

## BIBLICAL FOUNDATIONS OF MISSION

### 1. IS THERE MISSION IN THE OLD TESTAMENT?

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#### 1. IS THERE ANY MISSION IN THE OLD TESTAMENT?<sup>1</sup>

Donald Senior and Carroll Stuhlmueller, in their fine book on *The biblical foundations for mission*, write:

What contribution to world mission could ever come from a people like Israel whose history separated them more and more from all other neighbouring nations and whose sacred books developed an ethnocentric theology of being exclusively God's chosen ones?<sup>2</sup>

(That word 'ethnocentric' means judging other cultures by ours and treating our culture as the centre of the world. Israel tended to do that.)

Ferdinand Hahn, in his book *Mission in the New Testament*, wrote in 1965:

We may therefore say that in the Old Testament there is no mission in the real sense. There is an absence of a divine commission for the purpose and of any conscious outgoing to the Gentiles to win them for belief in Yahweh. ... [Mission in the Hebrew Bible has] an entirely passive character.<sup>3</sup>

Is this true? Is there no theology of outgoing mission in the Old Testament? Is the mission of Israel passive rather than active?

I believe God does call Israel to engage in mission. It is there in the Old Testament. But it is a complex matter, with different strands. In the last twenty or thirty years biblical theologians have recovered a strong sense of God's mission running through the Old Testament.

For example, Walter Kaiser writes, 'The Bible actually begins with the theme of missions in the Book of Genesis and maintains that driving passion throughout the entire Old Testament and on into the New Testament.'<sup>4</sup>

Christopher Wright argues that the nations of humanity keep cropping up from the beginning to the end of the Bible. 'It is God's mission in relation to the nations,

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<sup>1</sup> Many scholars prefer the term 'Hebrew Bible' to 'Old Testament', especially in the context of interfaith dialogue. For Jews the term 'Old Testament' can be offensive, because to them it is the only Testament or Covenant. At Whitley College, where I teach, we use 'Hebrew Bible', but when we are talking as Christians together it doesn't matter much which one we use. I will use 'Old Testament' here.

<sup>2</sup> Donald Senior and Carroll Stuhlmueller, *The biblical foundations for mission* (Maryknoll: Orbis, 1983), 9.

<sup>3</sup> Ferdinand Hahn, *Mission in the New Testament* (London: SCM, 1965), 14.

<sup>4</sup> Walter C Kaiser, Jr, *Mission in the Old Testament: Israel as a light to the nations* (Grand Rapids: Baker, 2000), 9.

arguably more than any other single theme, that provides the key that unlocks the biblical grand narrative.<sup>5</sup>

And Timothy Tennent says, 'From the opening chapters of Genesis ... we are confronted with a personal God who is not silent, a God who acts, and a God who sends.'<sup>6</sup>

## **2. INTERPRETING THE BIBLE**

When we look at the Bible the first thing to be aware of is that the Bible doesn't contain just one view of mission but many. Some of these add to each other's picture, enriching it. But some biblical views are in tension—they actually compete and disagree. So we are forced to interpret what we read. We need to wrestle with different layers of meaning. We need to interpret the parts in the light of the whole.

The Bible is the result of a dynamic process in which Israel and then the early church, under the revealing influence of God, grappled with what was happening to them, interpreted these events, and tried to respond to it in their own lives. It contains their misunderstandings and failures as well as their insights and experiences of God. A lot of the material was gathered by telling stories and remembering them orally. It was only after generations that it was set down in writing. Most of it was edited many times by prophets, or scribes, or schools of scholars. As it was edited its theology often changed as understandings changed. Even centuries after Jesus lived, the material was changing, and there was disagreement about what should be considered part of the Bible.

In about the 4thC, when the church finally fixed the list of books to be considered canonical (authoritative), there were still disagreements, and even today the Catholic and Orthodox churches use a slightly different Bible from the Protestant one.

So, we can't treat the Bible as a flat book where every text is of equal value, where everything is literally the word of God and where any single text can be pulled out and used to prove a theological point. The Bible has highs and lows. Some parts shine with the nature of God; other parts reflect the understandings of the times. For example, there are parts of the Psalms which are full of revenge and self-righteousness. These are more like 'words to God' than 'words from God'.<sup>7</sup> These are to be interpreted in the light of the sayings of Jesus, and not the other way around.

