

# 4 Biblical Theologies of Mission: An Overview

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## Definitions and Perspectives Matter

Christian mission claims to follow God's plan and as such will rely on what God reveals in Scripture, the ultimate source of all transformative energy in life (1Tim. 3:16). Consequently, a responsible Christian theology of mission will build on Scripture. Christian mission is biblically founded and motivated, or else it is not Christian. The nature, foundations, goals, motives, and praxis of mission in the church of Jesus Christ is defined in God's Word. Responsible missiology will search in the Bible to define the nature of its subject.

It is easy to see how difficult such an enterprise may be. Even a superficial overview of publications on biblical theology reveals how rare the explanations on mission are. For most Old Testament scholars, mission is no subject of the Old Testament at all.<sup>1</sup> Even New Testament scholars debate the validity of Scripture for a theology



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of mission.<sup>2</sup> Is their skepticism justified? Or is their inability to read the Bible as a missionary document possibly motivated by a predetermined definition of mission? The latter seems to be the case. Others read the Bible as a “grand narrative” on God’s mission.<sup>3</sup> Mission in the Bible is a matter of debate and controversy in academic theological circles. The reaction of practitioners of mission to the sceptical academia is a growing stream of publications on biblical theology of mission adding to the uncertainty what mission in the Bible is. To understand the growing variety of the so-called “biblical theologies of mission” we need to carefully inspect the motives and perspectives of their authors.

It is a simple truth that we find in Scripture only what we search for. The working definition of what mission *ought to be* is crucial. No other term has become so watered down as *mission*. Until the fifties the term was solely used by Christians,<sup>4</sup> describing the active promotion of faith in God who revealed himself in Jesus Christ and his salvific work.<sup>5</sup> The German historian of mission Gerhard Rosenkranz still claimed in 1960 an exclusively Christian and theological use of the term.<sup>6</sup> Today mission is not only used for all religious promotion, it is a preferred term to describe the character and nature of any institution in society. It is therefore crucial to our understanding that we examine the Bible for its usage of the term mission. A simple etymological or historical insight into the Latin term *missio* or Greek *apostello*, meaning *sending*, the two terms behind the basic idea of Christian mission, will not be enough. What is needed is a broad search for God’s initial idea, aim and motives in creating the world around us, and his work for the salvation and transformation of it. Only understanding God in his mission, the church will avoid shortcuts in her own understanding and praxis of mission. In God himself we may see the nature of all sending<sup>7</sup> and avoid the traps of wrong motives for mission which are determining the current crisis of mission.<sup>8</sup> Since Hans Dürr asked in 1951 the question of “pure motives for mission,”<sup>9</sup> missiology has been preoccupied with basic questions of what finally biblical mission might mean.<sup>10</sup>

Without a doubt, to solve the problem we will again and again have to consult God’s revelation in Scripture. And we will be well advised to read the whole of Scripture in order to avoid selective readings which automatically result in narrowing the original meaning of mission.<sup>11</sup>

God reveals his will to humans in the Old and New Testaments. A responsible search for God’s heart for mission must therefore approach the whole Scripture as the Roman Catholic Lucien Legrand rightly claims.<sup>12</sup> Founding mission on the New Testament only is not enough. Still, a number of biblical theologies focus solely on

the New Testament. Horst Rzepkowski even claims that “the difference between the Old and the New Testament is mission”.<sup>13</sup> A view shared by many and which is obviously motivated by a pre-designed understanding of mission as the centrifugal sending action of crossing frontiers. The Old Testament knows little to nothing about mission as sending in crossing frontiers to nations far from knowing God.<sup>14</sup> But does the absence of a sending practice justify neglect of the Old Testament in matters of mission? And is such a definition of mission sufficient to cover biblical views and concepts on mission at all? Would an inclusive definition of mission describing God’s work in the world, as Vatican II suggested,<sup>15</sup> change our perspective? I believe so. It is in the Old Testament where we find all founding information of who God is, how he reveals himself in human history and what his own sending is.<sup>16</sup> He defines the destiny of his own people in the midst and in the interest of the nations.<sup>17</sup> The authors of the New Testament derive their missionary theology from their Bible and this was the Old Testament. It seems right, therefore, to consult the Old as well as the New Testament for a proper biblical understanding of what mission is. The reduction of one part will automatically result in a narrow understanding of mission. Biblical theology of mission requires a view on mission from the perspective of the whole Bible from from “Genesis ... to Revelation” as Philipp Steyne rightly claims.<sup>18</sup>

This is in no way a simple enterprise. We can’t enter the Bible as a “storehouse of truth”<sup>19</sup> where you just pick and choose the obvious. The biblical texts have been written by different people in different times and reflect their current historic and political contexts. Biblical truth must be understood before it is transferred to the modern listener.

