

44 *Then turning towards the woman, he said to Simon, "Do you see this woman? I entered your house; you gave me no water for my feet, but she has bathed my feet with her tears and dried them with her hair.*

45 *You gave me no kiss, but from the time I came in she has not stopped kissing my feet.*

46 *You did not anoint my head with oil, but she has anointed my feet with ointment.*

47 *Therefore, I tell you, her sins, which were many, have been forgiven; hence she has shown great love. But the one to whom little is forgiven, loves little."*

48 *Then he said to her, "Your sins are forgiven."*

49 *But those who were at the table with him began to say among themselves, "Who is this who even forgives sins?"*

50 *And he said to the woman, "Your faith has saved you; go in peace."*

Luke 8:1 *Soon afterwards he went on through cities and villages, proclaiming and bringing the good news of the kingdom of God. The twelve were with him,*

2 *as well as some women who had been cured of evil spirits and infirmities: Mary, called Magdalene, from whom seven demons had gone out,*

3 *and Joanna, the wife of Herod's steward Chuza, and Susanna, and many others, who provided for them out of their resources.*

John 4:27 *Just then his disciples came. They were astonished that he was speaking with a woman, but no one said, "What do you want?" or, "Why are you speaking with her?"*

5.5 Associations which define his mission.

"These provocative associations . . . are not incidental to his ministry . . . The setting Luke gives for the mercy parables of Luke 15 makes this point: Jesus defends his friendship and

table fellowship with the tax collectors and sinners (15:1-2) by telling three parables on God's own scandalous mercy . . . Thus the provocative style of Jesus' ministry must ultimately be linked with his piety (his relationship with his father).^{xxii}

5.6 *Beyond Law.*

Jesus does not come to do away with the law, but makes it subject to a compassion that seeks human well-being and peace. Jesus "challenges any interpretation of law that seems to run counter to . . . [the] will of God to save and nourish human life."^{xxiii}

5.6.1 *Food First.*

The command against reaping on the Sabbath is subordinated to the disciples need for food.

27 *Then he said to them, "The Sabbath was made for humankind, and not humankind for the Sabbath;*

28 *so the Son of Man is lord even of the Sabbath."*

5.6.2 *Health First.*

Jesus cures a man with a withered hand in direct challenge to the prohibition against healing on the Sabbath.

Mark 3:1 *Again he entered the synagogue, and a man was there who had a withered hand.*

2 *They watched him to see whether he would cure him on the Sabbath, so that they might accuse him.*

3 *And he said to the man who had the withered hand, "Come forward."*

4 *Then he said to them, "Is it lawful to do good or to do harm on the Sabbath, to save life or to kill?" But they were silent.*

Mark 2:23 *One Sabbath he was going through the grainfields; and as they made their way his disciples began to pluck heads of grain.*

24 *The Pharisees said to him, "Look, why are they doing what is not lawful on the Sabbath?"*

25 *And he said to them, "Have you never read what David did when he and his companions were hungry and in need of food?"*

26 *He entered the house of God, when Abiathar was high priest, and ate the bread of the Presence, which it is not lawful for any but the priests to eat, and he gave some to his companions."*

5 *He looked around at them with anger; he was grieved at their hardness of heart and said to the man, "Stretch out your hand." He stretched it out, and his hand was restored.*

6 *The Pharisees went out and immediately conspired with the Herodians against him, how to destroy him.*

5.6.3 *Integrity First.*

Purification rituals are relativised in favour of inner cleanliness and integrity.

Mark 7:1 *Now when the Pharisees and some of the scribes who had come from Jerusalem gathered around him,*

2 *they noticed that some of his disciples were eating with defiled hands, that is, without washing them.*

3 *(For the Pharisees, and all the Jews, do not eat unless they thoroughly wash their hands, thus observing the tradition of the elders;*

4 and they do not eat anything from the market unless they wash it; and there are also many other traditions that they observe, the washing of cups, pots, and bronze kettles.)

5 So the Pharisees and the scribes asked him, "Why do your disciples not live according to the tradition of the elders, but eat with defiled hands?"

6 He said to them, "Isaiah prophesied rightly about you hypocrites, as it is written, 'This people honours me with their lips, but their hearts are far from me;

7 in vain do they worship me, teaching human precepts as doctrines.'

8 You abandon the commandment of God and hold to human tradition."

9 Then he said to them, "You have a fine way of rejecting the commandment of God in order to keep your tradition!

10 For Moses said, 'Honour your father and your mother'; and, 'Whoever speaks evil of father or mother must surely die.'

11 But you say that if anyone tells father or mother, 'Whatever support you might have had from me is Corban' (that is, an offering to God) -

12 then you no longer permit doing anything for a father or mother,

13 thus making void the word of God through your tradition that you have handed on. And you do many things like this."

14 Then he called the crowd again and said to them, "Listen to me, all of you, and understand:

15 there is nothing outside a person that by going in can defile, but the things that come out are what defile."

16

17 When he had left the crowd and entered the house, his disciples asked him about the parable.

18 He said to them, "Then do you also fail to understand? Do you not see that whatever goes into a person from outside cannot defile,

19 since it enters, not the heart but the stomach, and goes out into the sewer?" (Thus he declared all foods clean.)

20 And he said, "It is what comes out of a person that defiles.

21 For it is from within, from the human heart, that evil intentions come: fornication, theft, murder,

22 adultery, avarice, wickedness, deceit, licentiousness, envy, slander, pride, folly.