So there are three steps in interpreting the Bible. We need, first, to be aware of the differing strands in the Bible. Second, we need to look for the general directions of scripture. And third, we need to use the life and teaching of Jesus, who reveals God to us definitively, as the key to understanding everything else. In theological terms, Jesus

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<sup>5</sup> Christopher J H Wright, *The mission of God: Unlocking the Bible's grand narrative* (Downers Grove, IL: InterVarsity, 2006), 455.

<sup>6</sup> Timothy Tennent, *Invitation to world missions: A Trinitarian missiology for the twenty-first century* (Grand Rapids: Kregel, 2010), 105.

<sup>7</sup> Howard Neil Wallace, *Words to God, Word from God: The Psalms in the prayer and preaching of the church* (Aldershot, UK: Ashgate, 2005).

is the hermeneutical key, that is, the interpretive key that unlocks our ability to interpret the Bible.

### 3. GOD CHOOSES A PARTICULAR PEOPLE: ELECTION

There are two major strands in the Old Testament, what Lucien Legrand calls the twin poles of Israel's mission.<sup>8</sup>

The first is the **universal** strand, in which God is the God of all, and Israel has a part in bringing all nations to God.

The second is the **particularist** strand, in which Israel is seen as special. Israel is chosen by God to be blessed and to be a blessing. It is the particular nation with whom God makes covenants.

Let's look first at the particularist strand. This is the theology of election that we find in the Old Testament. It means that Israel was very conscious of being 'elected', that is, chosen by God as a special people in covenant with God.

In Exodus 6:7, we read God's call to Moses:

'I will make you my own people, and I will be your God. You will know that I am the Lord your God when I set you free from slavery in Egypt.'

Israel saw herself as God's special possession (Ex 19:5, Deut 7:6, Ps 135:4, Mal 3:17). She saw herself as an unloved child picked up and nurtured by God (Ez 16:1-8). She saw herself as God's bride (Hosea, Is 50:1), as the sheep nurtured by God the shepherd (Ps 23), and as God's beloved (Hos 3:1).<sup>9</sup>

Israel was called by God to enter into a covenant, a promise to live a certain way and be loyal to God. This involved rituals of purity and separation, and we can understand that this sense of identity helped Israel to survive when surrounded by enemies. It was a small nation in the middle of empires. It worshipped one God in the middle of nations which worshipped idols and many gods.

But there are times when Israel took this feeling that they were the centre of the world even further. In Deuteronomy 7 we read:

The Lord your God will bring you into the land which you are going to occupy, and he will drive many nations out of it. ... When the Lord your God places these people in your power and you defeat them, you must put them all to death. Do not make an alliance with them or show them any mercy. (Deut 7:1-2)

Do this because you belong to the Lord your God. From all the peoples on earth God chose you to be God's own special people. (Deut 7:6)

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<sup>8</sup>Lucien Legrand, *Unity and plurality: Mission in the Bible* (Maryknoll: Orbis, 1988), 8.

<sup>9</sup>Legrand, *Unity and plurality*, 9. Lots of references given by Legrand.

Israel understood God to be promising a land to them. She understood God to be telling them to drive out the people who lived there already, and to put to death anyone who is left. Today we would call this ethnic cleansing (moving a whole people out), massacre (killing many people) and genocide (the wiping out of a whole people).

How can this be part of a theology of mission? Where do we find the God we know through Jesus, in this terrible treatment of people in their own land?

We have to say that there are parts of the Old Testament where it does seem as if Israelites thought that God was only interested in them. This is the particularist strand which we can find in many passages. It's the self-centred view of election, which says that God will look after us because we are God's favourites.

#### **4. GOD HAS COMPASSION FOR ALL NATIONS: UNIVERSALISM**

But what is Israel chosen to do? What is the role she is chosen for? Here we find the beginnings of a more universal approach.

In Genesis 12 we read that Israel will be blessed and made famous, and that through her God will bless all nations. The context is this: Abram is settled in a place called Ur, with his family and his sheep, oxen and donkeys. He's very comfortable. Then he hears a call from God to pull up his tents and travel to a far-away place, not knowing where he will end up.