### **Reading the Bible Responsibly**

A biblical theology of mission consults the Bible for what mission is. As simple as this sounds, it becomes complicated in praxis. How do you search for mission in the Bible without knowing what mission is? And is the Bible promoting one specific understanding of mission, or must we ask deeper questions and search for different concepts of mission? Which of the many that are possible? You can see that a responsible reading of the Bible requires a responsible hermeneutic, an approach beyond predefined ideas of what mission is, or might be, carefully distinguishing between “missionary indicatives and imperatives” in the Bible.<sup>20</sup> Walking with the Bible and applying what Wright calls a hermeneutical map<sup>21</sup> is an exciting journey, but it may also require clear hermeneutical instruments.<sup>22</sup>

In the recent years scholars of missiology have been proposing different approaches for such a responsible reading of Scripture.<sup>23</sup> Let's examine some of them.

### **Confessional Approaches**

Traditionally the biblical foundation of mission followed a confessional pattern. What mission was and how mission had to be practised was dogmatically predetermined by a confessional text, developed in a historic context. David J. Bosch examines the historical mission paradigms of the Western church in his opus magnum *Transforming Mission*<sup>24</sup> and concludes that mission understanding of churches in certain times followed an interactive dialogue between the church and her current beliefs, and the context within which the Bible is interpreted. Bosch even names certain biblical narratives as central for the particular epochs of mission history. In Bosch's view John 3:16 is the central text for the Patristic time and the Orthodox mission paradigm, Luke 14:23 for the medieval Roman-Catholic,<sup>25</sup> Romans 1:16 for the mission paradigm of the Protestant reformation<sup>26</sup> and 2 Corinthians 5:14 for time of the European Renaissance.<sup>27</sup>

It becomes obvious that the search for biblical truth in such confessional readings of the Bible is widely defined by the contextual challenges in time and space. For example, the situation of Christians in the hostile environment of the Roman Empire is different from the Roman Catholic Church of the Middle Ages with its dominance in all matters of life. And the battle for the right faith of the reformers created a different agenda of mission than in times of the European colonial expansion. It is the context which sets the agenda and the church in its confessional understanding reacts to the context defining what mission is or might be. Biblical justification is sought for an understanding which is already in operation. It is not difficult to see how such biblical theology becomes biblicistic. Instead of asking what the Bible says, those promoters of Christian mission asked for biblical proof for their own preset theories. Proof-texting is potentially dangerous as Wright rightly argues.<sup>28</sup> It narrows our concepts of mission down to a certain definition and action, excluding potentially important issues from our reflection.<sup>29</sup>

### **Missio-Historical Approaches**

The Bible is a historic text. And as such it carries stories of God's works in history. It seems right, therefore, to examine the Bible as a historic text searching for the phenomenon of mission in different phases of history, establishing salvation-historical patterns of God's mission in the world, or in other words attaching salvation related

meaning to certain periods of God's history with the humanity. A number of scholars follow such an approach.<sup>30</sup> This approach offers enormous prospects, but at the same time creates a number of problems. Two such problems must be mentioned.

