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An Integrative Study of Doxological Metanarrative, Mission, Motivation and Mechanism

João Mordomo

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AN INTEGRATIVE STUDY OF DOXOLOGICAL METANARRATIVE, MISSION,
MOTIVATION AND MECHANISM

A Dissertation
Presented to the Faculty of
Western Seminary
Portland, Oregon

In Partial Fulfillment of
the Requirements for the Degree of
Doctor of Intercultural Studies

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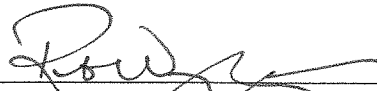
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DEDICATION

For Sophia, Miguel and Jordana. É claro. I love you deeply and am profoundly grateful to God and to you that you have been willing (most of the time!) cohorts on my (way too long!) doctoral journey.

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I'm grateful for the late Dr. Kenneth Mulholland who was the first to suggest that if I wanted an outstanding degree in missiology, I needed to enroll in the Western Seminary D.Miss. (now D.Int.St.) program. I did, so I did. And I'm glad I did!

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I have been passionate about business as mission for over a decade. Dr. Neal Johnson literally wrote the book on the subject, so it was a privilege for me to have him serve on my doctoral committee. He has been a tremendous encourager since we first met at the Lausanne Forum in Pattaya in 2004, and I'm deeply honored that he would sign his name on the dotted line of something that I wrote.

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It seems only fitting to end with a doxology. One that has to do with running and finishing a race seems apropos...

Now to him who is able to keep you from stumbling and to present you blameless before the presence of his glory with great joy, to the only God, our Savior, through Jesus Christ our Lord, be glory, majesty, dominion, and authority, before all time and now and forever. Amen.

(Jude 1:24-25 ESV)

ABBREVIATIONS

ABCFM	American Board of Commissioners for Foreign Missions
B4T	Business for Transformation
BAM	Business as Mission
BFM	Business for Mission
BIM	Bolivian Indian Mission
BP	Business Plan
CAN	Creative Access Nation
CCI-Brasil	Crossover Communications International – Brasil (known in Brazil as “ <i>Comunicando Cristo Interculturalmente</i> ”)
CIA	Central Intelligence Agency
CIM	China Inland Mission
COMIBAM	<i>Cooperación Misionera Iberoamericana</i> (Ibero-American Missionary Cooperation)
CPM	Church-Planting Movement
EMS	Evangelical Missiological Society
ESV	English Standard Version of the Bible
GOG	Glory of God
HNWI	High Net Worth Individuals
IFES	International Fellowship of Evangelical Students
KC	Kingdom Company

KOG	Kingdom of God
LCWE	Lausanne Congress (later Committee) for World Evangelization, today known as the Lausanne Movement
LOP	Lausanne Occasional Paper
LTNGB	Let the Nations Be Glad
MCF	Moravian Christian Foundation
MNC	Multinational Company
MOG	Mission of God
NIDNTT	New International Dictionary of New Testament Theology
NIV	New International Version of the Bible
NOG	Nature of God
NT	New Testament
NZBMS	The New Zealand Baptist Missionary Society
NZCMA/S	the New Zealand Church Missionary Association/Society
OECD	The Organization for Economic Cooperation and Development
OT	Old Testament
PCNZ FMC	Presbyterian Church of New Zealand Foreign Missions Committee
PMM	Professional Missionary Model (or Professional Ministry Model)
RAN	Restricted Access Nation
UPG	Unreached People Group

ABSTRACT

This dissertation engages in an integrative study of the doxological metanarrative of Scripture in relation to mission, motivation and mechanism, with special attention given to the business as mission (BAM) mechanism in Brazil. Two research techniques were utilized: 1) archival research in order to define and describe both the doxological components (metanarrative, mission and motivation) and the BAM mechanism; and 2) case study method in order to examine the motivations that drive successful Brazilian Christian entrepreneurs to start Kingdom companies.

The researcher identified three *key* metanarrative frameworks for understanding Scripture and redemptive history: the Nature of God (NOG), the Kingdom of God (KOG) and the Mission of God (MOG). While the KOG has been the metanarrative of choice throughout much of history, the MOG has gained growing attention over the past 60 years. There is one underlying *core* metanarrative, however, which a close reading of Scripture yields, and which has profound implications as a motivation for missions. It is the Glory of God (GOG).

This research is foundational in filling a void of scholarship concerning God's doxological metanarrative, mission and motivation, and demonstrates the significant interconnectedness between them and the business as mission mechanism.

Chapter 1

INTRODUCTION TO THE STUDY

Background of the Study

This study has come into being in an attempt to discover points of convergence and synergy between two passions that I have developed as a missiologist and leader of a Brazilian mission agency. In my experience training and sending long-term Brazilian missionaries – and due to my desire for them to be passionate, healthy and effective – I began to sense that the most important factor was that of underlying motivations, and that the fundamental biblical motivation for missions is none other than God’s own motivation: His desire to be proclaimed, known and worshipped among all peoples. If Brazilian missionaries were to stay on the field for long periods of time and not return prematurely, they would need to be driven by God’s own driving motivation. It seemed to be the only motivation capable of sustaining a missionary on the field, for years, in the face of many obstacles. It is the overwhelming desire and passion not merely to see the name of Christ *proclaimed* among all peoples, but to see Christ *exalted* among all peoples. The former is an external or extrinsic motivation, built upon obedience to a command – the Great Commission – and recognition of human needs. It runs the risk of being anthropocentrically driven. The latter is an intrinsic motivation, a desire and passion based upon love and recognition of the great worth of Lord Jesus Christ, who desires and deserves to be glorified among all nations. I call this the doxological motivation for

missions.¹ It is an integral part of the doxological metanarrative of Scripture and God's doxological mission.

Beyond the issue of motivation, there was the issue of praxis. The biblical mandate is to make disciples of "all nations" (i.e. ethnic groups), thus placing the priority on those nations that have not yet had sufficient access to the Gospel. In order for the Church, including Brazilian missionaries, to gain access to these people groups, the vast majority of which reside in countries whose governments restrict the presence and propagation of the Gospel, a creative and relevant missions model must be employed. It has been suggested that "business as mission" (BAM), as much or more than any other model, is to be preferred in these contexts. In order for Brazilian missionaries, as well as mission organizations, to be healthy, relevant, strategic and effective, it increasingly became apparent that we must understand not only the doxological elements of metanarrative, mission and motivation but also the most relevant and effective doxological mechanism. Only then can we truly expect to mobilize effective Brazilian and other missionaries to reach the "nations" both inside and outside of Brazil.

The Researcher

Having pastored² and planted churches,³ co-founded a globally integrated missions movement,⁴ and catalyzed the establishment of a "business as mission"

¹ I have never found the phrase "doxological motivation" used elsewhere, though I certainly am not the first person to associate the word "doxological" with missions. Christopher Little, for example, writes of "a doxological theology of mission" and "doxological mission" in his book *Mission in the Way of Paul* (New York: Peter Lang, 2005; 47ff.). He gets closer to my phrase – to the motivational component – in his *Evangelical Missions Quarterly* article entitled "What Makes Mission Christian?" (Jan. 2006, Vol. 42, No. 1; 78-87) when he refers to the "doxological impetus" for missions.

² As Youth Pastor of the International Baptist Church of Brussels, from August 1989 through June 1994.

consultancy and businesses,⁵ perhaps I can best be described as a “Great Commission Entrepreneur.” I have worked cross-culturally for nearly 25 years, five of them in Belgium and nearly 20 in Brazil, where I still serve. An ordained pastor, I have had the privilege of preaching, teaching and training leaders in nearly 45 countries on subjects such as evangelism, missions, leadership and business as mission (BAM). I serve as president of Crossover-Brazil (also known as CCI-Brasil), and vice president of Crossover’s international leadership team. I was a member of the Lausanne “Business as Mission” issue group and editorial team and currently serve on the global Business as Mission advisory board,⁶ and as the BAM Coordinator for COMIBAM.⁷ I have authored or co-authored numerous articles, chapters and books, including the Lausanne Movement’s *Occasional Paper on Business as Mission* (contributor and editorial team), the Evangelical Missiological Society’s *Business as Mission: From Impoverished to Empowered* (contributor) and the Brazilian Bible Society’s *Missions Study Bible* (contributor and appendix editorial team). Additionally, I serve as professor of missiology at several institutions in the U.S., Brazil and Norway,⁸ and as case study researcher at Georgetown University’s Berkley Center for Religion, Peace and World Affairs.

³ The i3C (International Community Church of Curitiba, Brazil), which he helped plant in 1996 and has served as volunteer pastor since February 2010.

⁴ Crossover Communications International, in August 1987.

⁵ A consultancy and two coffee shops, in Brazil, and a small multinational company based in Texas and England.

⁶ www.bamthinktank.org.

⁷ The Ibero-American Missionary Cooperation is the networking engine for the mobilization of Christians of Ibero-America for greater involvement in the Great Commission. (www.comibam.org)

⁸ William Carey International University in Pasadena, CA, USA (www.wciu.edu); The Evangelical Theological Faculty in Curitiba, PR, Brazil (www.fatev.edu.br) and Ga Ut Senteret (The Outreach Center) in Hurdal, Norway.

Statement of the Problem

Missio Dei (“the mission of God”) contains at its core God’s desire to be known and worshipped among all peoples. This includes the country of Brazil and the peoples therein. In Brazil, the Gospel has been gaining traction through time, since the mid 1500’s (that is to say, diachronically), and throughout the country among a growing number of ethnic groups and social segments (that is to say, synchronically). So much so, in fact, that it is taken for granted today that Brazil has, as Luis Bush declared at the COMIBAM congress in São Paulo in 1987, transitioned “from a mission field” to “a mission force.”⁹ With this transformation comes the need to address in a thorough fashion the motivations that drive Brazilian missionaries, as well as the mechanisms that they utilize. In particular, thorough examination is required of the doxological motivation – especially in the light of the broader doxological metanarrative of history and mission of God – and the “business as mission” mechanism.

Purpose of the Study

The purpose of this dissertation is to engage in an integrative study of doxological metanarrative in relation to mission, motivation and mechanism.

Research Questions

Research for this dissertation was guided by two questions:

⁹ At COMIBAM (the Ibero-American Missionary Congress) in São Paulo, Brazil, in 1987, Luis Bush declared, “From a mission field, Latin America has become a mission force.” (Cited in Oswaldo Prado, “A New Way of Sending Missionaries: Lessons from Brazil,” *Missiology: An International Review* 33:1 (2005), 52.) Later in 1987 he wrote, “I have arrived at the conclusion that the Evangelical churches in Brazil have everything [they need] to be an expressive force in the area of world missions.” (My translation. Cited in C. T. Carriker, *Missões e a Igreja Brasileira*, Vol. 1 [São Paulo: Editora Mundo Cristão, 1993], 35.) Cited in Oswaldo Prado, “A New Way of Sending Missionaries: Lessons from Brazil,” in *Missiology: An International Review* 33:1 (2005), 52.

1. Is the core metanarrative of Scripture and redemptive history doxological?
2. How is the doxological core metanarrative related to doxological mission, doxological motivation and doxological mechanism?

Definition of Key Terms

- **Archival Research:** The study of written sources to inform, guide and corroborate findings.
- **Business as Mission (BAM):** A for-profit commercial business venture that is run by Christians according to biblical principles and intentionally devoted to being used as an instrument of God’s holistic mission (*missio Dei*) to the world, and is operated in a cross-cultural environment, either domestic or international.¹⁰
- **Case Study:** “An empirical inquiry about a contemporary phenomenon (e.g., a “case”), set within its real-world context – especially when the boundaries between phenomenon and context are not clearly evident.”¹¹
- **Doxological motivation for missions:** A profound and driving desire to see Christ proclaimed, known and worshipped among all peoples of the world.
- **Entrepreneur:** A person who founds and operates a business by developing a business model, acquiring the financial, human, and other required resources, and assuming responsibility for success or failure of the enterprise.
- **Great Commission Company (GCC):** “A company founded primarily for the

¹⁰ This is an adapted version of Neal Johnson’s definition (*Business As Mission: A Comprehensive Guide to Theory and Practice* [Downers Grove, IL: IVP Academic, 2009], 27-28). The adaptations were suggested by Neal Johnson in a Skype call with the author.

¹¹ Robert K. Yin, *Case Study Research: Design and Methods*, 4th Edition (Thousand Oaks, CA: Sage Publications, 2009), 18.

purpose of seeing Christ revealed to least-evangelized peoples.”¹²

- **Integrative Research Methodology:** In the context of missiology, an integrated research methodology may include biblical, theological, historical, cultural and strategic components and, according to Enoch Wan, must be scripturally sound, theologically supported, theoretically coherent, contextually relevant, and practically applicable.¹³
- **Kingdom Company (KC):** A for-profit business whose central focus is the advancement of God’s Kingdom on earth.
- **Metanarrative:** A “big story,” a comprehensive explanation, an overarching narrative about narratives of history, meaning, experience, or knowledge.
- **Missio Dei:** The “mission of God.” “God is the one who initiates and sustains mission.”¹⁴ His mission is to be worshipped eternally by representatives from among all peoples, through their redemption.
- **Missiology:** “The conscious, intentional, ongoing reflection on the doing of mission.”¹⁵ A doxological missiology is one that is grounded in and motivated by the biblical imperative (the doxological motivation below) to see Jesus Christ proclaimed, known and worshipped eternally by redeemed people from among all peoples.
- **Mission:** The Christian mission flows from *missio Dei*, the “mission of God,” for

¹² Steve Rundle and Tom A. Steffen, *Great Commission Companies: The Emerging Role of Business in Missions* (Downers Grove, IL: InterVarsity Press, 2003), 40.

¹³ Enoch Wan, “Core Values of Mission Organization in the Cultural Context of the 21st Century,” 6-8. In *Global Missiology*, January, 2009.

<<http://ojs.globalmissiology.org/index.php/english/article/viewFile/26/72>>. Accessed on July 23, 2014.

¹⁴ A. Scott Moreau, Gary R. Corwin, and Gary B. McGee, *Introducing World Missions: A Biblical, Historical, and Practical Survey* (Grand Rapids, MI: Baker Academic, 2004), 17.

¹⁵ Alan Neely, “Missiology.” In Moreau, A. Scott, *Evangelical Dictionary of World Missions* (Grand Rapids, MI: Baker Books, 2000), 633.

“God is the one who initiates and sustains mission.”¹⁶ The Christian mission is rooted in God’s purposes to redeem creation and to call representatives from all nations into His family for the praise of His glory. Christian mission is to actively participate with God in His mission. (See “*missio Dei*.”)

- **Missions:** “The work of the Triune God, through His Church, of sending Christ’s ambassadors to all nations to proclaim His whole Word for the salvation of lost men, and the coming of God’s kingdom, all for the glory of God.”¹⁷
- **Unreached People Group (UPG):** “A people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group.”¹⁸

Assumptions of the Study

There are three categories of assumptions for the research design of this study: biblical-theological, thematic and methodological.

Biblical-Theological Assumptions

1) God is the great and glorious creator and sovereign Lord over all creation. The story of the Bible, from Genesis to Revelation – the story of redemptive history – is doxological. It is the story of this glorious God who deserves and desires to be known and worshipped among all peoples and who is on mission, intentionally bringing this about through the redemption of people from all nations.

¹⁶ Moreau, *Introducing World Missions*, 17.

¹⁷ John M. L. Young, *Missions: the Biblical Motive and Aim* (Pittsburgh, PA: Crown & Covenant Publications, 2007), 18.

¹⁸ “Unreached / Least Reached,” Joshua Project website. <<http://joshuaproject.net/help/definitions>>. Accessed on Jan 7, 2014.

2) The mission of the Church derives from the mission of God and is driven by the same motivation to see God known and worshipped among all peoples. The Great Commission of declaring His glory *among* all peoples (cf. Matt. 28:18-20) is *for* all peoples. This includes the Church in Brazil.

3) Additionally, the Great Commission is for the *whole* body of Christ, not merely a portion of it. It is incumbent upon every member – of the so-called laity as well as of the clergy – to joyfully assume personal responsibility for sending or taking the message of salvation in the glorious Lord Jesus Christ to all nations.

4) One activity is particularly well suited for bringing glory to God in every way: business. It is an activity and vehicle by which total transformation – spiritual, social, economic and environmental – can be brought to people and peoples, cities and regions, nations and societies.

5) Finally, it is assumed that there is a grand narrative (a metanarrative) to be found in Scripture that unifies the themes of this study, postmodern hermeneutics and incredulity toward metanarratives notwithstanding.¹⁹

Thematic Assumptions

For this study it is assumed that while the two principle subjects of this study are profoundly connected and interdependent and that a thorough study of their interconnectedness will lead to a deeper understanding of how God has utilized, and

¹⁹ I am borrowing Jean-François Lyotard's now emblematic definition of postmodern. See Jean-François Lyotard (Geoffrey Bennington, and Brian Massumi, trans.), *The Postmodern Condition: A Report on Knowledge* (Minneapolis: University of Minnesota Press, 1984), xxiv.

intends to continue to utilize them, together, in order for His Church to make disciples from among all peoples.

Methodological Assumptions

The researcher assumes that for this study an integrative approach, combining archival study with case study research which utilizes a semi-structured interview protocol, is the most effective integrative methodology to reveal conclusive evidence for the integration of doxological metanarrative, mission, motivation and mechanism.

Delimitations and Limitations

Delimitations:

- 1) This research focuses narrowly on the *doxological* elements of metanarrative, mission and motivation, and the BAM mechanism (as opposed to the vast array of other models, such as tentmaking). Within respect to the BAM mechanism, the study is conducted in the Brazilian context.
- 2) While Brazil is home to the world's largest Catholic population, my study of BAM necessarily remains limited to the evangelical church in Brazil.
- 3) This research is multidisciplinary in nature but limited to specific domains (biblical, religious and theological studies, missiology, and business), specific research tools and techniques (archival and case study research), and specific languages (Portuguese and English).
- 4) Finally, because of the low number of interviews and the purposive sampling procedure for the case study component, this study will not be generalizable to all

Christian entrepreneurs in Brazil or all areas of BAM in the Brazilian context.

Limitations:

Due to Brazil's vast geographical expanse and costly airline travel, my interview sample was limited to business professionals who lived in cities that were accessible to me. The sample size was limited due to the time required for each interview (an average of almost two hours) and the busy-ness of the sample group (business professionals in charge of very large companies).

Significance of the Study

There is very little scholarship concerning the doxological elements of mission. Additionally, there is no scholarly work pertaining to "business as mission" (BAM) as a natural and logical mechanism for mission that *flows out of* the doxological elements of metanarrative, mission and motivation. There is very little research pertaining to the BAM mechanism in the Brazilian context, and no prior research has been conducted among Brazilian Christian entrepreneurs. Finally, there has been no identifiable attempt to demonstrate the significant interconnectedness and synergies present between these two aspects (doxological elements and BAM) of *missio Dei*. This research is the first of its kind.

Chapter 2

LITERATURE REVIEW

Introduction

The doxological metanarrative, mission and motivation and the BAM mechanism are nearly as old as the human race itself. Sadly, throughout much of redemptive history, the harmonious integration of the “sacred” and “secular,” the drive to see God glorified among all nations through the practice of legitimate and transformational business activities, has neither been fully appreciated, nor intentionally, consistently and successfully practiced by God’s people. There has been very little, if any, integration of the doxological elements of mission with the BAM mechanism, particularly within Brazil. Our literature review will bear this out. Whereas in most academic disciplines it would be common to find thousands of books, papers, articles, theses and dissertations on the subject at hand, this is not the case with our areas of interest, and much less so when considering their integration, and their application within Brazil. However, there is not a complete dearth of literature, and we will attempt to review some of what is, in fact, available.

Thematic Background

The doxological metanarrative, mission and motivation will be examined together. The BAM mechanism will be examined separately.

Doxological Metanarrative, Mission and Motivation

The doxological metanarrative, mission and motivation for Christian mission fall into multiple domains, including what might be called “doxological missiology.”²⁰ This domain, surprisingly, is virtually unknown within biblical studies and missiology.²¹ For example, in a general Google search,²² the phrase turned up only three times, with only one being of any significance.²³ In Yahoo and Bing searches, it only appeared twice. It did not appear in any book titles in searches on Google Books, Amazon or WorldCat. Within the scholarly arena, it did not appear in Google Scholar or in any religious, theological or missions/missiological journals included in the ATLA Religion Database.²⁴ The phrase was also not to be found in archival searches of theses and dissertations either in Yale University Library’s collection of over 6200 doctoral dissertations on missiology,²⁵ or in the Theological Research Exchange Network’s (TREN) collection of 20,000 theological

²⁰ For simplicity and ease of reading, I shall refer to these three elements collectively as “doxological missiology” or “doxological elements,” depending on the context.

²¹ The concept of doxological *theology*, however, is not entirely unknown. See, for example, Geoffrey Wainwright’s book *Doxology: The Praise of God in Worship, Doctrine, and Life: a Systematic Theology* (New York: Oxford University Press, 1980) and Christopher C. Green’s *Doxological Theology: Karl Barth on Divine Providence, Evil and the Angels* (London: T&T Clark International, 2011). My contention, however, is that if anything is doxological, it *necessarily* includes a missiological component.

²² On September 12, 2012.

²³ There was a fourth occurrence, but it was associated with my own internet presence.

²⁴ This includes all major theological journals (such as *Evangelical Review of Theology*, *Journal of the Evangelical Theological Society*, *Bibliotheca Sacra*, *the Journal of Theological Studies*, and many more) as well as missiological journals such as the *Evangelical Missions Quarterly*, the *International Bulletin of Missionary Research*, the *International Journal of Frontier Missions*, the *International Review of Missions*, *Missiology: An International Review*, *Mission Studies: Journal of the International Association of Mission Studies*, *Missionalia*, *Transformation: An International Evangelical Dialogue on Mission and Ethics*, and many others.

²⁵ <<http://resources.library.yale.edu/dissertations/default.asp>>. Accessed on September 12, 2012. This collaborative effort with the *International Bulletin of Missionary Research* of the Overseas Ministries Study Center includes over 6200 doctoral level English-language dissertations and theses (including Th.D., Ph.D., D.Miss. and D.Min.) written since 1900, without regard to country of origin. Tellingly, the words “doxology” and “doxological”, even when searched independently from “missiology,” were not used in any of the over 6200 dissertations. I shall refer to this database as the Yale/OMSC database.

theses and dissertations.²⁶

“Doxological” can be found as an adjective associated with various disciplines and fields within theology and Christian life and ministry. It is often associated with music and arts.²⁷ There is “doxological liturgy”²⁸ and “liturgical doxology,”²⁹ “doxological preaching,”³⁰ “doxological theology,”³¹ and a “doxological concept of history.”³² There is a growing body of work on “living doxologically.”³³ “Doxological evangelism” shows up dozens of times in a Google search.³⁴ Other less used domains include “doxological

²⁶ The Theological Research Exchange Network (TREN) is a library of over 20,000 theological thesis/dissertation titles representing research from as many as 132 different institutions. <http://www.tren.com>. Accessed on September 12, 2012.

²⁷ See, for example: Frank Fortunato, Carol Brinneman, and Paul Neeley, *All the World is Singing: Glorifying God Through the Worship Music of the Nations* (Tyrone, GA: Authentic Publishing, 2006);

²⁸ See, for example: Frank C. Senn ‘Worship, Doctrine, and Life: Liturgical Theology, Theologies of Worship, and Doxological Theology.’ In *Currents In Theology And Mission* 9, no. 1 (February 1, 1982): 11-21. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 13, 2012).

²⁹ M. Francis Mannion, “Rejoice, Heavenly Powers! The Renewal of Liturgical Doxology.” *Pro Ecclesia* 12, no. 1 (December 1, 2003): 37-60. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 14, 2012).

³⁰ See, for example, Geoffrey Wainwright, “Preaching as Worship,” *Greek Orthodox Theological Review* 28, no. 4 (December 1, 1983): 325-336. ATLA Religion Database with ATLASerials, EBSCOhost (accessed on September 13, 2012).

³¹ See, for example: Geoffrey Wainwright, *Doxology: The Praise of God in Worship, Doctrine, and Life: a Systematic Theology* (New York: Oxford University Press, 1980); and Thomas R. Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids, Mich: Baker Academic, 2008). For an Indian approach, see Sunand Sumithra, *Holy Father: A Doxological Approach to Systematic Theology* (Bangalore, India: Theological Book Trust, 1993).

³² Robert W. Jenson, “Doxological Concept of History in the Theology of Peter Brunner,” in *Zur Auferbauung des Leibes Christi; Festgabe für Peter Brunner zum 65 Geburtstag*, 181-198. Kassel: Johannes stauda Verlag, 1965. ATLA Religion Database with ATLASerials, EBSCOhost. Accessed on September 13, 2012.

³³ See, for example: Melanie A. May, “Living Doxology,” *Brethren Life And Thought* 44, no. 3 (June 1, 1999): 23-31. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 14, 2012); and David Morgan. *Gifts in God's Image: Living for the Glory of God's Kingdom* (Thomas Nelson, 2013).

³⁴ See, for example: “Doxological Evangelism” (www.redeemersa.org/sermons/sermon082105.pdf; accessed on September 13, 2012); “Doxological Evangelism” (www.grace-pca.net/doxological-evangelism; accessed on September 13, 2012); Doug Birdsall, “Doxological Evangelism: Learning to Share God's Glory with the World,” *Lausanne World Pulse*, Dec. 2007, <http://www.lausanneworldpulse.com/leadershipmemo/12-2007?pg=all>. Accessed on September 13, 2012.

ecclesiology”³⁵ and “doxological anthropology.”³⁶ John Jefferson Davis refers to the “doxological imagination.”³⁷ And within the field of psychology or neurotheology, there is “doxological extended cognition.”³⁸

The first and only use of the phrase “doxological missiology,” however, seems to have been by Ron Sider, *en passant*, in a response to Christopher’s 2008 article entitled “What Makes Mission Christian?” He writes, “There is no logical connection between a *doxological missiology* and the particular theses Little wants to support.”³⁹ (Italics mine) Sider does not attempt to define or develop a doxological missiology.

We must expand our search if we are to do a thorough literature review on the concept of doxological missiology by including the words “doxology” and “doxological” without the “missiology” appendage, as well as conceptual cognates of “doxological” – such as “glory” – and etymological cousins of “missiology” – such as “mission” and “missions.” It will also be helpful to include words like “nations” and “peoples.” Although the paucity of such vocabulary within missiological journals and books is surprising,⁴⁰ it is nonetheless now possible to find articles such as “Doxological Basis of the Christian

³⁵ See, for example, Inagrace Dietterich, “A Doxological Ecclesiology”, at <http://centerforparishdevelopment.wordpress.com/2012/03/04/doxological_ecc1/>. Accessed on September 12, 2012.

³⁶ See, for example, Amy C. Schiffrin, “Response to Sayler Liturgical Texts, Ritual Power, and God's Glory: The Deconstruction of a Homosexual Identity through the Lens of a Doxological Anthropology”, in *Dialog: A Journal of Theology* (Vol. 44, Issue 1, March 2005, 90–92).

³⁷ John Jefferson Davis, “Real presence, the ontology of worship, and the renewal of evangelical doxological imagination.” *Evangelical Review Of Theology* 32, no. 4 (October 1, 2008): 323-345. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 13, 2012).

³⁸ George Adam Holland, “Doxological extended cognition.” *Zygon* 42, no. 3 (September 1, 2007): 749-766. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 13, 2012).

³⁹ In Ron Sider, “Responses to Christopher Little’s ‘What Makes Mission Christian?’” (*International Journal of Frontier Missions*, 25:2 (Summer 2008), 80).

⁴⁰ The *International Bulletin of Missionary Research*, for example, had no articles whose titles included “doxology” or “doxological” and only one which included “glory,” and it was not related to the glory of God but rather to the “glory...of all nations”. (<http://www.omscibmr.org/index.php>. Accessed on September 12, 2012.)

Mission”⁴¹ and expressions such as “missional doxology”⁴² and “doxological mission.”⁴³

Although the results reveal scant academic or popular-level attention to the theme of doxological missiology, the literature now begins to reveal that it can be found in a very general way in materials related to biblical studies, theology and missiology. In addition to the above-mentioned “Doxological Basis of the Christian Mission,” examples of articles, papers and chapters include “The Story of His Glory,”⁴⁴ “Declare His Glory,”⁴⁵ and “Changing Motivations for Missions: From ‘Fear of Hell’ to ‘The Glory of God’”.⁴⁶ In book form, examples include *Declare His Glory Among the Nations*,⁴⁷ *Let the Nations Be Glad*,⁴⁸ *For the Sake of His Name: Challenging a New Generation for World Missions*⁴⁹ and *Through God's Eyes: A Bible Study of God's Motivations for Missions*.⁵⁰

If there is an increased interest in the concept of doxological missiology – an interest in God’s glory as the motivation and goal of missions – the turning point seems to have been in the mid 1990s, due in large part to John Piper’s now “classic” book

⁴¹ John G. Arapura, “Doxological Basis of the Christian Mission,” *Muslim World* 53, no. 3 (July 1, 1963): 173-177. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 13, 2012).

⁴² Jim Purves, “The Missional Doxology of the Philippian Hymn,” *Baptistic Theologies* 3, no. 1 (March 1, 2011): 15-30. ATLA Religion Database with ATLASerials, EBSCOhost (accessed September 13, 2012).

⁴³ Christopher R. Little, *Mission in the Way of Paul: Biblical Mission for the Church in the Twenty-First Century* (New York: Peter Lang, 2005), 47ff.

⁴⁴ Steve Hawthorne, “The Story of God’s Glory,” in *Perspectives on the World Christian Movement: A Reader*, Second Edition (Pasadena, CA: William Carey Library, 1992). Tellingly, neither this chapter nor theme appeared in the first edition in 1981.

⁴⁵ Dean S. Wiebracht, *God's Heart for the Nations: Bible Studies on Missions* (Manila, Philippines: OMF Literature, 2001) 58ff.

⁴⁶ Michael Pocock, Gailyn Van Rheenen, and Douglas McConnell, *The Changing Face of World Missions: Engaging Contemporary Issues and Trends* (Grand Rapids, MI: Baker Academic, 2005), 161ff.

⁴⁷ David M. Howard, *Declare His Glory Among the Nations* (Downers Grove, Ill: InterVarsity Press, 1977).

⁴⁸ John Piper, *Let the Nations Be Glad: The Supremacy of God in Missions*, 2nd Edition (Grand Rapids, MI: Baker Academic, 2007).

⁴⁹ David M. Doran, Pearson L. Johnson, and Benjamin Eckman, *For the Sake of His Name: Challenging a New Generation for World Missions* (Allen Park, Mich: Student Global Impact, 2002).

⁵⁰ Patrick O. Cate, *Through God's Eyes: A Bible Study of God's Motivations for Missions* (Pasadena, CA: William Carey Library, 2004).

entitled *Let the Nations Be Glad: The Supremacy of God in Missions*.⁵¹ It is not uncommon to read or hear expressions like: “missions is not the ultimate goal of the church; worship is”; “worship is the fuel and goal of missions”; “in missions we simply aim to bring the nations into the white-hot enjoyment of God’s glory.” All of these come from John Piper.⁵² But while the doxological motivation for missions has gained traction on a popular-level, there has been very little attention paid to it on an academic one, and none at all paid to the doxological metanarrative. The closest anyone has come to a rigorous development of a doxological missiology is Christopher Little. He states that “It is...my conviction that the contemporary evangelical movement stands in need of recovering the doxological theme in mission.”⁵³ Thus, he devotes a portion of his book entitled *Mission in the Way of Paul: Biblical Mission for the Church in the Twenty-First Century*⁵⁴ to this theme. In his chapter called “The Theological and Practical Orientation of Pauline Mission,” Little outlines the biblical basis for a doxological theology of mission, describes the nature of Paul’s doxological mission, presents the means by which Paul sought to fulfill his doxological mission and highlights the outcomes of his doxological mission.⁵⁵

Business as Mission Mechanism

If very little has been written on the doxological elements of mission, virtually

⁵¹ Piper, *Let the Nations Be Glad*.

⁵² Piper, *Let the Nations Be Glad*, 17.

⁵³ Christopher Little, “What Makes Mission Christian?” In *Evangelical Missions Quarterly*, Vol. 42, No. 1 (Jan. 2006), 84. And article of same name in *IJFM* (25.2 Summer 2008, 65-73). Both based on Fuller Ph.D. dissertation, published as *Mission in the Way of Paul: Biblical Mission for the Church in the Twenty-First Century*, 47-73.

⁵⁴ Christopher R. Little, *Mission in the Way of Paul: Biblical Mission for the Church in the Twenty-First Century* (New York: Peter Lang, 2005); based on his Ph.D. in intercultural studies from Fuller Seminary School of World Missions.

⁵⁵ Little, *Mission in the Way of Paul*, 47ff.

nothing has been written on their relationship to the BAM ministry mechanism. I could find no literature that directly linked them. What is required, then, is a review of the broader body of literature related to BAM and its cognates such as “business for transformation,” as well as similar constructs such as “Kingdom business,” tentmaking and marketplace ministry, keeping in mind that we are concerned very specifically with the use of business and economic activities to facilitate the fulfillment of the Great Commission, i.e. to make disciples of all nations. In addition, we must examine the literature related to work, vocation, calling, the sacred-secular divide, and the role of the “laity” in God’s global Kingdom causes.

With respect to the latter category of literature (on work, vocation and the like), there are hundreds of useful resources available. A small sampling includes:

- Wayne Grudem’s work entitled *Business for the Glory of God*,⁵⁶ which is one of the very few attempt to link the doxological motivation to business
- R. Paul Stevens has developed a biblical foundation for vocation, work, calling and ministry, and thoroughly examined the laity/clergy dichotomy, in his books entitled *Doing God's Business: Meaning and Motivation for the Marketplace* and *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective*.⁵⁷
- In a similar vein, professors Gary D. Badcock and Douglas J. Schuurman make solid contributions to the “theology of vocation” arena with *The Way of Life: A*

⁵⁶ Wayne A. Grudem, *Business for the Glory of God: The Bible's Teaching on the Moral Goodness of Business* (Wheaton, Ill: Crossway Books, 2003).

⁵⁷ R. Paul Stevens, *Doing God's Business: Meaning and Motivation for the Marketplace* (Grand Rapids, MI: William B. Eerdmans Pub. Co, 2006); *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids, Mich: W.B. Eerdmans, 1999).

*Theology of Christian Vocation*⁵⁸ and *Vocation: Discerning Our Callings in Life*,⁵⁹ respectively.

- Roman Catholic theologian and former U.S. ambassador and Templeton Prize winner Michael Novak weighs in with *Business As a Calling: Work and the Examined Life*.⁶⁰
- Roman Catholic priest and founder of the Acton Institute for the Study of Religion and Liberty, Robert Sirico, contributes a short but useful book entitled *The Entrepreneurial Vocation*.⁶¹
- On a popular level, Ed Silvoso's book *Anointed for Business* challenges Christians to use their influence in the marketplace to change the world for Christ.⁶²
- With respect to money, work and ethics, Sir Fred Catherwood, whose vast experience includes running companies, serving as chairman of the British Overseas Trade Board and as a member of the European Parliament (including a tenure as Vice President), adds *The Creation of Wealth*⁶³ to the list.

As our review begins to focus narrowly on the use of business in and for missionary endeavors, it becomes apparent that this model is not new. It has occurred throughout redemptive history, though never as a prevailing model. In fact, the literature seems to reveal that as recently as the 1990s, very few people were intentionally utilizing

⁵⁸ Gary D. Badcock, *The Way of Life: A Theology of Christian Vocation* (Grand Rapids, Mich: W.B. Eerdmans, 1998).

⁵⁹ Douglas J. Schuurman, *Vocation: Discerning Our Callings in Life* (Grand Rapids, MI: W.B. Eerdmans Pub. Co, 2004).

⁶⁰ Michael Novak, *Business As a Calling: Work and the Examined Life* (New York: The Free Press, 1996).

⁶¹ Robert A. Sirico, *The Entrepreneurial Vocation* (Grand Rapids, Mich: Acton Institute, 2001).

⁶² Ed Silvoso, *Anointed for Business* (Ventura, CA: Regal, 2002).

⁶³ H. F. R. Catherwood, *The Creation of Wealth: Recovering a Christian Understanding of Money, Work, and Ethics* (Wheaton, IL: Crossway Books, 2002).

business for missions or attempting to develop a model which integrated business and missions. In an ATLA Religion Database search⁶⁴ of works (articles and reviews) whose titles include “business” and “mission” or “missions,” dating back to 1947, 55 of the 62 publication dates were from the year 2000 on. Similarly, when we consider books published on the subject, until around 1997 there was only one publication of significance: William Danker’s *Profit for the Lord: Economic Activities in Moravian Missions and the Basel Mission Trading Company*.⁶⁵

By the beginning of the twenty-first century, however, the literature reveals a clearly identifiable surge of interest in the relationship between business and ministry and mission. Some examples of articles include “The Integration of Business and Business as Mission,”⁶⁶ “Business As Mission In Creative Access Countries: Ethical Implications And Challenges”⁶⁷ and “Integrating A Business As Mission Focus Into A Traditional Mission Agency.”⁶⁸

In a similar fashion, at the end of the 1990s, books related to BAM began to appear in increasing numbers. Although they now number a few dozen, several stand out as being of great significance, such as *Great Commission Companies: The Emerging Role of*

⁶⁴ On January 19, 2013.

⁶⁵ William Danker, *Profit for the Lord: Economic Activities in Moravian Missions and the Basel Mission Trading Company* (Grand Rapids, MI: Eerdmans, 1971).