Now the LORD said to Abram, 'Go from your country and your kindred and your father's house to the land that I will show you. 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. ... [In] you all the families of the earth shall be blessed. (Gen 12:1-3)

Abram (later called Abraham) was the father of Israel. God was making promises, but also saying that God would use Abraham to bring blessing to the nations. Abraham would be an instrument of God's mission.

So Israel's election, her chosen status, occurs for the sake of blessing all nations.<sup>10</sup> 'God deals with one people, Israel, in order to deal with the world.'<sup>11</sup>

Although in the earliest times Israel seems to have seen Yahweh as a local God, very early it began to say that other gods were nothing compared to Yahweh, and that Yahweh was the one true God, the creator of all.

These two sides of God, the particular God who chooses Israel and acts in history, and the universal God who created everything and blesses all nations, were not always integrated in the Old Testament.

Let's take a few more examples of the universal tendency.

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<sup>10</sup>Kaiser, *Mission in the Old Testament*, 7.

<sup>11</sup>Roger E Hedlund, *The mission of the church in the world: A biblical theology* (Grand Rapids: Baker, 1991), 32.

In Exodus 5 and 6, God's power was asserted over the Egyptian Pharaoh (Ex 5:2, 6:1). In Psalm 95:4, the God of Israel was also the God who holds the deepest caves and the highest mountains of the world in God's hands. In fact we see in some of the Psalms the clearest assertion of God's reign over all creation. For instance, Psalm 96:7-8:

Give to the Lord, you families of nations,  
give to the Lord glory and praise;  
give to the Lord the glory due to his name!

Kaiser says this is a good example of the universal mission of the Israelites, with God's love clearly reaching out to others.<sup>12</sup>

But we have to be cautious here. The universalism expressed here is an early type, in which the world is being summoned to Jerusalem to worship God. So it is not God going out to the nations, or Israel going out, but the Zion (Jerusalem) being the centre of the world.

This is mission as inviting others to come in, to join Israel.<sup>13</sup> All nations are seen as coming to the mountain of the Lord in Jerusalem. Scholars debate whether Israel was ever called by God to go out to the nations as well.<sup>14</sup> This does not seem to happen until Jesus sends his disciples out to announce the Good News to the ends of the earth.

#### *Question*

*As you have learnt about Israel in the Old Testament over the years, which dimension have you heard the most about—their special, covenanted relationship with God? Or their role as a light to the nations?*

## **5. THE GOD OF CREATION**

We have so far focused on God's relationship with humanity in the Old Testament. But the Bible begins with the creation of the heavens and the earth (Gen 1) and ends with a vision of a new heavens and a new earth (Rev 21). The Old Testament is full of praise for God the creator. I have just mentioned that very early in Israel's history Yahweh became no longer a local god but the God of all creation.

We could say that the mission of God encompasses right relationships between God and creation, which includes relationships between humans and God, humans and each other and humans and God's creation. So care for creation is part of the mission of God's people.

<sup>12</sup>Kaiser, *Mission in the Old Testament*, 34.

<sup>13</sup> Many label it 'centripetal mission'; centripetal forces bring objects to the centre. See Johannes Blauw, *The missionary nature of the church: A survey of the biblical theology of mission* (Grand Rapids: Eerdmans, 1962), 34; James Chukwuma Okoye, *Israel and the nations: A mission theology of the Old Testament* (Maryknoll: Orbis, 2006); Craig Ott, Stephen J Strauss and Timothy C Tennent, *Encountering theology of mission: Biblical foundations, historical developments, and contemporary issues* (Grand Rapids: Baker Academic, 2010), 23.

<sup>14</sup> Ott, Strauss and Tennent, *Encountering theology of mission*, 21–22.

Christopher Wright says:

Creation is one of the major themes in biblical theology. So it would be astonishing if it did *not* have a significant place within a biblical theology of mission. And indeed it *is* astonishing, and very sad, that it has had such an insignificant, virtually non-existent place in the biblical theology of so many Christians who like to claim that they are 'biblical' in all things.<sup>15</sup>

While the first creation story in Genesis speaks of ruling over the earth (Gen 1:28), the second story softens the role quite a bit:

The LORD God took the man and put him in the garden of Eden to till it and keep it. (Gen 2:15)

The word for 'till', which we usually understand to mean 'garden', or 'break up the soil', actually means 'to serve' (*abad*). The word for 'keep it' means to protect and care for it.<sup>16</sup> So the mission of humanity towards the creation is to serve and protect it. There are three reasons given in the Old Testament for ecological mission.