First, there is the question of a working definition of what mission is. You will only find in historic texts what you search for. All authors following the missio-historic pattern, will have to predefine mission. The monograph of Eckhard Schnabel, *Urchristliche Mission* (Early Christian Mission) is a case in point.<sup>31</sup> Schnabel defines mission as sending, returning to the Latin term *missio*.<sup>33</sup> In his view mission is "intentional action."<sup>34</sup> Schnabel follows herein DuBose<sup>35</sup> and many others. But why this definition? How is it justified? Is the author asking the right questions? Schnabel and with him all other authors following historic patterns of mission base their initial terms in the Gospels, Jesus and his disciples, and then go back to Scripture to search for a development of the "gospel idea of mission" in time and space. Such a salvation-historical approach is typical for this group of scholars. All of them would subscribe to a kind of salvation-historical theology. And all view salvation as the central term of God's mission in the Bible. Already in the late nineteenth century Gustav Warneck, the father of Protestant missiology, followed such a pattern.<sup>36</sup> The authors may vary in accentuating one or another aspect of mission, but in principle they all see a progressive development of mission as sending from particularity to universality, from the one nation of Israel to all nations of the world.<sup>37</sup> They may distinguish between the missionary message of salvation, aim and action as Harold R. Cook suggested,<sup>38</sup> discovering the message of mission in the whole Bible and the action predominantly in the New Testament; nevertheless it is the totality of Scripture which carries the basic notion of God's salvation to the nations.

But what is salvation? Is the theme consistently developed in the Old as well as the New Testament? Correlating salvation and mission by referring to Jesus and his concept of the gospel of the kingdom in a restored relationship between God and humanity is a helpful point of departure, but does it cover all aspects of what life under God's rule may contain?

Lesslie Newbigin suggested viewing mission in correlation between dimension and intention,<sup>39</sup> broadening the biblical idea of mission. According to his view missionary dimension covers all revelation of God in the universe, while missionary intention refers to God's specific salvific acts. David J. Bosch, who follows a similar approach, finds it enormously difficult to define mission in the Bible at all, exchanging *mission is* with a vague *mission as*.<sup>40</sup> And Christopher Wright examines *indicatives and imperatives* of mission, searching to understand God with a mission, humanity with a mission and lastly the church with a mission.<sup>41</sup>

It becomes obvious that the issue of definition is crucial in a missio-historical approach and will decide what Bible readers discover in their search or rather leave unseen behind.

Reading the Bible historically forces the reader to ask for the exact historic context in which the given text has been first formulated, deriving its meaning from the original setting. This proves to be problematic in many ways as decades of an intensive historic-critical analysis of biblical texts has shown. In the end we may question more and answer nothing. In most instances this has been the method to dismiss mission language from major parts of the Old and New Testament, because the so-called historic-critically “recovered original text” supposedly did not carry any language of mission. If only these biblical scholars would agree what finally the recovered text contains. This is due to the many open questions of historical research, still all preliminary. And as a result their *findings* in terms of mission in the Bible must be qualified as hypothetical.

Secondly, reading the Bible as a historical text is problematic because the Bible is not only history. Major parts of the Bible are liturgical, poetic, and wisdom literature. It is not sufficient to read those texts historically only. Theology builds on revelation and claims meta-meaning. Eckhard Schnabel, for instance, sees the problem and searches in the texts for both history and theology.<sup>42</sup> Wright even urges to go beyond a biblical foundation of mission, which searches for an apology of mission by searching for textual evidence in time and space.<sup>43</sup>

It is obvious that the missio-historical reading of the Bible leads to a set of possible problems. As helpful as such a reading is, it may not open for the reader the grand missionary narrative of the entire Bible. In fact, parts of the Bible will not disclose their magnitudes to the reader by reading them historically only.

### **Canonical Approaches**

The historical reading of the Bible in examining mission is not sufficient, because it may mislead the reader to overlook the canonical structure and unity of the whole of Scripture. Major parts of the biblical texts are theological in nature and must be read accordingly. The message of the text is more central than the historic images or language.

Therefore, a number of scholars suggest consulting the Old as well as the New Testament canonically, by taking into consideration the intention of particular texts within the whole of the given canon. Eckhard Schnabel, for instance, searches for mission in the Torah, the historical books, the psalms and the prophets by underlining certain aspects of God’s salvific nature (Torah), aim (historic books), promise (psalms) and communication of salvation (prophets) as the foundational background of the

mission of the early church.<sup>44</sup> Paul A. Beals divides the Old Testament canon into law, history, poetry and prophets and examines its messianic language establishing the promise of the Messiah for the nations in the Old Testament.<sup>45</sup> And Roger Hedlund examines lines of thought in particular parts of the canon to establish his “call to service” as a central theme of a biblical theology of mission.<sup>46</sup> Siegbert Riecker uses the same approach to establish the correlation between the notion of blessing and mission in the Old Testament as central.<sup>47</sup>