23 All these evil things come from within, and they defile a person."

5.6.4 Justice, Mercy and Faith First.

Tithing laws are subordinated to weightier matters.

Matthew 23:23 "Woe to you, scribes and Pharisees, hypocrites! For you tithe mint, dill, and cummin, and have neglected the weightier matters of the law: justice and mercy and faith. It is these you ought to have practiced without neglecting the others.

5.7 Forgiveness, not Judgement.

Jesus' ministry is about reconciliation and forgiveness . . . at the expense of judgement or retribution. "The God of the coming kingdom is a God who forgives gratuitously; therefore the one who accepts this God must transform his or her life accordingly."^{xxiv}

Matthew 18:21 Then Peter came and said to him, "Lord, if another member of the church sins against me, how often should I forgive? As many as seven times?"

22 Jesus said to him, "Not seven times, but, I tell you, seventy-seven times.

23 "For this reason the kingdom of heaven may be compared to a king who wished to settle accounts with his slaves.

24 When he began the reckoning, one who owed him ten thousand talents was brought to him;

25 and, as he could not pay, his lord ordered him to be sold, together with his wife and children and all his possessions, and payment to be made.

26 So the slave fell on his knees before him, saying, 'Have patience with me, and I will pay you everything.'

27 And out of pity for him, the lord of that slave released him and forgave him the debt.

28 But that same slave, as he went out, came upon one of his fellow slaves who owed him a hundred denarii; and seizing him by the throat, he said, 'Pay what you owe.'

29 Then his fellow slave fell down and pleaded with him, 'Have patience with me, and I will pay you.'

30 But he refused; then he went and threw him into prison until he would pay the debt.

31 When his fellow slaves saw what had happened, they were greatly distressed, and they went and reported to their lord all that had taken place.

32 Then his lord summoned him and said to him, 'You wicked slave! I forgave you all that debt because you pleaded with me.

33 Should you not have had mercy on your fellow slave, as I had mercy on you?'

34 And in anger his lord handed him over to be tortured until he would pay his entire debt.

35 So my heavenly Father will also do to every one of you, if you do not forgive your brother or sister from your heart."

"Peter's question about forgiveness is answered by Jesus' call for limitless reconciliation. The parable of the merciless official becomes a thinly veiled allegory on the experience of the God of the Kingdom as gratuitously forgiving . . . The servant's response is incongruous because he ignores what his Lord has done for him and immediately treats his fellow servant without mercy. The conclusion to the parable reiterates the petition of the Lord's prayer."^{xxxv}

5.8 Signs and Power.

The miraculous and metaphysical actions of Jesus are also pointers towards the Kingdom.

Luke 11:20 But if it is by the finger of God that I cast out the demons, then the kingdom of God has come to you.

"The *fact* that Jesus performs cures is not at issue, only the significance of such power. Jesus himself . . . states that his actions are linked to the saving intent of God himself . . . The gospels make it clear that a salvation that does not manifest itself here and now, in respect of concrete, individual human beings, can have nothing in the way of 'glad tidings' about it."^{xxxvi}

"Jesus' healing activity demonstrated that the saving grace of God extends not only to personal guilt and broken relationships but to human bodies, to societal structures, to mysterious forces that hold creation itself in check. Problems of pain, of death, of the nature of the material universe are inherently universal questions."^{xxxvii}

5.9 Making the Whole.

"Each one of these independent actions points to the whole, which is the revelation of God's love and the inauguration of God's kingdom."^{xxviii}

"The total of these various dimensions of Jesus' ministry defines what he meant by the *kingdom of God*. Through his experiential image of God, his teaching and interpretation of law, by his associations and commitments, by his powerful acts of healing and exorcism, Jesus of Nazareth gave substance and bite to a potentially abstract symbol. The coming kingdom was the effective, transforming rule of an overwhelmingly compassionate God."^{xxix}

6 Our Role Today.

First, a warning. "It is not for you to know . . . the kingdom is God's kingdom: it is not your program . . . People sometimes ask 'Are you optimistic or pessimistic about the future of the gospel in India?' . . . 'I believe in the resurrection of Jesus and therefore the question does not arise.' The gospel is news of a fact—the presence of the kingdom of God in Jesus. About a fact, the question *optimistic or pessimistic* does not arise. About a program one can be optimistic or pessimistic, but about a fact you have to ask a different question: 'Do you believe it or do you not believe it?'"^{xxx}

Second a promise. In Luke, a promise, not a command. "*You will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth.*"

If we are to be sent as the Father sent Jesus, and if Jesus proclaimed the kingdom of God in words, signs and deeds, what is our role today?

Surely the answer is to *go and do likewise*.

But there are some cautionary things to note.

6.1 It's not our kingdom.

Acts 1:6 *So when they had come together, they asked him, "Lord, is this the time when you will restore the kingdom to Israel?"*

7 *He replied, "It is not for you to know the times or periods that the Father has set by his own authority.*

8 *But you will receive power when the Holy Spirit has come upon you; and you will be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."*

"How does the promise answer the question? . . . because the Spirit is the foretaste, the pledge, the *arrabon*^{xxxi} of the kingdom.

2 Corinthians 1:22 *by putting his seal on us and giving us his Spirit in our hearts as a first instalment.*

2 Corinthians 5:5 *He who has prepared us for this very thing is God, who has given us the Spirit as a guarantee.*

"[*arrabon* was] much used in shopkeepers' accounts to denote the cash that is paid in advance as the pledge of the intention to pay the full amount due at the proper time. [A deposit] . . . It is both cash now, and the promise of cash to come.