**a. We Are to Join Creation in Praising God**

Creation exists to give glory to God. So our mission is to care for creation and to join it in praising God.

King David (when announcing the building of the temple by Solomon) linked God's care for Israel with God's greatness as creator in a powerful prayer in 1 Chronicles 29:

Blessed are you, O LORD, the God of our ancestor Israel, forever and ever.

Yours, O LORD, are the greatness, the power, the glory, the victory, and the majesty; for all that is in the heavens and on the earth is yours; yours is the kingdom, O LORD, and you are exalted as head above all ... And now, our God, we give thanks to you and praise your glorious name. (1 Chron 29:10-12)

In Psalm 104, perhaps the most famous creation psalm, we read a long list of wonderful things God has made on earth, from animals to mountains. It finishes like this:

May the glory of the LORD endure forever;  
may the LORD rejoice in his works—  
    who looks on the earth and it trembles,  
    who touches the mountains and they smoke.  
I will sing to the LORD as long as I live;  
I will sing praise to my God while I have being. (Ps 104: 31-33)

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<sup>15</sup> Christopher J H Wright, *The mission of God's people: A biblical theology of the church's mission* (Grand Rapids: Zondervan, 2010), 49.

<sup>16</sup> Wright, *The mission of God's people*, 51.

## b. Our Wellbeing Is Bound up Together

There is a close link in the Old Testament between how well humans are doing and how well the earth is doing. The earth suffers when humans sin. The prophet Hosea points this out to Israel, and we today need to listen to it too:

Hear the word of the LORD, O people of Israel;  
for the LORD has an indictment against the inhabitants of the land.  
There is no faithfulness or loyalty, and no knowledge of God in the land.  
Swearing, lying, and murder, and stealing and adultery break out;  
bloodshed follows bloodshed.  
Therefore the land mourns, and all who live in it languish;  
together with the wild animals  
and the birds of the air,  
even the fish of the sea are perishing. (Hos 4:1–3)

## c. God's Redemption Includes Creation

We read in Psalm 96 that the whole creation looks forward to the coming reign of God.<sup>17</sup>

O sing to the LORD a new song;  
sing to the LORD, all the earth.  
Let the heavens be glad, and let the earth rejoice;  
let the sea roar, and all that fills it;  
let the field exult, and everything in it.  
Then shall all the trees of the forest sing for joy before the LORD;  
for he is coming,  
for he is coming to judge the earth.  
He will judge the world with righteousness,  
and the peoples with his truth. (Ps 96:1,10–11)

We find a similar vision in Isaiah 65, where the prophet speaks of a new heavens and a new earth being formed when God comes in power, creating a society that is joyful, just, peaceful and 'ecologically safe'.<sup>18</sup>

## 6. GOD'S DESIRE TO ESTABLISH SHALOM

The mission of God in the Old Testament includes the desire for humans to live well in obedience to God. The Hebrew word for the state of peace and wellbeing God wants for all is *shalom*.

The laws of Moses, if they are kept, lead to a good and just society. Although Israel failed to live up to them, these laws included several principles which still challenge societies today. There was to be no poor in Israel because they were to be looked after in various ways. There was to be justice in the land. Ecological principles (such as

<sup>17</sup> Wright, *The mission of God's people*, 56.

<sup>18</sup> Wright, *The mission of God's people*, 58.

leaving land fallow every seven years) were aimed at sustainability. Minority groups were guaranteed human rights. And foreigners were welcomed.<sup>19</sup>

The prophets were a strong voice reminding Israel when she strayed from this path. They named injustice and corruption when it occurred. They said it was a failure to live up to the covenant. The covenant God established with Israel was first of all about worshipping God alone, but it entailed living rightly as well. It involved obedience and loyalty. In this way Israel was meant to be a light to the nations, glorifying God by her service to God.

The prophets also reminded Israel that she had not earned God's favour but had been freed from Egypt in the Exodus because of God's love and compassion. They reminded Israel that she owed her very existence to God's liberating and compassionate action in the Exodus. Her election was due to God's love and not any qualities she might have possessed. The Exodus was the cornerstone of Israelite faith. What distinguished God from other gods was compassion for the unworthy, for the helpless, for the small and unlovely.