The canonical reading, it seems, allows one to look for a greater perspective, without the need to search for a given idea of mission. It potentially expands the meaning of what mission in the Old and New Testaments contains and allows one not only to ask the question of what mission in the Bible means, but, as the Dutch missiologist A.B. Jongeneel ingeniously suggested, to ask how the Bible was used in mission.<sup>48</sup> On the other hand, such a perspective may overlook important aspects of the texts, by artificially forcing the text into one great theme. The authors discussed above clearly show this potential danger. Schnabel’s attempt to combine an historic and canonical reading may offer a solution for this problem.

### **Systematic-Theological Approaches**

Some scholars examine the Bible along doctrinal themes such as salvation, reconciliation, sending, blessing, etc. Legrand for instance, develops his biblical theology of mission along the notion of liberation.<sup>49</sup> His attempt is valid and reveals a great deal on liberation-centered theology in the Bible. But as Legrand himself states, a liberation-centered theology of mission does not totally cover the scope of mission in the Bible.<sup>50</sup> Stuhlmüller in contrast searches the Bible for an understanding of universal salvation as the central term of God’s mission in the world.<sup>51</sup> Peters follows with salvation in christological perspective<sup>52</sup> and Kane as well as Steyne follow patterns of the communication of salvation in Scripture.<sup>53</sup> Alfred Neufeld examines the knowing of God as a central theme of mission in Scripture.<sup>54</sup> Walter C. Kaiser follows the promises of God in the Old and their fulfilment in the New Testament as mission,<sup>55</sup> and Waldron Scott proves the validity of justice as a central notion of mission.<sup>56</sup> Steven Bevans and Roger Schroeder even develop a systematic theology putting mission at the heart of their considerations.<sup>57</sup>

These are just a few variations of systematic-theological search. And all of them are to a certain extent important and valid, but while they underline aspects, they miss the construction of a *biblical* theology of mission.

Concentrating on one aspect of God’s mission in the world is accompanied by another systematic-theological trap. The authors come from certain theological

traditions and easily follow the pattern of their own theological convictions. Peters, Kane and Steyne, for instance, do not reveal their dispensationalist frame of thinking, but this is obvious in what they *discover* or how they order the biblical texts. Peters as well as Steyne follow a christological, salvation-historic approach, failing, however, to reveal the theology behind it. Others base their findings in Lutheran,<sup>58</sup> Reformed,<sup>59</sup> or Anabaptist theologies.<sup>60</sup>

The systematic-theological approach helps, however, to develop a more differentiated view on what a biblical idea of mission may be. It enlarges our vision, stresses new aspects and helps to open windows into God's revelation on what mission is.

### **Religio-Phenomenological Approaches**

Mission implies the development and expansion of religion. Some researches read the Bible with an interest in the growth of religion following the old school of religious phenomenology. One of the newest publications is the work of Reinhard Achenbach, looking for the interreligious dialogue as a formative power in mission as described in the Bible.<sup>61</sup> The interreligious dialogue is in fact a major issue in mission theology today. The development of common ground theologies, for instance, requires a biblical foundation. A close look at those issues in the Bible is desired.

A religio-phenomoneological perspective in itself will, of course, not yet establish a biblical base for mission. It should be what Achenbach rightly calls it—a biblical perspective.

### **Contextual Approaches**

Since the sixties, theologians in the majority world have massively questioned the Western perspective on theology and subsequently mission. As a result contextual theology was born, a theology from praxis and for praxis; that is, doing theology following a new epistemology in which praxis analysis was put before theological reflection. Here theology was done in context, analyzing the real life questions and challenges of the people and then consequently searching for answers and solutions in the Bible and tradition. Theological reflection following context analysis, which is done inductively, avoids the traps of an academic theology which derives its conclusions from academic reasoning only and often misses day-to-day relevance. It also helps avoid denominational and worldview-driven readings of Scripture.