"The Holy Spirit is the *arrabon* of the Kingdom . . . a real gift now, a real foretaste of the joy, the freedom, the righteousness, the holiness of God's kingdom . . . The witness is not

essentially a task laid upon the church; it is a gift given to the church . . . not a task laid upon the church, but a promise given to it.^{xxii}

6.2 Entering the World to Save.

We see in Paul that the model for mission is to emulate Jesus by entering into the world as a saving presence. Where there is evil we are to bring good. Where there is sickness, healing. Where there is oppression, justice.

Paul shows that his calling is to emulate Jesus. When there are questions about the authenticity of his calling, his response is to suggest how he is taking his share in the sufferings of Christ. It is in his participation in the extension of Jesus' actions that his ministry is authenticated.

1 Corinthians 4:10 *We are fools for the sake of Christ, but you are wise in Christ. We are weak, but you are strong. You are held in honour, but we in disrepute.*

11 To the present hour we are hungry and thirsty, we are poorly clothed and beaten and homeless,

12 and we grow weary from the work of our own hands. When reviled, we bless; when persecuted, we endure;

13 when slandered, we speak kindly. We have become like the rubbish of the world, the dregs of all things, to this very day.

2 Corinthians 4:5 *For we do not proclaim ourselves; we proclaim Jesus Christ as Lord and ourselves as your slaves for Jesus' sake.*

2 Corinthians 4:7 *But we have this treasure in clay jars, so that it may be made clear that this extraordinary power belongs to God and does not come from us.*

Newbigin suggests that 2 Corinthians, chapter 4, "ought to be seen as the classic definition of mission . . . the carrying for-

8 We are afflicted in every way, but not crushed; perplexed, but not driven to despair;

9 persecuted, but not forsaken; struck down, but not destroyed;

10 always carrying in the body the death of Jesus, so that the life of Jesus may also be made visible in our bodies.

11 For while we live, we are always being given up to death for Jesus' sake, so that the life of Jesus may be made visible in our mortal flesh.

12 So death is at work in us, but life in you.

2 Corinthians 4:16 *So we do not lose heart. Even though our outer nature is wasting away, our inner nature is being renewed day by day.*

17 For this slight momentary affliction is preparing us for an eternal weight of glory beyond all measure,

2 Corinthians 12:10 *Therefore I am content with weaknesses, insults, hardships, persecutions, and calamities for the sake of Christ; for whenever I am weak, then I am strong.*

Galatians 6:17 *From now on, let no one make trouble for me; for I carry the marks of Jesus branded on my body.*

Ephesians 3:13 *I pray therefore that you may not lose heart over my sufferings for you; they are your glory.*

Colossians 1:24 *I am now rejoicing in my sufferings for your sake, and in my flesh I am completing what is lacking in Christ's afflictions for the sake of his body, that is, the church.*

ward through the ongoing life of the world of the vicarious passion of Jesus.^{xxiii}

6.3 An inclusive Kingdom.

The kingdom is one in which we are to draw wider and wider circles that invite other people to enter and join with us in the kingdom life. We are not to draw narrower and narrower circles which exclude other people through regulation, inflexible dogma and prejudice.

6.3.1 God cares about us.

The God of the kingdom is one who cares about all people. We are not to be anxious, because God cares for us . . .

Matthew 6:26 *Look at the birds of the air; they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they?*

27 *And can any of you by worrying add a single hour to your span of life?*

28 *And why do you worry about clothing? Consider the lilies of the field, how they grow; they neither toil nor spin,*

29 *yet I tell you, even Solomon in all his glory was not clothed like one of these.*

30 *But if God so clothes the grass of the field, which is alive today and tomorrow is thrown into the oven, will he not much more clothe you - you of little faith?*

His love outstrips that of parents . . .

Luke 11:10 *For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.*

11 *Is there anyone among you who, if your child asks for a fish, will give a snake instead of a fish?*

12 *Or if the child asks for an egg, will give a scorpion?*

13 *If you then, who are evil, know how to give good gifts to your children, how much more will the heavenly Father give the Holy Spirit to those who ask him!"*

6.3.2 God hears.

Therefore, pray with confidence, God hears.

Luke 11:5 *And he said to them, "Suppose one of you has a friend, and you go to him at midnight and say to him, 'Friend, lend me three loaves of bread;*

6 *for a friend of mine has arrived, and I have nothing to set before him.'*

7 *And he answers from within, 'Do not bother me; the door has already been locked, and my children are with me in bed; I cannot get up and give you anything.'*

8 *I tell you, even though he will not get up and give him anything because he is his friend, at least because of his persistence he will get up and give him whatever he needs.*

9 *"So I say to you, Ask, and it will be given you; search, and you will find; knock, and the door will be opened for you.*

10 *For everyone who asks receives, and everyone who searches finds, and for everyone who knocks, the door will be opened.*

6.3.3 Be Intimate with God.

And call God, 'Father'.

Luke 11:2 *He said to them, "When you pray, say: Father, hallowed be your name. Your kingdom come.*

Matthew 23:9 *And call no one your father on earth, for you have one Father - the one in heaven.*

"Thus a specific thrust of the Jesus tradition is to proclaim God as near, as accessible, as inviting human relationship."^{xxxiv}

6.3.4 *Be Responsive.*

But it is an offer, while unconditional and gratuitous, which demands a response.

6.3.4.1 *Obedience.*

Thus Jesus also teaches obedience . . .