[God] cares for orphans and protects widows,  
gives the lonely a home to live in  
and leads prisoners out into happy freedom. (Ps 68:5-6)

The prophets kept reminding Israel that she had been chosen *for service*, and that when she became smug her election lost its meaning. In Amos 3:2 we hear the voice of God judging Israel:

'Of all the nations on earth you are the only one I have known and cared for.  
That is what makes your sins so terrible, and that is why I must punish you for them'

On the positive side, the prophets held out a vision for a peaceful and just society. Their suggestions are very relevant to us today, as we live in unjust societies and struggle to know how to engage in mission in evil times.

Jeremiah wrote to Israelites who were in exile in Babylon. In Jeremiah 29 he gives wonderful advice to those who are tempted to withdraw from the society in which they live. He writes:

Build houses and live in them; plant gardens and eat what they produce.

Take wives and have sons and daughters; take wives for your sons, and give your daughters in marriage, that they may bear sons and daughters; multiply there, and do not decrease.

But seek the welfare of the city where I have sent you into exile, and pray to the LORD on its behalf, for in its welfare you will find your welfare. (Jer 29:5-7)

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<sup>19</sup> Hedlund, *The mission of the church*, 76-79.



We find a similar vision in Isaiah 65.

But be glad and rejoice forever in what I am creating;  
 for I am about to create Jerusalem as a joy, and its people as a delight. ...  
 No more will there be in it an infant that lives but a few days,  
 or an old person who does not live out a lifetime;  
 for anyone who dies at a hundred years will be considered young, ...  
 They will build houses and live in them;  
 they will plant vineyards and eat the fruit they've grown.  
 They will not build only for others to live in the houses;  
 they will not plant only for others to eat;  
 for my people will live long lives and will enjoy the work of their hands.  
 They will not work in vain, or bear children to experience disaster;  
 for their children will be blessed by the LORD—  
 and their descendants as well. (Is 65:18,20–23)

Raymond Fung has taken up this vision in Isaiah and suggested that we use it as a guide for evangelism within our congregations. He invites us to commit ourselves to it, saying 'We believe in a God who protects the children, empowers the elderly, and walks with working men and women'. He thinks that others will join Christians in working towards this vision and that they will be attracted to a God like this and a Jesus who has special compassion for the poor and a vision for a new kingdom which is safe and just.<sup>20</sup>

The visions of Jeremiah and Isaiah remind us that the Old Testament is full of passages looking forward to God's redeeming and transforming activity, establishing shalom here amongst us.

#### *Question*

*Isaiah is quite specific when he spells out what shalom means in a society. He mentions long life, owning our own houses and fruit trees, and benefiting from our labour. What specific aspects of shalom would you like to see in your society?*

## **7. GOD'S CONCERN FOR THOSE BEYOND THE COVENANT**

From the beginning God was concerned for all humanity. We can start with creation, where God's creativity is poured out in the whole of creation. The first eleven chapters of Genesis are not about Israel but about God's dealings with all the nations. (By the way, the word 'nations' here means 'peoples', ethnic groups or kinship groups.<sup>21</sup>) These chapters include the creation stories, the Adam and Eve stories and the story of the flood.

The covenant with Abraham in Genesis 12 is the clearest expression of God's mission in the Old Testament. It shows that God is the source of mission and the one who takes

<sup>20</sup> Raymond Fung, *The Isaiah vision: An ecumenical strategy for congregational evangelism* (Geneva: World Council of Churches, 1992), 2.

<sup>21</sup> Tennent, *Invitation to world missions*, 108.

the initiative. It shows that God is a sending God. And it shows God's heart for all nations.<sup>22</sup>

The book of Jonah shows this well. It is one of the missionary highpoints of the Old Testament. It is all about God's love and concern for peoples outside the Jewish covenant. Jonah is sent to preach forgiveness to the people in Nineveh.

It is the classic expression of God's compassion and God's expectation that Israel would respond with compassion towards others. It is a story of a missionary without a missionary's heart. God sent Jonah with a message of grace. He tried to go anywhere else but Nineveh and jumped on a ship to Tarshish, which is what led to the storm at sea and Jonah being swallowed by a fish. Eventually Jonah, having been saved by God, got to Nineveh and preached as he had been asked to. To his surprise, the Ninevites responded with repentance. But Jonah, who knew something of God's grace but couldn't accept it, tried to stop them being pardoned. What an irony! The message of Jonah, says David Bosch, is a call to Israel to allow herself to be converted to a compassion comparable to that of God, a compassion that knows no boundaries.<sup>23</sup> Why is Jonah angry? Because God treats those outside the covenant in the same way as those within the covenant.