Contextual theology was celebrated as an open door for rereading Scripture from a life perspective of the poor and needy.<sup>62</sup> Reading the Bible in a context and in a community of those in need of help and assistance may indeed free the church to



see the revelation from a different perspective. As an outcome, a number of biblical theologies of mission developed. Legrand's work is an example. He reads his Bible in search for a theology of liberation, because he works in a context of oppression.<sup>63</sup> Similarly, Gustavo Gutiérrez,<sup>64</sup> Leonardo Boff<sup>65</sup> and other contextual theologians from different countries of the world wrote their theologies of liberation out of the pressing needs of the poor in Latin America or their own contexts. African, Black, Feminine and other theologies developed through the years using a similar approach.

The primacy of praxis in contextual theology guarantees relevancy, but it also puts the question of an incomplete theology on the table. The danger of partiality and incompleteness of theology, even syncretism, has been widely discussed. A point in case is the so called *local theology* as proposed by Robert J. Schreiter in his book *Constructing Local Theologies*.<sup>66</sup> The danger of syncretism is at hand as the author himself acknowledges<sup>67</sup> and evangelical voices have clearly pointed towards it.<sup>68</sup>

## **Towards a Comprehensive Biblical Theology of Mission**

### **Mission Is Biblically-Based**

No doubt Christian mission is biblically-based. All Christians base their views of mission on the Bible. But their understandings differ considerably. This short overview of possible perspectives on mission in the Bible, leads to the conclusion that perspectives and approaches matter and will decisively influence our findings when reading the Bible. What mission is and how mission needs to be done is revealed in God's Word. We have no other source. But simply reading the Bible seems not enough. A differentiated, comprehensive approach is needed. And for such we will have to take the biblical text, the reader, and their contexts seriously.

### **Reading the Bible Inductively**

How do you read the Bible responsibly? How do we search for mission in Scripture without reading our own ideas into the text? Köstenberger and O'Brien avoid the traps of the approaches discussed above by applying an inductive biblical search.<sup>69</sup> Instead of approaching the biblical text with a predetermined mission idea, they systematically read the texts of the Bible and search for God's aim and interest in each of those texts. Only after all individual textual perspectives have been named do they attempt a joint overall biblical perspective on what God's mission in Scripture might be. The authors start their journey in Genesis and follow the Scripture in its canonical appearance. They examine, for instance, every book of the Torah, summarizing for each of the books the basic themes of God's revelation to the world and his action in the world. The simple questions are: Who is God? What does God do? What

is he aiming for? How does he achieve his goal? What role is assigned to humans? At the end of the day the reader will discover God and his mission, humanity and her mission, Israel and her mission, Jesus and his mission, and the church and her mission.<sup>70</sup>

It is obvious such an inductive reading is complex. Yet in my view it is the only way to allow Scripture - from within its own context, genre and authority - to reveal its own specific perspective on mission and lay open the indicatives and imperatives of God's great narrative on mission.

Starting with God's creation and his self-revelation in time and space will help to avoid a mission understanding which rests on Christ only, expanding it to a trinitarian format and placing it at the very heart and nature of the triune God.<sup>71</sup> In such a construct the mission of God the Father (*missio patri*) will describe God's divine plan for the world and humanity (Eph. 1:3), the mission of the Son (*missio Christi*), God's divine method of salvation and reconciliation of the world with himself (2 Cor. 5:18-21) and the mission of the Spirit (*missio spiritus*)—the praxis of God's mission in the world (2 Cor. 3:1-17). Father, Son and Holy Spirit are interconnected in a reciprocal intimacy. You can't think of one without the other. And similarly you can't envision the plan, method and praxis of mission separate from the base they have been connected to.<sup>72</sup> In such a conception, both the Old and the New Testaments build a crucial foundation for mission. In the Old Testament God's creation and his holy nation Israel, called to be a model and a blessing for the nations of the world, are displayed. In the New Testament, God's salvific act in Christ and the mission to the nations of the world as an act of the Holy Spirit through the church of Christ are described. The Old Testament reveals the dimension of mission, the New the intentional action!

### **Reading the Bible In Community**

An inductive search for God's idea of mission must be done in community. Not only do we humans intentionally ask preset questions, not only do our approaches and perspectives distort our vision—we are by our very nature confined in space and time and, therefore, contextually fixed. We will never see the whole truth of God's revelation by ourselves. We need our brothers and sisters to understand the whole of God's missionary plan. We need the church as a discerning community; we must consult other perspectives beyond our own mission history in order to understand God's heart properly.