⁶⁶ Bruce E. Swanson “The Integration Of Business And Business As Mission,” *Evangelical Missions Quarterly* 47.4 (2011): 478-481. ATLA Religion Database with ATLASerials. Web. Sept. 14, 2012.

⁶⁷ Victor H. Cuartas, “Business As Mission In Creative Access Countries: Ethical Implications And Challenges,” *Evangelical Missions Quarterly* 47.3 (2011): 296-302. ATLA Religion Database with ATLASerials. Web. Accessed on September 14, 2012.

⁶⁸ Larry W. Sharp, “Integrating A Business As Mission Focus Into A Traditional Mission Agency,” *Evangelical Missions Quarterly* 47.1 (2011): 40-47. ATLA Religion Database with ATLASerials. Web. Accessed on September 14, 2012.

Business in Missions,⁶⁹ *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies*,⁷⁰ *God Is at Work*,⁷¹ *Tentmaking: Business As Missions*,⁷² *Business As Mission: From Impoverished to Empowered*,⁷³ and *Business As Mission: A Comprehensive Guide to Theory and Practice*.⁷⁴ The last book, written by C. Neal Johnson, is over 500 pages long and is true to its subtitle. It is by far the most comprehensive resource available on BAM. Johnson is, perhaps, uniquely qualified to write such a book. His career of over 30 years includes significant experience as an attorney, banker, educator, professor and international business consultant. Additionally, he holds both a JD and PhD in intercultural studies. His experience and academic background allow him to deal very capably with both the theory and the practice of “business as mission.”

Although not a book, per se, the *Lausanne Occasional Paper on Business as Mission*,⁷⁵ written in 2004 by a team of over 70 people from around the world, is an essential component of any serious literature review of “business as mission.”

In addition to books – and perhaps most important vis-à-vis our review of literature related to BAM – we must review scholarly articles and theses and dissertations

⁶⁹ Steve Rundle, and Tom A. Steffen, *Great Commission Companies: The Emerging Role of Business in Missions* (Downers Grove, Ill: InterVarsity Press, 2003).

⁷⁰ Tetsunao Yamamori and Kenneth A. Eldred, *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies* (Wheaton, IL: Crossway Books, 2003).

⁷¹ Kenneth A. Eldred, *God Is at Work* (Montrose, CO.: Manna Ventures, 2005).

⁷² Patrick Lai, *Tentmaking: Business As Missions* (Waynesboro, GA: Authentic, 2005).

⁷³ Tom A. Steffen and Mike Barnett, *Business As Mission: From Impoverished to Empowered* (Pasadena, CA: William Carey Library, 2006).

⁷⁴ C. Neal Johnson, *Business As Mission: A Comprehensive Guide to Theory and Practice* (Downers Grove, Ill: IVP Academic, 2009).

⁷⁵ Lausanne Business as Mission Issue Group, *Business as Mission: Lausanne Occasional Paper no. 59* (Lausanne Committee for World Evangelization, 2004). <http://www.lausanne.org/docs/2004forum/LOP59_IG30.pdf>. Accessed on March 26, 2014.

in this field, of which there are very few. In the ATLA Religion database, of the 30 hits for “business as mission,” only half were articles (as opposed to book reviews), with only a handful of those being scholarly (as opposed to professional) in nature. Only one reference was encountered in a search of the TREN database,⁷⁶ and none were found in the Yale University Library’s database of over 6200 doctoral dissertations on missiology.⁷⁷ The only others⁷⁸ that I located on the ProQuest / UMI database were entitled “The Use of Business in Missions in Chiang Mai, Thailand,”⁷⁹ “God’s Mission To, Within, and Through the Marketplace: Toward a Marketplace Missiology,”⁸⁰ “Business as Mission: The Effective Use of Tentmaking in North Africa,”⁸¹ “Faith-Based Social Entrepreneurship: Business as Mission,”⁸² “A Model Combining Business and Evangelism for Mission Work in the Soviet Union During the Time of *Perestroika*,”⁸³ “The Father’s Businessperson: The Shift to Tentmaking Missions Strategy,”⁸⁴ and “Enhancing the Viability of Brazilian Business as Mission Missionaries,”⁸⁵ the latter of which is strongly related to this present dissertation.

Broadening the search and looking for “BAM”-related research “hidden” among works on “tentmaking” and “bi-vocational” ministry yielded very little fruit. The one

⁷⁶ Joseph C. Suozzo, *Being About Our Father's Business: Characteristics of Selected Tentmaking Entrepreneurs In South Asia* (M.A. thesis, Columbia International University, 2000). See note 25 above for more on TREN. Accessed on September 17, 2012.

⁷⁷ See note 24 above. Accessed on September 17, 2012.

⁷⁸ My search was restricted to theses and dissertations concerning the intentional use of business for the purpose of missions. There are many theses and dissertations related to economic development, microenterprise and the like, but they are beyond the purview of my research.

⁷⁹ Mark Lowery Russell, Ph.D. dissertation, Asbury Theological Seminary, 2008.

⁸⁰ C. Neal Johnson, Ph.D. dissertation, Fuller Theological Seminary, 2004.

⁸¹ Name Withheld, Ph.D. dissertation, Southern Baptist Theological Seminary, 2011.

⁸² Linda Christiansen, M.Sc. thesis, Copenhagen Business School, 2008.

⁸³ Donn G. Ziebell, Ph.D. dissertation, The Union Institute, 1992.

⁸⁴ Chris White, D.Min. thesis project, Liberty University, 2012.

⁸⁵ Timothy Paul Dunn, D.Int.St. dissertation, Fuller Theological Seminary, 2012.

exception was the January edition of the *International Journal of Frontier Missions*, which seemed to be the first missiological publication to deal with business in missions from a current, strategic perspective, not merely historical, by including articles entitled “Starting a Business in a Restricted Access Nation,” “Business Power for God’s Purposes,” “Strategic Impact Through Multiplying Modular Business,” and “How Business is Integral to Tentmaking.”⁸⁶

Table 1 – “Doxological Missiology” and “Business as Mission” in Four Databases

Database \ Term	“doxological missiology”	“business as mission”
ATLA (Religion)	0	15
ProQuest	0	7
TREN	0	1
Yale/OMSC	0	0

To conclude the thematic literature review, a crucial observation must be made. The Bible, including in the original Hebrew and Greek languages, will be a primary source and essential in developing and understanding our three primary themes, the doxological motivation (“doxological missiology”) and the BAM mechanism for missions.

Theoretical Background

As mentioned above, there has been no identifiable attempt to develop a

⁸⁶ *International Journal Of Frontier Missions*, vol. 15, no. 1 (1998). <<http://www.ijfm.org/archives.htm>>. Accessed on September 17, 2012.

doxological missiology and there is no identifiable work providing a *systematic* biblical basis and theology for “business as mission.”⁸⁷ Linked to this paucity of material is the reality that there are no identifiable attempts at theorizations for either of the themes. John Piper and Christopher Little’s work prove to be the most helpful with respect to the doxological motivation, and Neal Johnson’s with respect to BAM.

In light of these considerations, my theoretical framework, or theoretical lenses, will be:

- 1) Doxological missiology (metanarrative, mission, motivation): informed primarily by the concept of “glory” in Scripture, and the work of John Piper and Christopher Little
- 2) Business as Mission: informed primarily by the work of Neal Johnson

Methodological Background

Due to the broad scope of domains included within this study – biblical studies, missions theology and missiology, missions strategy, social sciences, business and economics – an integrative research methodology has been employed, seeking a high degree of unity and coherence not only in the methodology but also in the results. This integrated and multidisciplinary approach includes an archival survey (including biblical and word studies) of the nature of the doxological motivation and the BAM mechanism. Additionally, it includes qualitative case study methodology based on semi-structured interview protocols.

⁸⁷ Although Neal Johnson includes a thoughtful chapter called “BAM’s Biblical Roots” in his book *Business as Mission: A Comprehensive Guide to Theory and Practice*.

The overall research design of this dissertation, which is primarily qualitative, was well served by four books: John W. Creswell's *Research Design: Qualitative & Quantitative Approaches*;⁸⁸ *Social Research Methods: Qualitative and Quantitative Approaches* by H. Russell Bernard;⁸⁹ *Qualitative Research from Start to Finish* by Robert Yin⁹⁰; and *The Sage Handbook of Qualitative Research* by Norman K. Denzin and Yvonna S. Lincoln.⁹¹ The more specific case study methodology of this dissertation was well informed by several books, including Robert K. Yin's books *Case Study Research: Design and Methods*⁹² and *Applications of Case Study Research*,⁹³ as well as Hancock and Algozzine's *Doing Case Study Research*⁹⁴ and Arch Woodside's *Case Study Research: Theory, Methods, Practice*.⁹⁵ Dul and Hak's business-specific *Case Study Methodology in Business Research* also proved helpful to this study.⁹⁶

There is ample literature available on integrated research methodology, as well as on the individual components that will be utilized, such as biblical, archival and historical studies. Concerning integrated research methodology, there is much scholarly literature

⁸⁸ John W. Creswell, *Research Design: Qualitative & Quantitative Approaches* (Thousand Oaks, CA: Sage Publications, 1994).

⁸⁹ Russell Bernard, *Social Research Methods: Qualitative and Quantitative Approaches* (Thousand Oaks, CA: Sage Publications, 2000).

⁹⁰ Robert K. Yin, *Qualitative Research from Start to Finish* (New York: Guilford Press, 2011).

⁹¹ Norman K. Denzin and Yvonna S. Lincoln, *The Sage Handbook of Qualitative Research*, 4th Ed. (Thousand Oaks, CA: Sage Publications, 2011).

⁹² Robert K. Yin, *Case Study Research: Design and Methods* (Thousand Oaks, CA: Sage Publications, 2014).

⁹³ Robert K. Yin, *Applications of Case Study Research* (Thousand Oaks, CA: Sage, 2011).

⁹⁴ Dawson R. Hancock and Robert Algozzine, *Doing Case Study Research: A Practical Guide for Beginning Researchers* (New York: Teachers College Press, 2006).

⁹⁵ Arch G. Woodside, *Case Study Research: Theory, Methods, Practice* (Bingley, UK: Emerald Publishing Group, 2010).

⁹⁶ Jan Dul and Tony Hak, *Case Study Methodology in Business Research* (Amsterdam: Butterworth-Heinemann/Elsevier, 2008).

available in journals such as the *Journal of Mixed Research Methods*⁹⁷ and in books such as Teddlie and Tashakkori's *Foundations of Mixed Methods Research: Integrating Quantitative and Qualitative Approaches in the Social and Behavioral Sciences*.⁹⁸ From a missiological perspective, Enoch Wan has written about integrative missiological research theory and methodology,⁹⁹ and Viggo Sogaard's book, *Research in Church and Mission*,¹⁰⁰ although not specifically about the integrated research approach, covers a variety of research methodologies that apply specifically to missiology. David Bosch and Harvie Conn have written two of the books that most aptly demonstrate the integrated and interdisciplinary approach,¹⁰¹ which serve as examples for the present study.

The primary methodology within the biblical study component of the research will be that of the word study. This work will be facilitated in general by the Logos Bible Study Program¹⁰² and its Scholar's Library, and in particular by utilizing books such as Kittel's *Theological Dictionary of the New Testament*,¹⁰³ and *The Complete Word Study Dictionary: New Testament*, by Spiro Zodhiates,¹⁰⁴ and *The Complete Word Study*

⁹⁷ <<http://mmr.sagepub.com>>.

⁹⁸ Charles Teddlie and Abbas Tashakkori, *Foundations of Mixed Methods Research: Integrating Quantitative and Qualitative Approaches in the Social and Behavioral Sciences* (Los Angeles: SAGE, 2009).

⁹⁹ Enoch Wan, "Rethinking Missiological Research Methodology Exploring a New Direction." <<http://www.enochwan.com/english/articles/pdf/Rethinking%20Missiological%20Research%20Methodology.pdf>>. Accessed on Sept. 10, 2012. And "The Paradigm and Pressing Issues of Inter-Disciplinary Research Methodology." *Global Missiology*, Vol. 2, No. 2 (Jan. 2005).

<<http://ojs.globalmissiology.org/index.php/english/article/viewFile/97/281>>. Accessed on Sept. 10, 2012.

¹⁰⁰ Viggo Sogaard, *Research in Church and Mission* (Pasadena, CA: William Carey Library, 1996).

¹⁰¹ David Jacobus Bosch, *Transforming Mission: Paradigm Shifts in Theology of Mission* (Maryknoll, NY: Orbis Books, 1991); Harvie M. Conn, *Eternal Word and Changing Worlds: Theology, Anthropology and Mission in Dialogue* (Grand Rapids, MI: Zondervan, 1984).

¹⁰² <http://www.logos.com>

¹⁰³ Gerhard Kittel, Geoffrey W. Bromiley, and Gerhard Friedrich, eds. *Theological Dictionary of the New Testament* (Grand Rapids, MI: Eerdmans, 1964-).

¹⁰⁴ Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament*, electronic ed. (Chattanooga, TN: AMG Publishers, 2000).

Dictionary: Old Testament by Baker and Carpenter.¹⁰⁵

The archival component of the study was well served by Michael Hill's book, *Archival Strategies and Techniques*,¹⁰⁶ and the historical research methodology will be particularly well informed by Barzun and Graff's *The Modern Researcher*.¹⁰⁷

In light of these considerations, my methodological framework was primarily informed by the work of Enoch Wan (integrative) and Robert K. Yin (case study).

Summary

There is a paucity of research available concerning doxological metanarrative, mission and motivation, and business as mission as a doxological mechanism. Much original archival research as well as field-based case study research was therefore required in order for this dissertation to be realized and for a scholarly contribution to be made to the fields of missiology and intercultural studies.

¹⁰⁵ Warren Baker and Eugene E. Carpenter, *The Complete Word Study Dictionary: Old Testament* (Chattanooga, TN: AMG Publishers, 2003).

¹⁰⁶ Michael R. Hill, *Archival Strategies and Techniques* (Newbury Park: Sage Publications, 1993).

¹⁰⁷ Jacques Barzun and Henry F. Graff, *The Modern Researcher*, Fourth Edition (New York: Harcourt Brace Jovanovich, 1985).

Chapter 3

RESEARCH DESIGN AND METHODOLOGY

Introduction

This is a missiological study on doxological metanarrative, mission and motivation, and BAM as a doxological mechanism for *missio Dei*. Missiology is, by nature, interdisciplinary, including components not just of biblical and theological studies (theology of mission/s, for example), but also history (of mission/s), social sciences (missionary anthropology and cross-cultural communication, for example), strategy (church planting movements, for example), research (qualitative and quantitative), and more. According to Dutch missiologist Johannes Verkuyl, “Missiology’s task in every age is to investigate scientifically and critically the presuppositions, motives, structures, methods, patterns of cooperation and leadership which the churches bring to their mandate.”¹⁰⁸ Renowned scholar and missiologist, Father Louis J. Luzbetak, SVD, describes missiology as integrating and multidisciplinary in character and holistic in approach.¹⁰⁹ When whittled down to its essence, missiology and its process require theory, reflection (and interaction), and action (experience), which

¹⁰⁸ Johannes Verkuyl, *Contemporary Missiology: An Introduction* (Grand Rapids, Michigan: Eerdmans, 1978), 5.

¹⁰⁹ Louis J. Luzbetak, *The Church and Cultures: New Perspectives in Missiological Anthropology* (Maryknoll, N.Y: Orbis Books, 1988), 14-15.

Dudley Woodberry has called “the book, the circle and the sandals.”¹¹⁰ In a similar fashion, this dynamic missiological interaction between theory, reflection and experience is described by renowned missiologist David Hesselgrave as the three sources of missiology: revelation (sacred Scripture), reflection (sound thinking) and research (scientific observation).¹¹¹ This study, then, is missiological, an attempt to reflect upon and analyze the biblical-theological findings and empirical data gained through scientific investigation, with particular attention paid to the Brazilian context.

Table 2 – Integrative Study of Doxological Missiology and BAM

Discipline \ Theme	Doxological Missiology	Business as Mission
Biblical	<----->	
Theological	<----->	
Contextual	Brazil	

Methodological Design

Missiologist Enoch Wan affirms that “By nature and history, missiological research is relatively more inter-disciplinary than other fields of evangelical enquiry.”¹¹² Consequently, a varied research *methodology* is required, as missiology relies on numerous conversation partners.

¹¹⁰ J. Dudley Woodberry, “Past Symbols of Interacting Theory, Reflection and Experience.” In J. Dudley Woodberry, Charles Van Engen and Edgar J. Elliston, eds., *Missiological Education for the 21st Century: The Book, the Circle and the Sandals* (Maryknoll, NY: Orbis Books, 1997), 3-8.

¹¹¹ David J. Hesselgrave and Earl J. Blomberg, *Planting Churches Cross-Culturally: A Guide for Home and Foreign Missions* (Grand Rapids, MI: Baker Book House, 1980), 45-47.

¹¹² Enoch Wan, “The Paradigm and Pressing Issues of Inter-Disciplinary Research Methodology.” *Global Missiology*, Vol. 2, No. 2 (Jan. 2005). <<http://ojs.globalmissiology.org/index.php/english/article/viewFile/97/281>>. Accessed on April 10, 2014.

This study, being missiological in nature, covers a broad scope of domains including theological and biblical studies, history, business, and missions strategy, and thus the best *methodological approach* is, in Wan's echo of Luzbetak, "an integrated inter-disciplinary missiological research."¹¹³ According to Wan, this integrated (or integrative) and interdisciplinary approach – which he defines as an "academic and systematic study conducted by using elements (e.g. theory, methodology, and the like) from one or more disciplines in the attempt to achieve a high degree of coherence or unity"¹¹⁴ – has three significant benefits over a singular quantitative or qualitative approach, namely:

1) disciplinary synergism: It integrates into a macro-paradigm what otherwise is a set of independent disciplines of study.

2) mutual enrichment: Through a mutual borrowing, questioning, and reformulating of what constituted an individual discipline's method before entering into dynamic interaction, this process sharpens the precision of a research undertaking, thus securing results that are more systematic and closer to the reality of the subject matter under research.

3) research advancement: This integrated inter-disciplinary approach in research processes secures adjustments to problem solving and theoretical proposals for the explanation of phenomena under research. This in turn will increase the acuteness of implementing new paradigms into particular fields of practice or knowledge.¹¹⁵

¹¹³ Wan, "The Paradigm and Pressing Issues of Inter-Disciplinary Research Methodology."

¹¹⁴ Wan, "The Paradigm and Pressing Issues of Inter-Disciplinary Research Methodology."

¹¹⁵ Wan, "The Paradigm and Pressing Issues of Inter-Disciplinary Research Methodology."

For these reasons, an *integrative research methodology* has been adopted, which includes conceptual integration (of doxological elements with doxological mechanism), disciplinary integration, and research design integration, by employing a two-pronged approach based on both archival and case study research.

The archival research component was chosen in order to define and describe biblically and theologically both the doxological elements and the BAM mechanism by locating, evaluating, and systematically interpreting and analyzing sources found in archives, particularly the Bible. While archival research is a type of primary research which involves seeking out and extracting evidence from original archival records, it should be noted that the study of the Bible presents a special case. In the case of other materials, a researcher would without exception seek to find and analyze original manuscripts. The Bible, however, is different. Whereas it is impossible for a researcher to access autographs of Jewish and Christian Scriptures, for all intents and purposes these may be substituted with any credible scholarly translation of the Bible, for “we possess the text of the Bible today in a form which is substantially identical to the autographs.”¹¹⁶

The case study method was chosen with the BAM mechanism in mind, in order to find answers are both descriptive and explanatory. The case study method favors the collection of data in natural settings, in my case through the use of semi-structured

¹¹⁶ Johannes G. Vos, “Bible,” *The Encyclopedia of Christianity*, vol. 1, ed. Edwin Palmer (Delaware: National Foundation of Christian Education, 1964), 659; quoted in Norman L. Geisler, *Inerrancy* (Grand Rapids, MI: Zondervan Pub. House, 1980). This affirmation has been borne out and documented by innumerable scholars, among them Norman Geisler (see, for example, Norman L. Geisler and William E. Nix, *A General Introduction to the Bible*. Rev. and expanded, [Chicago: Moody Press, 1986]; and *Inerrancy*), Paul Wegner (*The Journey from Texts to Translations: The Origin and Development of the Bible* [Grand Rapids, MI: Baker Books, 1999] and Gleason Archer (*Encyclopedia of Bible Difficulties* [Grand Rapids, MI: Zondervan Pub. House, 1982]).

interview protocols. It allows for the discovery of multiple realities that are not easily quantifiable and for the identification of missiological implications by examining the motivations that drive successful Brazilian Christian entrepreneurs to start Kingdom companies in Brazil. From this case study research we determine what these companies might look like in practice, and draw inferences as to if and how Kingdom companies may become BAM businesses.

With the first step of the design process complete – deciding upon an integrative methodology consisting of archival and case study components – I then needed to create two separate design flows, one for the archival research and another for the case study research. With respect to the former (archival), the flow was dynamic and organic, relying heavily upon remote library access and the use of electronic books and tools, as well as physical books, to develop my chapters on the doxological elements and BAM.

With respect to the latter – case study research – the flow was more linear. I utilized Robert Yin’s three-step case study design.¹¹⁷ First, I needed to define the type of cases I would be studying. A “case” is generally a bounded entity such as a person, organization or event. The case serves as the main unit of analysis in a case study. I wanted to study and analyze something unique. Since the development of successful BAM businesses by Brazilians outside of Brazil depends heavily upon understanding and gaining experience starting businesses within the Brazilian context first, I chose to study an array of successful Brazilian Christian entrepreneurs.

¹¹⁷ Yin, *Applications of Case Study Research*, 6-10.

Next, I needed to select one of four types of case study designs. I chose a multiple-case study,¹¹⁸ as opposed to a single case study. Additionally, since it was my intention not only to study the organizations, but also the entrepreneurs who founded and run them, an embedded (as opposed to holistic) study was preferable. The resulting multi-case embedded study is represented in the two-by-two matrix in Figure 1 below, along with the other three case study design options. While mine was the more difficult of the design options, it was also the most likely to produce data that would allow for greater confidence in the findings.

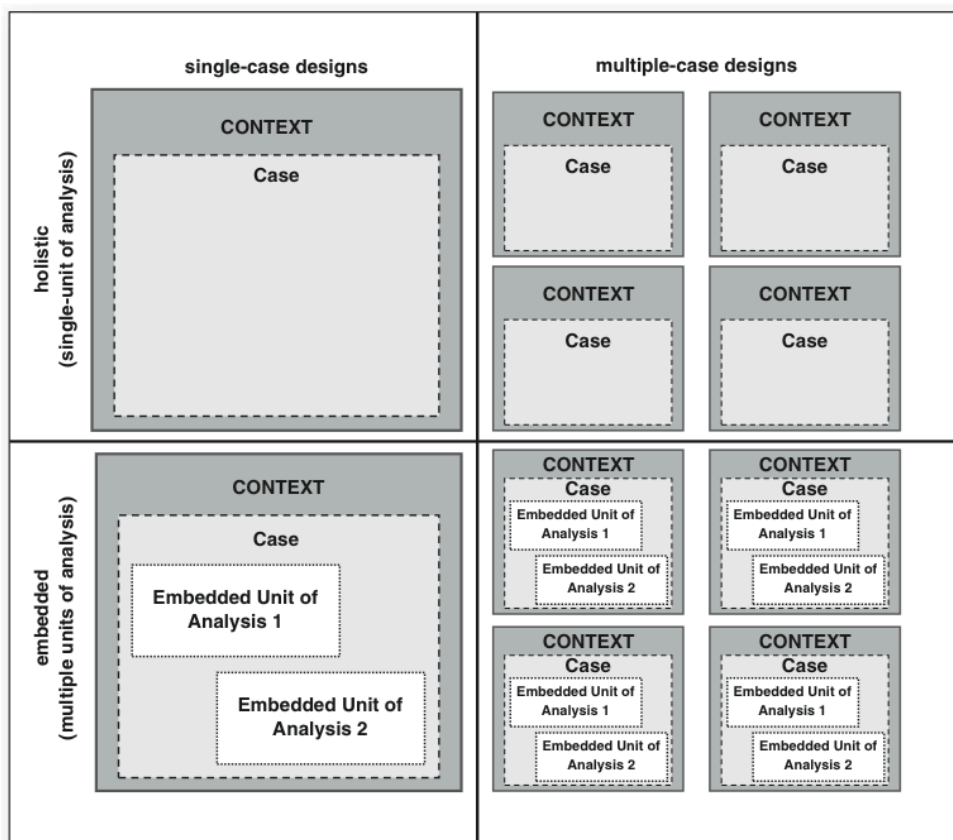


Figure 1 – Basic Types of Designs for Case Studies¹¹⁹

¹¹⁸ Also known as an extended case study. See Yin, *Applications of Case Study Research*, 7.

¹¹⁹ Source: Cosmos Corporation. Yin, 8.

The third and final step involved deciding whether or not to use theory to help complete my essential methodological steps, such as selecting my cases and developing my research questions. Yin recognizes that “a case study that starts with some theoretical propositions or theory will be easier to implement than one having no propositions,”¹²⁰ while at the same time acknowledging that “the opposite tactic of deliberately avoiding any theoretical perspective, though risky, can be highly rewarding – because you might then be able to produce a “break-the-mold” case study.”¹²¹ In the spirit of this “break-the-mold” mentality, this research is based upon the grounded theory method, a systematic methodology that allows for the discovery of theory through the analysis of data and inductive inferences from a variety of theoretical as well as disciplinary perspectives.¹²² Grounded theory has been recommended by scholars for empirical research in areas where few or no theoretical studies have been conducted previously,¹²³ which is the case for the doxological elements and the BAM mechanism of *missio Dei* in and from the Brazilian context. Rather than beginning with a hypothesis, the first step of this study was to collect data through the archival and case study research. From the data, concepts emerged. From the concepts, categories were formed. This “highly iterative process”¹²⁴ consisted of a continuous assessment and comparison of the data, and shaping and

¹²⁰ Yin, *Applications of Case Study Research*, 9.

¹²¹ Yin, *Applications of Case Study Research*, 10.

¹²² It is based on the work of Barney G. Glaser and Anselm L. Strauss in *The Discovery of Grounded Theory; Strategies for Qualitative Research* (Chicago: Aldine Pub. Co., 1967).

¹²³ See, for example: K. Eisenhardt, “Building Theories from Case Study Research.” (*Academy of Management Review*, vol. 14 (4), Oct. 1989, 532-550); Kathy Charmaz, *Constructing Grounded Theory: A Practical Guide Through Qualitative Analysis* (London: Sage Publications, 2006); Adele Clarke, *Situational Analysis: Grounded Theory After the Postmodern Turn* (Thousand Oaks, CA: Sage Publications, 2005); and Matthew B. Miles and A. M. Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (Thousand Oaks: Sage Publications, 1994).

¹²⁴ Eisenhardt, “Building Theories from Case Study Research,” 541.

adapting the constructs to fit with new insights gained from the data processing. Thus the grounded theory was well suited for the present study.

Although my research design above was partially determined in light of the profile of people that I wanted to include in the case studies, I needed to establish a general profile of the people that I wished to include. These needed to be successful Christian entrepreneurs who are:

1. Believing and practicing Christians
 - who have been in business at least 5 years
 - whose organizations are large enough to make an impact on their community and their wider environment
 - and who have received some form of public recognition for their work.
2. Owner-managers of small to medium-sized companies (SMEs)
 - who own at least 10% of the company
 - and have least 20 employees.
3. Leaders in their field with a track record of excellence in business. For example, the company could be an example of outstanding growth, or of innovation, so something of that nature.
4. Recognized beyond their regional or domestic borders, i.e. be known outside his/her region of Brazil or even outside of Brazil itself.

I then proceeded to determine how to collect data. After considering various possibilities, ethnographic interviews utilizing a semi-structured protocol seemed preferable. The research questionnaire is found in Appendix One.¹²⁵

Table 3 – Data Collection Approaches

Dissertation Component	Method Utilized	Data Collection Approach
Doxological	Archival Research	Retrieval of archival materials in libraries and electronic databases.
BAM Mechanism	Semi-Structured Interviews	Conducting semi-structured interviews and taking interview notes. Traveling to conduct individual face-to-face interviews. Recording interviews for later transcription and translation.
BAM Mechanism	Audio Technology	Telephone and Skype interviews. Digital recording of interviews.

The case study component of my dissertation was intended to interact with the findings of the archival research, specifically to determine if there is a correlation between the doxological metanarrative and motivation and the practical outworking of it in the lives of some Brazilian evangelical entrepreneurs. Through interviews with successful evangelical entrepreneurs, I sought to assess the role of Christian faith and motivation in fostering innovative business practices as well as harnessing economic enterprise for spiritual and social reform and progress. It sought to identify the diverse ways in which Christian theology (theologies), churches, networks, moral frameworks, and practices make it possible – under at least some conditions – for evangelical entrepreneurs to

¹²⁵ I am deeply indebted to Rebecca Shah, my colleague at the Berkley Center for Religion, Peace and World Affairs, who pointed me in this direction and offered the initial research questionnaire that inspired my own, an adaptation of hers.

utilize their businesses as vehicles for blessing their employees and their communities, and potentially Brazil and the nations, through BAM.

Next I needed to determine how to choose my interview sample. It was clear that based upon my choice of case study methodology, my sample would be nonrandom. I narrowed the sampling technique options down to three: snowballing,¹²⁶ purposive¹²⁷ and referrals. Snowballing has been determined to be appropriate for cross-cultural research such as my own,¹²⁸ and it is ideal due to the characteristics of the group of people whom I desired to interview, high net worth individuals (HNWI). For people like these, who generally are not easily approachable, “snowball sampling is rather typical and it might be the only possible way in some research where participants will accept to take part in the study only if the stakeholders and other “influential” people in the community invite them to do so.”¹²⁹

Purposive sampling, although it does not necessarily carry the weight of an “influential” person inviting the potential interviewees to take part, seemed to be an appropriate technique since the profile of person that I was looking for was already clear to me, and I already knew people who fit that profile. I could hand-pick them and invite them to be interviewed.

The referral technique holds some of the same benefits as snowballing, with the added benefit that I would not first have to interview the one doing the referral, which

¹²⁶ Snowball sampling, or snowballing, is a non-probability sampling technique where existing study subjects recruit future subjects from among their acquaintances.

¹²⁷ Purposive sampling, also called judgmental sampling, is a non-probability sampling technique where the researcher chooses the sample based on who they think would be appropriate for the study.

¹²⁸ See Pranee Liamputtong, *Doing Cross-Cultural Research: Ethical and Methodological Perspectives* (Dordrecht: Springer, 2008), 10-11.

¹²⁹ Liamputtong, *Doing Cross-Cultural Research: Ethical and Methodological Perspectives*, 239.

would be crucial if it were the case that the person doing the referring (or his company) did not meet the profile requirements.

In order to find ideal case studies and interviewees, rather than choosing one technique, I opted for all three – snowballing, purposive and referral – in order to find ideal interviewees through triangulation. For example, if I had already determined that someone seemed to be an outstanding candidate (purposive), and someone else referred that same person (referral) and an interviewee also suggested that person (snowballing), then it was highly probable that the person and his company would, indeed, be an outstanding candidate for a case study.

Research Process and Procedures

With the research design completed, the research process and procedures needed to be established. With respect to the archival component, my seminary office would be my location of choice both due to the fact that there are periods each day when I am rarely interrupted and to the fact that my personal collection of over 2000 physical books and hundreds of volumes of several important missiological journals, as well as the seminary's books and journals (primarily in Portuguese), are located there. Additionally, with respect to access to materials, I own over 4000 books in my Logos Bible software and another 2000 or so electronic books elsewhere, all of which are contained on my computer. As adjunct professor at William Carey International University and case study researcher at Georgetown University's Berkley Center for Religion, Peace and World Affairs, I have access to multiple electronic libraries, which include thousands of social

science and humanities journals, among them hundreds of biblical, theological and missiological journals. All of these books and resources were at my disposal during the archival research component.

With respect to the case study research, I had already determined that interviews ideally would be conducted in person, although phone and Skype calls would be acceptable. Interviews would last no longer than 90 minutes unless I could determine during the interview that the interviewee was willing and desirous to proffer more information than could be contained within that timeframe. I had also determined, within the best practice norms of social science research, that I would not publish or publicize any information about a company or an individual if they did not wish me to do so and that I would obtain the written permission of an entrepreneur before I published case studies and interviews. This information would be communicated at the start of each interview.

All interviews would be conducted in Portuguese, which I speak with bilingual fluency, unless the interviewee wished to utilize English, which occurred in one case. This was helpful since I did not need to transcribe the interview from Portuguese to English.

The interviews took place between April and July of 2014. Through the “triangulative” process mentioned above, I was able to select and interview five people meeting the profile requirements. In each case, they were not only willing but eager to share about how their faith impacted their initial motivations to start businesses as well as the types of businesses they founded and the way they run them.

The Collection of Data

The archival research took place over several years. I collected and saved my notes and reviews as well as clippings from articles, papers, journals, theses, dissertations and other primary and secondary sources in a folder filing system on my computer and in the Evernote program since it allowed me to make, keep and access many kinds of notes (typed, audio and pictures) from anywhere, utilizing my iPhone, iPad and MacBook computer. My interviews were recorded using the iRig Recorder app on my iPad and iPhone, and later transcribed and compared with the occasional notes I registered manually throughout each interview.

Summary

This is a missiological study of doxological metanarrative, mission, motivation and mechanism, employing an integrative research methodology. Due to the broad scope of domains included within this study, an integrative research methodology has been employed. Two research techniques were utilized. Archival research was chosen in order to define and describe biblically and theologically both the doxological components and the BAM mechanism. Case study method was chosen in order to examine the motivations that drive successful Brazilian Christian entrepreneurs to start Kingdom companies in Brazil, and to gauge what those companies look like in practice.

Chapter 4

TOWARD A DOXOLOGICAL METANARRATIVE

Introduction

As the Holy Scriptures came into existence, God's people – first Israel, then the Church – sought not only to understand the individual components of God's story and their existence, but also the overarching theme. Jesus himself established the precedent, demonstrating the importance and validity of seeking to understand God's "big story," when He concisely explained the metanarrative (a micro-metanarrative, if you will) of Scripture to his disciples in Luke 24. Verses 27 and 44-47 are revealing:

27 And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself... 44 Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." 45 Then he opened their minds to understand the Scriptures, 46 and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, 47 and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem."¹³⁰

He touched on the beginning, middle and end of the story, the past, present and future of redemptive history. The Apostle Peter used similar language in Acts 3:18-21:

18 But what God foretold by the mouth of all the prophets, that his Christ would suffer, he thus fulfilled. 19 Repent therefore, and turn back, that your sins may be blotted out, 20 that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, 21 whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago.

¹³⁰ All Bible quotations are from the English Standard Version (ESV) unless otherwise noted.

Paul explained it this way: “Christ died for all that those who live *might no longer live unto themselves* but for Him who died and rose again on their behalf” (2 Cor. 5:15). The early Church fathers, and theologians, and pastors and others throughout history have sought to do the same, to identify and describe God’s overarching theme, His big story; to develop a framework into which this big story of redemptive history could be fit, onto which it could be built. In other words, they have sought to know and systematize the metanarrative of Scripture and of redemptive history.¹³¹

Metanarrative Approaches

Since the earliest times, this task often has fallen to theologians, whose efforts have led to numerous systematizations of Scripture. As Christopher Wright notes, “The contemporary Western theological academy was largely built on the Enlightenment modernity worldview, which privileged objectivity and sought a singular all-embracing theological construct.”¹³² The particular construct is called biblical theology. Biblical theology is, in a sense, the study of the biblical metanarrative.¹³³ Biblical theology is helpful because it “reveals the larger purposes of God for His people as they relate to all nations...it looks at the larger picture – the implications of God’s self-disclosure and interaction with His creation, specifically with His people.”¹³⁴ It has been observed by

¹³¹ I am concerned here with identifying key and core biblical metanarratives. I use other words or expressions (such as “big picture”) synonymously. Later I will discuss motivations for missions. I am ultimately concerned with the motivations, but they are intricately connected to the metanarratives for they serve as *fuel* for the metanarratives.

¹³² Christopher Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 45.

¹³³ I am aware of the postmodern aversion to metanarratives. See footnote 18 above.

¹³⁴ Philip M. Steyne, *In Step with the God of the Nations: A Biblical Theology of Missions* (Houston, TX: Touch Publications, Inc, 1992), 29-30.

many that the Bible contains a structure which allows us to see a plan that is developing, unfolding and leading to a goal or purpose to be fulfilled.¹³⁵ “Like any structured work, it has a beginning and an end – and an ordered progression between them. It runs from Genesis to Revelation along a particular route.”¹³⁶ There are, nonetheless, numerous understandings of the metanarrative of history. While generally being built upon the same foundation of the creation-fall-redemption-consummation construct, and often being very similar in terms of substance, there are differing approaches (or frameworks or filters), dozens of which have been proposed throughout the centuries for understanding the biblical metanarrative. A small sampling includes,¹³⁷ but is not limited to:

- The Incarnation Approach – This approach focuses on the Incarnation as the culmination of God’s self-revelation to humanity. The “Word became flesh” in the person of Jesus the Christ. Scripture points to this event and history looks back on it.
- The Covenant Promises Approach – The Bible records a series of covenant promises made to Eve, Abraham and David. The story of the Bible and redemptive history is how God honored these promises and worked through them to bring salvation to the world.
- The Two-Covenant Approach – In the process of canonizing Scripture, the early church divided the Bible into two parts, in part to reflect the two realities of the

¹³⁵ See, for example, Daniel P. Fuller, *The Unity of the Bible: Unfolding God's Plan for Humanity* (Grand Rapids, MI: Zondervan, 1992).