Matthew 7:21 *"Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.*

6.3.4.2 *Sacrifice.*

He also teaches sacrifice . . .

Mark 10:28 *Peter began to say to him, "Look, we have left everything and followed you."*

29 *Jesus said, "Truly I tell you, there is no one who has left house or brothers or sist-*

Such teaching leads to new boundaries for the kingdom, a wider circle is drawn by Jesus. Matthew stresses this in the stories of the Magi (Mat 2:1-12), Gentiles such as the centurion (Mat 8:5-13), or the Canaanite woman (Mat 15:21-28), and the 'sheep' at the last judgement (Mat 25:31-46).

And, of course, John emphasises the universal boundary of the kingdom.

John 3:16 *"For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life.*

17 *"Indeed, God did not send the Son into the world to condemn the world, but in order that the world might be saved through him.*

ers or mother or father or children or fields, for my sake and for the sake of the good news,

30 *who will not receive a hundredfold now in this age - houses, brothers and sisters, mothers and children, and fields with persecutions - and in the age to come eternal life.*

6.3.4.3 *Forgiving Others.*

He also teaches forgiveness of others . . .

Matthew 6:12 *And forgive us our debts, as we also have forgiven our debtors.*

14 *For if you forgive others their trespasses, your heavenly Father will also forgive you;*

15 *but if you do not forgive others, neither will your Father forgive your trespasses.*

Failure to respond invites judgement. But judgement is the end point of the kingdom. The entry point is compassion, forgiveness, inclusion.

6.3.5 *New Boundaries for the Kingdom.*

Thus, Jesus nourishes "the universalism already inherent in the Jewish notion of God as Lord of all nations."^{xxxv}

6.3.5.1 *Israel and 'Election.'*

"The thrust of Jesus' kingdom ministry moves away from a too rigidly defined notion of Israel as an elect people towards a potentially inclusive view of God's people."^{xxxvi}

"Jesus' choice of the Twelve suggests that his favoured image for the destiny of Israel was not that of the remnant but of the fully restored 'people of God'. In Jesus' own day the remnant motif . . . was very much in vogue . . . the Qumran Essenes and the Pharisees . . . considered themselves as an elect remnant.

“The choice of the title ‘Twelve’ obviously refers to the twelve tribes of Israel and indicates that Jesus interpreted his own mission as working towards the restoration of God’s people.

“Another more inclusive symbolisation is Jesus’ apparent preference for the messianic banquet theme as a corrective to the motif of the eschatological pilgrimage of the nations to Zion.”^{xxxvii}

Matthew 8:11 *I tell you, many will come from east and west and will eat with Abraham and Isaac and Jacob in the kingdom of heaven,*

12 while the heirs of the kingdom will be thrown into the outer darkness, where there will be weeping and gnashing of teeth.”

The Gentiles will come to Zion “not in subjugation (a basic part of the traditional pilgrimage motif) but to share fully in the joy of the kingdom.”^{xxxviii}

The banquet theme is a favourite of Jesus. Eating, banqueting, dining are mentioned 90 times in the gospels. Response to the invitation is the key judgment.

“Jesus seems to have avoided the motif of vengeance on the nations while . . . giving strong emphasis to the right response to God’s grace as the basic criterion for inclusion in his people.”^{xxxix} Vengeance was a strong motif of Jewish literature at the time. Some Jews were disobedient to the law. Gentiles were persecuting the people. There was corruption. The belief was that God would avenge these wrongs on the Day of Judgement . . . a day of wrath against Gentiles and lawless.

“This theme is conspicuously absent from Jesus’ preaching. Instead there is a consistent emphasis on the response of faith and obedience to God as the critical criterion for judgment, a criterion that relativises race and status. Examples of this motif abound. In addition to the stories of the centurion (Mat 8:5-13)

and the Syrophenician woman (Mark 7:24-30), a number of sayings illustrate this theme.”^{xl}

Matthew 7:15 *“Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves.*

16 You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles?

17 In the same way, every good tree bears good fruit, but the bad tree bears bad fruit.

18 A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.

19 Every tree that does not bear good fruit is cut down and thrown into the fire.

20 Thus you will know them by their fruits.

21 “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father in heaven.

22 On that day many will say to me, ‘Lord, Lord, did we not prophesy in your name, and cast out demons in your name, and do many deeds of power in your name?’

23 Then I will declare to them, ‘I never knew you; go away from me, you evildoers.’

24 “Everyone then who hears these words of mine and acts on them will be like a wise man who built his house on rock.

25 The rain fell, the floods came, and the winds blew and beat on that house, but it did not fall, because it had been founded on rock.

26 And everyone who hears these words of mine and does not act on them will be like a foolish man who built his house on sand.

27 The rain fell, and the floods came, and the winds blew and beat against that house, and it fell - and great was its fall!"

Matthew 11:22 But I tell you, on the day of judgment it will be more tolerable for Tyre and Sidon than for you.

Matthew 21:28 "What do you think? A man had two sons; he went to the first and said, 'Son, go and work in the vineyard today.'

29 He answered, 'I will not'; but later he changed his mind and went.

30 The father went to the second and said the same; and he answered, 'I go, sir'; but he did not go.

31 Which of the two did the will of his father?" They said, "The first." Jesus said to them, "Truly I tell you, the tax collectors and the prostitutes are going into the kingdom of God ahead of you.

32 For John came to you in the way of righteousness and you did not believe him, but the tax collectors and the prostitutes believed him; and even after you saw it, you did not change your minds and believe him.