## **8. POINTING FORWARD TO THE MESSIAH**

Despite the mission of God, despite God's desire to establish shalom, despite God's covenant with Israel—Israel failed to live up to the covenant. She often cut herself off from those around her. She often let injustice and corruption and idolatry flourish. She often wanted the blessings of covenant without the service.

In the later years of her history, the prophets began to look forward to a time when a specially anointed servant of God would come and bring the peace and justice they longed for. They called this person the Messiah, meaning 'the anointed one'.

This leads us to another missionary highpoint of the Old Testament, the four Servant Songs of the second part of Isaiah, which spans Isaiah 40 to 55 (Is 42:1–9, 49:1–6, 50:2–9 and 52:13–53:12).<sup>24</sup> Here we can see the mission of God clearly, to be carried out by God's servant in the future.<sup>25</sup>

From the first servant Song:

Here is my servant, whom I uphold,  
my chosen, in whom my soul delights;  
I have put my spirit upon him;  
he will bring forth justice to the nations. (Is 42:1)

I am the LORD, I have called you in righteousness,

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<sup>22</sup> Tennent, *Invitation to world missions*, 110–112.

<sup>23</sup> David J Bosch, *Witness to the world* (London: Marshall, Morgan & Scott, 1980), 53.

<sup>24</sup> Hedlund, *The mission of the church*, 110–119.

<sup>25</sup> Scholars are not sure who this servant is, either a person or the whole of Israel. It is Christians who later identify the servant as Jesus.

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,  
to open the eyes that are blind, to bring out the prisoners from the dungeon,  
from the prison those who sit in darkness. (Is 42:6–7)

From the second Song:

I will give you as a light to the nations,  
that my salvation may reach to the end of the earth. (Is 49:6)

Again we see that it is God's mission. God is a sending God. The scope of this mission is global. And we see hints of the role of Jesus in the suffering that is a necessary part of redeeming the nations. This wonderful missionary vision in the Servant Songs is a natural foundation for the mission of Jesus and the mission to the Gentiles undertaken by Paul.<sup>26</sup>

## **9. BOTH THEMES OCCUR IN A COMPLEMENTARY WAY**

Summarising these major themes in the Old Testament, then, there are several things we can say.

- At first, the Old Testament seems to be all about Israel's special status in a covenant with God, chosen and separate.
- But the call to Abraham shows that Israel's election is for service—in order to be a channel for blessing all nations.
- At best, Israel seems to have been called to be alight to the nations, though probably not called to 'go out' across cultures. At the worst, however, she does not live up to the covenant and sees herself as God's favourite nation.
- God's mission is for all creation to be in right relationship, praising God and flourishing.
- God is concerned for all the nations, even outside the Jewish covenant.
- God wants shalom amongst humans—peace, justice and wellbeing.
- As time goes on a vision for a future Messiah grows, along with visions of a new heavens and new earth.

So there is mission in the Old Testament, running right through it, even if Israel doesn't always understand it.

Where the Old Testament really does set the stage for mission is the constant reference to God as the God of promise, the God who acts in history to save God's people and to save all nations.

If there is a missionary in the Old Testament it is not Jonah, who went to pronounce doom rather than salvation on Nineveh.

It is not Israel, who never crossed geographical, religious and social frontiers in order to win others to faith in Yahweh.

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<sup>26</sup> Tennent, *Invitation to world missions*, 116–120.

It is God, who acts in history to save, and is always ahead, being revealed as compassionate and powerful.<sup>27</sup> Despite the fact that Israel seems to remain the centre of God's activity right through the Old Testament, we see the seeds of a universal mission. And it's the mission of God.

*Question*

*There are two big themes here: God has a mission. And God calls Israel to be a light to the nations, demonstrating God's love and care. Do you think your church feels the same call?*

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<sup>27</sup>David J Bosch, *Transforming mission: Paradigm shifts in theology of mission* (Maryknoll: Orbis, 1991), 17, 19.