¹³⁶ J. Severino Croatto, *Biblical Hermeneutics: Toward a Theory of Reading As the Production of Meaning* (Maryknoll, N.Y: Orbis Books, 1987), 57.

¹³⁷ It is outside the purview of this study to include metanarratives from Catholic, Orthodox or liberal Protestant traditions, such as “liberation,” “feminist,” and the like.

“Old Covenant” and the “New Covenant.” The Old looks forward to his coming, while the New looks back on it. The Bible and redemptive history are understood in light of the two covenants.

- The Two-Age Approach – An eschatological filter which holds central the understanding that the eschaton, the “age to come,” is both present and future. It divides history into two segments: the “present age,” which was the time before the coming of the Messiah, and the “age to come,” which is the Messianic age.¹³⁸
- The Relationship Approach (or soteriological approach) – Glenn Rogers sums up this approach when he states that “a discourse-level analysis of Scripture reveals that God’s desire for a relationship with all people is the underlying metatheme of Scripture...”¹³⁹ Using similar language, but more strongly soteriological, Roger Hedlund states that “Mission is from God. It is God who works in and through [His people] for the salvation of the nations. This concern, which runs through Scripture, derives from God.”¹⁴⁰
- The Christocentric Approach – This approach to the biblical metanarrative relates the entire Bible to Jesus, based on passages such as Luke 24:27, which says: “And beginning with Moses and all the Prophets, he explained to them what was said in all the Scriptures concerning himself.”

¹³⁸ There are varying interpretations of this already/not yet paradigm of inaugurated eschatology, related to whether or not “this age” *ended* with the resurrection of Christ or *will end* with His second coming (*parousia*), and whether or not “the age to come” *began* with the resurrection of Christ, or *will begin* with His second coming.

¹³⁹ Glenn F. Rogers, *The Missiological Implications of God’s Desire for a Relationship with All Peoples* (Ph.D. Dissertation, Fuller Theological Seminary, 2002), iii.

¹⁴⁰ Roger E. Hedlund, *The Mission of the Church in the World: A Biblical Theology* (Grand Rapids, MI: Baker Book House, 1991), 73.

- The “Presence of God” Approach – The metanarrative of Scripture and redemptive history hinges here upon the presence of God, which was given in Paradise, but was lost in the Fall, and subsequently restored through Christ and in an on-going manner through the Holy Spirit. Gordon Fee develops this approach,¹⁴¹ as does G. K. Beale.¹⁴² N. T. Wright sums it up thus: “God intends his wise, creative, loving presence and power to be *reflected*—imaged, if you like—into his world *through* his human creatures.”¹⁴³
- The Salvation History Approach – This approach sees the Bible as the story of God's self-revelation to the world through a chosen people. The major events in the storyline of this history are, simply put, creation, sin, separation (or exile), redemption (or restoration or reconciliation) and consumation. G. K. Beale refers to this as the “storyline” of Scripture.¹⁴⁴ Albert Mohler calls this the “Christian master narrative.”¹⁴⁵
- The Worldview Approach – An approach that is essentially the same as the “salvation history approach,” but packaged for/with a 21st century postmodern

¹⁴¹ In Gordon Fee, *God's Empowering Presence: The Holy Spirit in the Letters of Paul* (Peabody, Mass: Hendrickson Publishers, 1994) and Gordon Fee, *Paul, the Spirit, and the People of God* (Peabody, Mass: Hendrickson Publishers, 1996).

¹⁴² In G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (Downers Grove, IL: InterVarsity Press, 2004). It should be noted, however, that while Beale develops the theme of God's presence, he sees another underlying theme in the Scriptural metanarrative, which we shall discuss later in this chapter.

¹⁴³ N. T. Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. New York: HarperOne, 2008), 207.

¹⁴⁴ G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids, MI: Baker Academic, 2011); the entire book is built on this “storyline” approach, but see pages 5-7 for explanation.

¹⁴⁵ For a concise and helpful summary of this approach, see Albert Mohler, “A God-Centered Worldview,” in Sam Storms and Justin Taylor, *For the Fame of God's Name* (Wheaton, IL: Crossway, 2010), 357-364.

reality in mind. This could also be called the “Bible as Drama” approach.¹⁴⁶ N. T. Wright states that every worldview answers four basic questions: (1) Who are we? (2) Where are we? (3) What is wrong? and (4) What is the solution?¹⁴⁷ The metanarrative of Bible can be understood in terms of these four worldview questions and the drama that unfolds around them. As Wright suggests, our worldviews are not merely filled with propositions, but with stories we live out of,¹⁴⁸ and Scripture “offers a story which is the story of the whole world. It is public truth.”¹⁴⁹

It quickly becomes apparent that some of these proposed metanarratives¹⁵⁰ are not actually “meta,” that there is considerable overlap among them, and that none is sufficient on its own. As Thomas Schreiner has noted, “It is common consensus that no one theme adequately captures the message of the Scriptures...”¹⁵¹ Like him, “I maintain that there are a number of different ways to put together the story line and theology of the Scriptures that are legitimate.”¹⁵² For the purposes of this study,¹⁵³ we can distill that

¹⁴⁶ See, for example, Craig G. Bartholomew and Michael W. Goheen, *The Drama of Scripture: Finding Our Place in the Biblical Story* (Grand Rapids, Mich: Baker Academic, 2004); and James M. Hamilton, *What Is Biblical Theology?: A Guide to the Bible's Story, Symbolism, and Patterns* (Wheaton, IL: Crossway, 2014).

¹⁴⁷ N. T. Wright, *The New Testament and the People of God* (Minneapolis: Fortress Press, 1992), 132-133.

¹⁴⁸ Wright, *The New Testament and the People of God*, 121ff.

¹⁴⁹ Wright, *The New Testament and the People of God*, 41-42.

¹⁵⁰ I employ the word “metanarrative” throughout this dissertation. In social science, the concept of a metanarrative is often referred to as a perspective or ideology or sometimes a “high level theory.” Within missiology, we seek to identify the integrative center or the integrating idea. (See Charles Van Engen, *Mission on the Way: Issues in Mission Theology* [Grand Rapids, MI: Baker Books, 1996], 20-26.) While not synonymous with metanarrative, the integrative center can be considered the fuel that drives the “grand story” or the foundation on which the grand story is built, or the tracks on which the “grand story train” advances. In my proposed framework, the “core” metanarrative is the integrative center and the *raison d’être* and the *sine qua non* to the three key metanarratives (and all their ramifications).

¹⁵¹ Thomas R. Schreiner, *The King in His Beauty: A Biblical Theology of the Old and New Testaments* (Grand Rapids, MI: Baker Academic, 2013), xii.

¹⁵² Schreiner, *The King in His Beauty*, xii.

number down – if we take the “meta” tag seriously – to three broadly “meta” key narratives: the “nature of God,” the “kingdom of God” and the “mission of God.” I use “key” deliberately and define it to mean “of great importance.” There is a fourth metanarrative that is occasionally identified. It is the least frequently discussed in theological and missiological literature, but I contend that from a Scriptural viewpoint it is not merely “key” – and therefore I treat it separately – but utterly foundational to the other three metanarratives, to the story of the Bible and redemptive history. And not merely foundational, but central. It permeates and motivates and gives meaning and reason to the three “key” metanarratives. For this reason, I define it as *the core metanarrative* of Scripture and redemptive history. It is the “Glory of God” metanarrative.¹⁵⁴ We must first, however, examine the three key metanarratives before arriving at the core metanarrative.

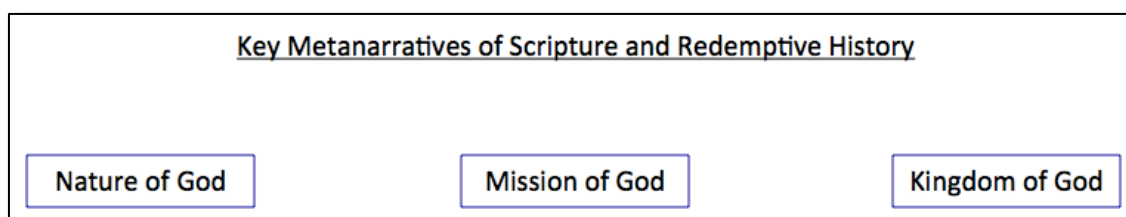


Figure 2 – Three Key Biblical Metanarratives

¹⁵³ I am not attempting to develop a narrative theology of mission. For such, see Charles E. Van Engen, Nancy J. Thomas, and Robert L. Gallagher, *Footprints of God: A Narrative Theology of Mission* (Monrovia, CA: MARC, 1999).

¹⁵⁴ There are two ways to approach this study. One would be to identify and define *the* metanarrative of Scripture, for by definition there can only be one. Other narratives then would be subordinate to the (one and only) metanarrative. However, there are multiple candidates for the position of metanarrative of Scripture and redemptive history. Therefore, since ultimately it is only God himself who knows the true metanarrative, I have chosen to give three candidates equal footing by calling each of them “key” metanarratives in an effort to respect those who disagree with my proposed metanarrative, which I call the “core” metanarrative of Scripture.

The Nature of God (NOG) as Key Metanarrative

All of Scripture and every aspect of God's activity in redemptive history reveals something about his nature. Insofar as redemptive history rides on the rails of God completing a story, i.e. finishing His mission, renowned missions statesman Robert Speer summarized this key metanarrative well when he wrote that "The supreme arguments for mission are not found in any words of Christ's, - it is Christ Himself, and what He reveals and signifies...It is the very being and character of God that the deepest ground of the missionary enterprise is to be found."¹⁵⁵

The study of God's nature tends to fall within the domain of systematic theology, specifically within theology proper, Christology and pneumatology. However, due to the use of manmade – and somewhat disjointed – categories within systematic theology, many have failed to consider the full expanse of God's nature and recognize it as a key biblical metanarrative paradigm.

Biblical theology is inherently more well suited for identifying and describing narratives since it concerns, in the words of James Hamilton, "the way the biblical authors have presented their understanding of earlier Scripture, *redemptive history*, and the events they are describing, recounting, celebrating or addressing in *narratives*, poems, proverbs, letters and apocalypses"¹⁵⁶ (italics mine). Yet Hamilton, like many others, seems here to fail to see, or at least to identify, that biblical theology should be driven by the very nature of God, and that the focus should be as much on the nature of God as on his activities and

¹⁵⁵ Robert E. Speer, *Christianity and the Nations* (New York: Fleming H. Revell Co, 1910), 17-18.

¹⁵⁶ James M. Hamilton, *What Is Biblical Theology?: A Guide to the Bible's Story, Symbolism, and Patterns* (Wheaton, IL: Crossway, 2014), 16.

the biblical authors' perceptions and interpretations of them. In fairness to Hamilton, he has also written one of the finest contemporary biblical theologies available,¹⁵⁷ which does take God's nature into consideration and esteems it to be central in the story of Scripture and redemptive history. Likewise, G.K. Beale¹⁵⁸ and Thomas Schreiner¹⁵⁹ have made significant contributions toward the understanding of the NOG as metanarrative. G. William Schweer offers a short but helpful chapter on the NOG as missionary mandate, the implication being that the story itself, the metanarrative, would not exist but for the fact that the story, the mission, reside within the NOG.¹⁶⁰ Perhaps no one has done as much as Jonathan Edwards, however, to highlight the relationship between God's nature and redemptive history.¹⁶¹

It is not difficult to gain insight into God's nature throughout the storyline of Scripture, or to understand how His very nature drives the story itself. His characteristics, his attributes and his qualities are clearly seen throughout the biblical drama – and serve as the fuel for it – as He reveals himself, demonstrates his attributes and interacts with his creation. There are two commonly used classifications for God's nature: His

¹⁵⁷ James M. Hamilton, *God's Glory in Salvation Through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010), which I shall examine later in this chapter in conjunction with my proposed core biblical metanarrative.

¹⁵⁸ See, for example, G. K. Beale, *A New Testament Biblical Theology: The Unfolding of the Old Testament in the New* (Grand Rapids, MI: Baker Academic, 2011) and G. K. Beale, *The Temple and the Church's Mission: A Biblical Theology of the Dwelling Place of God* (Downers Grove, IL: InterVarsity Press, 2004).

¹⁵⁹ See, for example, Thomas Schreiner, *New Testament Theology: Magnifying God in Christ* (Grand Rapids, MI: Baker Academic, 2008), Thomas Schreiner, *Paul, Apostle of God's Glory in Christ: A Pauline Theology* (Downers Grove, IL: InterVarsity Press, 2001), and Thomas Schreiner, *The King in His Beauty: A Biblical Theology of the Old and New Testaments* (Grand Rapids, MI: Baker Academic, 2013).

¹⁶⁰ G. William Schweer, "The Missionary Mandate of God's Nature," in John Mark Terry, Ebbie C. Smith, and Justice Anderson, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions* (Nashville, TN: Broadman & Holman Publishers, 1998), 97-113.

¹⁶¹ This is abundantly clear in *The Works of Jonathan Edwards*, which have been published dozens of times over the past 180 years, and which are available online free of charge at the Christian Classics Ethereal Library, at <www.ccel.org>. Accessed on July 3, 2014.

incommunicable attributes (those which He does not share or “communicate” with others), and His communicable attributes (those which He shares with others).¹⁶² The former category includes attributes such as sovereignty, holiness, immutability, omnipresence, omnipotence, omniscience, omnisapience, self-existence, and self-sufficiency. The latter category includes attributes such as love, goodness, justice, mercy, knowledge, wisdom, truthfulness and speech.

The NOG metanarrative is seen by some as a logical choice to serve as a framework for understanding God, Scripture and redemptive history. This is Robertson McQuilken’s starting point: “We begin here [What is God Like?] because God’s purpose, activities and all that He says flow from what He is.”¹⁶³ G. William Schweer also serves as an example when he writes, “Mission...begins and ends with the nature of God. Mission springs from God’s grace and living nature. Mission is God’s mandate, God’s plan, God’s provision, God’s power, and God’s intent. The biblical teachings on the nature of God inform and inspire all believers to missionary efforts.”¹⁶⁴ More succinctly, Ron Rogers affirms that “The missionary purpose of the church rests firmly on the foundation of the missionary nature of God.”¹⁶⁵

Surprisingly, however, the NOG metanarrative proves to be somewhat illusive and overlooked in Christian literature on theology and missiology. In fact, in my thorough study of relevant literature, the NOG framework is only utilized as the key metanarrative

¹⁶² See, for example, Wayne A. Grudem’s *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan Pub. House, 1994), 156-184.

¹⁶³ Robertson McQuilken, *The Great Omission: A Biblical Basis for World Evangelism* (Grand Rapids, MI: Baker Book House, 1984), 27.

¹⁶⁴ Schweer, “The Missionary Mandate of God’s Nature,” in Terry, Smith, Anderson, *Missiology*, 113.

¹⁶⁵ Rogers, “The Missionary Purpose of God’s People,” in Terry, Smith, Anderson, *Missiology*, 119.

filter or framework no more than 10% of the time, and often in conjunction with the next metanarrative, the Kingdom of God, which far and away garners the most of the attention of our four biblical metanarrative possibilities, at approximately 60%. (See Figure 3 below.)

The Kingdom of God (KOG) as Key Metanarrative

If the NOG metanarrative has fallen primarily into the domain of theologians, the “Kingdom of God” metanarrative has fallen to both theologians and missiologists, and has been a more obvious choice for metanarrative since the time of Christ himself. The KOG – the sovereign rule of God – seems to be a metanarrative framework of choice for Jesus, who was responsible for nearly all of the 53 uses of the phrase in the NT. Likewise, Jesus employed the synonymous phrase “Kingdom of heaven” 31 times in the Gospel of Matthew.

Count Nicolas Ludwig von Zinzendorf, the German pietistic father of Moravian missionary movement, often used language filled with the KOG concept. In fact, Walter Freytag has observed that, “It is significant that each of the missionary periods or missionary streams which have emerged since then reveals a characteristic contraction of the Kingdom-of-God outlook...”¹⁶⁶

The KOG merits its position at the center of the metanarrative stage for many reasons. For example, as Gordon Fee, “one of the wisest of evangelical New Testament scholars, once said in a lecture on Jesus: ‘You cannot know anything about Jesus,

¹⁶⁶ Walter Freytag, “The Meaning And Purpose Of The Christian Mission.” *International Review Of Mission* 39.154 (1950): 155. *ATLA Religion Database with ATLASerials*. Web. August 2, 2014.

anything, if you miss the kingdom of God.”¹⁶⁷ Additionally, it is an appealing paradigm to both evangelicals – whose typical view of *basileia* is that it is better understood as kingship rather than kingdom, as God’s reign rather than God’s realm¹⁶⁸ – as well as to those of the ecumenical camp, whose focus on kingdom and realm. In other words, it is sufficiently broad to comport not only issues and tasks such as evangelism and missions, but also ones related to ethics, morality, social justice, political engagement and the like. Both the evangelistic and the cultural mandates can find their place within this framework.

In the past century, several biblical-theological treatments of the Kingdom of God have stood out. Among them is John Bright’s highly esteemed effort to understand, apply and promote the Kingdom of God metanarrative, in his book of the same name, *The Kingdom of God*.¹⁶⁹ He skillfully demonstrates how the concept of the Kingdom of God threads wide and deep through both the OT and the NT, paying particular attention to the role of the “suffering Servant” in establishing and consummating the Kingdom. He believes “that the biblical doctrine of the Kingdom of God ... is the unifying theme of the Bible.”¹⁷⁰ For Bright, “The Bible is one book. Had we to give that book a title we might with justice call it The Book of the Coming Kingdom of God. That is indeed its central

¹⁶⁷ Mark D. Roberts, “What Was the Message of Jesus?” Patheos.com website. <<http://www.patheos.com/blogs/markdroberts/series/what-was-the-message-of-jesus/>>. Accessed on July 27, 2014.

¹⁶⁸ See J. Robertson McQuilken, “An Evangelical Assessment of Mission Theology of the Kingdom of God” in Charles E. Van Engen, Dean S. Gilliland, Paul E. Pierson, and Arthur F. Glasser, *The Good News of the Kingdom: Mission Theology for the Third Millennium* (Maryknoll, N.Y: Orbis Books), 174.

¹⁶⁹ John Bright, *The Kingdom of God, The Biblical Concept and Its Meaning for the Church* (Nashville, TN: Abingdon-Cokesbury Press, 1953).

¹⁷⁰ Bright, *The Kingdom of God*, 244.

theme everywhere.”¹⁷¹

George Eldon Ladd’s writings on the KOG, especially *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God*¹⁷² and *Jesus and the Kingdom: The Eschatology of Biblical Realism*,¹⁷³ were hugely significant during the 20th century, particularly with respect to his view of inaugurated eschatology.^{174, 175} As with Bright, Ladd pegged the overarching story of Scripture and purpose of God to the KOG. Hundreds of times throughout his books he refers to the “redemptive purpose” of God within the KOG framework.

Bright and Ladd are not alone in the arena of biblical theology when it comes to the concept of the KOG. A new generation of scholars has taken a new approach toward the KOG. Russell Moore is a prime example. In fact the very title of his book on the subject reflects the attempt to look anew at the KOG: *The Kingdom of Christ: The New Evangelical Perspective*.¹⁷⁶ While taking a solid biblical and evangelical approach, the strength of Moore’s book is that it is not intended to be purely a theological treatise. It is relevant and applicable to 21st century readers, including non-theologians. More than

¹⁷¹ Bright, *The Kingdom of God*, 197.

¹⁷² George E. Ladd, *The Gospel of the Kingdom: Scriptural Studies in the Kingdom of God* (Grand Rapids, Mich: Eerdmans, 1959).

¹⁷³ George E. Ladd, *Jesus and the Kingdom: The Eschatology of Biblical Realism* (New York: Harper & Row, 1964).

¹⁷⁴ According to research done by Mark Noll in 1986, Ladd’s best-known work, *A Theology of the New Testament*, ranked as the second most influential book among evangelical scholars in the 20th century, second only to Calvin’s Institutes. (Noll, *Between Faith and Criticism: Evangelicals, Scholarship, and the Bible in America* [San Francisco: Harper & Row, 1986], 212).

¹⁷⁵ It is not within the purview of this dissertation to treat the eschatological considerations of the Kingdom of God. We may note, however, that I hold neither to the “strictly future” model, nor the “fully realized” model, but rather an “inaugurated” eschatology, what has become known as the “already/not yet” view of the Kingdom of God, rooted in the work of Joaquim Jeremias, George Ladd and others.

¹⁷⁶ Russell Moore, *The Kingdom of Christ: The New Evangelical Perspective* (Wheaton, IL: Crossway Books, 2004).

that, it serves as a bridge between the KOG concept (and Kingdom theology in general) and the church's task of cultural engagement and mission (the MOG metanarrative, which will be addressed in the next section of this chapter). It is accessible to a broad range of readers and applicable by all.

In the spirit of Moore's book, but less theological and more application-oriented, is Vaughan Roberts' book *God's Big Picture: Tracing the Storyline of the Bible*.¹⁷⁷ His "aim is to provide all Christians...with an overview of the whole Bible that will help them see how the different parts fit together."¹⁷⁸ His goal is "to show how the whole Bible points to the Lord Jesus."¹⁷⁹ He sees the KOG as the unifying theme that points to Jesus in the Bible and redemptive history. "Any unifying theme that is used to help us to see how the Bible fits together must arise out of Scripture itself, rather than being imposed upon it; and it must be broad enough to allow each part to make its own distinct contribution. The theme of the kingdom of God satisfies both requirements."¹⁸⁰

Roberts is representative of a significant number of theologians, scholarly pastors and missiologists from diverse theological and ecclesiastical backgrounds who identify the KOG as a, or the, key metanarrative of Scripture. Following is a very brief sample of missiologists only:

- Arthur Glasser – A survey of his body of work indicates that his primary filter is the KOG. His book *Announcing the Kingdom: The Story of God's Mission in the*

¹⁷⁷ Vaughan Roberts, *God's Big Picture: Tracing the Storyline of the Bible* (Downers Grove, IL: InterVarsity Press, 2002).

¹⁷⁸ Roberts, *God's Big Picture*, 10.

¹⁷⁹ Roberts, *God's Big Picture*, 153.

¹⁸⁰ Roberts, *God's Big Picture*, 20-21.

Bible is a prime example. He (together with three co-authors) examines the themes of King and Kingdom as they thread through the Bible, showing the King to be a missionary God. He states that “the purpose of this book is to offer the reader a biblical study of the Kingdom of God and the worldwide mission of God’s people.”¹⁸¹ Writing of Glasser, Charles Van Engen notes that “For... Glasser... along with many others, the Kingdom of God provides the necessary unifying idea... As Arthur Glasser has said it, ‘We have rather deliberately chosen the Kingdom of God as the particular diachronic theme most seminal to understanding the variegated mission of the people of God touching all nations.’”¹⁸² While the KOG serves as Glasser’s key theme, it should be noted that, just as his comments and the title of his book and comments suggest, he is not restricted to the KOG metanarrative. MOG (“mission of God”) is clearly visible, and both the NOG and GOG (“glory of God”) themes appear as well. The point here is that the primary metanarrative that he sees in Scripture seems to be the KOG.¹⁸³

- George Peters – In his primary work, *A Biblical Theology of Missions*, he states: “I am grateful to Dr. David Strathy Dix...who introduced me to the glory of the “kingdom of God” concept which spans the revelation of God in the Bible like a rainbow and overarches the chasm between time and eternity, earth and heaven,

¹⁸¹ Arthur F. Glasser, *Announcing the Kingdom: The Story of God's Mission in the Bible* (Grand Rapids, MI: Baker Academic, 2003), 11.

¹⁸² Van Engen, Gilliland, Pierson, and Glasser, *The Good News of the Kingdom: Mission Theology for the Third Millennium*, 35.

¹⁸³ It is impossible to see only one of the key metanarratives in Scripture. They are all present and dynamically interactive. We shall study this interactivity later in the chapter.

man and God.”¹⁸⁴ He concludes that “It may well be that the kingdom of God concept forms the foundational concept which unifies the Bible. I believe that the kingdom was, is and remains the content and goal of the purpose of God.”¹⁸⁵

- Johannes Verkuyl – Charles Van Engen believes that “For Verkuyl... along with many others, the Kingdom of God provides the necessary unifying idea... the concept of covenant or the glory of God might also serve as viable integrating ideas.”¹⁸⁶ Verkuyl is clear on his preference of the KOG as key metanarrative:

“What really does God intend for the world to which he has revealed himself in Jesus Christ? What is the ultimate goal of the *missio Dei*? The answer is...he is intent on bringing the kingdom of God to expression and restoring his liberating domain of authority. From the countless biblical images and symbols which describe God’s intentions I select this one as the clearest expression of God and his purposes.”¹⁸⁷

He further writes that “the Kingdom of God [is] the hub around which all of mission work revolves,” and that “we who practice mission must take the kingdom of God as our constant point of orientation.”¹⁸⁸ His framework, his metanarrative, is KOG.

- J. H. Bavinck’s is primarily a KOG framework. “Mission work has a goal or purpose, just as do God’s other activities in the world... its ultimate aim can be clearly derived from the Scriptures.” He discerns that ultimate aim as “a single

¹⁸⁴ George W. Peters, *A Biblical Theology of Missions* (Chicago: Moody Press, 1972), 10.

¹⁸⁵ Peters, *A Biblical Theology of Missions*, 86.

¹⁸⁶ Van Engen, *The Good News of the Kingdom*, 35.

¹⁸⁷ Johannes Verkuyl, *Contemporary Missiology: An Introduction* (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 1978), 197.

¹⁸⁸ Verkuyl, *Contemporary Missiology*, 203.

purpose of God: the coming and extension of the kingdom of God.”¹⁸⁹ His approach is, however, doxologically informed, which we shall see in the section on mixed metanarratives.

- Craig G. Bartholomew and Michael W. Goheen hold to a similar doxologically-informed understanding of Scripture. In *The Drama of Scripture: Finding Our Place in the Biblical Story*,¹⁹⁰ they identify the KOG as the key image in the drama, but they take a “Kingdom and its King” approach, with sufficient emphasis on the King to move them toward the GOG metanarrative.
- Others who seem to view the KOG metanarrative as key include Bill Jackson,¹⁹¹ Richard Bauckham,¹⁹² Lesslie Newbigin,¹⁹³ and Johannes Nissen.¹⁹⁴

The KOG key metanarrative has proven to be the preference of most biblical scholars throughout church history, and not without reason. The KOG theme is very apparent throughout the Bible and in approximately 60% of the literature I have surveyed. (See Figure 3 below.) Yet as we shall see below, our attempt to get to the core metanarrative of Scripture will lead us beyond the KOG.

¹⁸⁹ J. H. Bavinck, *An Introduction to the Science of Missions* (Philadelphia: Presbyterian and Reformed Pub. Co., 1960), 155.

¹⁹⁰ Bartholomew and Goheen, *The Drama of Scripture: Finding Our Place in the Biblical Story* (Grand Rapids, MI: Baker Academic, 2004).

¹⁹¹ Bill Jackson, *Biblical Metanarrative: One God - One Plan - One Story* (Corona, CA: Radical Middle Press, 2013).

¹⁹² Richard Bauckham, *Bible and Mission: Christian Witness in a Postmodern World* (Grand Rapids, MI: Baker Academic, 2003).

¹⁹³ Lesslie Newbigin, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids, MI: W.B. Eerdmans, 1995).

¹⁹⁴ Johannes Nissen, *New Testament and Mission: Historical and Hermeneutical Perspectives* (Frankfurt am Main: Peter Lang, 2007).

The Mission of God (MOG) as Key Metanarrative

In the early 1990s, missiologist David Bosch observed a shift during the 20th century toward the *missio Dei* as metanarrative. An extensive quote is in order here:

During the past half a century or so there has been a subtle but nevertheless decisive shift toward understanding mission as God's mission. During preceding centuries mission was understood in a variety of ways. Sometimes it was interpreted primarily in soteriological terms: as saving individuals from eternal damnation. Or it was understood in cultural terms: as introducing people from the East and the South to the blessings and privileges of the Christian West. Often it was perceived in ecclesiastical categories: as the expansion of the church (or of a specific denomination). Sometimes it was defined salvation-historically: as the process by which the world through evolutionary or by means of a cataclysmic event would be transformed into the kingdom of God...After the First World War, however, missiologists began to take note of recent developments in biblical and systematic theology...Karl Barth...became one of the first theologians to articulate mission as an activity of God himself...Barth may be called the first clear exponent of a new theological paradigm which broke radically with an Enlightenment approach to theology (cf. Kung 1987:229). His influence on missionary thinking reached a peak at the Willingen Conference of the IMC (1952). It was here that the idea (not the exact term) *missio Dei* first surfaced clearly. Mission was understood as being derived from the very nature of God. It was thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another 'movement': Father, Son, and Holy Spirit sending the church into the world...In attempting to flesh out the *missio Dei* concept, the following could be said: In the new image mission is not primarily an activity of the church, but an attribute of God. God is a missionary God (cf. Aagaard 1973:11-15; Aagaard 1974:421). "It is not the church that has a mission of salvation to fulfill in the world; it is the mission of the Son and the Spirit through the Father that includes the church" (Moltmann 1977:64). Mission is thereby seen as a movement from God to the world; the church is viewed as an instrument for that mission (Aagaard 1973:13). There is church because there is mission, not vice versa (Aagaard 1974:423).¹⁹⁵

Bosch's missiology has made no small impact on multiple generations of theologians and missiologists. By rightly observing a clear shift from a soteriological-

¹⁹⁵ Bosch, *Transforming Mission*, 389-390.

eschatological KOG paradigm or metanarrative to the MOG metanarrative, he has actually generated additional momentum for it. The MOG metanarrative emphasizes “God on mission” as the primary lens for understanding Scripture and redemptive history. In my analysis of a broad array of literature concerning such metanarratives, the MOG comes in a strong second place among our four possibilities, with just under 30% of the literature preferring this metanarrative over the others. In line with Bosch’s observations, most scholars who prefer this metanarrative framework are contemporary. A small sampling of key proponents¹⁹⁶ includes:

- Lesslie Newbigin – He sees that the Bible contains a story: “The Bible is unique among the sacred books of the world’s religions in that it is in structure a history of the cosmos... [it] is in form a universal story.”¹⁹⁷ He recognizes the presence of a metanarrative: “It is at once clear that [the Bible] has a very special structure... The broad picture is replaced at each stage by a close-up focused on one picture of the whole.”¹⁹⁸ He sees that “The Bible, then, is covered with God’s purpose of blessing for all the nations.”¹⁹⁹ He recognizes both the KOG (“We are talking about the reign and sovereignty of God over all that is.”²⁰⁰) and the MOG (“It will

¹⁹⁶ It is not an oversight that by and large theologians are not included in this list. By nature and training they tend to see the NOG and KOG frameworks above all others. Missiologists, on the other hand – and for obvious reasons – tend to see the MOG metanarrative.

¹⁹⁷ Newbigin, Lesslie, *The Open Secret: An Introduction to the Theology of Mission* (Grand Rapids, MI: W.B. Eerdmans, 1995), 30-31.

¹⁹⁸ Newbigin, *The Open Secret*, 31.

¹⁹⁹ Newbigin, *The Open Secret*, 33-34.

²⁰⁰ Newbigin, *The Open Secret*, 30.

be the business of the following chapters to spell out the meaning of the phrase ‘the mission is God’s.’”²⁰¹) as important themes, but his primary filter is missional.

- Arthur Glasser – In his book *Announcing the Kingdom: The Story of God's Mission in the Bible*,²⁰² he utilizes KOG as his primary filter,²⁰³ looking at the themes of King and Kingdom as they thread through the Bible, showing the King to be a missionary God. He states that “the purpose of this book is to offer the reader a biblical study of the Kingdom of God and the worldwide mission of God’s people.”²⁰⁴
- Christopher J. H. Wright, in his aptly entitled *The Mission of God: Unlocking the Bible's Grand Narrative*²⁰⁵ traces the story of redemptive history on the tracks of the MOG. In a similar fashion, he employs the same framework in *The Mission of God's People: A Biblical Theology of the Church's Mission*.²⁰⁶ Elsewhere, he concludes that “the whole Bible renders to us the story of God’s mission through God’s people in their engagement with God’s world for the sake of God’s purpose for the whole of God’s creation.”²⁰⁷

²⁰¹ Newbigin, *The Open Secret*, 18.

²⁰² Glasser, *Announcing the Kingdom: The Story of God's Mission in the Bible* (Grand Rapids, MI: Baker Academic, 2003).

²⁰³ Although MOG, as well as NOG and GOG to lesser degrees, are encountered, and will be covered under the section on mixed metanarratives.

²⁰⁴ Glasser, *Announcing the Kingdom*, 11.

²⁰⁵ Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006).

²⁰⁶ Christopher J. H. Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Grand Rapids, MI: Zondervan, 2010).

²⁰⁷ Christopher J. H. Wright, “Word of God and Mission of God,” in Mike Barnett and Robin Martin, *Discovering the Mission of God: Best Missional Practices for the 21st Century* (Downers Grove, IL: IVP Academic, 2012), 37.

- In a similar fashion, Mike Barnett’s *Discovering the Mission of God*²⁰⁸ clearly embraces the MOG metanarrative, as do the book’s contributors in general. Together, however, they blend all three key metanarratives and recognize a GOG undergirding.²⁰⁹
- Darrell Guder – In *Missional Church: A Vision for the Sending of the Church in North America*,²¹⁰ Guder examines the renewal of the church in North America utilizing a missional framework.
- Bruce Ashford and his contributors, in the book *Theology and Practice of Mission: God, the Church, and the Nations*, identify “the story of mission” as “the grand biblical narrative.”²¹¹ They are careful, however, to blend all three key metanarratives and the book rides on the rails of the GOG core metanarrative.²¹²
- Michael Goheen takes primarily a MOG approach in his book *A Light to the Nations: The Missional Church and the Biblical Story*.²¹³ He does, however, seem to sense the underlying doxological core metanarrative.
- Charles Van Engen clearly demonstrates his preference for MOG in *Footprints of God: A Narrative Theology of Mission*,²¹⁴ as well as in his chapter called “Mission’

²⁰⁸ Mike Barnett and Robin Martin, eds., *Discovering the Mission of God: Best Missional Practices for the 21st Century* (Downers Grove, IL: IVP Academic, 2012).

²⁰⁹ See next section on mixed metanarratives.

²¹⁰ Darrell L. Guder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids, MI: W.B. Eerdmans Pub, 1998).

²¹¹ Bruce Ashford, *Theology and Practice of Mission: God, the Church, and the Nations* (B&H Publishing: Kindle Edition, 2011), Kindle Location 210ff.

²¹² See section on GOG.

²¹³ Michael W. Goheen, *A Light to the Nations: The Missional Church and the Biblical Story* (Grand Rapids, MI: Baker Academic, 2011).

²¹⁴ Charles E. Van Engen, Nancy J. Thomas, and Robert L. Gallagher, *Footprints of God: A Narrative Theology of Mission* (Monrovia, CA: MARC, 1999).

Defined and Described” in *MissionShift*.²¹⁵

- Gailyn Van Rheenen reflects (though does not state) throughout *Missions: Biblical Foundations & Contemporary Strategies* that MOG is his preferred framework.²¹⁶

What all of these people have in common is their passion for the mission of God, be it focused on “all nations” or “holistic” or “urban” or “post modern,” or otherwise. Like Johannes Blauw, they tend to assert that missions is the *raison d’etre* of the Church, the *sine qua non* of its existence: “The conviction that the Church is a missionary Church or it is no Church is accepted by the great majority.”²¹⁷ “There is no other Church than the Church *sent* into the world, and there is no other mission than that of the Church of Christ.”²¹⁸ They resonate with statements like:

- “The Church exists by mission as fire exists by burning.”²¹⁹
- “It is not so much the case that God has a mission for his church in the world but that God has a church for his mission in the world. Mission was not made for the church; the church was made for mission God’s mission.”²²⁰
- “Missionary activity is not so much the work of the church as simply the Church at work.”²²¹

The MOG metanarrative resonates deeply and powerfully with me as well. The

²¹⁵ David Hesselgrave and Ed Stetzer, *MissionShift: Global Mission Issues in the Third Millennium* (Nashville: B & H Pub. Group, 2010).

²¹⁶ Gailyn Van Rheenen, *Missions: Biblical Foundations & Contemporary Strategies* (Grand Rapids, MI: Zondervan Publishing House, 1996).

²¹⁷ Johannes Blauw, *The Missionary Nature of the Church; A Survey of the Biblical Theology of Mission* (New York: McGraw-Hill, 1962), 120.

²¹⁸ Blauw, *The Missionary Nature of the Church*, 121.

²¹⁹ Emil Brunner, *The Word and the World* (New York: Charles Scribner’s Son, 1931), 108.

²²⁰ Wright, *The Mission of God*, 62, citing J. Andrew Kirk, *What Is Mission?: Theological Explorations* (Minneapolis, MN: Fortress Press, 2000), 23-37.

²²¹ John Power, *Mission Theology Today* (Dublin: Gill & Macmillan, 1970), 41-42.

biblical storyline indeed describes the mission of God to redeem the world. The Old Testament portrays God as the sovereign Lord who is on mission and who sends in order both to announce and to complete His redemptive mission. “The Hebrew verb “to send,” (*shelach*) is found nearly 800 times. While its usage is most often found in a variety of non-theological phrases, it is used more than 200 times with God as the subject of the verb. In other words, it is God who commissions His people and it is God who sends.”²²²

The New Testament utilizes two words, *apostello* and *pempo*, somewhat interchangeably. According to the *Theological Dictionary of the New Testament*, *apostello* occurs some 135 times in the NT, mostly in the Gospels and Acts. *Pempo* occurs some 80 times, 33 in John, five in Revelation, 22 in Luke/Acts, four in Matthew, and one in Mark.²²³ Generally, the words are used to refer to God’s sending. In a very particular way, He chose to accomplish his mission by sending his Son to the world and subsequently by sending his church.