Matthew 25:31 "When the Son of Man comes in his glory, and all the angels with him, then he will sit on the throne of his glory.

32 All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats,

33 and he will put the sheep at his right hand and the goats at the left.

34 Then the king will say to those at his right hand, 'Come, you that are blessed by my Father, inherit the kingdom prepared for you from the foundation of the world;

Matthew 10:15 Truly I tell you, it will be more tolerable for the land of Sodom and Gomorrah on the day of judgment than for that town.

35 for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me,

36 I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.'

37 Then the righteous will answer him, 'Lord, when was it that we saw you hungry and gave you food, or thirsty and gave you something to drink?

38 And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing?

39 And when was it that we saw you sick or in prison and visited you?'

40 And the king will answer them, 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'

41 Then he will say to those at his left hand, 'You that are accursed, depart from me into the eternal fire prepared for the devil and his angels;

42 for I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink,

43 I was a stranger and you did not welcome me, naked and you did not give me clothing, sick and in prison and you did not visit me.'

44 Then they also will answer, 'Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of you?'

45 Then he will answer them, 'Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.'

46 And these will go away into eternal punishment, but the righteous into eternal life."

6.4 Sincerity.

"An allied motif is that of sincerity. A large portion of Jesus' sayings puncture unauthentic piety or the performing of works 'for people to see.' The point about this is that Jesus was re-defining the criteria for entry into God's kingdom. These new criteria were accessible to all people, regardless of race or status. Anyone can be sincere.

"An overall view . . . shows a consistent challenge to attitudes, practices, and structures that tended arbitrarily to restrict or exclude potential members of the Israelite community . . . His prophetic challenge confronted the root causes of such exclusion by reinterpreting the law in the direction of mercy and

The use of the word *mission* in management theory may even add to the danger here. As management theory has embraced the need for effective organisations to create meaning for the people who work within them, it has looked to other disciplines for ideas and conceptual language. But there is a difference between the *mission* of the church, and the *mission* of an organisation. The difference, it may be argued, is more practical than theoretical, but few organisations which describe their *mission statements* incorporate the idea of participation in God's mission, nor the idea of *being sent* into mission.

For this reason I prefer to use a different word, replacing *mission* in management language. I prefer to use the idea of *vision statements*, rather than *mission statements*. The vision statement is a statement of what the people in the organisation envision the organisation will do.

compassion (cf. the Sabbath controversies), by risking condemnation under the law by direct association with outcasts (for example, table fellowship, recruitment of outcasts as disciples), or by action taken on their behalf (statements in Simon's house, tours on the Sabbath, etc.), probably including the inflammatory prophetic gesture of cleansing the temple."^{xli}

7 Implications for World Vision.

What does all this have to say about our work in World Vision?

7.1 Participation in God's work.

We need to affirm that we do not have *our* mission. We are participants in God's mission.

Thus, while World Vision can have a vision statement, it must remain within the overall mission of God.

7.1.1 Futility in non-participation.

There is a very great tendency to become so committed to *our* plans, and *our* goals that we forget, or worse, we ignore, that we are called to participate in God's mission to the world. Indeed, it is a blessing and a gift given to Christians. God invites us to join him.

The implication is that anything we do that does not represent a participation in God's mission, will be futile. Paul's words echo from Philippians 3:8, "I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord." Compared to knowing Jesus, the rest amounts to nothing. Indeed, everything will be worthless unless it plays a part in the kingdom

work of bringing people to know Christ Jesus. All that we do shall merely be like “a noisy gong or a clanging cymbal.”

7.1.2 *Humility in participation.*

At the same time, we must give credit where credit is due. Much that occurs in our work will be miraculous. After all, if these are God’s plans, we will expect “to accomplish abundantly far more than all we can ask or imagine.” (Ephesians 3:20)

We should respond with joy, but humility. Let’s celebrate God’s mighty work. And let’s celebrate that we are taking part in it.

But it is not for us to take the credit.

7.1.3 *Freedom in participation.*

Then again, we can be free to fail. Since these are God’s plans we should not be surprised if things don’t always go ‘according to plan’—according to ‘our’ plan, that is.

Such freedom can be taken too far, of course. Some may say, *if God’s doing the planning, why do we need to do any planning of our own?* This is abdication of responsibility for thinking through our participation. When we agree to participate, we agree to participate fully. The work we do must fit into the whole. We need to think it through as carefully as we can. Just because God can use anything, doesn’t mean we should give him just anything to use.

Nevertheless, when we have done the best we can, and things don’t work out quite the way we plan. He’ll understand and say ‘Well done.’ That is our assurance.

Such an assurance is liberating. We are free. Free to experiment, and to innovate. To try things out. To risk. Not recklessly. Not thoughtlessly. Not carelessly. But confident that, in the end, we are players in a bigger drama.

7.1.4 *Some Implications:*

- ★ Planning must begin with an analysis of what God is doing in each situation.
- ★ Our plans must deliberately address the sense in which they represent a participation in God’s mission of the kingdom.

7.2 *Piety: the need to know Jesus.*

Henri Nouwen suggests that Christian leaders need to be theologians. If Jesus is the full demonstration of the kingdom of God, we need to know him.

The basic thrust of Paul’s ministry was to introduce people to Jesus. Why did he not introduce them to the kingdom? The answer is that he did, because knowing Jesus is the way to understand the kingdom.