Reading the Bible in community requires a hermeneutic of humility, bold humility. We will surely avoid shortcuts of denominational readings and, therefore,

overcome narrow mission understandings. We will be able to listen to our forefathers in every branch of the church, in every time and context. And we will be open to accept God's missionary heart searching for obedient followers in his kingdom worldwide.

## Notes

- <sup>1</sup> An excellent overview of works on mission in the Old Testament is given by Siegbert Riecker, *Mission im Alten Testament? Ein Forschungsbericht mit Auswertung* (Frankfurt: Lembeck 2008).
- <sup>2</sup> See discussion in Eckhard Schnabel, *Urchristliche Mission* (Wuppertal: Brockhaus 2002); in English: *Early Christian Mission*. Vol. 1. (Downers Grove: IVP 2004).
- <sup>3</sup> For example the British Old Testament scholar Christopher J.H. Wright, *The Mission of God. Unlocking the Bible's Grand Narrative* (Downers Grove: IVP 2006).
- <sup>4</sup> Hans-Ulrich Reiffler, *Handbuch für Missiologie: Missionarisches Handeln aus biblischer, historischer und sozialwissenschaftl. Perspektive* (Nürnberg: VTR, 2005), 77.
- <sup>5</sup> Gerhard Rosenkranz in Reiffler, *Handbuch*, 77-78.
- <sup>6</sup> Ibid. Peter Beyerhaus warned as early as 1969 not to use the term uncritically because of the danger of a rapid loss of meaning, especially in ecumenical conciliar movements.
- <sup>7</sup> David J. Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll: Orbis, 1991), 1-2; Reiffler, *Handbuch*, 78.
- <sup>8</sup> Hans-Werner Gensichen. *Glaube für die Welt: Theologische Aspekte der Mission* (Güterslo: Gerd Mohn, 1971), 27-29. Repeated by David J. Bosch, *Transforming Mission*, 4-6.
- <sup>9</sup> Hans Dürr, "Die Reinigung der Missionsmotive" in *Evangelisches Missions Magazin* (1951), 2-10.
- <sup>10</sup> See Johannes Verkuyl, *Contemporary Missiology. An Introduction* (Grand Rapids: Eerdmans, 1978), 168-175; Bosch, *Transforming Mission*, 5ff.
- <sup>11</sup> Lucien Legrand, *Unity and Plurality: The Mission in the Bible* (Maryknoll: Orbis, 1990), 5-7, rightly warns against applying preset mission ideas to biblical studies on mission.
- <sup>12</sup> Ibid.
- <sup>13</sup> Horst Rzepkowski, "The Theology of Mission," in *Verbum SVD* 15 (1974): 80.
- <sup>14</sup> See David J. Bosch, *Die Heidenmission in der Zukunftsschau Jesu. Eine Untersuchung zur Eschatologie der synoptischen Evangelien*. (Zürich: Zwingli Verlag, 1959), 19;

F. Hahn, *Das Verständnis der Mission* (Neukirchen-Vluyn: Neurchner Verlag, 1965), 20; Gensichen, *Glaube*, 57, 61; Bosch, *Transforming Mission*, 17.

<sup>15</sup> *Ad Gentes*, Chapter II, [http://www.vatican.va/archive/hist\\_council\\_ii\\_vatican\\_council/documents/vat-ii\\_decree\\_19651207\\_ad-gentes\\_en.html](http://www.vatican.va/archive/hist_council_ii_vatican_council/documents/vat-ii_decree_19651207_ad-gentes_en.html).

<sup>16</sup> Bosch, *Transforming Mission*, 17, underlines the fundamental role of the OT for the Christian faith and mission.

<sup>17</sup> *Ibid*: 17ff.

<sup>18</sup> Philipp M. Steyne, *Schritt halten mit dem Gott der Völker* (Bonn: VKW, 1998), 27.

<sup>19</sup> Bosch, *Transforming Mission*, 9.

<sup>20</sup> Christopher J.H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove: IVP, 2006), 58.

<sup>21</sup> Wright, *Mission of God*, 68-69.