In the emerging ecclesiology, the church is seen as essentially missionary. The biblical model behind this conviction...is the one we find in 1 Peter 2:9. Here the church is not the sender but the one sent. Its mission (its "being sent") is not secondary to its being; the church exists in being sent and in building up itself for the sake of its mission (Barth 1956:725)²²⁴

Similarly, Charles Van Engen, echoing David Bosch and Darrell Guder, writes that

God’s mission calls and sends the church of Jesus Christ, locally and globally, in the power of the Holy Spirit, to be a missionary church in its own society, in the cultures in which it finds itself, and globally among all peoples who do not yet confess Jesus as Lord. Mission is the result of God’s initiative, rooted in God’s purposes to restore and heal creation and to call people into a reconciled

²²² Brad Brisco, “A God Who Sends: The Church’s Role Living as Sent Ones.” <<http://factsandtrends.net/files/2013/09/FTFall2013.pdf>>. Accessed on July 1, 2014.

²²³ Kittel, Bromiley and Friedrich, eds. *Theological Dictionary of the New Testament*, 68, 406.

²²⁴ Bosch, *Transforming Mission*, 381.

covenantal relationship with God. *Mission* means “sending,” and it is the central biblical theme describing the purpose of God’s action in human history, with God’s people (now the church) being the primary agents of God’s missionary action.²²⁵

Taking this missional approach to the metanarrative leads many to conclude that “The motivation for missionary work should flow out of our understandings of the purpose, nature, and task of mission.”²²⁶ Others propose that not only missionary motivation, but even theology itself should flow from our understanding of God’s mission. It has been argued that missiology – *missio Dei* and the study of it – is not a subset of, and subordinate to, theology, but rather it is the basis of, and source for, theology. For example, in 1908 theologian Martin Kähler argued that mission is “the mother of theology,” and that theology began “not as a luxury of the world-dominating church” but as “an accompanying manifestation of the Christian mission.”²²⁷ More recently, David Bosch has suggested, “with Martin Hengel, that the history and the theology of early Christianity are, first of all, ‘mission history’ and ‘mission theology.’”²²⁸ “Mission was, in the early stages, more than a mere function; it was a fundamental expression of the life of the church. The beginnings of a missionary theology are therefore also the beginnings of Christian theology as such.”²²⁹ This is nowhere more

²²⁵ In Hesselgrave and Stetzer, *Missionshift*. His definition is based on Darrell Guder, *Missional Church*, 4-5, 11-12; cf. Bosch, *Transforming Mission*, 390.

²²⁶ Craig Ott, *Encountering Theology of Mission (Encountering Mission): Biblical Foundations, Historical Developments, and Contemporary Issues* (Baker Publishing Group: Kindle Edition), Kindle Locations 4096-4097. It could equally be reasoned that it is the motivation that causes people to see and/or adopt the MOG metanarrative. The point is that both the motivation and the metanarrative are intricately connected, as we shall see in chapter six.

²²⁷ Martin Kähler, *Schriften zur Christologie und Mission* (Munich: Chr. Kaiser Verlag, 1971), 190 (trans. David Bosch); quoted in Bosch, *Transforming Mission*, 16.

²²⁸ Bosch, *Transforming Mission*, 15.

²²⁹ Heinrich Kasting, *Die Anfänge der urchristlichen Mission*, 127 (trans. David Bosch); quoted in Bosch, *Transforming Mission*, 15-16.

visible than in the life and ministry of the apostle Paul, whose theology was literally *theologia viatorum*, a theology of the road, and a theology that was forged in the crucible of servant mission in the way of Christ and for the sake of his glory and kingdom.

The MOG metanarrative, then, is easily discernible in Scripture and readily embraced by those who are passionate for the *missio Dei*. In my thorough survey of theological and missiological literature, in an attempt to uncover key metanarratives, approximately 25% of writers embraced the MOG as their key metanarrative – and there seems to be a trend away from KOG and toward MOG – compared to 10% for NOG and 60% for KOG. (See Figure 3 below.)

Before proceeding to our next category, that of mixed metanarratives, we must make a crucial observation. The MOG framework, while clearly a *key* Scriptural metanarrative, seems to serve as a distraction, albeit a very credible one, from what I propose to be the *core* metanarrative that resides at the very heart of Scripture. In fact, as we have demonstrated, all three *key* metanarratives – NOG, KOG and MOG – are legitimate and our understanding of them is essential if we, God's people, are to be involved in the outworking of God's glorious cosmic mission. Yet we cannot let them distract us from the ultimate purpose and goal of God in redemptive history, as seen in the *core* metanarrative of Scripture, which is nothing less than the glory of God (GOG). We will turn our attention to the GOG as *core* metanarrative after first examining the dynamic interactivity of the three *key* metanarratives.

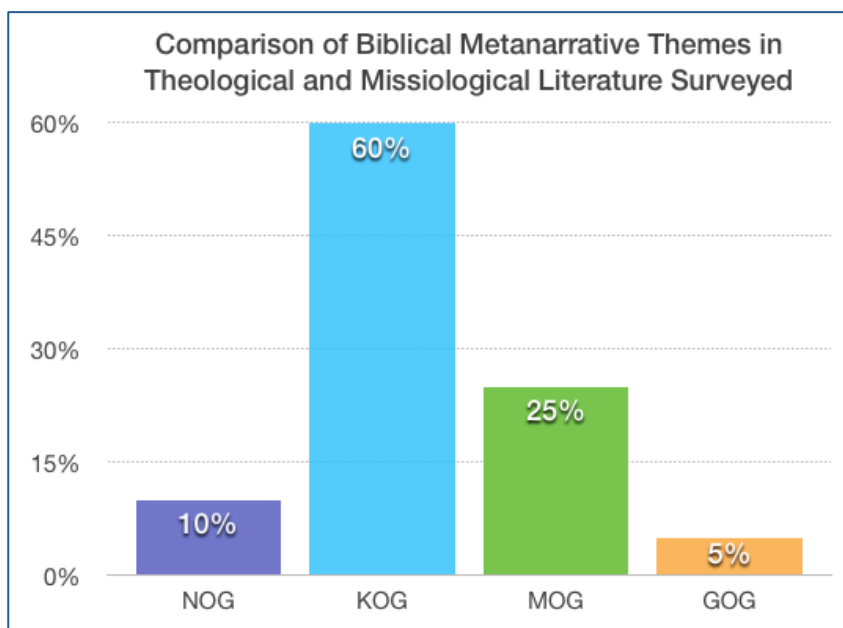


Figure 3 – Frequency of Biblical Metanarrative Themes

Mixed Key Metanarratives

As Thomas Schreiner has noted, “It is common consensus that no one theme adequately captures the message of the Scriptures...”²³⁰ Charles Van Engen argues that we must see “the Scriptures as an interwoven tapestry” and “interrelationship of text and new contexts through the vehicle of particular themes or motifs” that provide “a creative interaction of word and deed throughout the history of God’s missionary activity.”²³¹ (See Figure 4 below.) No single one of our metanarratives stands on its own, or makes sense or has meaning on its own. We can only appreciate the tapestry of the Scriptures and redemptive history if we can see beyond the threads of single narratives or metanarratives

²³⁰ Schreiner, *The King in His Beauty*, xii.

²³¹ Van Engen, *The Good News of the Kingdom*, 33.

and perceive how they all come together in rich beauty, pointing us to a King and his Kingdom. The authors of Scripture understood this and were in the habit of blending the thread of metanarrative. This is clearly seen throughout the narrative sections of the Bible as they relate God's interaction with creation – in particular, with his people – as well as in Scriptural teaching on God's priorities and purposes for his creation and, in particular, his people. The Psalmist David is a prime example and Psalm 145:10-13 is a case in point:

- [10] All your works shall give thanks to you, O LORD,
and all your saints shall bless you!
- [11] They shall speak of the glory of your kingdom
and tell of your power,
- [12] to make known to the children of man your mighty deeds,
and the glorious splendor of your kingdom.
- [13] Your kingdom is an everlasting kingdom,
and your dominion endures throughout all generations.

David skillfully interweaves components from all four (three *key* and one *core*) metanarratives: the NOG (v. 11, 13), the KOG (v. 11-13), the MOG (all) and the GOG (10-12).

Jesus Himself was prone to mixing metanarratives, as exemplified in the so-called Lord's prayer of Matt. 6:9-13 (textual discrepancies notwithstanding):

- [9] Pray then like this: "Our Father in heaven, hallowed be your name.
- [10] Your kingdom come, your will be done, on earth as it is in heaven.
- [11] Give us this day our daily bread, [12] and forgive us our debts,
as we also have forgiven our debtors.
- [13] And lead us not into temptation, but deliver us from evil.
[For Yours is the kingdom and the power and the glory forever. Amen.]"

Jesus refers to God's nature (v. 11-13), his Kingdom (v. 10, 13), his mission (v. 10) and his glory (v. 9, 13).

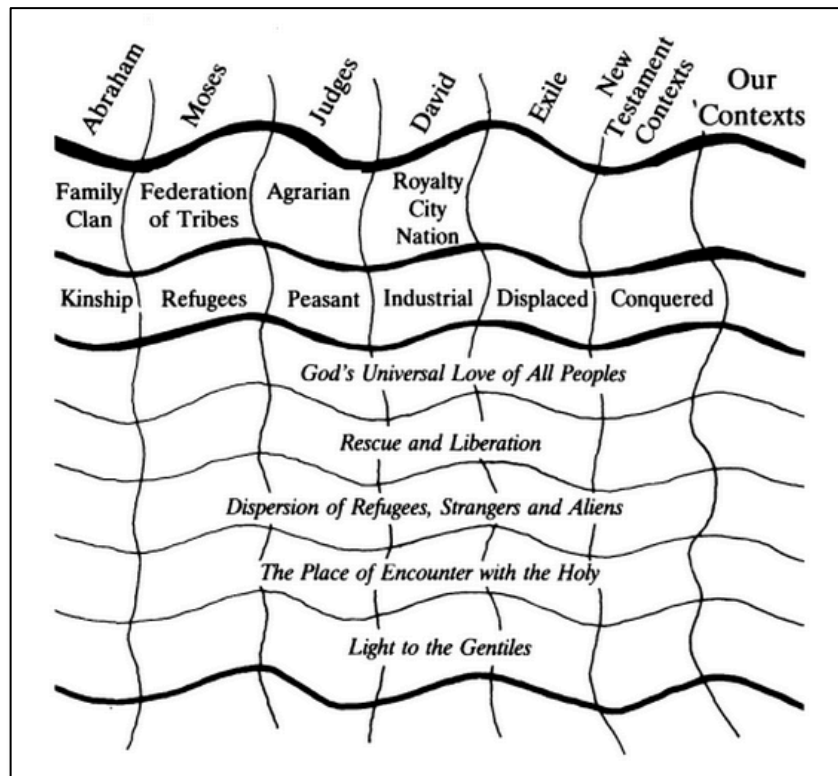


Figure 4 – Van Engen's Tapestry of Motifs

Throughout my research it was very clear that while people may prefer one of the three key metanarratives, their writing, teaching and practices invariably indicate that they perceive a constant interactivity among them. This is not uncommon. Although most scholars, professors, pastors and missiologists tend to use one of the metanarratives as the primary lens through which they see and explain the others, they inevitably recognize and rely upon the interrelationality of the three key Biblical metanarratives (NOG, KOG, MOG). With respect to these metanarratives, an argument can be made for a linear, sequential and causal relationship between God's nature, his mission and his Kingdom. In light of our examination of the three key metanarratives, we could reason

like this: God is by nature a missionary God who purposes to establish his eternal Kingdom. The sequential model is conceptualized below in Figure 5.

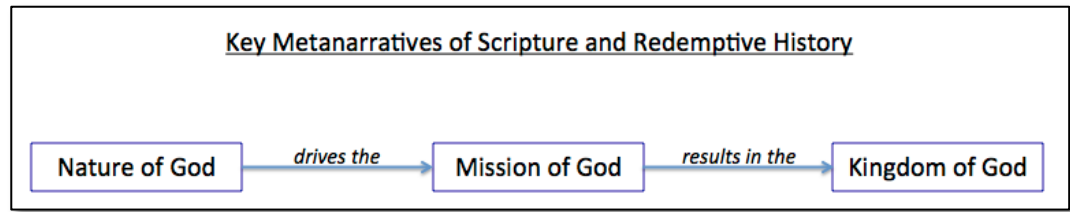


Figure 5 – Sequential Conceptualization of Key Metanarratives

This model, however, seems unnecessarily restrictive and not fully representative of a God who is dynamic²³² and actively involved with his creation as He moves toward fulfilling his cosmic and eternal purposes. Additionally, it could be interpreted as isolating the three key metanarratives rather than demonstrating their interactivity. Therefore, a more dynamic model is needed and is proposed below in Figure 6.

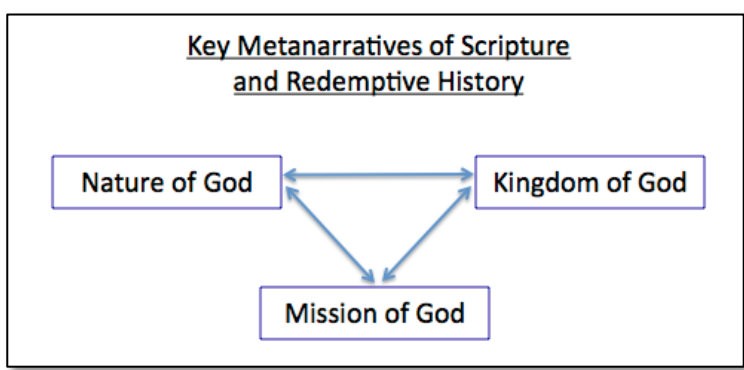


Figure 6 – Dynamic Conceptualization of Key Metanarratives

The benefit of this dynamic conceptualization is that it more accurately

²³² I am not referring to, nor do I adhere to, freewill theism (“openness of God” theology) or process theology.

characterizes Scriptural teaching on all three of the key metanarratives and allows not only for the possibility that there is interactivity and overlap, but also for emphasizing one over the other in certain contexts. In other words, one could identify and utilize and even emphasize one filter without necessarily demeaning or devaluing another. This model is representative of what my archival research found in my literature survey, a small sampling of which follows:

- G. William Schweer typifies those who intertwine the NOG and MOG metanarratives: “Mission... begins and ends with the nature of God. Mission springs from God’s grace and living nature. Mission is God’s mandate, God’s plan, God’s provision, God’s power, and God’s intent. The biblical teachings on the nature of God inform and inspire all believers to missionary efforts.”²³³
- Ron Rogers does the same: “The missionary purpose of the church rests firmly on the foundation of the missionary nature of God.”²³⁴
- Robertson McQuilken blends all four metanarratives when he states that “the human event that brings greatest glory to God and satisfaction to His heart occurs when a prodigal returns home, when one immigrates out of the kingdom of darkness into the kingdom of His dear Son. Human redemption is the focal point of God’s purpose in this world.”²³⁵
- Roger Hedlund demonstrates a healthy blend of MOG and KOG in *The Mission of*

²³³ Schweer, “The Missionary Mandate of God’s Nature,” in Terry, Smith, Anderson, *Missiology*, 113.

²³⁴ Rogers, “The Missionary Purpose of God’s People,” in Terry, Smith, Anderson, *Missiology*, 119.

²³⁵ McQuilken, *The Great Omission: A Biblical Basis for World Evangelism*, 28-29.

the Church in the World: A Biblical Theology.²³⁶ He gives careful attention to both “God’s essential mission” (salvation of the nations)²³⁷ and the “centrality of the Kingdom.”²³⁸

- Highlighting both the MOG and the KOG, Georg F. Vicedom offers a “classic conception” of the *missio Dei* defined as “the work of God through which everything that He has in mind for man’s salvation – the complete fullness of His Kingdom of redemption – is offered to men through those whom He has sent, so that men, freed from sin and removed from the other kingdom, can again fully come into His fellowship.”²³⁹
- Johannes Blauw sees the KOG as central – “The Church which has been chosen out of the world is chosen for this end – that she performs for the world the service of giving witness to the Kingdom of God which has come and is coming in Jesus Christ”²⁴⁰ – but in tandem with the MOG: “There is no other Church than the Church *sent* into the world, and there is no other mission than that of the Church of Christ.”²⁴¹
- Charles Van Engen highlights both the MOG and KOG frameworks in *God’s Missionary People: Rethinking the Purpose of the Local Church*²⁴² as well as elsewhere, when he states that “A central theme of the Scriptures is the mission of

²³⁶ Hedlund, *The Mission of the Church in the World: A Biblical Theology* (Grand Rapids, MI: Baker Book House, 1991).

²³⁷ Hedlund, *The Mission of of the Church in the World*, 73-82.

²³⁸ Hedlund, *The Mission of of the Church in the World*, 170-181.

²³⁹ Quoted in Hedlund, *The Mission of of the Church in the World*, 170-181.

²⁴⁰ Blauw, *The Missionary Nature of the Church*, 120.

²⁴¹ Blauw, *The Missionary Nature of the Church*, 121.

²⁴² Van Engen, *God’s Missionary People: Rethinking the Purpose of the Local Church*, 27.

God as it relates to the present and coming Kingdom of God.”²⁴³ He affirms that “the Church derives its dynamism... from...the Kingdom of God. The impelling force of the Kingdom of God moves life from the ‘already’ to the ‘not-yet’ through the action of God in the power of the Holy Spirit.”²⁴⁴ However, his preferred framework seems to be more MOG than KOG. His understanding of the KOG is always linked to his understanding of the mission of God and His people: “The Church of Jesus Christ may find its fullest expression in relation to the world from within the Kingdom of God only if it lives out its nature as a missionary people.”²⁴⁵

- George Peters identifies the dynamism between the NOG and GOG themes: “Not the welfare and glory of man...but the glory of God forms the highest goal of missions because the being and character of God are the deepest ground of missions ‘for of him, and through him, and to him, are all things: to whom be glory for ever’ (Rom. 11:36).”²⁴⁶
- Arthur Glasser – In his book *Announcing the Kingdom: The Story of God's Mission in the Bible*,²⁴⁷ he utilizes KOG as his primary filter, yet he (and his two coauthors) describes the book as an in-depth “missional reading of the Bible.”²⁴⁸ They affirm

²⁴³ In course description for MT520/620 Biblical Foundations of Mission, downloaded from Fuller Seminary website on Sept. 4, 2007.

²⁴⁴ Van Engen, *God's Missionary People*, 26.

²⁴⁵ Van Engen, *God's Missionary People*, 27.

²⁴⁶ Peters, *A Biblical Theology of Missions*, 57.

²⁴⁷ Glasser, *Announcing the Kingdom: The Story of God's Mission in the Bible* (Grand Rapids, MI: Baker Academic, 2003).

²⁴⁸ Glasser, *Announcing the Kingdom*, 11.

that “the whole Bible is a missionary book”²⁴⁹ and trace God’s mission from the beginning to the end of Scripture. Throughout the book, within the KOG framework, God’s purpose is stated to be “redemptive” and “missionary” (i.e. MOG).

- Christopher J. H. Wright – As was noted in the previous section, Wright’s primary metanarrative lens is the MOG. However it is easily discernible throughout his writings that he understands the importance of the KOG metanarrative and that he recognizes and values the GOG as the ultimate aim and reason for mission.²⁵⁰
- Lesslie Newbigin sees both the KOG (“We are talking about the reign and sovereignty of God over all that is.”²⁵¹) and the MOG (“It will be the business of the following chapters to spell out the meaning of the phrase ‘the mission is God’s.’”²⁵²) as important themes.
- René Padilla, one of the most respected representatives of orthodox evangelicalism in Latin America, is known for his work on integral mission, which he couches primarily in KOG language, as witnessed in his book *Mission Between the Times: Essays on the Kingdom*.²⁵³ His secondary language, which is very apparent, is MOG. Statements like “God’s purpose is to place all things under the

²⁴⁹ Glasser, *Announcing the Kingdom*, 17.

²⁵⁰ See, for example, Wright, *The Mission of God's People: A Biblical Theology of the Church's Mission* (Kindle edition), locations 3718, 5089, and 5534 for a small sampling.

²⁵¹ Newbigin, *The Open Secret*, 30.

²⁵² Newbigin, *The Open Secret*, 18.

²⁵³ René Padilla, *Mission Between the Times: Essays on the Kingdom, Revised and Updated* (Carlisle, England: Langham Monographs, 2010).

Lordship of Christ”²⁵⁴ reflect both KOG and MOG. Elsewhere he writes that “God’s purpose for humanity” is salvation from the consequences and power of sin,²⁵⁵ a typical MOG statement. He does, however, seem to recognize the GOG core metanarrative, albeit fleetingly, when he quotes P. T. Forsyth, who has declared that “[God] is for us, to help, save and bless, only that we may be for Him, to worship Him... and serve Him in the majesty of His purpose forever. First we glorify Him, then we enjoy Him forever.”²⁵⁶

- Michael Goheen takes a MOG approach in his book *A Light to the Nations: The Missional Church and the Biblical Story*.²⁵⁷ He does, however, seem to sense the underlying doxological (GOG) core metanarrative and recognizes the importance of the KOG. In a similar fashion, together with Craig Bartholemew in *The Drama of Scripture: Finding Our Place in the Biblical Story*, he sees the connection between KOG and GOG: “The Bible depicts this created, material world as the very theater of God’s glory, the Kingdom over which he reigns.”²⁵⁸
- Although J. H. Bavinck’s preferred metanarrative seems to be KOG (as we saw in that section), it is doxologically informed (GOG). This is expressed in the fact that his focus is on the King more than the Kingdom. He expresses this clearly (and with echoes of Gisbertus Voetius):

The coming of the kingdom is concerned with God, with his greatness,

²⁵⁴ See Padilla, *Mission Between the Times*, 54, 64, 81, for example.

²⁵⁵ Padilla, *Mission Between the Times*, 96-97.

²⁵⁶ Padilla, *Mission Between the Times*, 102.

²⁵⁷ Goheen, *A Light to the Nations: The Missional Church and the Biblical Story* (Grand Rapids, MI: Baker Academic, 2011).

²⁵⁸ Bartholomew and Goheen, *The Drama of Scripture: Finding Our Place in the Biblical Story*, 39.

with his honor and his grace. The coming of the kingdom includes the extension of the church over the whole earth. And, the coming of the kingdom realizes itself in the conversion of sinners. These are not three separate purposes, but one great and exalted final purpose, that is disclosed to us in three blessings, of which the glorification of God is undoubtedly foremost, the establishment of his church second, and the conversion of the heathen third.²⁵⁹

- Ralph Winter grasped the interrelationality of the KOG, MOG and GOG metanarratives when he wrote that “the Bible consists of a single drama: the entrance of the Kingdom, the power, and the glory of the living God in this enemy-occupied territory... to the end of the Bible, and indeed until the end of time, there unfolds the single, coherent drama of the Kingdom striking back.”²⁶⁰
- Ralph Winter also provides an example of multi-author compendiums, readers or textbooks that demonstrate the dynamism between the metanarratives. Winter and Steven Hawthorne (together with about ten other contributing and associate editors), in their book *Perspectives on the World Christian Movement*,²⁶¹ compiled over 130 chapters written by nearly that many authors, that approach the world Christian movement from biblical, historical, cultural and strategic perspectives. Throughout the book, but in the “biblical perspective” section in particular, there is a healthy mix of NOG, KOG, MOG and GOG.
- In a similar fashion, but more recently, Mike Barnett and Robin Martin have interwoven NOG, KOG, MOG and GOG throughout their book of 38 chapters

²⁵⁹ Bavinck, *An Introduction to the Science of Missions*, 155-156.

²⁶⁰ Ralph Winter, “The Kingdom Strikes Back: Ten Epochs of Redemptive History,” in Winter and Hawthorne (eds.), *Perspectives on the World Christian Movement*, 4th Edition, 210.

²⁶¹ Winter and Hawthorne (eds.), *Perspectives on the World Christian Movement: A Reader*, 4th Edition.

(and nearly as many contributors), *Discovering the Mission of God*.²⁶² While their key framework was MOG, it was doxologically informed as the writers maintained a focus on the GOG.

- Bruce Ashford has done an admirable job in editing chapters from numerous authors while at the same time maintaining a healthy interaction of the metanarratives throughout. Jedidiah Coppenger's comments are reflective of Ashford et al.'s multi-narrative scope:

By placing the mission of God within the nature of God, we are able to see the reason behind God's formation of the community of mission. An evangelical ecclesiology nimble enough to make its way off the beaten path and into the countless nameless villages throughout our globe, will need to position itself within the overarching mission of God. And when the church sees itself as a part of the *missio Dei*, it sees itself as a part of God's kingdom— because God's kingdom is the means by which God pursues his glory on earth. Therefore, an evangelical, missional ecclesiology must be a kingdom ecclesiology.²⁶³

- From a theological angle, G. K. Beale unites all three key metanarratives (NOG, KOG, MOG) throughout his work, as characterized by statements like this:

The OT storyline that I posit as the basis for the NT storyline is this: The Old Testament is the story of God, who progressively reestablishes his new-creational kingdom out of chaos over a sinful people by his word and Spirit through promise, covenant, and redemption, resulting in worldwide commission to the faithful to advance this kingdom and judgment (defeat or exile) for the unfaithful, unto his glory.²⁶⁴

- Theologian N. T. Wright weaves together both the NOG and the KOG metanarratives, and includes touches of the MOG narrative as well, in books such

²⁶² Barnett and Martin, *Discovering the Mission of God: Best Missional Practices for the 21st Century* (Downers Grove, IL: IVP Academic, 2012).

²⁶³ Jedidiah Coppenger, "The Community of Mission: The Church," in Ashford, *Theology and Practice of Mission: God, the Church, and the Nations*, Kindle Locations 1653-1657.

²⁶⁴ Beale, *A New Testament Biblical Theology*, 16.

as *The New Testament and the People of God* and *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*. For example, he writes that

God builds God's kingdom. But God ordered his world in such a way that his own work within that world takes place not least through one of his creatures in particular, namely, the human beings who reflect his image...He has enlisted us to act as his stewards in the project of creation. And, following the disaster of rebellion and corruption, he has built into the gospel message the fact that through the work of Jesus and the power of the Spirit, he equips humans to help in the work of getting the project back on track.²⁶⁵

- Additional theologians mentioned earlier in this study that are keen on, if not advocates for, utilizing multiple metanarratives include Thomas Schreiner and James Hamilton, but we will look at their work more closely in the next section.

It is not surprising that there is broad recognition that no single *key* metanarrative is an adequate vehicle to contain the story of the Bible and redemptive history. Neither is it surprising that the preference of many is to recognize and utilize multiple, dynamic, interactive key metanarratives. What is surprising, however, is that there is a fourth metanarrative which is not merely key, but, as I will propose, the very core of the story of the Bible and redemptive history, that very few recognize as a metanarrative at all, much less *the* metanarrative of Scripture. It is the “glory of God” (GOG), to which our study now turns.

²⁶⁵ Wright, *Surprised by Hope: Rethinking Heaven, the Resurrection, and the Mission of the Church*, 207.

The Glory of God (GOG) as Core Metanarrative

The “glory of God” as metatheme is easily the least recognized of the four metanarratives of our study. It sometimes appears almost imperceptibly while couched in the midst of other preferred metathemes. For example, Charles Van Engen observes that “For Verkuyl and Glasser, along with many others, the Kingdom of God provides the necessary unifying idea... the concept of covenant or the glory of God might also serve as viable integrating ideas.”²⁶⁶ This appears to have been typical for most scholars and students of Scripture throughout history, a tendency to barely recognize or to downplay the glorious King in favor of the Kingdom He created and rules.

Very often, the GOG simply is not recognized at all. For example, one leading contemporary missiologist (and his team of writers), whose work is widely recognized and respected, simply does not address the “glory of God,” in his most well-known book, except in citations of biblical passages.²⁶⁷ Another well-know contemporary missiologist whose 1998 textbook (and its 2014 second edition) includes the “biblical foundations” for missions, writes a chapter on “reasons for participating in God’s mission,” which includes fundamental, secondary and defective motives, but never mentions the glory of God as part of the story or goal or motivation of the mission.²⁶⁸

They are representatives of a long line of both evangelicals and ecumenicals who

²⁶⁶ “The Relation of Bible and Mission in Mission Theology,” in Van Engen, *The Good News of the Kingdom*, 35.

²⁶⁷ Darrell Guder, *Missional Church: A Vision for the Sending of the Church in North America* (Grand Rapids: Eerdmans, 1998).

²⁶⁸ Except when quoting Bible passages for other purpose. See Van Rheezen, *Missions: Biblical Foundations & Contemporary Strategies*, 37ff. In fairness to Van Rheezen, he and two coauthors later include three of his primary motivations under the rubric of “glory of God.” See Pocock, Van Rheezen and McConnell, *The Changing Face of World Missions*, 164.

tend to “miss the forest for all the trees.” For example, in 1965 Georg F. Vicedom offered a “classic conception” of the *missio Dei*, defined as “the work of God through which everything that He has in mind for man’s salvation – the complete fullness of His Kingdom of redemption – is offered to men through those whom He has sent, so that men, freed from sin and removed from the other kingdom, can again fully come into His fellowship.”²⁶⁹ J. B. Lawrence before him (in 1935) offered a similarly myopic, pragmatic and anthropocentric understanding of God’s “big story” purposes when he wrote that the “purpose of God [is to] redeem and save the world” and the “purpose of God is as wide as the world, as broad as the need of man, and as deep and high as the love of God.”²⁷⁰ “From the beginning promise to the closing benediction of the Bible the one great, outstanding aim and purpose is that the world may be saved – that God’s Kingdom may come and His will be done on earth as it is done in heaven (Matt. 6:10).”²⁷¹ Vicedom and Lawrence typify a significant number of theologians, missiologists, missionaries and pastors who discern God’s primary objective as being soteriological and anthropocentric – as saving mankind – while failing to identify or address the GOG.

In fairness to those mentioned above, and others like them that we have surveyed, I do not doubt that every one of them, if asked directly, would agreed to the importance of God’s glory in the metanarrative of Scripture and history. I also suspect that they likely would identify the GOG metanarrative as implicit to their understanding of God’s big story and as undergirding their preferred metanarrative. God, however, is not content

²⁶⁹ Georg F. Vicedom, *The Mission of God: An Introduction to a Theology of Mission* (Saint Louis, MO: Concordia Pub. House, 1965), 45.

²⁷⁰ J. B. Lawrence, *Missions in the Bible* (Atlanta, GA: Home Mission Board, SBC, 1931), 16-17.

²⁷¹ Lawrence, *Missions in the Bible*, 29.

with suppressing the GOG theme as being merely implicit or inherent. Throughout Scripture – and as we describe and detail throughout this study – God himself promotes the GOG metanarrative, with His glory being the beginning and the end of the story, the fuel and the goal of the story. It permeates the story of redemptive history in every way. In other words, the GOG theme is not merely *one of several possible key* metanarratives; rather, it is *the core* metanarrative of the Bible and history. It is the environment in which the other key metanarratives have their being, and the reason that they have their meaning. I therefore propose that we understand the three *key* metanarratives (NOG, KOG, MOG) as actually being three interactive components of ONE *core* metanarrative. In other words, they are three narratives of the *one truly* “meta” narrative: one story, the story of God’s glory, from Genesis to Revelation, from the beginning to the end of time, among all nations, for all eternity.

My approach here is analogous to that of Jonathan Edwards in his differentiation between “ultimate” ends and “chief” ends. In his *Dissertation Concerning the End for Which God Created the World*, Edwards recognizes that while there are multiple “ultimate” ends, there is only one “chief” end. He reasons that “though the chief end be always an ultimate end... every ultimate end is not always a chief end.”²⁷²

I do not necessarily mean to imply that the three key metanarratives we have identified fail to be doxological, or that they fail to recognize and prioritize God and his glory. For example, we have seen that N. T. Wright takes a “worldview” approach or a

²⁷² For more on Edwards’ philosophically oriented discussion on chief and ultimate ends (and highest and subordinate ends), see Jonathan Edwards, Henry Rogers, Sereno Dwight and Edward Hickman, *The Works of Jonathan Edwards*, Vol. 1 (Peabody, Mass: Hendrickson, 2005), 780-785.

“Bible as drama” approach, but he does not fail to affirm that “in principle the Christian worldview supplies its adherents with a sense of direction, namely, the vocation to work in whatever way may be appropriate for the glory of the creator and the healing of his world.”²⁷³ I do, however, mean to say that a proper reading of Scripture will, indeed, identify multiple narratives and three *key* metanarratives, but more importantly, *one core* metanarrative will come to light. I do also mean to say that on the basis of my thorough archival research this core metanarrative is usually overshadowed by the others, in part due to the anthropocentric and egocentric filters we employ in reading Scripture.²⁷⁴

We can approach the “glory of God” metanarrative as we did the first three, but in the process of doing so, we will discover that it is substantially and essentially different than the first three. It is, in a sense, *kabowd*, weightier than the others. Scripture itself testifies that GOG should have pride of place and that all metanarratives are not created equal. We will also discover that the list for GOG is not merely a “small sampling” out of a large pool of possibilities. Rather, the GOG metanarrative is rarely found in theological and missiological literature.²⁷⁵ Although there seems to be a trend toward recognizing the GOG metatheme,²⁷⁶ my research uncovered it as the metanarrative of choice no more than 5% of the time. (See Figure 3 above.) Following are samples of instances where the

²⁷³ Wright, *The New Testament and the People of God*, 134.

²⁷⁴ We will examine these and others in chapter six.

²⁷⁵ While significantly more has been written on NOG, KOG and MOG than on GOG, the list of my review of authors and literature for GOG is longer and more exhaustive than the others since it is central to this study.

²⁷⁶ Journalist Collin Hansen, during a two-year project visiting conferences, seminaries, and churches, and observing, interviewing and listening to some key evangelical leaders (such as Mark Dever, Timothy George, Joshua Harris, Timothy Keller and John Piper) was surprised to find that an increasing number of evangelicals are developing a renewed vision of God, one which “puts much stock in transcendence, which draws out biblical themes such as God’s holiness, glory, and majesty.” (Hansen, *Young, Restless, Reformed: A Journalist’s Journey with the New Calvinists* [Wheaton, IL: Crossway, 2008], 21.) In most cases this renewed vision is having direct and positive implications for missions.

GOG²⁷⁷ is either preferred or, at the very least, where the other three *key* metanarratives are doxologically informed, in three categories. The first group is of people who are primarily theologically oriented, the second group is of those who are largely missiologically oriented and the third group is reserved for several prominent proponents.

1) Theological

- Orthodox Archbishop Anastasios Yannoulatos articulates the essence of the GOG metanarrative: “The ultimate movement of history... is connected with and oriented towards the ultimate and eternal glory of God... The absolute glory of God fills eternity and remains the ultimate goal of the universe...”²⁷⁸ He sees the GOG metanarrative as the *core* metanarrative, giving life and reason to the MOG (and others) metanarrative: “The absolute glory of God fills eternity and remains the ultimate goal of the universe; and into ‘his eternal glory in Christ’ (1 Pet. 5:10), God calls men by mission.”²⁷⁹ “Since the Christian mission is incorporated into God’s mission, the final goal of our mission surely cannot be different from His. And this purpose, as the Bible (especially *Ephesians* and *Colossians*) makes clear, is the ‘recapitulation’ (*ανακεφαλαίωσα*) of the universe in Christ and our participation in the divine glory, the eternal, final glory of God.”²⁸⁰

²⁷⁷ The relationships between metanarrative, goal and motivation are intricate and the lines are blurry. Some of my examples of GOG as metanarrative employ words such as motivation. This is inevitable. We will study doxological motivations in chapter six.

²⁷⁸ Anastasios Yannoulatos, *Mission in Christ’s Way: an Orthodox Understanding of Mission* (Brookline, MA: Holy Cross Orthodox Press, 2010), 49.

²⁷⁹ Yannoulatos, *Mission in Christ’s Way*, 49.

²⁸⁰ Anastasios Yannoulatos, “The Purpose and Motive of Mission” (*International Review of Mission*, 54 (1965), 284-285).

- Christopher Morgan and his team of scholars in *The Glory of God* ask “What does the Bible actually teach about the glory of God?” and proceed to develop what is, in effect, a biblical theology of the glory of God.²⁸¹ They do not necessarily approach the subject with a “metanarrative” mindset; however, their work effectively serves to demonstrate that the glory of God is the undergirding and utterly permeating core theme of Scripture and redemptive history. “God has committed himself not only to re-create his universe to its original, spectacular condition but also—as the Bible’s apocalyptic literature attempts to convey—to display added, inexpressible magnificence in the coming new heaven and new earth.”²⁸² “In light of God’s cosmic mission, our task...is to spell out that mission’s interconnectedness with God’s glory.”²⁸³ Theirs is unique among modern works in this respect.
- Daniel Fuller’s efforts to “discover and express the basic theme that gives coherence to the Bible’s teachings,”²⁸⁴ to discern God’s plan for humanity – the whole purpose of God (Acts 20:27) – led him to affirm that “God’s goal in creating the world was to extend his glory as far and as widely as possible.”²⁸⁵ His influence was invaluable in the life and ministry of John Piper, who writes: “No book besides the Bible has had a greater influence on my life than Daniel Fuller’s *The*

²⁸¹ They also include chapters on pastoral theology of the glory of God and missional theology of the glory of God. See Christopher W. Morgan, *The Glory of God (Theology in Community)* (Crossway. Kindle Edition, 2010).

²⁸² J. Nelson Jennings “A Missional Theology of the Glory of God,” in Morgan, *The Glory of God (Theology in Community)* (Crossway. Kindle Edition, 2010), p. 209.