If we preach the kingdom, without taking the time to know Jesus, through reflection on the Scriptures, through meditation, through prayer, and through daily participation with him in the kingdom, there is a great danger that we shall create the kingdom in our own image. We shall fail to see that it is necessary to put aside *our* ideas of what the kingdom of God is, and embrace God’s ideas of the kingdom as understood through Jesus.

Without the corrective of proper piety, we may think that the kingdom is economic development, or European culture, or American efficiency, or Australian good humour. These, or some aspects of these, may, or may not, be part of God’s intention. We shall only know by maintaining a personal, intimate commitment to knowing and understanding Jesus.

7.2.1 *Some Implications:*

- ★ Leadership must first know Jesus Christ.

- ★ All those who aspire to leadership, and those who are already leaders, must give significant time to prayer, study, and reflection on the life and nature of Jesus. How much (little) time is given to this responsibility now? How much of our diaries? How much of our agendas? If we are to participate in the kingdom, should it not dominate our lives?

7.3 Planning Properly.

We shall need to plan holistically. Since all our plans are mere subsets of God's greater plan, we shall always need to plan with the bigger picture in our heads.

7.3.1 *Not everything in our plans.*

This does not mean we need to plan to do everything that is in the kingdom. God may not ask us to participate in everything he is doing in the world. We don't need to go everywhere. He may not call us to every country, as he did not call Paul, who could nevertheless claim with righteous exaggeration that the gospel had "been proclaimed to every creature under heaven." (Colossians 1:23)

Nor is it necessary to be *comprehensive*. We don't need to do everything. We do not, each one, need to do everything that is in God's plan. Doubtless there were sick people in Palestine not healed by Jesus. Likewise, Paul did not attempt to correct every injustice, nor to overturn all oppression he encountered. Nevertheless, he could claim that "from Jerusalem and as far around as Illyricum I have fully proclaimed the good news of Christ." (Romans 15:19)

7.3.2 *But everything in mind.*

The way to plan properly is to keep our higher goals in mind as we plan. If we are to avoid merely sounding like noisy gongs,

we must remember that it is more important to be loving than to be right. Rules, regulations, policies, must exist for a purpose. They have no truth of their own.

If, through meditation and prayer with our Lord, we discern that the right thing for us to be doing in a place is to carry out a maternal and child health project, we must ensure that this project contributes to the higher goal of God's mission of the kingdom.

The danger is that we shall lose sight of the greater mission. Everyone has had the experience of meeting some person with a little power and a rule book. Like the Pharisees they insist something needs to be done, simply because *the rule book says so*. I need a special measure of God's grace to endure such *tin generals*.

But the problem can be more debilitating than a merely slavish adherence to rules, rather than common sense.

For example, the motor car maker, Mercedes-Benz, has built a reputation for advanced engineering. There are some who now suggest that Mercedes-Benz is so committed to the best in engineering, that they have forgotten that their higher goal is to make cars that people want to buy. Other makers, like Toyota with its Lexus car, are making Mercedes-Benz look more interested in engineering excellence than in making transport for people.

It's hard to remember, when you're fighting the crocodiles, that your original intention was to drain the swamp.

7.3.3 *Some Implications:*

- ★ All our plans need to begin with a proper understanding of the business we are in.

- ★ First, that will mean our training programs need to help people to reflect on and understand the nature of Jesus and the kingdom of God. We cannot rely on home churches to provide this training, since it is clear most do not.
- ★ Second, the vision and the values of our particular form of participation in the kingdom form the basis of our specific plans. We are in the business of *fighting poverty by empowering people to transform their worlds*. We also have six core values. This shorthand needs to be comprehensively understood (taught).

7.4 A Vision for Ministry.

Perhaps it reads too much into the Creation narrative to suggest this is one of God's saving acts, although there is a sense in which chaos is redeemed or saved. But the idea that God saves the created order from evil forces is not apparent in the Scriptures. Before creation there was nothing.

But from Noah, through Abraham, in the Exodus, in the Exile, and then in Jesus, and in the church, the consistency of God's saving nature is clear. Indeed, it is this gracious aspect of God's character that causes the history of the Old Testament to be recorded. There is no scientific historical merit in the story of Israel. There is only the soteriological merit of the story.

My interest in the saving motif is sparked by a search for holism, a desire for an integrating vision. There is no doubt that the concept of the kingdom of God provides such an integrating vision (this is Castro's thesis, and I agree with it). But an effective integrating vision needs a *value* (or a few core values) that can be applied to each context in which we find ourselves.

It is one thing to say that the kingdom of God is what we want to see. We need to go further and identify the values of the kingdom that can be applied. Values applied equals behaviour.

Unfortunately, any attempt to synthesise all that Jesus says, yesterday and today, about mission, and apply that to World Vision, will be reductionist.

I shall not attempt a definitive or closed statement.

However, three aspects of the kingdom ministry seem important. I shall accept the Lord's leading to write them out.

7.4.1 *Saving as a motif.*

I have been impressed, in this period of study, by the *soteriological* aspects of God's actions with people. He is a saving God. Even from the beginning, God is a saving God.

Behaviour can be described. If a key value within the kingdom is *saving*, then we can say that we must approach each situation with the intention of expressing a *saving* value. Thus the behaviours that will be appropriate will be ones which save (restore, liberate, remove barriers, bring justice) the situation and the people in that situation.

As World Vision participates with God's mission, we do so to participate in God's saving actions in the world.

This has personal dimensions of course. People are saved. The proclaiming of the good news so that people are confronted with a decision about the kingdom of God, is part and parcel of this saving activity. But it has no special priority. Proclamation is neither worth more, nor worth less, than participating in God's other saving actions.