<sup>22</sup> See in this regard: David J. Bosch, "Hermeneutical Principles and the Biblical Foundation of Mission" in: *Ecumenical Review of Theology* 17 (1993), 437-451.

<sup>23</sup> See an excellent overview in: Siegbert Riecker, *Mission im Alten Testament?*, 117-127.

<sup>24</sup> Bosch, *Transforming Mission*, 1991.

<sup>25</sup> David J. Bosch, *Mission im Wandel: Pradigmenwechsel in der missionstheologie*, (Giessen: Brunnen, 2013), 278.

<sup>26</sup> *Ibid.*, 282.

<sup>27</sup> *Ibid*: 337.

<sup>28</sup> Wright, *Mission of God*, 36.

<sup>29</sup> David J. Bosch "God's Reign and the Rulers of this World: Missiological Reflections on Church-State Relationships" in *The Good News of the Kingdom: Mission Theology for the Third Millennium*, eds. Charles Van Engen, Dean Gilliland, and Paul Piersonn (Maryknoll: Orbis Books, 1993), 439-440.

<sup>30</sup> See works on mission by: John R.W. Stott, John Osewalt, Roger Hedlund, Charles Scobie, Alfred Neufeld, Paul Biels, Walter Kaiser and David Bernett.

<sup>31</sup> Eckhard Schnabel, *Urchristliche Mission* (Wuppertal: Brockhaus, 2002).

<sup>32</sup> *Ibid*: 11.

<sup>33</sup> *Ibid*: 10-11.

<sup>34</sup> *Ibid*: 10.

<sup>35</sup> Francis DuBose, *God who sends* (Nashville: Broadman Press, 1983).

- <sup>36</sup> Gustav Warneck, *Evangelische Missionslehre: Ein missionstheoretischer Versuch*, 5. Bde. 2. Auflage (Gotha: Perthes, 1897).
- <sup>37</sup> See for instance: Hans Kasdorf, "Missionsgedanke im Alten Testament," in *Fundamentum* 4 (1980), 54-62; 1 (1981), 48-55; 2 (1981), 50-57.
- <sup>38</sup> Harold R. Cook, *An Introduction to the Study of Christian Mission* (Chicago: Moody, 1954), 51-64. See also George W. Peters, *Missionarisches Handeln und biblischer Auftrag: Eine Theologie der Mission*, 3. Auflage (Bad Liebenzell: VLM, 1977); Richard De Ridder, "The Old Testament Roots of Mission," in *Exploring Church Growth*, ed. by Wilbert R. Shenk (Grand Rapids: Eerdmans, 1983), 171-80; Arthur Glasser, *Announcing the Kingdom: The story of God's Mission in the Bible* (Grand Rapids: Baker, 2003); Wright, *Mission of God*, 2006.
- <sup>39</sup> Lesslie Newbigin, *The Gospel in a Pluralist Society* (Grand Rapids: Eerdmans, 1989), 121.
- <sup>40</sup> Bosch, *Transforming Mission*, 8-11.
- <sup>41</sup> Wright, *Mission of God*, 62-68.
- <sup>42</sup> Schnabel, *Urchristliche Mission*, 20.
- <sup>43</sup> Wright, *Mission of God*, 34-37.
- <sup>44</sup> Schnabel, *Urchristliche Mission*, 52-97.
- <sup>45</sup> Paul A. Beals, *A People for His Name. A Church-based Mission Strategy* (Pasadena: WCL, 1995), 38-49.
- <sup>46</sup> Roger E. Hedlund, *The Mission of The Church in the World: A Biblical Theology* (Grand Rapids: Baker, 1991), 19-148.
- <sup>47</sup> Siegbert Riecker, *Ein Priestervolk für alle Völker: Sendungsauftrags Israels für alle Nationen in der Tora und den Vorderen Propheten*, SBB 59 (Stuttgart: Katholisches Bibelwerk, 2007).
- <sup>48</sup> A. B. Jongeneel, *Philosophy, Science and Theology of Mission in the 19th and 20th centuries: A Missiological Encyclopedia*, Part I (Frankfurt: Peter Lang, 1995), 106-116.
- <sup>49</sup> Legrand, *Unity and Plurality*.
- <sup>50</sup> *Ibid.*, 5-6.
- <sup>51</sup> D. Senior and C. Stuhlmüller, *The Biblical Foundations of Mission* (Maryknoll: Orbis, 1983), 9-140.
- <sup>52</sup> George W. Peters, *A Biblical Theology of Mission* (Chicago: Moody, 1984), 9.
- <sup>53</sup> J. Herbert Kane, *Christian Mission in Biblical Perspective* (Grand Rapids: Baker, 1976); P.M. Steyne, *Schritt Halten mit dem Gott der Völker: Weltmission im Alten und Neuen Testament* (Bonn: VKW, 1998).