²⁸³ Jennings, “A Missional Theology of the Glory of God,” 210.

²⁸⁴ Fuller, *The Unity of the Bible: Unfolding God’s Plan for Humanity*, 21.

²⁸⁵ Fuller, *The Unity of the Bible: Unfolding God’s Plan for Humanity*, 112.

Unity of the Bible. When I first read it as a classroom syllabus over twenty years ago, everything began to change. The hallowing of God's name (Matthew 6:9) flamed up as the center of my prayers. God's passion for his glory (Isaiah 48:9-11) stopped seeming selfish and became the very fountain of grace that flings all wonders of love into being."²⁸⁶

- Thomas Schreiner and James Hamilton are thoroughly doxological in their theological offerings, as witnessed in the titles of some of their most important books: *The King in His Beauty: A Biblical Theology of the Old and New Testaments*; *Paul, Apostle of God's Glory in Christ: A Pauline Theology*; *New Testament Theology: Magnifying God in Christ*;²⁸⁷ *God's Glory in Salvation Through Judgment: A Biblical Theology*.²⁸⁸ Elsewhere, Schreiner has written in a more condensed format "A Biblical Theology of the Glory of God."²⁸⁹
- Bruce Ware and his book *God's Greater Glory: The Exalted God of Scripture and the Christian Faith* fall into this category as well. He states that "The glory of God alone is the ultimate purpose for the God-world relationship...the glory of God is the end of human life, as it is the end or purpose for the universe as a whole. Indeed, pride of place goes exclusively to the glory of God..."²⁹⁰ "The universe

²⁸⁶ Fuller, *The Unity of the Bible*, x.

²⁸⁷ Schreiner, *The King in His Beauty*; *Paul, Apostle of God's Glory in Christ: A Pauline Theology* (Downers Grove, IL: InterVarsity Press, 2001); *New Testament Theology: Magnifying God in Christ* (Grand Rapids, MI: Baker Academic, 2008).

²⁸⁸ Hamilton, *God's Glory in Salvation Through Judgment: A Biblical Theology* (Wheaton, IL: Crossway, 2010).

²⁸⁹ In Sam Storms and Justin Taylor, *For the Fame of God's Name Essays in Honor of John Piper* (Wheaton, IL: Crossway Books, 2010), 215-234.

²⁹⁰ Bruce A. Ware, *God's Greater Glory: The Exalted God of Scripture and the Christian Faith* (Wheaton, IL: Crossway Books, 2004), 30.

displays the glory of God (Ps. 19:1), since all that it is simply echoes and reflects the glory of its maker. Hence, the story of providence is all about God in the ultimate sense. His glory, and not the glory of any other, is center stage in this story.”²⁹¹

- G. K. Beale’s works are riddled with a doxological metanarrative view. For example, he contends

that the goal of the NT storyline is God’s glory, and that the main stepping-stone to that goal is Christ’s establishment of an eschatological new-creational kingdom and its expansion. The main focus of this book is on the development of this new-creational kingdom and its spread as the penultimate means to divine glory. Others have argued well that the glory of God is the final goal of Scripture, so I concentrate my efforts here on the major instrumentation that accomplishes that goal.²⁹²

Later in the same book he writes that

The glory of God is the climax of the NT storyline, building on that of the OT, that I have proposed throughout this book: Jesus’s life, trials, death for sinners, and especially resurrection by the Spirit have launched the fulfillment of the eschatological already–not yet new-creational reign, bestowed by grace through faith and resulting in worldwide commission to the faithful to advance this new-creational reign and resulting in judgment for the unbelieving, unto the triune God’s glory.²⁹³

- John Arapura from a biblical theological standpoint states succinctly that “Doxology is the special ontological fact to which the Biblical religion points; indeed it is the very essence of the Biblical religion.”²⁹⁴

²⁹¹ Ware, *God's Greater Glory*, 58.

²⁹² Beale, *A New Testament Biblical Theology*, 16.

²⁹³ Beale, *A New Testament Biblical Theology*, 958.

²⁹⁴ Arapura, “Doxological Basis of the Christian Mission,” 176.

- Calvinism is a particular theological system that often is associated with “the glory of God,” and Calvinists tend, by default, to prefer the GOG metanarrative. Joel

Beeke writes that

“The Calvinist believes that God is the Lord of life and Sovereign of the universe, whose will is the key to history. The Calvinist believes that He is free and independent of any force outside Himself to accomplish His purposes; that He knows the end from the beginning; that He creates, sustains, governs, and directs all things; and that His marvelous design will be fully and perfectly manifest at the end of the ages. “For of him, and through him, and to him, are all things: to whom be glory forever” (Rom. 11:36).²⁹⁵

In the same book, Sinclair Ferguson clarifies further. “It is the overall contention of both this volume as a whole, and of this conclusion in particular, that

Calvinism is always doxological-otherwise it cannot be either truly biblical or truly Calvinistic, and therefore, at the end of the day, cannot be true theology. For true theology always leads to doxology.”²⁹⁶

- That is not to say, of course, that only Calvinists are capable of recognizing and utilizing the GOG metanarrative. This is evidenced by Methodist minister and theologian Geoffrey Wainwright, whose book on systematic theology is called *Doxology: The Praise of God in Worship, Doctrine and Life*. He writes, “I see Christian worship, doctrine and life as conjoined in a common ‘upwards’ and ‘forwards’ direction towards God and the achievement of his purpose, which includes human salvation. They intend God’s praise.”²⁹⁷

²⁹⁵ Joel R. Beeke, *Living for God’s Glory: An Introduction to Calvinism* (Lake Mary, FL: Reformation Trust, 2008), 39.

²⁹⁶ Sinclair Ferguson, “Doxology,” in Beeke, *Living for God’s Glory: An Introduction to Calvinism*, 387.

²⁹⁷ Wainwright, *Doxology: The Praise of God in Worship, Doctrine, and Life: a Systematic Theology*, 10.

2) Missiological

- John Young – In his book *Missions: The Biblical Motive and Aim*, Young alludes to his metanarrative preference for GOG while speaking directly about the motive and aim of missions. Clearly he is both doxologically informed and doxologically driven, even as he demonstrates an awareness of multiple metanarratives. His GOG metanarrative preference is seen by the fact that he focuses more on the King than his Kingdom: “Not until that work [missionary activity] was done would the King return to earth in power and great glory to reign over His kingdom in bodily presence.”²⁹⁸ The fact that he sees GOG as core and not merely key is seen throughout the book. He writes, for example, that “As the love of God, from God’s side, is the motive in His Son’s mission to earth and the glory of God His aim, so too, reciprocally, from man’s side the love of God must be the motive of missionary effort and the glory of God the aim.”²⁹⁹ He sees the story of redemptive history being about, and culminating in, eternal glory for God.
- We mentioned earlier Ralph Winter’s grasp of the interrelationality of metanarratives. Yet he sees only one core metanarrative, and it is “*the glory of the living God...*”³⁰⁰ Winter’s editorial *opus magnum*, the 800-page *Perspectives on the World Christian Movement*, which he co-edited with Steven Hawthorne, includes as its biblical cornerstone chapters on “The Story of His Glory,” authored by Hawthorne, and “Let the Nations Be Glad!,” written by John Piper. After having

²⁹⁸ Young, *Missions: The Biblical Motive and Aim*, 12.

²⁹⁹ Young, *Missions: The Biblical Motive and Aim*, 3.

³⁰⁰ Ralph Winter, “The Kingdom Strikes Back: Ten Epochs of Redemptive History,” in Winter and Hawthorne (eds.), *Perspectives on the World Christian Movement*, 210.

concluded his PhD dissertation on Winter's core missiology, Greg Parsons – who, due both to his personal relationship with Ralph Winter as well as his scholarly rigor, is uniquely qualified with respect to understanding what drove Ralph Winter – wrote “I would say that God's glory would be a motivating force to him. He was concerned, to his death, about things that distort His glory.”³⁰¹

- Christopher Wright has been a very visible proponent for both the MOG and GOG metanarratives over the past decade, and he understands the MOG to be a means toward the GOG: “There is one God at work in the universe and in human history, and that this God has a goal, a purpose, a mission that will ultimately be accomplished by the power of God's Word and for the glory of God's name. This is the mission of the biblical God.”³⁰²
- Lesslie Newbigin sees it (though in conjunction with other metanarratives) in its Trinitarian context: “the church's mission began as the radioactive fallout from an explosion of joy. When it is true to its nature, it is so to the end. Mission is an acted out doxology. That is its deepest secret. Its purpose is that God may be glorified.”³⁰³
- Gerald D. Wright says that “First, missions must display an overriding concern for the glory of God. Jesus indicated that the ultimate purpose of his followers should be to incite others to glorify God (Matt. 5:16)...Missions should always be viewed within the context of its ultimate purpose of leading a lost humanity to

³⁰¹ Personal e-mail correspondence with me on Aug. 18, 2014.

³⁰² Wright, *The Mission of God*, 64.

³⁰³ Lesslie Newbigin, *The Gospel in a Pluralistic Society* (Grand Rapids: Eerdmans, 1989), 127.

join with all creation in praising and glorifying the living God.”³⁰⁴

- David Doran and his two coauthors have taken a doxological approach toward mobilizing a new generation for world missions in their book *For the Sake of His Name*. Their biblical, historical and practical take on the metanarrative of Scripture and redemptive history, by way of a “Great Commission” framework, is permeated with the GOG theme.
- Martin Erdman identifies Jesus’ objective of redemptive history as the glory of God. “Christ’s mission in John’s gospel...fulfills a much higher purpose than simply to confer life to a sinful humanity. The ultimate objective for Jesus is to bring glory to God.”³⁰⁵
- Frampton Fox, in his biblical theology of missions, sees that in their role in God’s big story, “*Humans are created to co-operate and rule the earth with God and thus to glorify Him*. God’s goal for the earth is to fill the earth with obedient people, who will share in ruling the earth while enjoying the fellowship with their creator.”³⁰⁶ (Italics his)
- David Filbeck is convinced that “Making sure...that God is glorified to the measure of his fullness is his purpose for us in the church.”³⁰⁷

³⁰⁴ “The Purpose of Missions,” in Terry, Smith and Anderson, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, 27.

³⁰⁵ Martin Erdman, “Mission in John’s Gospel and Letters,” in William J. Larkin and Joel F. Williams, *Mission in the New Testament: An Evangelical Approach* (Maryknoll, NY: Orbis Books, 1998), 213.

³⁰⁶ Frampton Fox, *Down to Earth: A Biblical Theology of Missions* (Chennai, India: Mission Educational Books, 1998), 25.

³⁰⁷ David Filbeck, *Yes, God of the Gentiles, Too: The Missionary Message of the Old Testament* (Wheaton, IL: Billy Graham Center, Wheaton College, 1994), 216.

- Joel Williams observes that the continual goal of mission should be on bringing “glory to God, so that a multitude from every nation, tribe, people, and language might declare the praise and honor and glory and power of God for all eternity.”³⁰⁸
- Bruce Ashford has gathered a group of missionary thinkers, writers and practitioners for his book called *Theology and Practice of Mission: God, the Church, and the Nations*, and they collectively see redemptive history falling within the GOG. For example, Doug Coleman traces the creation-fall-redemption-restoration sequence, placing it within the GOG core narrative. “As in the original creation, the ultimate purpose of restoration is God’s glory displayed through the reconciliation and restoration of all things.”³⁰⁹ He states that Israel’s “ultimate purpose was God’s glory.”³¹⁰ Zane Pratt puts it more succinctly and sweepingly: “The glory of God is the ultimate goal of everything.”³¹¹
- Mike Barnett, to the question “What is the mission of God?,” answers that “all peoples of the earth will be blessed” to the point that those same peoples will be before the Lamb of God singing his praise (Rev. 5:9). To the question, “Why this mission?,” he writes that the answer “is, simply put, God’s glory. Again, this theme oozes out of Scripture. How can we miss it? Time after time God reveals to us how serious he is about his glory.”³¹²

³⁰⁸ Joel Williams, “Conclusion,” in Larkin and Williams, eds., *Mission in the New Testament: An Evangelical Approach*, 240.

³⁰⁹ Doug Coleman, “The Agents of Mission: Humanity,” in Ashford, *Theology and Practice of Mission*, Kindle Locations 990ff.

³¹⁰ Coleman, “The Agents of Mission: Humanity,” Kindle Location 1296.

³¹¹ Zane Pratt, “The Heart of Mission: Redemption,” in Ashford, *Theology and Practice of Mission*, Kindle Locations 1346.

³¹² Barnett and Martin, *Discovering the Mission of God*, 20.

3) Prominent Proponents

There are three very prominent proponents of the GOG metanarrative who must be mentioned separately from the rest.

- Gisbertus Voetius (1589-1676) merits special recognition since he was, according to Charles Van Engen and Jan Jongeneel, “the first Protestant to develop a comprehensive ‘theology of mission,’”³¹³ and he saw “the goal of mission being (1) the conversion of people, (2) the planting of the church, and (3) the glory of God.”³¹⁴ What is most significant, perhaps, is that “the guide to his systematic-theological approach is Calvin’s...emphasis on *solī Deo gloria*, for the glory of God alone.”³¹⁵ The glory of God was Voetius’ central, integrating idea.³¹⁶
- Jonathan Edwards is perhaps the most well known proponent of all time with respect to the GOG metanarrative of Scripture and redemptive history. Considered by many to have been one of America’s greatest theologians, if not one of America’s greatest minds in general, Edwards throughout his works refers to the glory of the Lord and “the glory of his nature.”³¹⁷ This is not surprising from someone whose resolutions as a young man included:

1. *Resolved*, That *I will do whatsoever* I think to be most to the glory of God,

³¹³ Van Engen, “Reformed Missions,” in A. Scott Moreau, *Evangelical Dictionary of World Missions*, 814; see also Jan A. B. Jongeneel, “Voetius, Gisbertus,” in Gerald H. Anderson, *Biographical Dictionary of Christian Missions* (New York: Macmillan Reference USA, 1998), 708.

³¹⁴ Van Engen, “Church,” in Moreau, *Evangelical Dictionary of World Missions*, 194.

³¹⁵ Francisca Ireland-Verwoerd, “First Protestant Missiologist,” at Boston University School of Theology’s History of Missiology website. < <http://www.bu.edu/missiology/missionary-biography/t-u-v/voetius-gisbertus-gijsbert-voet-1589-1676/>>. Accessed on June 10, 2014.

³¹⁶ See Van Engen, *Mission on the Way: Issues in Mission Theology*, 20 (note 4).

³¹⁷ Edwards, *The Works of Jonathan Edwards*, Vol. 2, 148.

4. *Resolved*, Never to do any manner of thing, whether in soul or body, less or more, but what tends to the glory of God, nor *be*, nor *suffer* it, if I can possibly avoid it.³¹⁸

23. *Resolved*, Frequently to take some deliberate action, which seems most unlikely to be done, for the glory of God, and trace it back to the original intention, designs, and ends of it; and if I find it not to be for God's glory, to repute it as a breach of the fourth Resolution.

27. *Resolved*, Never willfully to omit any thing, except the omission be for the glory of God...³¹⁹

Virtually everything that he ever preached or wrote recognized, emphasized and proclaimed that “The glory of God is the ultimate end of God’s works in the natural world.”³²⁰ Sermons like “God Glorified in the Work of Redemption, by the Greatness of Man’s Dependence upon Him in the Whole of It”³²¹ reveal his propensity to view God’s redemptive work within the GOG metanarrative. Essays such as “God Greatly Glorified”³²² and “Wonderful Glory Redounds to God”³²³ are telling. Throughout all of his works, and specifically in *Concerning the End for Which God Created the World*,³²⁴ he argues passionately and convincingly for what I have identified as the “Glory of God” core metanarrative of Scripture and redemptive history.³²⁵ For Edwards, the GOG is the unifying theme, the

³¹⁸ Edwards, *The Works of Jonathan Edwards*, Vol. 1, 24.

³¹⁹ Edwards, *The Works of Jonathan Edwards*, Vol. 1, 25.

³²⁰ John Piper and Jonathan Edwards, *God's Passion for His Glory: Living the Vision of Jonathan Edwards, with the Complete Text of the End for Which God Created the World* (Wheaton, Ill: Crossway Books, 1998), 209.

³²¹ Edwards, *The Works of Jonathan Edwards*, Vol. 2, 2-7.

³²² Edwards, *The Works of Jonathan Edwards*, Vol. 2, 144.

³²³ Edwards, *The Works of Jonathan Edwards*, Vol. 2, 148.

³²⁴ Jonathan Edwards, *Two Dissertations: I. Concerning the End for Which God Created the World. II. The Nature of True Virtue* (Philadelphia: R. Aitken & Son, 1791).

³²⁵ Due to Edwards’ “tone and grammatical acrobatics [that] make the original text nearly impossible to read,” Ben Stevens has done the contemporary reader a service by working through this book, taking thorough notes, and turning the notes themselves into a book, in order to “set some of those ideas from the eighteenth century loose in the twenty-first century.” (*Why God Created the World: A Jonathan Edwards Adaptation* [NavPress: Kindle Edition, 2014], Kindle Locations 75-80).

metanarrative that he sees so clearly and finds so compelling in Scripture. His conclusion is always that “the great end of God’s works, which is so variously expressed in Scripture, is indeed but ONE; and this one end is most properly and comprehensively called, THE GLORY OF GOD.”³²⁶ This is borne out in a quantitative word study of his complete works. Utilizing electronic copies of the complete *Works of Jonathan Edwards*,³²⁷ I determined the number of times Edwards employed key words related to the KOG, MOG and GOG metanarrative themes.³²⁸ The results can be seen in Table 4 and Figure 7 below.³²⁹

Table 4 – Edwards' References to Metanarratives

References to Three Metanarratives in Edwards' Complete Works		
METANARRATIVE	FREQUENCY	OBSERVATIONS
KOG	249	"Kingdom of God" = 116 (mostly from section on that theme); "Kingdom of Heaven" = 133 (many were simply quoting Scripture)
MOG	186	Does not include "missionary" (which almost exclusively referred to David Brainerd); "All Nations" = 186
GOG	1,104	"Glory of God" = 344, "Glory of Christ" = 66, "Glory of Holy Spirit" (and "Spirit") = 3, "Glorious Work" = 88, "Great and Glorious" = 34, "Glorify" and "Glorifying" = 268, "Glorified" = 301

³²⁶ Edwards, *The Works of Jonathan Edwards*, Vol. 1, 119.

³²⁷ Made available by the Christian Classics Ethereal Library at <<http://www.ccel.org/ccel/edwards/works1.html>> and <<http://www.ccel.org/ccel/edwards/works2.html>>. Accessed on July 23, 2014.

³²⁸ I did not attempt to measure the frequency of words related to the NOG theme due to the simple fact that it is a general theological theme which permeates all of Edwards writings in the form of an expansive list of words, phrases and entire sentences (and not merely key words, as is the case of the other three metanarratives) relating to God’s communicable and incommunicable attributes. He characteristically writes, for example, that “The doctrine [of God’s sovereignty] has very often appeared exceedingly pleasant, bright, and sweet. Absolute sovereignty is what I love to ascribe to God.” (*Works*, vol. 1, 6)

³²⁹ Stephen Nichols contends that Edwards’ favorite word or, more accurately, word group, contains words such as “joy, sweetness, delight... even relish [and] happified.” My analysis bore this out. (See “Jonathan Edwards’ Favorite Word,” *5 Minutes in Church History*, <<http://5minutesinchurchhistory.com/jonathan-edwards-favorite-word/>>. Accessed on Aug. 2, 2014.)

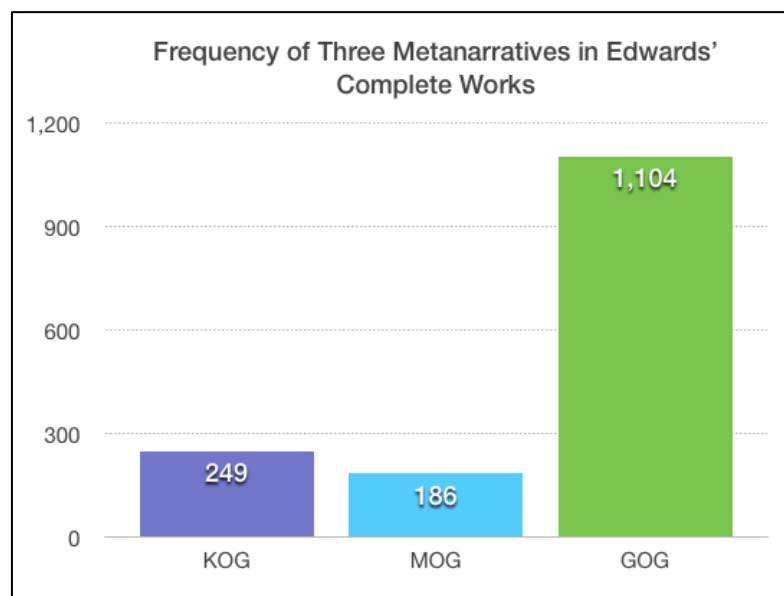


Figure 7 – Frequency of Edwards' References to Metanarratives

- John Piper is undoubtedly the most well-known and passionate contemporary proponent of God's glory as the integrating theme of all of history, as well as the "fuel and goal of missions,"³³⁰ which lead to the fulfillment of God's redemptive history objective to be worshipped by representatives from all peoples. It is not surprising that Piper has been heavily influenced by Jonathan Edwards.³³¹ This is easily discernible when he writes that "God is passionately committed to His fame. God's ultimate goal is that His Name be known and praised by all the peoples of

³³⁰ Piper, *Let the Nations Be Glad*, 17.

³³¹ See, for example, John Piper, "The Pastor as Theologian: Life and Ministry of Jonathan Edwards," Desiring God website, <<http://www.desiringgod.org/biographies/the-pastor-as-theologian>>. Accessed on April 12, 2014. See also Philip O. Hopkins, *Missions to the Glory of God: An Analysis of the Missionary Theology of John Piper* (Ph.D. dissertation, Southeastern Baptist Theological Seminary, 2005).

the earth.”³³² Piper, more than anyone else in modern history, has issued the clarion call and advanced the cause of the GOG metanarrative.³³³

- Lastly, though neither primarily theological nor missiological in nature, but rather very much “popular level,” mention should be made of Bob Sjogren and Gerald Robison and their book and seminars of the same name, *Cat and Dog Theology*.³³⁴ For over a decade, “Cat and Dog Theology” had been taught to thousands of people around the world, challenging them to “live passionately for the glory of God.” They were clearly influenced by Piper and they have packaged the message of Piper (and Edwards and others) in a way that is accessible to a large number of Christians around the world.

The very real question now becomes, “If people like Voetius and Edwards in the past, and John Piper and others in the present, are actively promulgating this vision for the GOG as the integrating theme of Scripture, of redemptive history, and all of life – a doxological vision of everything – why is it not more fully known and embraced by Christians of all types, from all over the world?” And more specifically, “Why has so little been done with respect to doxological missiology?”

³³² This statement appears throughout Piper’s writing, preaching and teaching. See John Piper and Tom Steller, “Driving Convictions Behind Foreign Missions” (Desiring God website, <<http://www.desiringgod.org/articles/driving-convictions-behind-foreign-missions>>). Accessed on June 15, 2014.

³³³ We will have more to say about John Piper’s impact in chapter six.

³³⁴ “Cat and Dog Theology” teaching is built around the differences between dogs and cats. A dog “says” to his master, “You feed me, you pet me, you shelter me, you love me. You must be God!” A cat “says” to his master, “You feed me, you pet me, you shelter me, you love me. I must be God!” The goal is to help Christians have attitudes and postures of dogs (“I exist to serve my master”) and not cats (“My master exists to serve me”).

Putting it to the Test

In my research, it became very apparent very quickly that Christians of all sorts have a very difficult time with the idea of theocentric, God-exalting God who is committed to his own glory before and above everything else. They can say things like “Worship is *another* vital purpose of the church”³³⁵ (italics mine), but they cannot seem to bring themselves to say, “Worship is *the* vital purpose of the church.” They are comfortable describing Christians as disciples and Christ followers, but they rarely get to the heart of the matter and describe Christians as fundamentally and essentially *worshippers*.³³⁶ They are happy to speak, write and teach about God’s nature, especially his love, grace, mercy and forgiveness. They enjoy emphasizing the fact that He redeems, restores, reconciles and renews. They believe that He is building his eternal Kingdom and they feel important in knowing that they have been called to participate in the *missio Dei*. Yet they are uncomfortable with the reason that He is and does these things, uneasy with the possibility that it could ultimately be all about Him.³³⁷

It is not my intention to refute other metanarratives. To the contrary, I have attempted to demonstrate that they are indeed biblical and significant. I have sought to show their interconnectedness and their mutual complementarity, while at the same time uncovering the underlying, permeating, all-important *core* metanarrative, from which the others derive their meaning and importance. I have begun to demonstrate that the core theme is doxological, that redemptive history is doxologically driven. I am in full

³³⁵ Ron Rogers, “The Missionary Purpose of God’s People,” in Terry, Smith, and Anderson, *Missiology*, 119.

³³⁶ See Eph. 1:3-14.

³³⁷ I will address these issues more fully in chapter six.

agreement with John Arapura, who in 1961 was a pioneer in exploring the relationship between doxology and mission (i.e. the metanarrative of salvation history), and wrote concerning the doxological basis of our mission that while we do not reject other biblical foundations for mission, “one thing is legitimate to do: we may point out, if we happen to discover it, some new focal point which will better illuminate everything.”³³⁸ I do not presume to have discovered anything new in my research. Rather, it is my intention to point out an overlooked focal point, one that will better illuminate everything related to God, His Kingdom, His story, and His mission. That focal point is the God of glory. The core metanarrative is the glorious activity of a glorious God.

How may we arrive with certainty at the conclusion that the GOG is the core metanarrative of Scripture and redemptive history? How may we ascertain that the other metanarratives (NOG, KOG and MOG) are subordinate to the GOG? We must ask the question of each metanarrative, “for what purpose?” If there is an answer – and generally it will begin with “so that” (in the spirit of “then they will know”) or “for the sake of” (in the sense of “for the sake of my Name”) – then the metanarrative in question is not, in fact, “meta.” If we put the three *key* metanarratives to the test, asking “for what purpose?” there is always an answer and it is always along the lines of “so that God will be recognized as Sovereign, known, worshipped and glorified by all peoples.” In other words, “so that God will get the glory.”

Let’s put it to the test with the “Kingdom of God” metanarrative. The Kingdom of

³³⁸ Arapura, “Doxological basis of the Christian mission,” 174-175.

God is being / will be³³⁹ established *for what reason?* An typical anthropocentric answer might be something like, “So that humanity (or creation) may be redeemed and reconciled to God.” In which case, we again ask the same question: “For what purpose?” If it is possible to answer that question, it signifies that the previous answer was not the *ultimate and final answer*. And it is possible to answer the question “For what purpose was humanity redeemed and reconciled to God?” The answer, which is very apparent throughout Scripture, is “So that God (the King of the Kingdom) might be glorified eternally by people from all nations.” In other words, applying a doxological filter to the “Kingdom of God” metanarrative converts it into the “God of the Kingdom” metanarrative, placing it as subordinate to, and dependent upon, the GOG metanarrative.

We can apply the same test to the MOG metanarrative. The “Mission of God” as it is generally taught (as I addressed previously) is rightly described as beginning with God’s initiative and activities. It includes the Church being sent to participate in those activities in order that, for example, creation – and specifically people, from all nations – might be healed, redeemed, reconciled, and restored into a covenantal relationship with God. This is not incorrect. It is, in fact, correct, but it is incomplete. It does not arrive at the core of God’s purposes or the heart of the metanarrative or the conclusion of the “big story.” We must ask “for what purpose?” And we must ask that question until there is no longer an answer, until the question no longer makes sense. God is on mission, *for what purpose?* So that He will receive the glory that He desires and deserves, eternally, from people of all

³³⁹ It is not within the purview of this dissertation to treat the eschatological considerations of the Kingdom of God. For more on inaugurated eschatology (“already/not yet”), see George E. Ladd, *The Presence of the Future: The Eschatology of Biblical Realism* (Grand Rapids, MI: Eerdmans Pub. Co, 1974).

nations. (And secondarily so that people from all nations will live eternally satisfied, enjoying Him forever.) To this answer, it no longer makes sense to apply the question, “For what purpose?” We have already gotten to the core purpose – the ultimate “so that” – and there is nowhere left to go.

And thus we arrive at the *core motivation of God* in Scripture and redemptive history. We have discerned the ultimate purpose and thrust of the story. It is *doxological*. *The core metanarrative we have sought is doxological. It is about God’s glory among all nations, for all eternity.* It is about the glory of God and the joy of all peoples. *The preeminent motivation in Scripture with respect to participation in the missio Dei and the establishment of his Kingdom is a profound and driving desire to see Christ proclaimed and worshipped among all ethnic groups in the world.* A glorious God is on a glorious mission to establish his glorious Kingdom so that He might be glorified by people from all nations forever. A biblical-doxological sequential conceptualization of the three key and one core metanarratives, then, would look as it does in Figure 8:

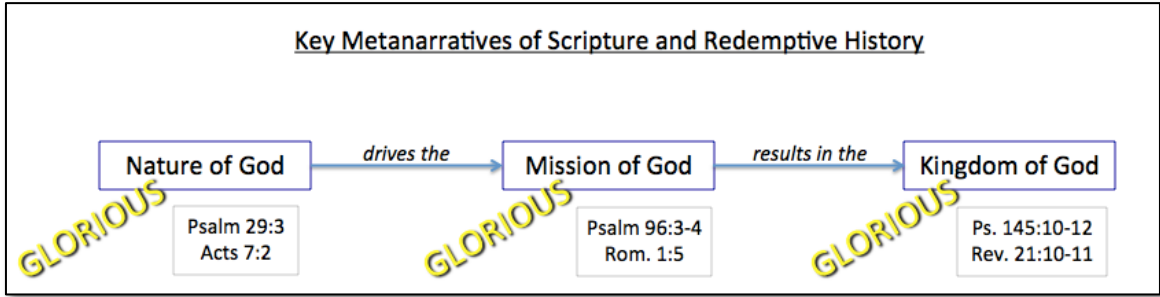


Figure 8 – A Doxological Sequential Conceptualization of Metanarratives

In a similar fashion, we may now create a dynamic conceptualization of the three key and one core metanarratives in a way that more accurately aligns with Scripture, as in Figure 9 below:



Figure 9 – A Doxological Dynamic Conceptualization of Metanarratives

The Bible: The Story of God's Glory

We have sought to journey to the very heart of Scripture, to the foundational core and thrust of its story. We have concluded that it is a doxological story of a glorious God worthy of eternal praise. The Bible is the story of God's glory. John Arapura arrived at this conclusion and has written about it vividly.

It seems to me that "praise" is the primary word of the Bible. In fact it may be

affirmed that the Bible is a book of doxology. Doxology is the very keynote of the Bible – and every great scripture has something like a keynote expressible by some primary word. Even such words as *pistis* and *agape*, in spite of their indisputable central importance, must be unlocked with the key of *doxa*. The whole Bible must in fact be taken as doxology first, and sacred history, philosophy or homily afterwards. What is the very first chapter of the book of Genesis except profound praise offered to God for His being, for human existence, for the existence of all things? It does not attempt to say how everything came into being or even why, but that everything has come into being. In fact it is not narration, but doxology... The records that we have and cherish so much are simply part of a “fall-out” from certain terrific ecstatic explosions of praise. In order to understand them we must be placed on the side of the direction in which they move. They move towards God, not us. We must grasp them in the proper context of their God-ward direction, and we shall be grievously mistaken if we assume that they were directed us-ward, either for our illumination or for our edification. Likewise the Gospels are essentially doxology for God’s gift of Christ for us. The formula for this doxology is “For God so loved the world that he gave his only begotten son to the end that...” As a matter of fact doxology oozes from the whole of the Fourth Gospel, as indeed from the others.³⁴⁰

I have proposed that while there are multiple narratives, and three *key metanarratives*, there is only one *core metanarrative* of Scripture and redemptive history. I have demonstrated that the core theme of Scripture is doxological, that redemptive history is doxologically driven. In other words, I have sought to construct a doxological foundation and framework for the story of the Bible, which is the story of God’s glory, and, as we shall next see, it is to be among all peoples, for all eternity. If that is the case, then what does a truly doxological reading of the story look like?

It is one story, with a beginning, a middle and an end, which is in itself a new and eternal beginning. It is the story of God’s glory from Genesis to Revelation, and stretching from there down the road of eternity. A story of a sovereign, majestic, mighty, righteous, holy God who is passionate about His own glory and reveals His glory and majesty

³⁴⁰ Arapura, “Doxological Basis of the Christian Mission,” 176.

through His creative imagination and power. Of a God who creates humanity to enjoy rich and satisfying fellowship with Him forever. Of a humanity that rebels in sin, but whose God is still in control. Of a God who “makes the decision about the fall [of men] not so *that* man falls, but so that man *in his fallen state* is witness to His gracious acting, to His glory.³⁴¹ Of a God whose most gracious and loving act of all was to send His Son as a missionary into the world in order to restore those whom He would restore into fellowship with Himself, in order that people from all ethnic groups might offer experience the joy of offering Him the eternal praise and worship He desires and deserves. A God who will one day send His Son, again, to consummate the ages and to institute His glorious eternal Kingdom. *It is the story of a glorious God who does glorious things on a glorious mission to establish His glorious eternal Kingdom*, as Figure 10 below demonstrates.

³⁴¹ Cornelis Kooi’s comments on Karl Barth, in *As in a Mirror: John Calvin and Karl Barth on Knowing God: a Diptych* (Leiden: Brill, 2005), 377.



Figure 10 – The Story of God's Glory, Conceptualized

The stage has been set. The story is underway. It is the “meta” story of a great and good and holy and sovereign God – a glorious God! – and His eternal glory among all peoples. It involves both a God who is on mission, and His people whom He sends on mission, in His Name, by His power and for His glory. It is crucial, therefore, that we examine God’s doxological mission more thoroughly (chapter five) and the doxological motivation that drives it (chapter six).

Summary

Since the beginning of their existence, God’s people – first Israel, then the Church – have sought to understand the big picture of God’s story, the overarching theme.

Additionally, they have sought to know and understand the purpose for their own existence and how they fit into God's metanarrative. There are three key metanarrative options for understanding both questions: the Nature of God (NOG), the Kingdom of God (KOG) and the Mission of God (MOG). The theme of choice throughout much of history has been the KOG, with the MOG advancing in recent decades. Yet a careful reading of Scripture indicates, while they are all valid options as *key* metanarratives, none of them is the *core* metanarrative. Rather, it is the Glory of God (GOG) that is at the core, and which serves as the underlying and overarching and all-permeating metatheme of Scripture and redemptive history. The Bible is the story of God's glory among all nations.

Chapter 5

TOWARD A DOXOLOGICAL MISSION

Introduction

In chapter four we examined four of the five key components essential for any good story. In our *great* story, the grand (core) metanarrative of redemptive history, we have touched on the setting ([creation of] the world), the plot (God's desire to be known, loved and worshipped among all peoples, eternally), the conflict (the fall, man's rebellion against God), and the resolution (redemption, restoration, consummation). We also began to learn about the glorious central figure, the key character of the story, which the Bible clearly teaches is God Himself. Throughout the story He is on a mission. Just as the story is doxological – all about the God of glory – so must the mission be. So our research, too, turns to this glorious God who is on a glorious mission. We now examine the doxological dimensions of the *missio Dei*.

There is, and has always been, a strong tendency for humans to place themselves in the center of God's story and as the focus of God's mission. A careful reading of Scripture, however, reveals a God who deliberately and unashamedly places *Himself* at the center of the story, a God who is constantly and actively on mission to reveal and receive glory. Everything that He does is driven by His knowledge of His own worth and His desire to be known, loved and worshipped, for His glory and the consequent good of His creation. He designed and created the universe by and for His glory (Ps. 19:1; 148:1-5;

Rom. 11:36). He predestined and adopted us for his glory (Eph. 1: 5-6), created us for his glory (Is. 43: 6-7), called Israel for His glory (49:3), calls the Church to proclaim His glory (1 Pet. 2:9) and do good deeds for his glory (Matt. 5: 16). He sent Jesus to die on the cross for His glory (John 12: 27-28; 17:1), sends us to declare His glory to all peoples (Ps. 96:3-4), and sends his Spirit to bring Himself glory (John 16: 14). He plans on filling the earth with his glory (Hab. 2: 14) and ultimately will fill the New Heaven and Earth with his glory (Rev. 21:23).

The story is all about Him. John Arapura takes a sure-footed step in the right direction in writing that the words of the story [the Bible] “move towards God, not us. We must grasp them in the proper context of their God-ward direction, and we shall be grievously mistaken if we assume that they were directed us-ward, either for our illumination or for our edification.”³⁴² Sam Simmons echoes these sentiments in stating that “Because God is self-existent, his purposes ultimately involve the achievement of his own pleasure... It is prideful for us to think that the ultimate purpose of God’s salvation is for our pleasure. Our eternal focus in heaven will not be our pleasure but God’s. Our worship before the throne will seek the pleasure of the Holy One, not the pleasure of the saved.”³⁴³ In a similar way, John Piper gets this point across with a slight adaptation of the Westminster Catechism when he avers “the chief end of God is to glorify God and enjoy

³⁴² Arapura, “Doxological Basis of the Christian Mission,” 176.

³⁴³ J. Sam Simmons, “The Missionary Motivation of God’s Salvation,” in Terry, Smith and Anderson, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, 145.