Indeed, much of the heat generated in the debate about *which comes first, word or deed?* is the result of a faulty way of thinking. It is the result of a post-Enlightenment paradigm that regards Christian witness as an attempt to balance several components. There has been a (mostly) Western failure of holistic thinking. Our thinking has been piecemeal.

“We have identified that witness in terms of discrete components and then tried to determine the proper balance between them . . . this has precedent neither in the Bible nor in nearly nineteen hundred years of church history. The ministry of Jesus is notable for its clarity of focus and the flexibility of its response. Jesus responds to people. But Jesus always responded out of who he was and what he represented.

The arithmetic of *components* “does not correspond with God’s . . . Our witness to the gospel ought always to have the effect of pointing to the kingdom of God rather than focusing on the particular expression of ministry in which we are engaged.”^{xlii}

It is stupid to affirm one component at the expense of another. Worse, to believe that words are enough is empty, and to believe that deeds are enough is to confuse the sign with the thing it points to.

In any case, a proper view of the kingdom embraces more than words and deeds. It also embraces signs and wonders, and the power of the Spirit of God. How interesting that so much is said about two *components*, but so little about others.

For the next seventeen hours the boy continued to breathe oxygen from an empty cylinder. As the vehicle arrived with fresh supplies the next day and a new cylinder was wheeled into the ward, the needle of the gauge finally rested against the empty mark and the boy’s breathing changed in tone as the oxygen stopped coming.

As the staff hooked him up to another cylinder and his breathing resumed its normal pattern, they praised God for the miraculous signs of his presence.

“What is required of us is faithfulness in word and deed, at whatever cost; faithfulness in action for truth, for justice, for mercy, for compassion; faithfulness in speaking the name of Jesus when the time is right, bearing witness, by explicit word as

Romans 15:18 *For I will not venture to speak of anything except what Christ has accomplished through me to win obedience from the Gentiles, by word and deed,*

19 by the power of signs and wonders, by the power of the Spirit of God, so that from Jerusalem and as far around as Illyricum I have fully proclaimed the good news of Christ.

A small child clung to life in a World Vision hospital in a Hmong refugee village in Northern Thailand near the border with Laos. For survival he needed oxygen from the last available cylinder in the hospital. New supplies had been ordered, but they would not arrive until the next day. Already at four in the afternoon the gauge on the oxygen cylinder showed almost empty. Although this cylinder had already been in use beyond its normal duration, the nurse tapped the gauge, hoping it was faulty. It was not. The cylinder was almost finished. The staff knew that, at best, there were minutes of oxygen remaining in the cylinder. They decided to pray directly for a miracle. They prayed that somehow this little boy’s life would be preserved.

occasion arises, to God whose we are and whom we serve.”^{xliii} And as we serve, we can expect God’s actions to be evident in his signs and wonders, and in the power of his Spirit.

7.4.1.1 Some Implications:

- ★ The processes, action plans, evaluations, documentation, that come from our planning must be consistent with the holism of the kingdom.
- ★ The one question on the project approval form about *evangelism strategy* needs urgent modification.

- ★ The missing questions about the role of each activity to be a pointer to, and an expression of, the kingdom of God need to be formulated and invariably addressed.

7.4.2 *Sincerity as a core value.*

If we are to work in participation in God's saving actions in the world, pointing to the kingdom as we do it, we must do so with sincerity.

Obedience and faithfulness ought to be the hallmarks of our actions.

Success for us ought to be the extent to which we have been faithful to Jesus and the kingdom.

Success in the kingdom is not based on how big your budget is, nor on how much growth you experience, nor on how many staff report to you, but on your faithfulness in witness.

7.4.2.1 *Some Implications:*

- ★ Participation in leadership should be reserved for the most faithful!
- ★ Do we have the courage (let alone the ability) to rethink our responsibility structures in the light of this? I have no real idea how to do it.

7.4.3 *Sacrifice as a key strategy.*

We are invited to enter God's plan. He revealed that plan in the life and passion of Jesus. This calls us into lives of sacrifice.

I admit that I have always struggled with this idea. It is because, until recently, I confused sacrifice with hardship.

There is no doubt that God calls us to lives of sacrifice. Whether that is hardship also is a matter of judgement. A value judgement.

Over the years I have found hundreds of Christian workers living in the most inhospitable places on earth. The level of sacrifice they are making seems very great. They are separated from their culture. They eat poorly. They are often sick. Yet they are usually joyful and happy!

People often ask me how I and the family cope with the travel demands of my job. Or how we cope with the all-the-time nature of my responsibilities. Frankly, we never know how to answer. These are just not problems for us. When God gives the call, he also gives the ability.^{xlv}

Sacrifice, Yes. Hardship, No.

God's call is to the hard places. But we shall rarely find our response to this call a hardship.

World Vision is called to work in the hard places. We are to enter the world of the poor, the oppressed, the sinned-against, and there to participate in God's work of pointing towards the kingdom.

"This does not mean that mission is something that is brought into the lives of the poor, but that the place of the poor is where the reign of God is always on the way of coming to fulfillment. Anyone who would be concerned about mission must start there, discovering first of all what God is doing."^{xlv}

7.4.3.1 *Some Implications:*

- ★ We need to discipline ourselves against the tendency to only work in the easy places. Access to media, good communications, right staff, good transport--these are all important considerations. But the place that is *just too difficult* is the place we are likely to find God most active. On

to Bosnia and Angola. In fact, I think we are doing pretty well

8 *So this is religion.*

It is our vision of the kingdom, received from our knowledge of Jesus, that gives us the framework for mission.