- <sup>54</sup> Alfred Neufeld, *Die alttestamentliche Grundlagen der Missionstheologie* (Bonn: VKW, 1994).
- <sup>55</sup> Walter Kaiser, *Mission in the Old Testament Israel as the Light of the Nations* (Grand Rapids: Baker, 2000).
- <sup>56</sup> Waldron Scott, *Bring Forth Justice: Contemporary Perspectives on Mission* (Grand Rapids: Eerdmans, 1980).
- <sup>57</sup> Stephen B Bevens and Roger P Schroeder, *Constants in Context: A Theology of Mission for Today*, American Society of Missiology 30, (Maryknoll: Orbis Books, 2004).
- <sup>58</sup> Gensichen, *Glaube*.
- <sup>59</sup> Kaiser, *Mission in the Old Testament*.
- <sup>60</sup> See for instance: Glen H. Stassen, D.M. Yeager, and John Howard Yoder, *Authentic Transformation: A New Vision of Christ and Culture* (Nashville: Abingdon, 1995).
- <sup>61</sup> Reinhard Achenbach, "Mission in Biblischer Perspektiv." In *Leitfaden Ökumenischer Missionstheologie*, ed., C. Dahling-Sander (Güresloh: Kaiser, 2003), 32-50.
- <sup>62</sup> For different approaches in contextual theology see: Steven Bevens, *Models of Contextual Theology*, Faith and Cultures Series (Maryknoll: Orbis, 2002).
- <sup>63</sup> Legrand, *Unity and Plurality*.
- <sup>64</sup> Gustavo Gutiérrez, *Die historische Macht der Armen* (Mainz: Grünewald, 1984); *An der Seite der Armen: Theologie der Befreiung* (Augsburg: Sankt Ulrich, 2004).
- <sup>65</sup> See for example: Leonardo Boff, *Jesus Christus, der Befreier* (Freiburg: Herder, 1989); *Schrei der Erde, Schrei der Armen* (Düsseldorf: Patmos, 2002).
- <sup>66</sup> Robert J. Schreiter and Edward Schillebeeckx, *Constructing Local Theologies* (Maryknoll: Orbis, 1985).
- <sup>67</sup> See for instance his discussion on the New Catholicity in: Robert J. Schreiter. *The New Catholicity: Theology Between the Global and the Local*, Faith & Cultures Series (Maryknoll: Orbis, 1997).
- <sup>68</sup> See for example Matthew Cook, *Local Theology for the Global Church: Principles for an Evangelical Approach to Contextualization* (Pasadena: WCL, 2010).
- <sup>69</sup> Andreas Köstenberger and Peter T. O'Brien, *Salvation to the Ends of the Earth* (Downers Grove: IVP Academic, 2002), 19-23.
- <sup>70</sup> Wright, *Mission of God*, 59ff.

<sup>71</sup> See the discussion on a trinitarian foundation of mission in Johannes Reimer, *Die Welt umarmen: Theologie des gesellschaftlichen Gemeindebaus*, 2. Aufl. (Marburg: Francke, 2014), 150-191.

<sup>72</sup> *Ibid.*, 160.

### Study Questions

1. The author alerts the reader that before one settles on a biblical theology of mission, one must define what is meant by “mission.” Attempt your own definition of mission at this point in your journey.
2. What is the importance of taking an understanding of mission from all of Scripture, as opposed to selecting a few “mission nuggets” from both Old and New Testaments? (e.g. Genesis 12:1-3, Matthew 28:19-20).
3. By recommending an inductive approach and a community reading to arrive at a biblical theology of mission, the author seems to imply that those who are not professional theologians can also arrive at a biblical theology of mission. Should not such difficult tasks be left to the “professionals”?