Himself forever.”³⁴⁴ This intense passion on God’s part is found throughout Scripture, but perhaps nowhere more strikingly than in Isaiah 48:9-11:

[9] “*For my name’s sake* I defer my anger,
for the sake of my praise I restrain it for you,
 that I may not cut you off.
 [10] Behold, I have refined you, but not as silver;
 I have tried you in the furnace of affliction.
 [11] *For my own sake, for my own sake*, I do it,
for how should my name be profaned?
My glory I will not give to another. (Italics mine)

Jonathan Edwards throughout his works uses the same strong language that God Himself uses with reference to his glory.³⁴⁵ He writes, for example, that

God has greatly glorified himself in the work of creation and providence. All his works praise him, and his glory shines brightly from them all: but as some stars differ from others in glory, so the glory of God shines brighter in some of his works than in others. And amongst all these, the work of redemption is like the sun in his strength. The glory of the author is abundantly the most resplendent in this work.³⁴⁶

In fact, Edwards dedicated an entire “book” to the exploration and explication of this subject, titled *A Dissertation Concerning the End for Which God Created the World*. His conclusion in no uncertain terms is that “God makes himself his end – in seeking that his glory and excellent perfections should be known, esteemed, loved, and delighted in by his creatures.”³⁴⁷

Everything that God does is done for the benefit, advancement, and glory of His great name. Utilizing the framework of our key and core metanarratives, affirm that the glorious God (NOG) is on a glorious mission (MOG) to establish His glorious Kingdom

³⁴⁴ Piper, *Let the Nations Be Glad!*, Kindle Locations 625-626.

³⁴⁵ See Table 4 and Figure 7 above.

³⁴⁶ Edwards, *The Works of Jonathan Edwards*, Vol. 2, 144.

³⁴⁷ Edwards, *The Works of Jonathan Edwards*, Vol. 1, 805.

(KOG) for the eternal glory of His Name (GOG). The Psalmist recognized this great truth in his statement, “Let them praise the name of the Lord: for his name alone is excellent; his glory is above the earth and heaven” (Ps. 148:13). Malachi reflects this recognition in the opening of his prophecy, “For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the Lord of hosts” (Mal. 1:11). In the New Testament, Paul’s doxological orientation establishes the glory of God as the basis for every activity, even the most mundane and menial, such as eating and drinking (1 Cor. 10:31).

There is a risk, however, of missing the two-way dynamic that God has in mind – His glory and our good – when He places Himself in the very center of the story. As J. I. Packer posits,

God’s goal is his glory, but this needs careful explanation, for it is easily misunderstood. It points to a purpose not of divine egoism, as is sometimes imagined, but of divine love. Certainly, God wants to be praised for his praiseworthiness and exalted for his greatness and goodness; he wants to be appreciated for what he is. But the glory that is his goal is in fact a two-sided, two-stage relationship: it is, precisely, a conjunction of (a) revelatory acts on his part whereby he shows his glory to men and angels in free generosity, with (b) responsive adoration on their part whereby they give him glory out of gratitude for what they have seen and received. In this conjunction is realized the fellowship of love for which God’s rational creatures were and are made, and for which fallen human beings have now been redeemed. The to-and-fro of seeing glory in God and giving glory to God is the true fulfillment of human nature at its heart, and it brings supreme joy to man just as it does to God (cf. Zeph. 3:14–17).³⁴⁸

Bruce Ware has a similar take on this two-way dynamic:

³⁴⁸ J. I. Packer, *Concise Theology: a Guide to Historic Christian Beliefs* (Wheaton, IL: Tyndale House, 1993, Logos Electronic Library System).

The glory of God alone is the ultimate purpose for the God-world relationship...the glory of God is the end of human life, as it is the end or purpose for the universe as a whole. Indeed, pride of place goes exclusively to the glory of God, not to human satisfaction, and certainly not to charting one's own course, or to human attainment. If it's not all about me, but it is *all about God*, then we ask humbly how we fit into his wise and glorious plan rather than refashioning God to fit better into the kind of life we might wish to design for ourselves. Humbly accepting what God has designed, and being at peace with this as good, wise, and glorious, allows us to submit to God and, at the same time, be free to be exactly who God has made us to be.³⁴⁹

John Piper succinctly sums up Packer's and Ware's comments in his observation that "God is most glorified in us when we are most satisfied in him."³⁵⁰ Piper identifies this as "perhaps the most important sentence in my theology,"³⁵¹ and rightly so, for it reveals that God is truly a God of love. His pursuit of His own glory, fame and renown is, in fact, not at odds with His love or our joy, but rather a profound manifestation of His love and the ultimate and eternal source of our joy. As Darrell Guder observes, "The purpose of God's mission is ultimately the acknowledgement and enjoyment of the glory of God,"³⁵² both on God's part as well as that of His people.

Bob Sjogren has dedicated much of his life and ministry to teaching and writing about this doxological dual-dynamic of God's glory and our good. He couches the teaching within "top line" and "bottom line" terminology.³⁵³ Based on the Abrahamic

³⁴⁹ Ware, *God's Greater Glory*, 30.

³⁵⁰ Piper, *Let the Nations Be Glad!*, Kindle Locations 855-856.

³⁵¹ Piper, *Let the Nations Be Glad!*, Kindle Location 856. For an extended elaboration of this thesis, see Piper, *Desiring God: Meditations of a Christian Hedonist* (Colorado Springs, CO: Multnomah, 2011) and its abbreviated version, *The Dangerous Duty of Delight: The Glorified God and the Satisfied Soul* (Sisters, OR: Multnomah, 2001). See also Sam Storms, *Pleasures Evermore: The Life-Changing Power of Enjoying God* (Colorado Springs: NavPress, 2000).

³⁵² Guder, "The Church as Missional Community," in Mark Husbands and Daniel Treier, eds. *The Community of the Word: Toward an Evangelical Ecclesiology* (Downers Grove: InterVarsity, 2005), 128.

³⁵³ He credits Don Richardson with coining and having originally taught him this terminology. See Bob Sjogren, *God's Bottom Line: Discover Your Global Role in His Global Plan* (Mechanicsville, VA: Mission Minded Publishers, 2013), 40, note 2.

Covenant (Gen. 12:1-3), the top line refers to God blessing His people, and the bottom line refers to His people blessing all nations. The greatest blessing that God offers to us is Himself, and salvation through His glorious Son Jesus Christ. The blessing that we offer to the nations is the very same. We are to declare His glory and the glory of His salvation to all peoples. The bottom line of the story of the Bible and of all of redemptive history is that the great and glorious God of the Bible be proclaimed, love and worshipped among all ethnic groups forever.³⁵⁴

Since Scripture clearly reveals that God is concerned about the advancement of His glory and since this concern is the primary motivation for God's activity in Scripture, we now turn our research attention very specifically to God's activity, His mission. We have shown that God's great purpose is to receive glory from all of creation, to be worshipped by people from all nations. We therefore may understand that His grand mission is to glorify Himself. The *missio Dei* at its core is about God being proclaimed, known and worshipped among all nations.

Missio Dei – Glorify Your Name

“The final and ultimate goal of missions,” wrote Voetius in the 17th century, “is the glorification and manifestation of divine grace (*gloria et manifestatio gratiae divinae*).

God is not only the first cause but also the ultimate goal of missions. The highest purpose is therefore not the salvation of sinners (Eph. 1:10) but the honor of God (Eph. 3:10-11;

³⁵⁴ In Brazil, where “top line” and “bottom line” in Portuguese do not offer the same *double entendre*, I use what would be the English equivalent of the “theology of the coin.” In Brazil a coin’s two sides are called “crown” and “face.” “Crown” represents the King, God, and his role in the covenant to bless His people. “Face” represents humans, God’s people, and their role to bless the nations.

Rom. 11:32).³⁵⁵

In recent times, no one has been a more outspoken proponent of a doxological vision for missions than pastor and theologian John Piper. He passionately affirms that

“Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn’t. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever... Missions is demanded not by God’s failure to show glory but by man’s failure to savor the glory. Creation is telling the glory of God, but the peoples are not treasuring it.”³⁵⁶

Thus worship “is the fuel and the goal of missions,” and it is the reason that God has invited His people on mission with Him. “God is passionately committed to His fame. God’s ultimate goal is that His Name be known and praised by all the peoples of the earth.”³⁵⁷

Let us look more closely, then, at the term *missio Dei* and then at what the Bible teaches about it. The use of the concept of *missio Dei* was catalyzed by Karl Barth, whose

influence on missionary thinking reached a peak at the Willingen Conference of the IMC (1952). It was here that the idea (not the exact term) *missio Dei* first surfaced clearly. Mission was understood as being derived from the very nature of God. It was thus put in the context of the doctrine of the Trinity, not of ecclesiology or soteriology. The classical doctrine on the *missio Dei* as God the Father sending the Son, and God the Father and the Son sending the Spirit was expanded to include yet another “movement”: Father, Son, and Holy Spirit sending the church into the world. As far as missionary thinking was concerned, this linking with the doctrine of the Trinity constituted an important innovation (Aagaard 1974:420). Willingen’s image of mission was mission as participating in the sending of God. Our mission has no life of its own: only in the hands of the

³⁵⁵ Jan A. B. Jongeneel, “The Missiology of Gisbertus Voetius: the First Comprehensive Protestant Theology of Missions,” *Calvin Theological Journal* 26:1 (April 1991), 47-79.

³⁵⁶ Piper, *Let the Nations Be Glad*, 17.

³⁵⁷ Piper and Steller, “Driving Convictions Behind Foreign Missions” (Desiring God website, <<http://www.desiringgod.org/articles/driving-convictions-behind-foreign-missions>>). Accessed on June 15, 2014.

sending God can it truly be called mission, not least since the missionary initiative comes from God alone.³⁵⁸

The Triune God, then, is a missionary God by nature, and He invites and sends His people on mission with Him. Moreover, Scripture testifies that His Trinitarian mission is thoroughly doxological:

- The Father glorified the Son during His incarnation (John 8:54; 13:31-32; 17:1)
- The Father glorified Himself through the Son (John 8:31)
- The Son sought glory of Father (John 12:27)
- The Father glorified His Name through Son (John 12:28)
- The Son asked the Father to glorify Him (the Son) so that He (the Son) could glorify the Father (John 17:1, 5)
- The Son testified that His driving motivation was to glorify God the Father (John 7:18)
- The Son summarized His entire earthly ministry as having been for the glory of the Father (John 17:4)
- The Holy Spirit glorifies the Son and the Father (John 16:14-15)

Let us now examine further the role of each person of the Trinity.

The Mission of God the Father

The grand mission of God the Father is to glorify Himself. God's passion is that He be glorified. He is egocentric, but not in the sense of humanity's tainted and ungodly egocentrism. Rather, He knows that His own glory is the one thing infinitely worthy of

³⁵⁸ Bosch, *Transforming Mission*, 390.

upholding, so He is zealous for that glory (Isa. 48:9-11). He also knows that His creation is most satisfied in Him when He is most glorified in them.³⁵⁹ So God's mission, for the sake of His glory and of His creation, is to be honored, worshipped, glorified. Everything He does is intended to bring glory to His Name (cf. Isa. 43:6-7; Jer. 13:11; Ps. 106:7-8, Eph. 1:4-6, 11-12).

The final and ultimate goal of missions, according to Voetius, as we saw earlier, is the glorification and manifestation of divine grace (*gloria et manifestatio gratiae divinae*). God is not only the first cause but also the ultimate goal of missions. The highest purpose is therefore not the salvation of sinners (Eph. 1:10) but the honor of God (Eph. 3:10-11; Rom. 11:32).³⁶⁰

This is not to say that He is not deeply concerned with humanity and the salvation of many. To the contrary, to be truly and fully glorified, He desires to be glorified *among all the nations* (Ps. 67; Ps. 96). He desires individual worshippers from every tribe and tongue and nation (Rev. 5:9). In order for this mission to be fulfilled, therefore, the knowledge of His glory must fill the earth, as the waters cover the sea (Hab. 2:14). In other words, His Kingdom must be established in the hearts of men.

God's the Father's mission, then, is to glorify Himself and to receive *worship* from representatives from all peoples.

³⁵⁹ An expression popularized by pastor/theologian John Piper.

³⁶⁰ Jongeneel, "The Missiology of Gisbertus Voetius: the First Comprehensive Protestant Theology of Missions," 47-79.

The Mission of God the Son

The Bible tells us of yet another who was on mission, One who both perfectly fulfilled the mission of the Father and perfectly served as a model for Israel and the Church. It was the Son of God, the Messiah, Jesus. God isn't simply "up there" somewhere, controlling His soldiers to advance His causes yet remaining aloof from the activity. Rather, he emptied Himself (*ekenosen*; Phil. 2:6-12) and became a man in order to personally participate in fulfilling the mission. The mission of God the Son is to glorify God the Father.

Jesus was aware that both the metanarrative and the mission were doxological.

John 12:27-32 is our key:

[27] "Now is my soul troubled. And what shall I say? 'Father, save me from this hour'? But for this purpose I have come to this hour. [28] Father, glorify your name." Then a voice came from heaven: "I have glorified it, and I will glorify it again." [29] The crowd that stood there and heard it said that it had thundered. Others said, "An angel has spoken to him." [30] Jesus answered, "This voice has come for your sake, not mine. [31] Now is the judgment of this world; now will the ruler of this world be cast out. [32] And I, when I am lifted up from the earth, will draw all people to myself."

Of all that He could have said and emphasized, He identified that the purpose of His mission was the glory of His Father and that He glorified the Father by drawing people to Himself. Martin Erdman explains this way: "Christ's mission in John's gospel... fulfills a much higher purpose than simply to confer life to a sinful humanity. The ultimate objective for Jesus is to bring glory to God."³⁶¹

³⁶¹ Erdman, "Mission in John's Gospel and Letters," in Larkin and Williams, *Mission in the New Testament: An Evangelical Approach*, 213.

God the Son has several crucial roles in the mission to glorify the Father by redeeming mankind, none of which is more clearly seen than His role as the Suffering Servant. This is what Paul was referring to in Romans 15:8-9a: “[8] For I tell you that Christ became a servant to the circumcised to show God's truthfulness, in order to confirm the promises given to the patriarchs, [9] and in order that the Gentiles might glorify God for his mercy.”

It was this same Jesus, the Messiah and Servant, about whom Isaiah spoke in Isa. 53. In this role, rather than as the conquering political hero that most Jews expected and hoped for, Jesus advanced the Father's mission in two ways. First, He was a model for both Israel (by way of the prophets' – most notably Isaiah's – messages) and the Church (John 17:18; 20:21) in their co-mission with God to serve as conduits for His redemption. God intended Israel to endure whatever suffering was necessary in order to be a blessing to the nations. In the same way, the Church is to suffer for the glory of His name among the nations (Phil. 1:29; 2 Tim. 3:12).

Secondly, and most importantly, it was Jesus, the Suffering Servant, who underwent the wrath of God by taking the sins of humanity upon Himself and dying an agonizing death. It was this perfect offering that opened the way for men and women from all nations to be reconciled to the Father and give Him the glory due His name. It was because Jesus perfectly fulfilled the mission the Father gave Him (Heb. 10:4-10), creating the means by which the redeemed look forward to an eternity of joyful satisfaction in the presence of God as they worship before His throne.

In completing His mission, Jesus offers a salvation that effects not just our eternity, but also every dimension of our lives in this world. The salvation that He offers is holistic, because He cares about the total well being of His children. Jesus demonstrated this concern on a daily basis. It is true that His priority was the spiritual, but not to the utter neglect of the physical. It was not uncommon for Jesus to heal the blind (Matt. 9:27-30), the crippled (Luke 13:11-12), the sick (Luke 7:1-10), raise people from the dead (John 11) and cast out demons (Matt. 8:28-32). He fed people when they were hungry (Matt. 14:15-21). Jesus showed tremendous compassion for the physical needs of people and, in fulfilling His mission in such a way, acted as an example for His followers to model. Our biblical theology of missions cannot overlook the need for compassion and for ministering to the physical needs of people in order to ultimately (or perhaps better, simultaneously) minister to their spiritual needs.

The Mission of God the Holy Spirit

Yet as any Christian will attest, meeting the needs of people can be difficult, painful and frustrating. Participating with God in mission is not easy. What do you do with someone who doesn't want what you have to offer, or doesn't believe it, or just doesn't care? Mercifully, God has not left us to our own devices to fulfill His mission. He has provided us everything we need to serve Him well (2 Pet. 1:3). That provision and power comes in the person of God the Holy Spirit. He, too, has specific roles in fulfilling the mission of God. The overall mission of God the Holy Spirit is to glorify God the Father and the Son (John 16:14-15). He does so by teaching (John 14:26), guiding (Rom. 8:14), interceding (Rom. 8:26), comforting (John 16:7), and much more. He is very

present in the Old Testament as well. He is seen as a wind (Exod. 14:21), a force (Hos. 13:15), and a power (1 Kgs. 18:45). It was in this role that Jesus said He would come to the early Church, “But you will receive power when the Holy Spirit comes on you...” (Acts 1:8). It could be argued that this is His primary role – to provide power to complete the Father’s mission.

From the rebellion of Satan and his angels (Matt. 25:41; Rev. 12:4), to the rebellion of Adam and Eve (Gen. 3:1-6), to the rebellion at the tower of Babel (Gen. 11:1-9), to Elijah’s encounter with the prophets of Baal (1 Kgs. 18:21-39), and throughout the history of Israel and of humanity, men and angels are found striving in opposition to the will of God. It is the role of the Holy Spirit to stand against this sort of opposition, either personally or by empowering the servants of the Lord. Today we call this type of encounter a power encounter,³⁶² and it is an essential element in God’s doxological metanarrative and mission, because it is something that the Church will face until the end of time at which time the glorious God consummates the story victoriously.

Satan uses various ploys to challenge the will of God and to seal the fate of billions of men and women. He deceives them (John 8:44) with false religions such as Islam, Hinduism and Buddhism. He deceives them with various worldly and ungodly belief systems such as materialism, hedonism, humanism and atheism. He imprisons them with oppressive governments. There is often only one appropriate response, only one thing that can turn those lost hearts to God: a power encounter. A display of godly power so grand and awful and potent that no witness could deny the existence and the saving

³⁶² See Charles H. Kraft, “Power Encounter,” in Moreau, *Evangelical Dictionary of World Missions*, 774-775.

power of the One True God. Power encounter is the direct intervention of the Holy Spirit in helping His people – Israel of old or the Church of today – fulfill His glorious mission to all nations.

The Mission of God to All Nations

Jonathan Edwards wrote that “God is glorified not only by His glory’s being seen, but by its being rejoiced in.”³⁶³ The three Persons of the Trinity work interactively toward the goal of the redeemed not only seeing, but also rejoicing in, God’s glory.

Who are these redeemed? From where do they come? A doxological missiology, or understanding of God’s doxological mission, makes clear that God’s heart is for *all nations*. God’s goal, and therefore our goal in missions, isn’t merely to have the highest absolute number of people, from the most responsive regions of the world, worshipping before His throne. Rather it is to have people *from every tribe and tongue and language* worshipping Him (Rev. 5:9). This flies in the face of numerous soteriologically driven, anthropocentric mission strategies, but it is the desire of the Lord as seen in Scripture, for He knows that His glory “increases in proportion to the diversity of those who recognize its beauty.”³⁶⁴

We know from the language Jesus used that the Great Commission of Matt. 28:18-20 is still valid for us today. We can also gather, again from His choice of words – *panta ta ethne* (“all the nations”) – that His intention is for people groups, not just

³⁶³ John Piper and Jonathan Edwards, *God's Passion for His Glory: Living the Vision of Jonathan Edwards, with the Complete Text of the End for Which God Created the World* (Wheaton, Ill: Crossway Books, 1998), 76.

³⁶⁴ Piper, *Let the Nations Be Glad*, 199.

individuals, to hear the glorious news of His Gospel's salvation. This concept is affirmed throughout Scripture. In the New Testament, the word *ethne* (ἔθνη) usually refers to a nation (for example, Acts 13:19; Rev. 11:9), or people group, and the word *ethnos* (ἔθνος, singular of *ethne*) always does (for example, Matt. 24:7; Acts 2:5; Rev. 5:9).³⁶⁵

In the Old Testament, God's heart for the nations is also revealed, and nowhere more clearly than in Gen. 12:3, in the Abrahamic Covenant. Here God expresses His desire that all the *families* of the earth be blessed. The Hebrew word used here (מִשְׁפָּחָה, *mishpachah*) implies that God intends to bless fairly small groupings of people.³⁶⁶ These groups are perhaps best defined by the word "clan." So we learn from Scripture that God's heart is to redeem not merely individuals from anywhere, and not merely political nations, but rather fairly small groups ("nations," "peoples," "tribes," "clans").

God's heart for the nations is further seen throughout the Old Testament in four categories identified by John Piper as: 1) *exhortations* to declare His glory among the nations (for example, Ps. 9:11; 96:3; 105:1; and Isa. 12:4 and 34:1), 2) *promises* that the nations will one day worship Him (for example, Ps. 2:8; 86:9; Isa. 25:6-7; 51:5), 3) *prayers* that God be praised among the nations (for example, Ps. 67:1-5 and 72:17) and 4) *personal plans* to make God's greatness known (for example, Ps. 18:49 and 108:3).³⁶⁷

³⁶⁵ See Zodhiates, *The Complete Word Study Dictionary: New Testament* (Logos Bible Software Edition), entry 1484.

³⁶⁶ See Baker and Carpenter, *The Complete Word Study Dictionary: Old Testament*, 687.

³⁶⁷ Piper, *Let the Nations Be Glad*, 167-175.

Doxological Words

With the overview of the mission of each person of the Triune God fresh in our memories, we must now examine more closely several key words and phrases, for in Scripture the doxological *missio Dei* is developed through the utilization of multiple words and concepts. The most obvious starting point is those words that mean “glory,” and there are two of them in particular that occupy pride of place. They are the Hebrew word *kabowd* (כְּבוֹד) and the Greek word *doxa* (δόξα).

Kabowd

The Hebrew word *kabowd* (*kābôd*; כְּבוֹד) derives from *kābēd* (כָּבַד), meaning to be heavy, grievous, hard, rich, honorable, glorious. This root with its derivatives occurs 376 times in the Hebrew Bible. “The basic meaning is ‘to be heavy, weighty,’ a meaning which is only rarely used literally, the figurative (e.g. “heavy with sin”) being more common. From this figurative usage it is an easy step to the concept of a ‘weighty’ person in society, someone who is honorable, impressive, worthy of respect. This latter usage is prevalent in more than half the occurrences.”³⁶⁸

This study is concerned with the derivative *kabowd*, which is found 200 times in the Old Testament, specifically where it means glory, glorious, splendor and honor; for example, the 45 times when *kabowd* refers to the a visible manifestation of God, i.e. “the glory of God.” Examples include:

³⁶⁸ John N. Oswalt, “943 כָּבַד,” in R. Laird Harris, Gleason L. Archer, Jr. and Bruce K. Waltke, *Theological Wordbook of the Old Testament* (Chicago, IL: Moody Press, 1999), 426.

- “The *glory* of the LORD dwelt on Mount Sinai, and the cloud covered it six days. And on the seventh day he called to Moses out of the midst of the cloud.” (Exod. 24:16)
- “My son, give *glory* to the LORD God of Israel and give praise to him. And tell me now what you have done; do not hide it from me.” (Josh. 7:19) The same verse is also translated “My son, *honor* the Lord God of Israel...” (NET)
- “Stand up and bless the LORD your God from everlasting to everlasting. Blessed be your *glorious* name, which is exalted above all blessing and praise. (Neh. 9:5)
- “The heavens declare the *glory* of God, and the sky above proclaims his handiwork.” (Ps. 19:1)
- “Sing the *glory* of his name; give to him *glorious* praise! (Ps. 66:2)
- “Declare his *glory* among the nations, his marvelous works among all the peoples! (Ps. 96:3)
- “They shall speak of the *glory* of your kingdom and tell of your power, to make known to the children of man your mighty deeds, and the *glorious* splendor of your kingdom.” (Ps. 145:11-12)
- “It is the *glory* of God to conceal things, but the *glory* of kings is to search things out. (Prov. 25:2)
- “Holy, holy, holy is the LORD of hosts; the whole earth is full of his *glory*!” (Isa. 6:3)
- “And behold, the *glory* of the God of Israel was there...” (Ezek. 8:4)

- “For the earth will be filled with the knowledge of the *glory* of the LORD as the waters cover the sea.” (Hab. 2:14)
- “If you will not listen, if you will not take it to heart to give *honor* to my name, says the LORD of hosts...” (Mal. 2:2)

A study of all 200 uses of *kabowd* will lead us to the same conclusion as our brief selection above does. Namely, that *kabowd* is used variously to represent primarily three dimensions of God’s glory: what He is essentially (glorious), what He does (glorious deeds) and what He deserves (glory).

Doxa

The concept of glory as seen in the Greek word *doxa* (together with *kabowd* in the OT) is very possibly one of the most under-appreciated concepts in the New Testament. Charles A. A. Scott observed in 1927 that “the history of the word Glory (*doxa*) in the Bible has still to be written.”³⁶⁹ It is a marvelous word/concept that seems to have been avoided or ignored by many Christian scholars and by most Christians at large.

Doxa (δόξα; *dóxa*) derives from *dokeo* (δοκέω; *dokéō*) and “primarily means thought or opinion, especially favorable human opinion, and thus in a secondary sense reputation, praise, honor (true and false), splendor, light, perfection, rewards (temporal and eternal).”³⁷⁰ *Doxa* itself appears 168 times in the NT and refers widely to praise, honor, dignity, splendor, glory, majesty, magnificence, glorious, worship, and glorify,

³⁶⁹ Quoted in Carey C. Newman, “*Glory of God in the Face of Jesus*”: A Traditional-Historical Investigation Into the Origin of Paul’s Identification of Christ as *Doxa* (Ph.D. dissertation, Baylor University, 1989), 1.

³⁷⁰ Zodhiates, *The Complete Word Study Dictionary: New Testament* (Logos Bible Software Edition), entry 1391.

although it is nearly always translated as “glory” and occasionally “praise” and “glorious.”

Some examples include:

- “For the Son of Man is going to come with his angels in the *glory* of his Father, and then he will repay each person according to what he has done.” (Matt. 16:27)
- “And then they will see the Son of Man coming in clouds with great power and.” (Mark 13:26)
- “*Glory* to God in the highest, and on earth peace among those with whom he is pleased!” (Luke 2:14)
- “And the Word became flesh and dwelt among us, and we have seen his *glory*, *glory* as of the only Son from the Father, full of grace and truth.” (John 1:14)
- “Jesus answered, ‘If I *glorify* myself, my *glory* is nothing. It is my Father who *glorifies* me, of whom you say, He is our God.’” (John 8:54)
- “And Stephen said: ‘Brothers and fathers, hear me. The God of *glory* appeared to our father Abraham when he was in Mesopotamia, before he lived in Haran...’” (Acts 7:2)
- “...and exchanged the *glory* of the immortal God for images resembling mortal man and birds and animals and creeping things.” (Rom. 1:23)
- “So, whether you eat or drink, or whatever you do, do all to the *glory* of God.” (1 Cor. 10:31)
- “...to the praise of his *glorious* grace, with which he has blessed us in the Beloved.” (Eph. 1:6)
- “To him be the *glory* forever and ever. Amen.” (2 Tim. 4:18b)

- “... in order that in everything God may be *glorified* through Jesus Christ. To him belong *glory* and dominion forever and ever. Amen.” (1 Pet. 4:11)

As was the case with *kabowd*, *doxa* is used variously to represent what God is essentially (glorious), what God does (glorious deeds) and what God deserves (glory), and all of these relate to His mission.

Glory

We have now established from Scripture that the concept of Glory has three key dimensions related to who He is, what He does and what He deserves. These dimensions are not static, but rather dynamic and interactive, as represented in Figure 11 below.

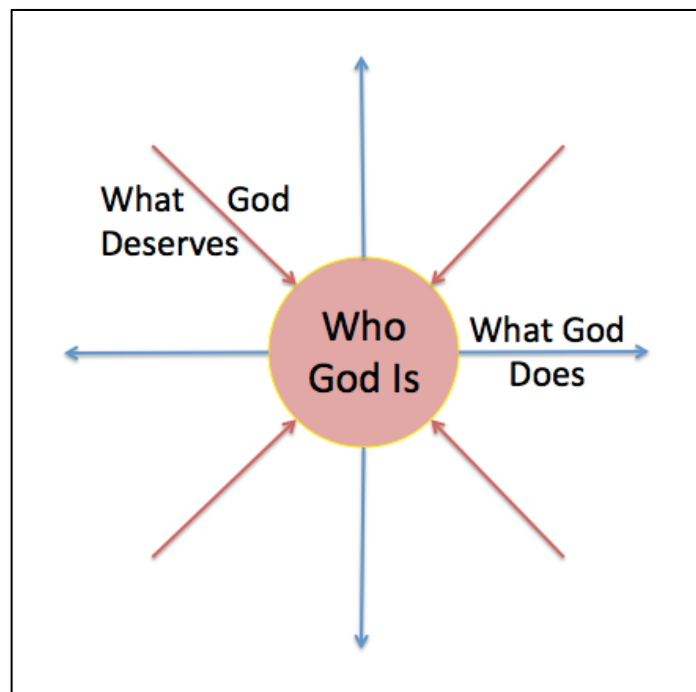


Figure 11 – The Glory Dynamic

In order to reinforce the assertion that God's glory consists of three dynamic dimensions, we turn to Jonathan Edwards, who was enthralled with the God of glory and the fact that He is, indeed, a glorious God. In his *Dissertation Concerning the End for Which God Created the World*, Edwards describes God's glory in not a threefold, but a fourfold fashion.³⁷¹ First, "the word *glory* denotes sometimes what is *internal*. When the word is used to signify what is within, or in the possession of the subject, it very commonly signifies *excellency*, dignity, or worthiness of regard."³⁷² Sometimes the glory is inherent, sometimes in possession, but it speaks to the fact that God is by nature, in His essence, at His core, glorious. Ps. 145:5 speaks of the "glorious splendor of your majesty." This is not merely something God does. It speaks to His essence, His nature. He IS a glorious God. All of the essential characteristics of His nature such as holiness, righteousness, goodness, truthfulness, faithfulness, love, beauty and majesty can be understood as manifestations of His glory. They speak to His fullness, richness or "weightiness" (the original sense of *kabowd*). Paul understood this concept when he wrote to the believers in Philippi that "my God will supply every need of yours according to his riches in glory in Christ Jesus." (Phil. 4:19)

Even more telling than Ps. 145:5, however, are the passages that use "glory" as a synonym for God Himself. For example Exod. 40:34 says that "the cloud covered the tent of meeting, and the glory of the Lord filled the tabernacle." Or Ezek. 10:4: "And the glory of the Lord went up from the cherub to the threshold of the house, and the house was filled with the cloud, and the court was filled with the brightness of the glory of the Lord."

³⁷¹ See Edwards, *The Works of Jonathan Edwards*, Vol. 1, 842-850.

³⁷² Edwards, *The Works of Jonathan Edwards*, Vol. 1, 842.

Especially revealing are the instances when the glory of the Lord appears, and then the Lord Himself speaks. For example Num. 14:10b-11a: "... *the glory of the Lord appeared* at the tent of meeting to all the people of Israel. *And the Lord said* to Moses..." (Italics mine).

The Shekinah was itself called the glory of God; it appeared at significant moments in the Bible story as a sign of God's active presence (Exod. 33:22; 34:5; cf. 16:7, 10; 24:15-17; 40:34-35; Lev. 9:23-24; 1 Kgs. 8:10-11; Ezek. 1:28; 8:4; 9:3; 10:4; 11:22-23; Matt. 17:5; Luke 2:9; cf. Acts 1:9; 1 Thess. 4:17; Rev. 1:7). The writer of Hebrews employs *doxa* in a similar fashion, referring to Jesus as the glory of God: "He is the radiance of the glory of God and the exact imprint of his nature..." (Heb. 1:3); "But we see him..., namely Jesus, crowned with glory and honor..." (Heb. 2:9); "For Jesus has been counted worthy of more glory than Moses – as much more glory as the builder of a house has more honor than the house itself." (Heb. 3:3) The apostle Peter demonstrates the same understanding in no uncertain terms by writing "For when he received honor and glory from God the Father, and the voice was borne to him by *the Majestic Glory*, 'This is my beloved Son, with whom I am well pleased.'" (2 Pet. 1:17)

The apostle Paul likewise identifies the glory of God as Jesus Himself when he writes "For God, who said, 'Let light shine out of darkness,' has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6) Carey Newman believes that this was not mere theologizing on the part of Paul, but rather something borne out of Paul's personal encounter with the God of glory. "The Damascus Christophany is the interpretive 'origin' of Paul's *doxa*-Christology. That is,

the vision of the resurrected and exalted Jesus was the catalyst for the apostle's designation of Christ as the *doxa* of God."³⁷³

Second, Edwards affirms that “the word glory is used in Scripture often to express the exhibition, emanation, or communication of the internal glory.”³⁷⁴ Ben Stevens calls this “glory as a broadcast.”³⁷⁵ God streams, or “broadcasts,” His internal glory outward. “Speaking creation into existence, for example, was an explosive instance of this kind of broadcast.”³⁷⁶ He declares His glory through creation (Ps. 19:1). In fact, “All your works... speak of the glory of your kingdom and tell of your power, to make known to the children of man your mighty deeds, and the glorious splendor of your kingdom.” (Ps. 145:10-12) Throughout Scripture God appears to His people, often bright, brilliant, shining, sometimes audibly, radiating or broadcasting His glory. For example:

- “And behold, the glory of the God of Israel was coming from the east. And the sound of his coming was like the sound of many waters, and the earth shone with his glory.” (Ezek. 43:2)
- “And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with great fear.” (Luke 2:9)
- “Now is my soul troubled. And what shall I say? ‘Father, save me from this hour’?

But for this purpose I have come to this hour. Father, glorify your name.” Then a

³⁷³ Carey C. Newman, “Glory of God in the Face of Jesus,” 219.

³⁷⁴ Edwards, *The Works of Jonathan Edwards*, Vol. 1, 844.

³⁷⁵ Ben Stevens and Jonathan Edwards, *Why God Created the World: A Jonathan Edwards Adaptation* (Colorado Springs, CO: NavPress, 2014), 50ff.

³⁷⁶ Stevens and Edwards, *Why God Created the World*, 47.

voice came from heaven: “I have glorified it, and I will glorify it again.” (John 12:27-28)

- “The glory that you have given me I have given to them, that they may be one even as we are one.” (John 17: 22)
- “For when he received honor and glory from God the Father, and the voice was borne to him by the Majestic Glory, “This is my beloved Son, with whom I am well pleased.” (2 Pet. 1:17)
- “And the city has no need of sun or moon to shine on it, for the *glory* of God gives it light, and its lamp is the Lamb.” (Rev. 21: 23).

Edwards’ third observation concerning God’s glory is that “the word *glory*, as applied to God in Scripture, implies the *view* or *knowledge* of God’s excellency.”³⁷⁷ He illustrates with a short passage from Ezekiel 39:

[21] And I will set my glory among the nations, and all the nations shall see my judgment that I have executed, and my hand that I have laid on them. [22] The house of Israel shall know that I am the LORD their God, from that day forward. [23] And the nations shall know that the house of Israel went into captivity for their iniquity, because they dealt so treacherously with me that I hid my face from them and gave them into the hand of their adversaries, and they all fell by the sword.

This usage of glory “is manifest in many places, where we read of God glorifying himself, or of his being glorified, that one thing, directly intended, is *making known* his divine greatness and excellency.”³⁷⁸

³⁷⁷ Edwards, *The Works of Jonathan Edwards*, Vol. 1, 847.

³⁷⁸ Edwards, *The Works of Jonathan Edwards*, Vol. 1, 847.

Edwards' final observation about "glory," is that "as the word is used in Scripture, [it] often signifies or implies *praise*."³⁷⁹ We find "glory" in the sense of "glorify," "give glory" or "praise" from the beginning to the end of Scripture, including, for example:

- "You who fear the LORD, *praise* him! All you offspring of Jacob, *glorify* him, and stand in awe of him, all you offspring of Israel!" (Ps. 22:23)
- "Let them *give glory* to the Lord, and *declare his praise* in the coastlands." (Isa. 42:12)
- "For my name's sake I defer my anger, for the sake of my praise I restrain it for you, that I may not cut you off. Behold, I have refined you, but not as silver; I have tried you in the furnace of affliction. For my own sake, for my own sake, I do it, for how should my name be profaned? My glory I will not give to another." (Isa. 48:9-11)

Many of the Psalms were written with this intention of "glory" in mind. Edwards notes dozens of Psalms that were intended to manifest praise and glory to God, to rejoice in His perfections, and to express joy, gratitude and love toward Him.³⁸⁰

Edwards has done a service to the Body of Christ by making these four observations about God's glory. The concept moves from a vague and potentially confusing assortment of verses to a short and palatable summary and affirms what we have already seen in studying *kabowd* and *doxa*. We can, however, make the concept still clearer visually. In order to do so, I will need to juxtapose Edwards' descriptions with my

³⁷⁹ Edwards, *The Works of Jonathan Edwards*, Vol. 1, 848.

³⁸⁰ See Edwards, *The Works of Jonathan Edwards*, Vol. 1, 848.

threefold description of the dynamics of God’s glory in Figure 11 above. To do that, I make the following observation and change to Edwards’ fourfold description. His third observation, for all intents and purposes, is included partially in the second and partially in the fourth observations. In other words, I do not consider it a separate observation. Rather, I see Edwards as making a threefold, not fourfold, description of God’s glory, just as I have done in analyzing the words *kabowd* and *doxa*.

The second step is to adopt language based on key *words* rather than Edwards’ *descriptions*. For that I will borrow from Ben Stevens, who has made several adaptations.³⁸¹ The resulting comparison of the three views of God’s glory is seen in Table 5 below. It will then be possible to see the overlap of views and make a visual model of the concept of glory.