As Desmond Tutu summarises:

“It has taken me a very long time to note something that must be obvious to many people. In Leviticus God commands Moses to tell the people of Israel,

Leviticus 19:2 *‘Be holy because I, the LORD your God, am holy. (NIV)*

“I should have realised long ago that this meant at the very least that God’s people were expected to reflect the character of the God they worshipped . . . They had to act in a way that was an *imitato Dei*—they had to be generous and compassionate to the widow, the orphan, and the alien.

“They had to side with the powerless, the marginalised, because this is how God behaved towards them.

“Concern for justice, righteousness, and equity is not fundamentally a political concern. It is a deeply religious concern. Not to work for justice and peace and harmony, and against injustice, oppression, and exploitation is religious disobedience, even apostasy.

“It is a religious imperative to be concerned about the arms race, about the threat of nuclear holocaust when we spend obscene amounts on budgets of death and destruction. A fraction of those amounts would ensure that God’s children everywhere had a decent family life, with adequate housing and a clean supply of water, enough food, satisfactory education and health services in a community that ensured that children would not die

at holding the right balance here.

prematurely from easily preventable diseases such as kwashiorkor, pellagra, TB, diphtheria, measles and so forth.

“This would be a society where people mattered more than things and profits, where cooperation and working together were at a premium and harsh competitiveness and horrendous self-aggrandisement were frowned on. We would be working for communities where compassion, caring, sharing, and gentleness were again admired and not despised; where human beings were valued for who they are—those created in the image of God, redeemed by Jesus Christ, sanctified by the Holy Spirit, and indwelt by the God of the Holy Trinity. People would be valued not because they were achievers or consumers, those who had *to do* something in order to matter, but simply for who they are . . . They count, they are loved with a love that does not change, that loved them before they did anything to deserve it, and that chose them before the foundations of the world.

“We are meant to have dominion, but it must be dominion as God would exercise it—compassionately, caringly, responsibly . . . It is a religious task to be concerned about ecology . . . These concerns will be mission priorities.”^{xlvi}

Philip J. Hunt

Selly Oak, July 1993.

- i. *"The Biblical Foundations for Mission,"* by Donald Senior & Carroll StuhlmueLLer, SCM Press, London, 1983, page 11.
- ii. Ibid., page 141.
- iii. *"Mission in the 1990s: Two Views. I. Ralph D. Winter,"* in International Bulletin of Missionary Research, July 1990, Page 99.
- iv. *"Mission in the 1990s: Two Views. I. Desmond Tutu,"* in International Bulletin of Missionary Research, January 1990, page 6.
- v. Senior & StuhlmueLLer, op.cit., page 55.
- vi. Ibid., page 72.
- vii. My analysis here follows *"Mission in Christ's Way: a gift, a command, an assurance,"* by Lesslie Newbigin, Friendship Press, NY, 1987, © 1987 WCC Publications, World Council of Churches, Geneva.
- viii. Senior & StuhlmueLLer, op.cit. pages 145-146.
- ix. *"The Kingdom of God,"* by John Bright, Abingdon, Cokesbury NY, 1953, page 143.
- x. *"Freedom in Mission: The Perspective of the Kingdom of God:: An ecumenical Inquiry,"* by Emilio Castro, WCC Publications, Geneva, page 45.
- xi. Ibid., page 46.
- xii. Ibid., page 47.
- xiii. Ibid., page 47.
- xiv. Ibid., page 48.
- xv. Ibid., page 77.
- xvi. Ibid., page 77.
- xvii. Ibid., page 78.
- xviii. Ibid., page 78.
- xix. Senior & StuhlmueLLer, op.cit., page 147.
- xx. Ibid., page 147.
- xxi. Ibid., page 147.
- xxii. Ibid., page 147.
- xxiii. Ibid., page 148.
- xxiv. Ibid., page 148.
- xxv. Ibid., page 149.
- xxvi. Ibid., page 150.
- xxvii. Ibid., page 151.
- xxviii. Castro, op.cit., page 79.
- xxix. Senior & StuhlmueLLer, op.cit. page 151.
- xxx. Newbigin, op.cit. page 16
- xxxi. Strong's number 0728
- xxxii. Ibid., page 17
- xxxiii. Ibid., page 24
- xxxiv. Senior & StuhlmueLLer, op.cit., page 152.

xxxv. Ibid., page 152.

xxxvi. Ibid., page 152.

xxxvii. Ibid., page 153.

xxxviii. Ibid., page 153.

xxxix. Ibid., page 154.

xl. Ibid., page 154.

xli. Ibid., page 154.

xlii. *"The Whole is Greater Than the Sum of the Parts: Moving Beyond Word and Deed,"* by Wilbert R. Shenk, in *Missiology*, Vol XX, No.1, January 1993, page 74

xliii. Newbigin, op.cit., page 14

xliv. This is not to suggest that we do not work hard at compensating for the demands of work. We do. We put a lot of time, energy and resources, in compensating for separation. I communicate daily, when it is possible, from overseas. We find private times. I work at home regularly (this works for us, but may not for everyone).

xlv. *"Mission in the 1990s: Two Views. II. Mary Motte F.M.M.,"* in *International Bulletin of Missionary Research*, July 1990, page 102

xlvi. Tutu, op.cit., page 7