Table 5 – Three Views of The Concept of Glory

	Edwards	Stevens	Butler
<i>Glory as</i>	Internal	Internal	Who God Is
<i>Glory as</i>	Exhibition Emanation Communication	Broadcast	What God Does
<i>Glory as</i>	View Knowledge	Reception	What God Deserves
<i>Glory as</i>	Praise	Effect	

The resulting visual conceptualization, juxtaposing Edwards’ descriptions of glory (utilizing Stevens’ terminology) with my own understanding of the dynamic concept of glory, is found in Figure 12 below.

³⁸¹ See Stevens and Edwards, *Why God Created the World*, 46ff.

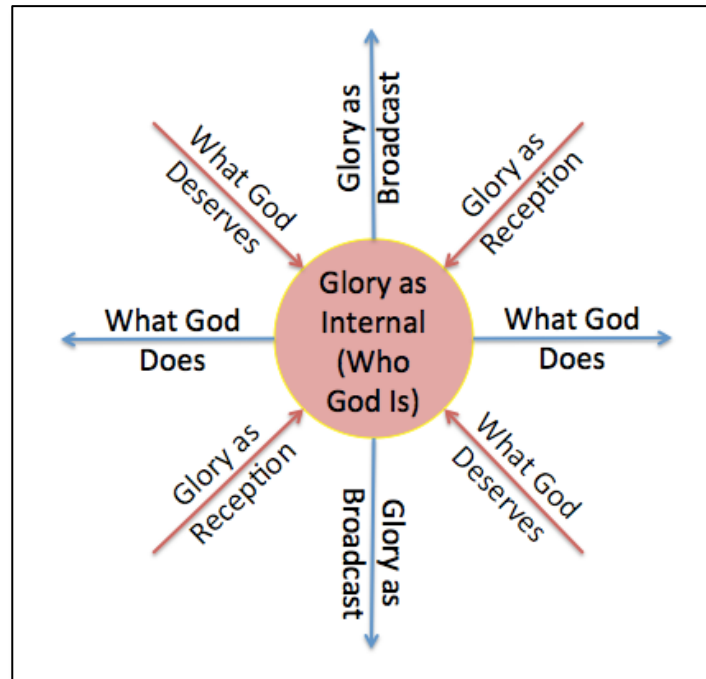


Figure 12 – A Unified Conceptualization of the "Glory" Dynamic

Our study of the two primary Biblical words for glory, *kabowd* and *doxa*, have given us rich understanding of who God is, what He does, and what He deserves and desires. Yet our understanding of the God of glory, as well as His glorious mission, is incomplete without examining two doxological phrases that many of the writers of Scripture employed under the guidance of the Holy Spirit with the express purpose of illuminating not merely the concept of glory, but the God of glory Himself.

Doxological Phrases

Throughout Scripture we encounter hymns or formulas of praise to God called doxologies.³⁸² There are other phrases that may be considered non-standard doxologies. For example, there are multiple synonyms for the word and concept of glory, as well as synonymical phrases. Since they are intended to replace the word glory, in the case of the first phrase, or reveal God's zeal for His own glory (in the case of the second phrase), we may call them doxological phrases.

“For the Sake of My Name”

Jonathan Edwards observes that in Scripture God's name and His glory often signify the same thing.³⁸³ This gradually became clear to me not in a seminary class but during my annual reading of the Bible. In 1998 I encountered a Bible for sale that claimed have all of the key themes of Scripture already highlighted for me. It made little mention of evangelism, no real mention of missions, and absolutely nothing related to God's glory. I became indignant and thought; I can do a *much* better job than that! I began what has become a deeply joyful journey in the Word, as I not only read through the Bible each year, but also identify themes and categories, develop lists, and highlight verses according to themes using different colors of marker for each theme. In the process I became enthralled with the power of the phrase “for the sake of my name.”

“For the sake of my name” is a powerfully theological phrase that links God's zeal for His glory to his activities. Together with its cognates – such as “for my name's sake,”

³⁸² Many of the Psalms are doxological in nature. The NT includes at least 30 doxologies, including Rom. 11:33-36, Eph. 3:20-21, and Jude 1:24-25.

³⁸³ See Edwards, *The Works of Jonathan Edwards*, Vol. 1, 848.

“for the sake of my praise,” “for my sake,” and “for your sake” – the phrase appears in Scripture with reference to God no less than 72 times by my count.³⁸⁴ Table 6 below shows the frequency of the use of the word “sake.” It is revealing to note how it is used throughout the Bible, not merely in a handful of places.

When these occurrences are seen in their context, no commentary is required. The meanings are self-evident. As we examine a long (though not exhaustive) list of occurrences of this category of phrases, we discover a vast array of actions and decisions that God makes for one primary purpose only: the sake of His Name. Sometimes in Scripture we find some of God’s more humble and faithful servants employing the same phrase, often in a prayer-like fashion, asking God to honor Himself through the answer. One thing is certain. God acts decisively and does so using a doxological filter.

³⁸⁴ In the ESV, the word “sake” appears 142 times. Thus approximately half of the usages refer to God and His glory. The others tend to refer to the benefit of a person (like David) or a city (like Jerusalem), for example in 1 Kgs. 11:13. Note that I do not include the actual word “glory,” i.e. “for the sake of my glory,” in this list, neither do I include the word “name,” e.g. “by my name,” unless it is linked to “sake.” For more on the use of God’s name as synonymous with His glory, including numerous biblical examples, see *The Works of Jonathan Edwards*, Vol. 1, 848-849.

Table 6 – Occurrences of the Word “Sake” in the Bible (ESV)

<u>Genesis</u>	8	<u>Isaiah</u>	11	<u>Philippians</u>	3
<u>Exodus</u>	1	<u>Jeremiah</u>	4	<u>Colossians</u>	1
<u>Leviticus</u>	1	<u>Ezekiel</u>	8	<u>1 Thessalonians</u>	2
<u>Numbers</u>	1	<u>Daniel</u>	2	<u>1 Timothy</u>	1
<u>Joshua</u>	1	<u>Zechariah</u>	1	<u>2 Timothy</u>	1
<u>Ruth</u>	1	<u>Matthew</u>	12	<u>Titus</u>	1
<u>1 Samuel</u>	1	<u>Mark</u>	6	<u>Philemon</u>	2
<u>2 Samuel</u>	5	<u>Luke</u>	4	<u>Hebrews</u>	2
<u>1 Kings</u>	6	<u>John</u>	3	<u>1 Peter</u>	5
<u>2 Kings</u>	3	<u>Acts</u>	1	<u>1 John</u>	1
<u>1 Chronicles</u>	2	<u>Romans</u>	7	<u>3 John</u>	1
<u>2 Chronicles</u>	1	<u>1 Corinthians</u>	4	<u>Jude</u>	1
<u>Psalms</u>	17	<u>2 Corinthians</u>	9	<u>Revelation</u>	1

For the sake of His Name, i.e. *for His glory*, God:

- Did not cast away his people and was pleased to make them His own: “Do not be afraid; you have done all this evil. Yet do not turn aside from following the Lord... For the Lord will not forsake his people, for his great name's sake, because it has pleased the Lord to make you a people for himself.” (1 Sam. 12:20, 22)
- Brought foreigners from far countries: “Likewise, when a foreigner, who is not of your people Israel, comes from a far country for your name's sake (for they shall hear of your great name and your mighty hand, and of your outstretched arm), when he comes and prays toward this house...” (1 Kgs. 8:41-42)

- Saved Jerusalem from attack: “For I will defend this city to save it, for my own sake and for the sake of my servant David.” (2 Kgs. 19:34; cf. 20:6)
- Provides, leads, restores, guides, protects, comforts, anoints, prospers, gives eternal life to His people:
 - [1] The LORD is my shepherd; I shall not want.
 - [2] He makes me lie down in green pastures.
He leads me beside still waters.
 - [3] He restores my soul. He leads me in paths of righteousness
for his name’s sake.
 - [4] Even though I walk through the valley of the shadow of death,
I will fear no evil, for you are with me;
your rod and your staff, they comfort me.
 - [5] You prepare a table before me in the presence of my enemies;
you anoint my head with oil; my cup overflows.
 - [6] Surely goodness and mercy shall follow me all the days of my life,
and I shall dwell in the house of the LORD forever. (Psalm 23)
- Leads and guides His children: “For you are my rock and my fortress; and for your name's sake you lead me and guide me...” (Ps. 31:3)
- Redeems His children: “Rise up; come to our help! Redeem us for the sake of your steadfast love!” (Ps. 44:26)
- Helps and delivers His children: “Help us, O God of our salvation, for the glory of your name; deliver us, and atone for our sins, for your name's sake!” (Ps. 79:9)
- Saved his people: “Yet he saved them for his name's sake, that he might make known his mighty power.” (Ps. 106:8)
- Deals with His children: “But you, O God my Lord, deal on my behalf for your name's sake; because your steadfast love is good, deliver me!” (Ps. 109:21)

- Preserves the lives of His children: “For your name's sake, O Lord, preserve my life! In your righteousness bring my soul out of trouble!” (Ps. 143:11)
- Rescued Israel from Egypt: “Our fathers, when they were in Egypt, did not consider your wondrous works... but rebelled by the Sea, at the Red Sea. Yet he saved them for his name's sake, that he might make known his mighty power.” (Ps. 106:7-8)
- Made His law great and glorious: “The Lord was pleased, for his righteousness' sake, to magnify his law and make it glorious.” (Isa. 42:21)
- Forgives our sins: “I, I am he who blots out your transgressions for my own sake, and I will not remember your sins.” (Isa. 43:25) And “For your own name's sake, O Lord, pardon my guilt, for it is great.” (Ps. 25:11) And “Though our iniquities testify against us, act, O Lord, for your name's sake; for our backslidings are many; we have sinned against you.” (Jer. 14:7) And “I am writing to you, little children, because your sins are forgiven for his name's sake.” (1 John 2:12)
- Defers His wrath and refines His people:
 - [9] “For my name's sake I defer my anger,
for the sake of my praise I restrain it for you,
that I may not cut you off.
 - [10] Behold, I have refined you, but not as silver;
I have tried you in the furnace of affliction.
 - [11] For my own sake, for my own sake, I do it,
for how should my name be profaned?
My glory I will not give to another. (Isa. 48:9-11)

- Spared Israel in the wilderness: “I acted for the sake of my name, that it should not be profaned in the sight of the nations, in whose sight I had brought them out.” (Ezek. 20:14; cf. v. 9, 22, 44)
- Restored Israel from exile for the glory of his name: “Thus says the Lord God, It is not for your sake, O house of Israel, that I am about to act, but for the sake of my holy name... And I will vindicate the holiness of my great name... And the nations will know that I am the Lord.” (Ezek. 36:22-23; cf. v. 32)
- Hears the prayers of His children and reveals His glory: “Now therefore, O our God, listen to the prayer of your servant and to his pleas for mercy, and for your own sake, O Lord, make your face to shine upon your sanctuary, which is desolate.” (Dan. 9:17)
- Allows or requires suffering in the lives of His children: “and you will be hated by all for my name's sake. But the one who endures to the end will be saved.” (Matt. 10:22; cf. v. 18, Mark 13:13, Luke 21:17; Acts 9:16, 2 Cor. 4:11, Phil. 1:29, Rev. 2:3)
- Requires sacrifice on the part of His children: “For whoever would save his life will lose it, but whoever loses his life for my sake will find it.” (Matt. 16:25; cf. Luke 9:24, Phil. 3:7)
- Requires submission to authorities: “Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme...” (1 Pet. 2:13)

We glean from these passages that throughout Scripture God does what He does for the sake of His name. This includes calling believers to live, act, suffer, and even die for the purpose, advantage of, advancement of, or *glory of* Christ's Name.

In summary, God's primary motivation in all that He does, including and especially the saving of lost people, is doxological, "for the sake of His name." His mission to and in the world is doxological.

"Then They Will Know"

There is a second doxological phrase that we must consider. While it is not found as equally distributed in the Bible as "for the sake of my name," it is equally significant, for it reveals God's ultimate purpose, the reason for which He acts. The phrase is "then they will know" and its cognates such as "then you will know." What will "you" and "they" know? That Yahweh is the Lord! God is deeply passionate to have Himself known, to *make* Himself known, among all nations, in order that they may recognize His lordship and worship His worth.

Exodus chapter 14 is a prime example of God's intentionality and His zeal to be glorified. The crux and *raison d'être* of the Exodus story of God's liberating His people from Egypt is not primarily about their liberation. Verses 4, 17 and 18 make this very clear. God will harden Pharaoh's heart and those of the Egyptians, and they will pursue God's people and God's primary purpose is that "I will get glory." Some translations do a disservice to this passage by translating the Hebrew in passive voice, "I will be glorified." While it is true that Yahweh will, indeed, be glorified, the passage should be translated in active voice: "I will get glory!" God is not content to receive glory on the occasions in which it occurs randomly, spontaneously, or by the fickle will of fallen humanity. Rather, He deliberately seeks out glory. He orchestrates events and situations *in order that* He

might get glory! This is clearly His intention in this passage. Verses 4 and 18 reveal His intended result: “Then the Egyptians will know that I am God.”

The phrase “then they will know” and its cognates appear in the book of Exodus at least 15 times by my count,³⁸⁵ always with the same intended result: then “they” (Egypt) or “you” (Israel) will know that Yahweh is the Lord. It is found in numerous other places in Scripture.³⁸⁶ The doxological messianic prophecy of Isa. 49 is one prominent example. The entire “servant song” builds toward a glorious climax in which the nations and “all flesh” will recognize the Lordship of the Messiah: “Then all flesh shall know that I am the LORD your Savior, and your Redeemer, the Mighty One of Jacob.” (Isa. 49:26)

There is no place more where the expression factors more prominently, however, than in the book of Ezekiel. By my count, the expressions “then they [the nations] will know that I am the Lord,” and “then you [Israel] will know that I am the Lord” appear no less than 70 times. The reason is always the same. God desires and deserves to be revered among then nations, and He acts intentionally and decisively *in order to be* recognized and worshipped.

Doxologies

While it is not my intention to examine the dozens of doxologies in Scripture, it seems only fitting to conclude this section with one. Romans 16:25-27 seems appropriate. In a few words Paul sums up the glorious purpose and of God in the grand story of history. It is profoundly theological and missiological and, of course, doxological. Paul is

³⁸⁵ Exod. 6:7; 7:5, 17; 8:10, 22-23; 9:29; 10:1-2; 11:7; 14:4, 17-18, 16:6, 8, 12; 29:45-46; 31:13.

³⁸⁶ Sometimes in the form of “so that.”

in awe of God as He writes, and it is for this purpose that he writes, that his readers, too, may revel in their glorious God.

[25] Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages [26] but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith—[27] to the only wise God be glory forevermore through Jesus Christ! Amen.

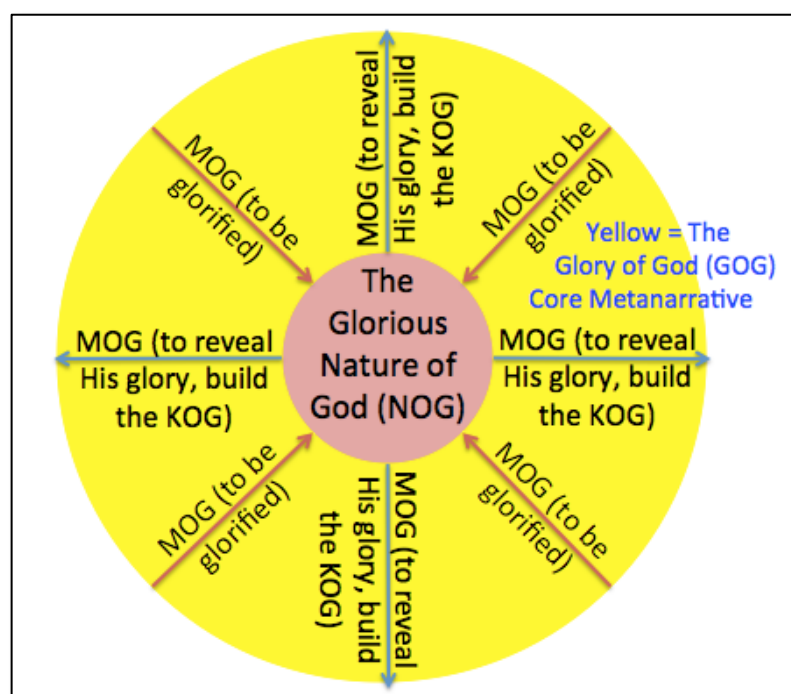
Correlations Between GOG as Concept and Metanarrative

This chapter has been concerned with the doxological mission of God. We began by looking carefully at the mission component and then proceeded to the doxological component, very specifically the biblical concept of glory. We now conclude by unifying the concept of God’s dynamic, interactive glory – who He is, what He does, and what He desires and deserves – with the three key and one core metanarratives that we identified in chapter four. This can be seen in Table 7 below, keeping in mind that the *core* metanarrative, the glory of God (GOG), does not appear in the list of metanarratives as “merely” one more metanarrative option; rather, it is represented by the yellow background, since it is *the core* metanarrative in, behind, below and around the others. As core metanarrative it permeates and gives meaning to the key metanarratives.

Table 7 – Correlations Between “Glory” and Metanarratives

Concept of Glory	Key Metanarrative
Who God Is (Glorious)	Nature of God (NOG)
What He Does (Glorious works) <i>(YELLOW BACKGROUND = GOG CORE METANARRATIVE)</i>	- Mission of God (MOG): He is on mission to reveal His glory - Kingdom of God (KOG): He is building/ revealing His Kingdom
What He Desires/Deserves (To Be Glorified)	Mission of God (MOG): to be known and worshipped among all peoples

These same correlations now may be visualized graphically, as in Figure 13 below.

**Figure 13 – Correlations Between "Glory" and Metanarratives**

Scripture’s grand story, its core metanarrative, is doxological. It is about the glory of God among all nations and for all of eternity. It surges from His nature and moves forward on mission toward the realization of His eternal Kingdom. The same glory of God that is core to the metanarrative, and about which God is zealous to reveal and

receive, is what *drives* the mission. God's glory drives God and it is intended to drive His children outward and upward. In other words, God's own *mission* and *motivation* are, and that of His children should be, doxological. As John Arapura concludes, "Just as doxology is the ontological fact for the Christian, the mission of the church is a doxological act."³⁸⁷

Summary

There is, and has always been, a strong tendency for humans to place themselves in the center of God's story and as the focus of God's mission. A careful reading of Scripture, however, reveals a God who deliberately and unashamedly places *Himself* at the center of the story, a God who is constantly and actively on mission to reveal and receive glory. Everything that He does is driven by His knowledge of His own worth and His desire to be known, loved and worshipped among all nations, for His glory and the consequent good of His creation. He is the subject of His story and His glory is the purpose, the fuel and the goal of His mission, which is for the benefit, advancement, and glory of His great name.

The glory of God alone is the ultimate end and purpose for human life and for the universe as a whole. This contention is borne out through a study of the concept of glory as expressed through words such as *kabowd* and *doxa*, and through phrases such as "for the sake of my name," and in the writings of people such as Jonathan Edwards. The mission of God the Father, the Son and the Holy Spirit occurs in order for His glory to be revealed to, in and through people redeemed out of all the ethnic groups of the world.

³⁸⁷ Arapura, "Doxological basis of the Christian mission," 175.

Chapter 6

TOWARD A DOXOLOGICAL MOTIVATION

Introduction

We have seen that Scripture clearly reveals that God is concerned about the promotion of His glory. God's chief end, in the words of John Piper, is to glorify Himself and enjoy Himself forever. As an extension of His glorious love, He reveals Himself through and to His creation, with the goal of being praised and worshipped among all nations. This is more than a goal. There is intentionality behind it. There is drive and motivation. Throughout this dissertation we have touched on the question of motivation and now we shall address it directly, for if God's own motivation is to glorify His own name for the joy of all peoples, it must become the driving motivation of His Church as well.

This study ultimately is concerned with the doxological motivation for missions, but we must first understand that God intends for us to be driven by a passion for His glory not only in missions but *in all types of ministry and, in fact, in all areas of life in general*. Why else would the apostle Paul command the church in Corinth to be concerned about God's glory even in mundane and routine activities such as eating and drinking (1 Cor. 10:31)?

Motivation for Life and Ministry

Charles Spurgeon (1834-1892) was known as the prince of preachers, having had around 14,000 members in his church (making it the largest Protestant church in the world at the time), and likely having preached to around 10 million people during his lifetime. According to Lewis Drummond, over three hundred million copies of his sermons and books have been sold, making him probably the most-read minister of all time, and he was not only a great preacher and pastor; he was a remarkable thinker and writer as well.³⁸⁸ Yet it was not his preaching or writing abilities that were the most remarkable thing about him. Rather, it was his single driving passion that likely resulted in such a fruitful life and ministry. He lived by the dictum that “You are not acting as you ought to do when you are moved by any other motive than... your Lord’s glory.”³⁸⁹ He understood that the grand story of redemptive history is about a King and His glorious Kingdom, and he knew that there were implications for the subjects of the Kingdom. If the King is doxologically motivated, so should the subjects be. If the King is passionate about His own glory in all areas of life and among all the peoples of the world, then so should the subjects be.

Christopher Little makes the cogent observation concerning the King and His subjects when he writes that

The purpose for which people are entreated to glorify God should not be understood in the sense that they should glorify him as the means to the end of attaining personal fulfillment... That is, if Christ’s disciples are to align with the

³⁸⁸ Lewis A. Drummond, “Charles Haddon Spurgeon,” in Timothy George and David S. Dockery, eds., *Theologians of the Baptist Tradition* (Nashville, TN: Broadman & Holman Publishers, 2001), 115-116.

³⁸⁹ Charles H. Spurgeon, *Morning and Evening: Daily Readings*, Complete and Unabridged, New modern edition (Peabody, MA: Hendrickson Publishers, 2006), Logos Electronic Edition, November 17, Morning.

doxological agenda as established by the Trinity, then their personal welfare is of finite importance compared to the infinite significance of glorifying God.”³⁹⁰

Doxology, then, is not only a metanarrative theme relating to a King and His Kingdom. It is intended to play a very real part in the life of every subject of the King as well, for the King desires and deserves to be glorified in all areas of the lives of his subjects. Scripture teaches that there is a dynamic cycle of activity that takes place among the King, His Kingdom and His subjects. It rightly may be denominated the “Doxa Cycle,” for glory is at its core, motivates it, and gives it meaning.

The Doxa Cycle

The *Doxa* Cycle demonstrates metanarrative, mission and motivation and their dynamic interactivity in the relationship between God and His creation.

1) It begins with the recognition that *God deserves* to be known, loved and worshipped. It is based on the conviction and affirmation of David in Ps. 96:4 (and similar passages): “Great is the LORD, and greatly to be praised...”

2) The process contains a second essential recognition which, as our research has shown, seems to get much less attention than the first step in the cycle. It is that God not only deserves to be worshipped, He *desires* it. We encounter this in passages such as Isa. 48:9-11, where God is zealously protective of His glory:

[9] “For my name's sake I defer my anger,
 for the sake of my praise I restrain it for you,
 that I may not cut you off.
 [10] Behold, I have refined you, but not as silver;
 I have tried you in the furnace of affliction.
 [11] For my own sake, for my own sake, I do it,

³⁹⁰ Little, *Mission in the Way of Paul*, 51.

for how should my name be profaned?
My glory I will not give to another.

3) Since God both deserves and desires to be praised and worshipped, in His sovereign wisdom He created the world in order to both reflect His glory and give Him glory back, i.e. praise Him. He created the world *for* Himself, for His glory: “For by him all things were created, in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities—all things were created through him and *for* him.” (Col. 1:16, italics mine) Scripture teaches that this is, in fact, the primary reason and role of all aspects of creation. Ps. 148:1-5 teaches this eloquently:

[1] Praise the LORD!
Praise the LORD from the heavens;
 praise him in the heights!
[2] Praise him, all his angels;
 praise him, all his hosts!
[3] Praise him, sun and moon,
 praise him, all you shining stars!
[4] Praise him, you highest heavens,
 and you waters above the heavens!
[5] Let them praise the name of the LORD!
 For he commanded and they were created.

4) Yet Scripture affirms that within all of creation, it is humanity alone that possesses the *primary privilege* and call to willfully and joyfully worship God. God created us very specifically for this purpose, for His glory. The psalmist was aware of this reality in the core of his being: “I praise you, for I am fearfully and wonderfully made. Wonderful are your works; my soul knows it very well.” (Ps. 139:14). Paul pronounced in the form of a doxology that the *raison d’être* of the children of God is doxological: “In him we have obtained an inheritance, having been predestined according to the purpose

of him who works all things according to the counsel of his will, so that we who were the first to hope in Christ might be to the praise of his glory.” (Eph. 1:11-12). “Praise of God is more than an act among acts; it is a whole manner of being from which acts proceed. Praise, doxology, is not to be understood as something that we do during occasions of worship, but as the very condition into which the Christian is reborn.”³⁹¹

5) The next step in the cycle is to recognize that our starting point as worshippers is not one area or another of life, but rather *all* of them. God created us and guides us on a transformational journey into the image of Christ by giving us Holy Spirit power to glorify Him in all areas of life. Peter knew this to be true when he wrote that “His divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us to his own glory and excellence...” (2 Pet. 1:3). This is why he could write to believers in Jesus that just “as he who called you is holy, you also be holy in all your conduct, since it is written, ‘You shall be holy, for I am holy.’” (1 Pet. 1:15-16). It is why Paul could write concerning the mundane things of life, “So, whether you eat or drink, or whatever you do, do all to the glory of God.” (1 Cor. 10:31) It is the reason that he wrote to the saints and faithful brothers in Christ at Colossae: “And whatever you do, in word or deed, do everything in the name of the Lord Jesus, giving thanks to God the Father through him.” (Col. 3:17)

6) The final step contains at its core the realization that if God is truly to be worshipped the way He deserves and desires (steps one and two), then it is not sufficient for God’s children “merely” to glorify Him in all areas of life (step five). For God’s own

³⁹¹ Arapura, “Doxological Basis of the Christian Mission,” 175.

testimony in Scripture is that He desires and deserves to be worshipped by people from *all ethnic groups*. “For from the rising of the sun to its setting my name will be great among the nations, and in every place incense will be offered to my name, and a pure offering. For my name will be great among the nations, says the Lord of hosts.” (Mal. 1:11) The psalmist was firm in his understanding of this truth and sounded the call to the people of God to “Declare his glory among the nations, his marvelous works among all the peoples!” (Ps. 96:3) We must not what the psalmist has done here. He has directly linked the final step of the cycle (God’s glory among the nations), to the first step (God deserves to be worshipped). In other words, Ps. 96:3-4 are represent the bridge between the end and the beginning of the cycle. They are what make this dynamic a cycle and not merely a progression. We must consider the verses together now:

- [3] Declare his glory among the nations,
 his marvelous works among all the peoples!
 [4] For great is the LORD, and greatly to be praised;
 he is to be feared above all gods.

“For” at the beginning of verse four is a coordinating conjunction, and it is the glue that holds the Doxa Cycle together. God’s mission, and that of His people, is doxological. We declare His glory among all nations, *for, because, since* He is a great and glorious God who is worthy to be praised by representatives from among all nations. (See Figure 14 below.)

The GOG metanarrative progresses through history on the basis of the Doxa Cycle until the apocalyptic goal, purpose, aim of the story is fulfilled. We get a foretaste of that glorious moment in Rev. 7:9-12:

- [9] After this I looked, and behold, a great multitude that no one could number, from every nation, from all tribes and peoples and languages, standing before the

throne and before the Lamb, clothed in white robes, with palm branches in their hands, [10] and crying out with a loud voice, “Salvation belongs to our God who sits on the throne, and to the Lamb!” [11] And all the angels were standing around the throne and around the elders and the four living creatures, and they fell on their faces before the throne and worshiped God, [12] saying, “Amen! Blessing and glory and wisdom and thanksgiving and honor and power and might be to our God forever and ever! Amen.”

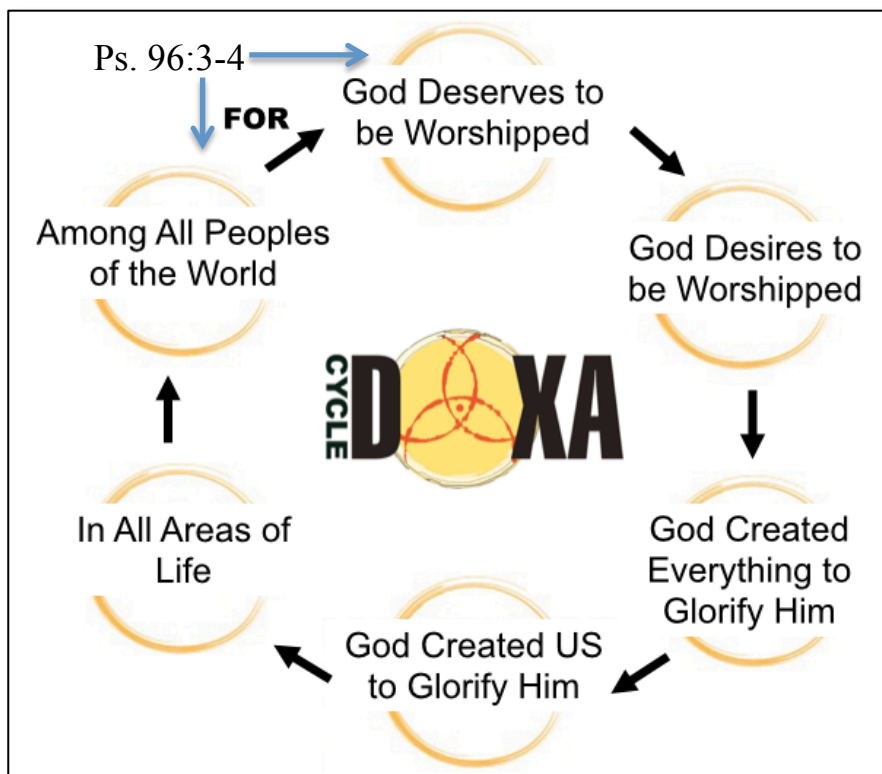


Figure 14 – The DOXA Cycle

So there is a *doxological reason* for our existence. We were made “for the praise of His glory.” Our core identity is that of a worshipper. It is the reason for which God created us, and the purpose for which we live. This means that our lives and any sort of ministry we do are to be doxologically motivated. Moreover, it means that if we fully intend to give God the glory He deserves and desires, we will become engaged in His big

picture mission, which is to receive the glory He desires and deserves from among all peoples. God's metanarrative and mission and our motivations are inextricably connected, an assertion which we shall examine now.

Motivations for Missions

John Bright writes that “the biblical doctrine of the Kingdom of God, which is the unifying theme of the Bible, is...the motivating force of the living Church.”³⁹² He is correct in linking the unifying theme of Scripture (our core metanarrative) with the motivating force for the Church. Yet we've already determined that the focal point of Scripture is not the Kingdom, but rather the King and his eternal glory as Ruler of the Kingdom. His Kingdom advances in order that its King may be shown to all peoples to be glorious.

This doxological vision and motivation is in contrast (but not opposed) to the often utilized and highly emphasized soteriological motivation for mission which, though important and not to be diminished, is biblically subordinate to the doxological motivation. “The final and ultimate goal of missions,” wrote Voetius in the 17th century, “is the glorification and manifestation of divine grace (*gloria et manifestatio gratiae divinae*). God is not only the first cause but also the ultimate goal of missions. The highest purpose is therefore not the salvation of sinners (Eph. 1:10) but the honor of God (Eph. 3:10-11; Rom. 11:32).”³⁹³ Much more recently, and more simply, John Piper considers the

³⁹² Bright, *Kingdom of God*, 244.

³⁹³ Jongeneel, “The Missiology of Gisbertus Voetius,” 47-79.

worship of God to be “the fuel and goal of missions.”³⁹⁴

It will be noted that in the citation above, Voetius apparently does not speak of a motivation, but rather a goal. Likewise, it will be noted that Piper clearly links both the aim (“goal”) and motivation (“fuel”) of missions, and concludes that they are the same: worship. While goal and motivation are not, in fact, the same thing, they are intricately connected. The former has to do with something outside a person, something to be achieved or attained. The latter has to do with something inside a person, a drive or a desire or a passion that moves him or her to act. In other words, the motivation is the fuel or stimulus that drives one toward a goal. In our paradigm, the *motivation* is what fuels the *metanarrative*, which is the story of a God who desires and deserves – and has as His *aim* – to receive glory among all peoples throughout redemptive history and for all eternity. In our survey of the motivation of the story and the goal of the story, we find that on many occasions the words goal and motivation (and their synonyms) are used synonymously.

I have already demonstrated that the story of redemptive history (the core metanarrative of Scripture) is doxological and that the *missio Dei* is also doxological. The question for our research now becomes, Is the primary *motivation* for mission also doxological? In other words, Is *God's* primary motivation doxological, and therefore the Church's as well? Christopher Little posits this foundational question for our endeavor like this: “Is the Triune God anthropocentric, ecclesiocentric, basileiocentric, geocentric,

³⁹⁴ Piper, *Let the Nations Be Glad*, 17.

cosmocentric, angelocentric, or theocentric? The answer to this single question will determine the essence of one's theology of mission."³⁹⁵

To arrive at the answer, we will begin with a brief overview of some of the paradigms for human motivations for missions that have been proposed over recent centuries:

- Voetius has already been mentioned several times in this study in part due to his being considered the first Protestant theologian to attempt to systematize a theology of missions. We would be wise, then, to begin with the motivations he identifies, keeping in mind that they are packaged as “goals” that function like “motivations.” In his *Politica Ecclesiastica* Voetius distinguishes the following seven-fold goal for missions. They are summarized by Jan Jongeneel:³⁹⁶
 1. A mission which has as its goal [i.e. the motivation is] (a) the conversion of unbelievers, heretics and schismatics (*conversio*) and (b) the planting, gathering and establishing of the church or churches (*plantatio, collectio et constitutio ecclesiae out ecclesiarum*);
 2. A mission which has as its goal (i.e. the motivation is] the regathering (*recollectio*) of churches scattered either because of persecution or internal collapse;
 3. A mission which has as its goal [i.e. the motivation is] the reformation (*reformatio*) of one or more of the following deformations of church life: doctrine, life or discipline;
 4. A mission which has as its goal [i.e. the motivation is] the reunification (*redunio*) and incorporation (*syncretismus*) of divided or separated churches;
 5. A mission which has as its goal [i.e. the motivation is] the financial support of oppressed, persecuted, plundered, scattered or impoverished churches (according to 2 Cor. 8-9: Paul's collection for the poor in Jerusalem);

³⁹⁵ Little, *Mission in the Way of Paul*, 47.

³⁹⁶ Jongeneel, “The Missiology of Gisbertus Voetius,” 63-64.

6. A mission which has as its goal [i.e. the motivation is] persuading princes and magistrates to set their subjects free (*liberatio*) or at least lighten (*levamen*) difficulties and burdens and to eliminate (*remotio*) all obstacles which hinder the church's or churches' outreach (*propagatio*) and growth (*aedificatio*);
7. The mission described in 6 (above) can also, according to Voetius, sometimes take the form of a written petition, admonition or apology.

Jongeneel suggests that “the topics of conversion, planting, gathering and establishing can be placed in a broad threefold goal [i.e. motivation] for missions in the more restricted sense”:³⁹⁷

1. The conversion of the nations (*conversio gentium*);
 2. The planting, gathering and establishing of a church or churches, namely, of those who have been converted (*plantatio, collectio et constitutio ecclesiae out ecclesiarum*);
 3. The glorification and manifestation of divine grace (*gloria et manifestano gratiae divinae*)
- Walter Freytag, in addressing the “question of the missionary motive,” is convinced that “no conception has become of such significance for the modern missionary movement as” the KOG.³⁹⁸ He identifies four missionary motivations (or streams) that are contained within the KOG framework:³⁹⁹
 1. The “personal salvation experience” motivation
 2. The “planting of the Church” motivation
 3. The “needs of mankind” motivation
 4. The “hope of the End” motivation

³⁹⁷ Jongeneel, “The Missiology of Gisbertus Voetius,” 64.

³⁹⁸ Walter Freytag, “The Meaning And Purpose Of The Christian Mission.” *International Review Of Mission* 39.154 (1950): 154. *ATLA Religion Database with ATLASerials*. Web. August 2, 2014.

³⁹⁹ Freytag, “The Meaning And Purpose Of The Christian Mission,” 155-157.

- Nate Wilson identifies seven motivations for missions (and the models that contain them):⁴⁰⁰
 1. The Great Commission Motivation/Model
 2. The Resource/Responsibility Motivation/Model
 3. The Compassion Motivation/Model
 4. The Historical Motivation/Model
 5. The Task Motivation/Model
 6. The Partnership Motivation/Model
 7. The Worship Motivation/Model

- John M. L. Young categorizes the motives of “the greatest missionary effort in the history of Christianity” (i.e. beginning with the spiritual awakenings in England and America in the 18th century) as:⁴⁰¹
 1. The love of Christ
 2. The duty of obeying His command
 3. Compassion for the lost
 4. The desire to help those in darkness share in the light of modern civilization and progress

Young maintains a distinction between motive and aim. “As the love of God, from God’s side, is the motive in His Son’s mission to earth and the glory of God His aim, so too, reciprocally, from man’s side the love of God must be the motive of

⁴⁰⁰ Nate Wilson, “Motivations for Mission: Seven Biblical Bases for World Mission,” <<http://www.natewilsonfamily.net/motivat.html>>. Accessed on August 15, 2014.

⁴⁰¹ Young, *Missions: the Biblical Motive and Aim*, 7.

missionary effort and the glory of God the aim.”⁴⁰² He concludes, however, with language that seems to be interchangeable, and that seems to place God’s glory as the more fundamental of the two options, when he states that we are to be “motivated by the love of God and ever aiming at His eternal glory.”⁴⁰³

- In a similar fashion, Gordon Olson echoes Young in affirming that “It is very clear that God’s motive for providing salvation for us was His self-giving love (John 3:16),”⁴⁰⁴ and that this motive extends to God’s people.
- Johannes Verkuyl sees pure and impure motives.⁴⁰⁵ Pure:
 1. Obedience,
 2. Love, mercy and pity
 3. Doxological
 4. Eschatological
 5. Urgency (haste)
 6. Personal

Impure:

1. Imperialist
2. Cultural
3. Commercial
4. Ecclesiastical colonialism

⁴⁰² Young, *Missions: the Biblical Motive and Aim*, 3.

⁴⁰³ Young, *Missions: the Biblical Motive and Aim*, 17.

⁴⁰⁴ C. Gordon Olson, *What in the World Is God Doing?: The Essentials of Global Missions: an Introductory Guide* (Cedar Knolls, NJ: Global Gospel Publishers, 1989), 87.

⁴⁰⁵ Johannes Verkuyl, *Contemporary Missiology: An Introduction* (Grand Rapids, MI: W.B. Eerdmans Pub. Co., 1978), 163-175.

Verkuyl also includes a section on the goal and purpose of mission, in which at least four of the goals also function as motivations:⁴⁰⁶

1. Saving individual souls
 2. Ecclesiocentrism
 3. Christian society
 4. Social Gospel
- Johannes Van Den Berg identifies seven missionary motivations of Methodism during the Great Awakening:⁴⁰⁷
 1. Political
 2. Cultural
 3. Ascetic
 4. Romantic
 5. Love and compassion
 6. Inner compulsion
 7. Eschatological

Additionally, he sees ten missionary motives that impelled the great missionary awakening (beginning with William Carey):⁴⁰⁸

1. Political
2. Humanitarian-cultural

⁴⁰⁶ Verkuyl, *Contemporary Missiology*, 176-204.

⁴⁰⁷ Johannes Van den Berg, *Constrained by Jesus' Love: An Inquiry into the Motives of the Missionary Awakening in Great Britain in the Period Between 1698 and 1815* (Kampen, Netherlands: J. H. Kok N.V., 1956), 93-105.

⁴⁰⁸ Van den Berg, *Constrained by Jesus' Love*, 144-165.

3. Ascetic
 4. Debt
 5. Romantic
 6. Theocentric
 7. Love and compassion
 8. Ecclesiological
 9. Eschatological
 10. The command of Christ
- Gailyn Van Rheezen writes of fundamental, secondary and defective motives.⁴⁰⁹

Fundamental (“reflecting the will of God”):

1. God’s love and compassion
2. God’s sovereignty over time
3. An outpouring of thanksgiving to God

Secondary (“humanitarian and personal reasons”):

1. Desire to help people physically
2. Desire for adventure
3. Building a deeper faith

Defective (“selfish purposes”):

1. Making a name for oneself
2. Building personal kingdoms
3. Escaping from one’s own culture or church situation

⁴⁰⁹ Van Rheezen, *Missions: Biblical Foundations & Contemporary Strategies*, 37-46.

4. Reacting to guilt
 - Harold R. Cook sees only two fundamental motivations. “In the experience of most successful missionaries we find two closely related motives that seem to stand out as more compelling than any others.
 1. First is a keen realization of what we have in Christ...
 2. The second motive...is simply the command of Christ...These two motives have generally proved to be more compelling than any others...We find that they both have a common base...That base is the love of Christ. In 2 Corinthians 5:14-15 Paul affirms ‘The love of Christ constraineth us...’⁴¹⁰
 - David Hesselgrave identifies succinctly three common missionary motivations in contemporary missions:⁴¹¹
 1. Obedience to the commands of Scripture (principally but not solely the Great Commission)
 2. Meeting the desperate needs of people (primarily spiritual but including all kinds of needs)
 3. Involvement in an exciting and winning cause (being “where the action is,” participating in a cause that will ultimately triumph)
 - Ott, Strauss and Tennent, largely taking their cue from Van den Berg and Bosch, see categories of impure motivations as:⁴¹²

⁴¹⁰ Harold R. Cook, *An Introduction to Christian Missions* (Chicago: Moody Press, 1971), 67-68.

⁴¹¹ David Hesselgrave, *Scripture and Strategy: The Use of the Bible in Postmodern Church and Mission* (Pasadena, CA: William Carey Library, 1994), 136-141.

1. Civilization, colonialism, and cultural superiority
2. Ecclesial power and denominationalism
3. Condescending pity
4. Asceticism
5. Adventure and romantic ideals
6. Self-realization and edification
7. Gender-related motives

Their appropriate motivations for missions include:⁴¹³

1. Compassion and human need
 2. The “Love of Christ”
 3. Obedience to Christ’s command
 4. Divine calling or inner compulsion
 5. Doxology: to the glory of God
 6. Eschatological motivation: with a view to the end
- David Bosch has delved more deeply into missionary motives than most others and deserves a closer look. He dedicates 70 pages to the subject in his *magnum opus, Transforming Mission*.⁴¹⁴ He differentiates between motifs and motives, with motives being equivalent to our “motivations,” yet recognizes that for all intents and purposes they all can be used interchangeably. “Although I shall concentrate on motifs (the dominant missionary themes or ideas of the period), I shall also

⁴¹² Ott, *Encountering Theology of Mission: Biblical Foundations, Historical Developments, and Contemporary Issues*, Kindle Location 4132ff.

⁴¹³ Ott, *Encountering Theology of Mission*, Kindle Locations 4343-4344.

⁴¹⁴ Bosch, *Transforming Mission*, 284-354.

pay some attention to motives (the reasons for people's getting involved in mission). It is not always possible to separate motifs from motives.”⁴¹⁵ While recognizing that “it will not be possible to discuss in detail *all* missionary motives and motifs [of the Enlightenment era],”⁴¹⁶ he does do so with nine:

1. The Glory of God
 2. “Constrained by Jesus’ Love”
 3. The Gospel and Culture
 4. Mission and Manifest Destiny
 5. Mission and Colonialism
 6. Mission and the Millennium
 7. Volunteerism
 8. Missionary Fervor, Optimism and Pragmatism
 9. The Biblical Motif
- R. Pierce Beaver is another who has thoroughly examined missionary motives in history. He identifies at least eleven that were present in America from the 17th through the 19th century:⁴¹⁷
 1. Political (or political-military)
 2. Prudential (i.e. rivalry with Catholic Church)
 3. *Gloria Dei*
 4. Soteriological

⁴¹⁵ *Transforming Mission*, 529, note 3 of chap. 9.

⁴¹⁶ *Transforming Mission*, 285.

⁴¹⁷ R. Pierce Beaver, “Missionary Motivation through Three Centuries,” in *Reinterpretation in American Church History*, Jerald C. Brauer, ed. (Chicago, IL: University of Chicago Press, 1968), 113–151.

5. Love and Compassion
 6. Love of Christ
 7. Obedience
 8. Eschatology
 9. Nationalism
 10. Imitation of Jesus
 11. Obligation/Duty/Haste
- To these motivations, Archbishop Anastasios Yannoulatos adds that of “inner necessity.”⁴¹⁸ “Mission is an inner necessity (a) for the faithful and (b) for the Church. If they refuse it, they not only omit a duty, they deny themselves.”⁴¹⁹
 - John Piper thinks in terms of primary and secondary, or subordinate, motivations. For him, there is only one primary or driving motivation. “God is passionately committed to His fame. God’s ultimate goal is that His Name be known and praised by all the peoples of the earth.”⁴²⁰ God’s driving motivation, and by extension that of his people, is His glory. Piper’s understanding is that God’s purpose for humankind is to “see and savor and sing – and spread a passion for – the glory of God”⁴²¹ in order that “his name be declared in all the earth” (Rom.

⁴¹⁸ Yannoulatos, *Mission in Christ's Way*, 58-64.

⁴¹⁹ Yannoulatos, *Mission in Christ's Way*, 58.

⁴²⁰ Piper and Steller, “Driving Convictions Behind Foreign Missions” (Desiring God website, <<http://www.desiringgod.org/articles/driving-convictions-behind-foreign-missions>>). Accessed on June 15, 2014.

⁴²¹ John Piper, “Unconditional Election and the Invincible Purpose of God,” at Desiring God Ministries website, <<http://www.desiringgod.org/sermons/unconditional-election-and-the-invincible-purpose-of-god>>. Accessed July 22, 2014.

9:16).⁴²² For Piper, there could be any number of secondary motivations. For example, the reality and eternity of hell. Against Pinnock,⁴²³ Stott⁴²⁴ and others, he writes, “Until we feel some measure of dread about God’s future [eternal] wrath, we will probably never grasp the sweetness with which the early church savored the saving work of Christ.”⁴²⁵ He makes it clear, however, that the secondary motivations have no worth in and of themselves, in the absence of the primary motivation, just as the moon has nothing of worth (no light, no heat) if not as a reflection of the sun.

- Charles A. Hauser Jr. concludes that hell, very specifically, is a motivation for missions: “This doctrine should provide [a motivation] for missionary endeavor,” he writes.⁴²⁶ “The doctrine of hell has had a positive effect in the missionary endeavor of the church. If there were no eternal judgment, there would be no need to spend time or energy in preaching the gospel to the ends of the earth.”⁴²⁷

Careful examination of these motivations is required, and it is incumbent upon us to measure them against the yardstick of Scripture. Admittedly, the above list is not an exhaustive list of motivations for missions, but it is broadly representative. In it we uncovered no less than 32 distinct motivations. However, there is overlap among many of

⁴²² John Piper, *The Justification of God: An Exegetical and Theological Study of Romans 9:1-23* (Grand Rapids, MI: Baker Book House, 1983), 170.

⁴²³ Clark Pinnock, “The Destruction of the Finally Impenitent,” *Criswell Theological Review* 4, no. 2 (Spring 1990): 243-259; and Clark Pinnock, “The Conditional View,” in *Four Views of Hell*, ed. William Crockett (Grand Rapids: Zondervan, 1992), 135-166.

⁴²⁴ David L. Edwards and John Stott, *Evangelical Essentials: A Liberal - Evangelical Dialogue* (Downers Grove, IL: InterVarsity, 1988), 306-329.

⁴²⁵ John Piper, *The Passion of Jesus Christ* (Wheaton: Crossway, 2004), 113.

⁴²⁶ Charles A. Hauser Jr., “Hell: Motivation for Missions?,” in W. Edward Glenny and William H. Smallman, *Missions in a New Millennium: Change and Challenges in World Missions* (Grand Rapids, MI: Kregel Publications, 2000), 151.

⁴²⁷ Hauser Jr., “Hell: Motivation for Missions,” 152.

them and we can thus, for the sake of this study, condense them into approximately 12 overarching motivations. We must keep in mind that the many overlapping definitions do not make this an easy or objective exercise. It is subjective and not to be understood otherwise. The broad motivations that I have identified are, in alphabetical order:

Table 8 – Broad Categories of Missionary Motivation

1)	Church Growth
2)	Compassion/pity/mercy
3)	Doxological
4)	Eschatological
5)	Gratitude/stewardship
6)	Imperialistic/paternalistic
7)	Love of Christ
8)	Obedience/calling
9)	Personal
10)	Service
11)	Social/humanitarian
12)	Soteriological

We must now apply several categorical filters. The categories of motivations that were proposed were fundamental (or primary), secondary, pure, impure, appropriate, and defective. If we apply the “defective” or “impure” filter, i.e. if we try to determine which motivations are inherently inappropriate, we can discard number six

(imperialistic/paternalistic). However, it is conceivable that all remaining motivations can, at least in some situations or for some people, be legitimate motivations. Even “personal” could be construed as pure in some cases, and not meant in the sense of “egocentric” or “selfish.” We are not in a position to judge the internal motivations that cause someone to undertake missionary activities. Only the Holy Spirit can do that. We are therefore left with 11 potentially legitimate broad motivations.

It is worth noting at this point in our study that the doxological motivation only appears on seven of the fourteen lists, whereas other motivations such as soteriological or “compassion/pity/mercy” or “love of God” appear with more frequency and generally are treated with more credence.

A Quantitative Study of Motivations

There is very little quantitative research to validate my archival research above, yet there is at least one study that stands out. It broadly corroborates my findings above and suggests that, at least during the modern missions movement from the Western world, the broad motivations that I have identified are valid and that the doxological motivation for missions has, as Bosch,⁴²⁸ Beaver⁴²⁹ and others have suggested, been insignificant. In an attempt to understand missionary motivation in New Zealand from 1868 to 1930, Hugh Morrison analyzed data from five missionary organizations: the Bolivian Indian Mission (BIM), China Inland Mission (CIM), New Zealand Baptist Missionary Society (NZBMS),

⁴²⁸ Bosch, *Transforming Mission*, 285-286.

⁴²⁹ Beaver, “Missionary Motivation through Three Centuries,” 140.

the New Zealand Church Missionary Association/Society (NZCMA/S) and Presbyterian Church of New Zealand Foreign Missions Committee (PCNZ FMC).⁴³⁰

When he compared statements by missionaries from the five organizations, three of which represented different denominations and two of which were non-denominational, he found a surprising degree of congruity, suggesting that there was “a commonly conceived mental narrative structure regarding missionary motivation.”⁴³¹

This is significant for the present study, for as Stuart Piggin notes:

To accept in large measure the missionary candidates’ statements of their own motives will not enable us to tell the whole story...But neither will it be devoid of “explanatory force”, for in this material on missionary motivation we are not far removed from “the grain of human experience” to which the “historian's categories must in the end correspond”.⁴³²

Morrison identified fifteen motivational factors (including “other”). Table 9 below⁴³³ lists Morrison’s identifiable factors and their rankings. In light of our findings in chapters four and five, it is telling that “Glory of God” placed as the penultimate motivation, tied at 13th place.

⁴³⁰ Hugh Douglas Morrison, “*It Is Our Bounden Duty*”: *The Emergence of the New Zealand Protestant Missionary Movement, 1868-1926* (Ph.D. dissertation, Massey University, Albany, New Zealand, 2004).

⁴³¹ Morrison, *It Is Our Bounden Duty*, 207.

⁴³² Stuart Piggin, *Assessing Nineteenth-Century Missionary Motivation: Some Considerations of Theory and Method* (Oxford: Blackwell, 1978), 329-330, quoted in Morrison, *It Is Our Bounden Duty*, 207.

⁴³³ Morrison, *It Is Our Bounden Duty*, 209.

Table 9 – Motivational Factors for Missionary Service

Category	1890-99	1900-18	1919-30	Overall	
				No.	Rank
Obeying God's Command	1	1	3	90	1
Sense of Usefulness	9	3	1	86	2
Response to Need	3	2	2	83	3
Sense of Personal Calling	2	4	4	71	4
Sense of Pity	5	5	5	54	5
Sense of Duty	4	6	6	48	6
Love for God	6=	7=	7	30	7
Life Stage Transition	6=	9	10	20	8
Heavenly Reward	10=	7=	-	13	9
Personal Aptitude	10=	12	8	12	10
Other	-	10=	9	11	11
Civilising/Imperial Impulse	-	10=	12	5	12
Eschatological	6=	13=	-	4	13=
God's Glory	-	13=	11	4	13=
Sense of Adventure	-	13=	13	2	15

While “‘duty’, ‘obedience’ and ‘obligations’ held true as motives for the entire period,”⁴³⁴ the doxological motivation appears to be an afterthought. Morrison’s findings correlate with my own qualitative literature review, both of biblical metanarratives and missionary motivations. In the past century, the doxological, “glory of God,” motivation, though becoming more visible in recent decades,⁴³⁵ has at best been implicit and/or subconscious, and it only serves as a conscious driving motivation in a small minority of cases.

Narrowing it Down

It has been our task to identify both the core metanarrative of Scripture and redemptive history and also the core motivation that drives the story of the *missio Dei*. We have already determined that for our purposes we can understand “goal” or “aim” to

⁴³⁴ Morrison, “It Is Our Bounden Duty,” 210.

⁴³⁵ See note 276 above.

be interchangeable with “motivation.” With that in mind, Archbishop Anastasios Yannoulatos helpfully distinguishes between the “ultimate goal of mission,” which he identifies as the absolute glory of God, and the “immediate goals of mission,” which include the preaching of the Gospel, and the establishment of the “local church.”⁴³⁶ Employing our slight semantic modifications, we agree that the ultimate or core or primary motivation for missions is the absolute glory of God. We now seek to determine which are the secondary or subordinate motivations, much in the same way that Yannoulatos identifies “immediate goals” that are subordinate to the “ultimate goal.”

Returning to the categorical filters we identified above, we can now apply those of “primary” and “secondary” motivations. This paradigm becomes much easier to work with because we have Scripture as our measuring stick. Rather than use human wisdom or logic to determine which motivation(s) is (are) primary and which are secondary, we can turn to Scripture. In fact, we have already done this in our examination of metanarratives and mission, and the process will be similar. In much the same way that I have shown that there is only *one core* metanarrative of Scripture, but at least three *key* (but subordinate) metanarratives, my study indicates that there is only *one primary* (fundamental) motivation for missions, but numerous valid secondary (subordinate) motivations. I have narrowed the complete list down to five motivations, one being primary, the other four secondary. (See Table 10 below.)

⁴³⁶ Yannoulatos, *Mission in Christ's Way*, 45-58.

Table 10 – Primary and Secondary Missions Motivations

Primary (Fundamental)	The Incomparable Glory of the Lord
Secondary (Subordinate)	The Cry of the Lost
Secondary (Subordinate)	The Cost for the Lost
Secondary (Subordinate)	The Commissions of the Lord
Secondary (Subordinate)	The Commandments of the Lord

The Cry of the Lost

The first of our five broad motivations is “the cry of the lost,” and while it is epitomized in Acts 16:23-31 by the Philippian jailer, it is not always this obvious. The cry of the lost is manifest in numerous ways including pride, selfishness, guilt, insecurity, lack of purpose, fear, addictions, lusts, depravity, and so on. It is seen also in spiritual hunger which is sometimes diminished, but usually enhanced – and never satisfied – by belief in false religions or pursuit of material possessions and sensual pleasures. Some people are aware of God and their need for Him, while many are not. Many are unaware of the desire of the enemy of their souls to destroy them, both in this life and for eternity (John 10:10; 1 Pet. 5:8), and yet they have a deep-seated, even subconscious, need for, and drive toward God, who has “set eternity in the hearts of men” (Eccl. 3:11).⁴³⁷ Blaise Pascal explains it thus:

⁴³⁷ It is not my intention to examine the merits of Calvinism, Molinism and Arminianism in this brief section. Suffice it to say that all three systems recognize in different ways and to differing degrees the presence of human free agency – i.e. the ability to perceive the reality of God and one’s separation from Him – in the salvation process. As leading Calvinist J. I. Packer has written, “Free agency is a mark of human beings as such. All humans are free agents in the sense that they make their own decisions as to what they will do, choosing as they please in the light of their sense of right and wrong and the inclinations

What is it then that this desire and this inability proclaim to us, but that there was once in man a true happiness of which there now remain to him only the mark and empty trace, which he in vain tries to fill from all his surroundings, seeking from things absent the help he does not obtain in things present? But these are all inadequate, because the infinite abyss can only be filled by an infinite and immutable object, that is to say, only by God Himself.⁴³⁸

The Church – in Brazil and around the globe – has the answer, but she must have the spiritual ears to hear the cry, and she must respond with the compassion of Christ as she participates in the *missio Dei*. For there is a great cost for those people and peoples (Matt. 25:31-48) who remain lost, separated from Christ.

The Cost for the Lost

John 3:16-18, 36 explains in no uncertain terms the eternal spiritual condition of those who die physically while separated from God spiritually. They stand condemned as subjects of God's wrath forever. Their fate is sealed, with no hope for any other. It is a sad but true reality that some within evangelical ranks – and increasingly so in Brazil – hold to the unbiblical doctrine called annihilationism.⁴³⁹ That is to say that either Hell is not a place, but an event of annihilation (the punishment being the denial of the joy of eternity

they feel.” (Packer, *Concise Theology: A Guide to Historic Christian Beliefs* [Wheaton, IL: Tyndale House, 1993], 85.)

⁴³⁸ Blaise Pascal, *Pascal's Pensées* (NY: E.P. Dutton and Co., 1958), pensée 425, 113. Available as a Project Gutenberg eBook at <<http://www.gutenberg.org/files/18269/18269-h/18269-h.htm>>. Many will recognize this as the source of the popular affirmation that "There is a God-shaped vacuum in all of us," incorrectly attributed to Pascal.

⁴³⁹ If not unbiblical, then extremely tenuous at best. For an able rebuttal of annihilationism and other challenges to the biblical and historically orthodox teaching on Hell, see Larry Dixon, *The Other Side of the Good News: Confronting the Contemporary Challenges to Jesus' Teaching on Hell* (Fearn, Ross-shire: Christian Focus Publications, 2003). Gregory Boyd has made a laudable attempt to reconcile the two positions in his book *Satan and the Problem of Evil* (Downers Grove, IL: InterVarsity Press, 2001): "I will attempt to move beyond the impasse of the traditional and annihilationist understandings of eternal punishment and construct a model of hell that allows us to affirm the essence of both perspectives" (339). But I am of John Piper's mindset and "not persuaded that Boyd's complex and paradoxical 'model' can survive close scrutiny." (<<http://www.desiringgod.org/articles/greg-boyd-on-the-eternal-suffering-of-agents-who-have-been-annihilated>>. Accessed on January 17, 2014.)

with God rather than eternal conscious torment), or that after a certain period of time in Hell, after experiencing an amount of suffering tantamount to the sin they committed while physically alive, souls will simply cease to exist. But again the Bible is unambiguous. Both John the Baptist and Jesus referred to Hell as an “unquenchable fire” (Matt. 3:12; Mk. 9:43-48). John writes that the torment lasts “forever and ever” (Rev. 14:10). Sadly, many annihilationists choose to argue against the eternal nature of Hell based on their moral repugnance to the thought of a God who would condemn people to an *eternity* of suffering as punishment for a *limited* lifetime of sinning. However, their reasoning is deficient, for God’s standard and punishment is not on the basis of the *duration* of the sinning but rather the worth and holiness of the One offended. Certainly this must serve as a motivation for the Church to make the most of every opportunity and resource in order to reach a lost and dying world.

This is a valid secondary motive for sure, if it is kept in balance. Sadly, as Waldron Scott observes, “Evangelicals tend to concentrate (though not exclusively) on the lostness of the heathen or on the simple imperative of the Great Commission,”⁴⁴⁰ which is our next motivation for consideration.

The Commissions of the Lord

The emotions that accompany “hearing” the call of the lost, or the weight of pondering their eternal destination, however, cannot serve alone as the motivations for missions, for emotions are fickle. They cannot sustain Brazilian evangelicals, or anyone

⁴⁴⁰ Waldron Scott, *Karl Barth’s Theology of Mission*, electronic ed. Vol. 1. (Seoul: World Evangelical Fellowship Theological Commission, 2000, Logos Electronic Library System; Outreach and Identity), n.p.

else, on their mission. There must be something more in their relationship with the Lord that serves to motivate them to help fulfill His goal of redeeming humanity and being worshipped by representatives from all nations. And there is, in the form of His commissions.

The “First Commission,” also known as the Cultural Mandate, tasks us with being the Kingdom people of God. Israel was, and now the Church is, to live as a holy nation *demonstrating* the glory of God to those around. As such, the First Commission is non-redemptive.

The essence of this commission is found in Gen. 1:26-30 and in Gen. 2:15. God placed all of His marvelous creation into the care of man! The earth is the Lord’s, and everything in it (Deut. 10:14; 1 Chr. 29:11; Acts 4:24), yet we are the stewards or managers! We have been given the responsibility to govern this world wisely, because God cares about His creation (Ps. 8). By fulfilling this mandate, the Church acts as a preservative in a fallen world (Matt. 5:13).

Because God has placed man at the center of his creation, and because He values his creation so highly – especially humans, whom He loves sacrificially – our primary responsibility in stewardship becomes participating with Him to redeem people. He desires that we use our abilities, our positions and influence, our money and our time, as means to joyfully share the wonderful news about salvation with those peoples and people who have yet to hear. So while we are responsible to govern all of creation wisely, we are primarily responsible to help in the process of redemption. This is the true fulfillment of the First Commission and is where the First and Great Commissions meet.

The second commission of the Lord that serves to motivate us to participate in world evangelization is called the Great Commission, or the Evangelistic Mandate. It compels us to use various means to *declare* the glory of God to those who have not yet heard or responded. As such, the Great Commission is redemptive.

This Great Commission is given to us in Matthew 28:18-20, Mark 16:15-18, Luke 24:45-49, John 17:18; 20:21-23, and Acts 1:4-8. There are seven key words, which comprise the commission: Receive (the Holy Spirit)! Go! Witness! Proclaim! Disciple! Baptize! Train! Each of these aspects is key to the Church fulfilling her mission. All are crucial in order to adequately make disciples of all nations.

We should take special note of Matthew's version (Matt. 28:18-20), which contains a very important particle in verse 19. "Therefore" connects verse 19 with the previous verse where Jesus declares to His disciples that He has been given all authority over every realm of the universe. Everything that follows in verses 19-20 is contingent upon the fact that Jesus alone possesses authority over the universe. He does not base His commission on the needs of humanity but rather on His authority over all creation. Because He has this authority, His disciples are obligated to dedicate themselves faithfully to the task of this commission. In other words, the glorious, resurrected Christ and His authority become the grounds for the commission (doxological) rather than the nations and their need of salvation (soteriological).

There is a danger, however, that God's children will respond pragmatically and systematically and dutifully to these commissions without the kind of compassion that

Jesus always demonstrated toward the lost (Matt. 9:36). It is therefore important to balance the previous motivations with the next one.

The Commandments of the Lord

Biblically and historically, two of the most compelling motivations for engaging in evangelism and missions have been those of compassion and love. Believers share the sentiments of Jesus, who “when he saw the crowds... had compassion on them, because they were harassed and helpless, like sheep without a shepherd.” (Matt. 9:36)

Additionally, they recognize that “God demonstrates his own love for us in this: While we were still sinners, Christ died for us.” (Rom. 5:8) His love was so great, in fact, that He “so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” (John 3:16) And in the way of Christ believers seek to demonstrate God’s compassion and love to the world around them, both locally and globally, monoculturally and cross-culturally, among the reached and especially the unreached people and peoples of the world, in free countries and in creative-access nations.

This response cannot be, however, merely an emotional response. As David Hesselgrave observes, “Divorced, or even temporarily separated, from HIS all-encompassing understandings and undertakings, appeals such as these lose their ultimate significance and may actually become counterproductive.”⁴⁴¹ For this reason, the appeal to love our neighbors is not, in fact, an appeal at all. Rather, it is a commandment. “Love your neighbor as yourself.” (Matt. 22:39) Jesus summarizes the entire teaching of the Old

⁴⁴¹ Hesselgrave, *Scripture and Strategy*, 137.

Testament with a command to love people, including those who are marginalized and are part of unreached people groups.⁴⁴²

It is to the first half of the Great Commandment that we now turn our attention – “You shall love the Lord your God with all your heart and with all your soul and with all your mind.” (Matt. 22:37) – for it moves us in a doxological direction.

The Incomparable Glory of the Lord

The first four broad missionary motivations, which we consider to be secondary ones, have emanated from the second part of the Great Commandment, that is to say that the Church’s secondary motivations for missions emanate from her relationship with the lost. However, her primary motivation for missions comes from the first part of the Great Commandment, that is to say, from her relationship with the Lord.

The Church of Jesus Christ has experienced something that no one else has. Something of incomparable worth and glory. She has experienced the knowledge and the presence and the power and the provision of a glorious God. Her members have the privilege of daily entering into worship of the One who is truly worthy of worship. As John Piper has passionately and convincingly argued,⁴⁴³ worship serves both as the goal and the fuel of missions. It is “the goal of missions because in missions we simply aim to bring the nations into the white-hot enjoyment of God’s glory. The goal of missions is the gladness of the peoples in the greatness of God.”⁴⁴⁴ “Let the peoples praise you, O God; let

⁴⁴² My basis for mentioning people from marginalized and unreached groups is the Lukan account of the “Great Commandment,” where Jesus identifies the “neighbor” as being a Samaritan, i.e. a person from a marginalized and despised group.

⁴⁴³ Piper, *Let the Nations Be Glad*, 17-43.

⁴⁴⁴ Piper, *Let the Nations Be Glad*, 17.

all the peoples praise you! Let the nations be glad and sing for joy!” (Ps. 67:3-4b; ESV). Worship is also the fuel for missions, for how can one experience the One True God and not feel compelled to lead other people and peoples to experience that same joy and peace and power? How can one not joyfully and whole-heartedly press toward the marvelous goal of seeing representatives from all tribes and tongues and nations worshipping before the throne of God? His worth demands it. His Church must not selfishly keep the joy of knowing God to herself as Israel often did. God’s incomparable worth and majesty must serve as a motivation for missions. This is called the doxological motivation for missions and all other motivations pale in comparison.

This fifth and final broad motivation that I have identified is clearly revealed in Scripture as the primary, foundational motivation for missions. *The preeminent motivation in Scripture with respect to participation in the missio Dei is a profound and driving desire to see Christ proclaimed and worshipped among all ethnic groups in the world based on God’s own desire for the same.* In other words, the driving motivation of *missio Dei* is *gloria Dei*.

This theo-logical (i.e. theocentric) motivation is in contrast (but not opposed) to the highly emphasized and often utilized soteriological motivation for missions which, though important and not to be diminished, is biblically subordinate to the doxological motivation. As Gisbertus Voetius put it 400 years ago, “The final and ultimate goal of missions... is the glorification and manifestation of divine grace (*gloria et manifestatio gratiae divinae*). God is not only the first cause but also the ultimate goal of missions. The highest purpose is therefore not the salvation of sinners (Eph. 1:10) but the honor of God

(Eph. 3:10-11; Rom. 11:32).”⁴⁴⁵

Voetius is worthy of further examination on this point. Jan Jongeneel and others⁴⁴⁶ have argued convincingly that the Voetius (1589-1676) was responsible for the first comprehensive Protestant theology of missions. Jongeneel notes that Voetius’ “theology is dominated in its content by Calvin's doctrine of predestination and his emphasis on *solī Deo gloria*.”⁴⁴⁷ Consequently, his theology of missions was doxological. “Above all, Voetius’ missiology must be characterized as a *theocentric* theology of mission. More precisely it is a *predestinarian* and *doxological* theocentric theology of mission.”⁴⁴⁸ “God is not only the first cause but also the ultimate goal of all mission activity.”⁴⁴⁹ “The finale of all mission theory and practice is *Solī Deo Gloria*.”⁴⁵⁰ “Not only conversion and church planting but even the coming of God's kingdom on earth is subordinate to God and his glory as the ultimate goal of all missions...”

Jongeneel himself is another strong proponent of the doxological motivation as primary. “We gladly concur with Voetius that the worship and adoration of the triune God by the nations of the earth is and must remain the final goal of all mission activity by the church.”⁴⁵¹

Jongeneel is not alone, although the list of other key theologians and missiologists who see *gloria Dei* as preeminent is not long. Some of them include:

- John Stott: “The exaltation of Jesus Christ to the Father’s right hand, that is, to the

⁴⁴⁵ Jongeneel, “The Missiology of Gisbertus Voetius,” 47-79.

⁴⁴⁶ For example, H. Van Andel and P. M. Galm. See Jongeneel, “The Missiology of Gisbertus Voetius,” 47.

⁴⁴⁷ Jongeneel, “The Missiology of Gisbertus Voetius,” 54.

⁴⁴⁸ Jongeneel, “The Missiology of Gisbertus Voetius,” 76.

⁴⁴⁹ Jongeneel, “The Missiology of Gisbertus Voetius,” 78.

⁴⁵⁰ Jongeneel, “The Missiology of Gisbertus Voetius,” 77.

⁴⁵¹ Jongeneel, “The Missiology of Gisbertus Voetius,” 77-78.

position of supreme honour, provides the strongest of all missionary incentives.”⁴⁵² “The highest of missionary motives is neither obedience to the Great Commission (important as that is), nor love for sinners who are alienated and perishing (strong as that incentive is, especially when we contemplate the wrath of God . . .), but rather zeal— burning and passionate zeal— for the glory of Jesus Christ... Only one imperialism is Christian... and that is concern for His Imperial Majesty Jesus Christ, and for the glory of his empire.”⁴⁵³

- Ralph Winter: His editorial *opus magnum*, the 800-page *Perspectives on the World Christian Movement*, which he co-edited with Steven Hawthorne, includes as its biblical cornerstone chapters on “The Story of His Glory,” authored by Hawthorne, and “Let the Nations Be Glad!,” written by John Piper. After having concluded his PhD dissertation on Winter’s core missiology, Greg Parsons – who, due both to his personal relationship with Ralph Winter as well as his scholarly rigor, is uniquely qualified with respect to understanding what drove Ralph Winter – wrote “I would say that God’s glory would be a motivating force to him. He was concerned, to his death, about things that distort His glory.”⁴⁵⁴
- Bishop Yannoulatos: “The Church’s call to mission” must be fulfilled “in the face of both the immediate and the ultimate future, and for the right doxology of God.”⁴⁵⁵
- Waldron Scott: “the central purpose of the Church is to glorify God through

⁴⁵² John Stott, *The Contemporary Christian* (Downers Grove, IL: InterVarsity, 1992), 366.

⁴⁵³ John Stott, *Romans: God’s Good News for the World* (Downers Grove, IL: InterVarsity, 1994), 53.

⁴⁵⁴ Personal e-mail correspondence with me on Aug. 18, 2014.

⁴⁵⁵ Yannoulatos, *Mission in Christ’s Way*, 63-64.

obedience to the Great Commission...”⁴⁵⁶

It becomes apparent in the above sampling that scholars do not generally mention the doxological motivation in a vacuum. Rather, they tend to mention it in relation to other motivations, sometimes in contrast and sometimes as complimentary, usually as superior but sometimes as subordinate. This brings us to the issue of mixed motivations.

Mixed Motivations

Dutch missiologist Johannes Verkuyl has noted that motives for mission rarely are entirely pure. “Throughout the history of the Christian mission pure and impure motives have been as mixed through each other as the clean and unclean animals of Noah’s ark.”⁴⁵⁷ We have already filtered out the motivations that are inherently impure, and we have determined that we are not in a position to judge people’s internal motivations or compulsions. We leave that to God. We can, however, examine the interactivity of the visible missionary motivations that we have previously identified. (See Table 8 above.)

R. Pierce Beaver has observed that missionary motives throughout history often have “contended and combined.”⁴⁵⁸ Many scholars recognize this interplay between motives, as we have just seen above. Stott, for example, illustrates “contention” when he places the obedience motivation and the soteriological motivation in subordinate relationship to the doxological motivation. Yannoulatos, on the other hand, provides an

⁴⁵⁶ Waldron Scott, *Karl Barth’s Theology of Mission*, electronic ed. Vol. 1. (Seoul: World Evangelical Fellowship Theological Commission, 2000. Logos Electronic Library System; Outreach and Identity), n.p.

⁴⁵⁷ Verkuyl, *Contemporary Missiology*, 163.

⁴⁵⁸ Beaver, “Missionary Motivation through Three Centuries,” 142. For example, in the 1800’s “obedience and love contended and combined as motives.”

example of “combination” by placing doxology together with eschatology, as does Scott, who places doxology together with the obedience motivation. Yet they retain the doxological motivation as superior.

Johannes Verkuyl provides an example of mixing motivation with metanarrative by pointing out that “God’s glory is the fullness of his divinity... The phrase ‘God’s glory’ summarizes all of his features – his holy love, his grace, his mercy and justice. This then is the very heart of the doxological missionary motive – a burning desire that all men may come to know God as he really is.”⁴⁵⁹ He appropriately links the GOG motivation to the NOG metanarrative. Yet his last sentence seems in its essence to be more anthropocentric and soteriologically motivated than doxologically, serving as one example of several other categories of “mixing” that, from a Scriptural perspective, are problematic.

The first is when the doxological motivation is placed on par with other motivations since Scripture itself elevates the doxological motivation above all others. The motivation of love is a prime example. John Young wrote that “As the love of God, from God’s side, is the motive in His Son’s mission to earth and the glory of God His aim, so too, reciprocally, from man’s side the love of God must be the motive of missionary effort and the glory of God the aim.”⁴⁶⁰ Martin Erdman, seemingly taking his lead from Young, does something similar. He sees the objective of redemptive history as the glory of God. “Christ’s mission in John’s gospel... fulfills a much higher purpose than simply to confer

⁴⁵⁹ Verkuyl, *Contemporary Missiology*, 166.

⁴⁶⁰ Young, *Missions: the Biblical Motive and Aim*, 3.

life to a sinful humanity. The ultimate objective for Jesus is to bring glory to God.”⁴⁶¹

However, with respect to the motivation of mission, he sees God’s love for the world:

Jesus Christ’s death on the cross is not only the display of God’s glory; the annals of history point to this event as the clearest manifestation of God’s love for humanity. Jesus’ mission to redeem the world and to grant eternal life to those who put their faith in him is grounded in God’s continual concern for the this world. At the very center of Christ’s mission is God’s love for all humanity...

God’s love [is] the motivation for the sending of the Son...⁴⁶²

In fact, with the exception of John Piper’s brief list, every one of the lists we

examined above that included the doxological motivation considered it as equal to many of the other possible motivations. Johannes Verkuyl seems to imply this when he states that “Praise to God’s name is *another* of the motives for mission found throughout the New Testament...”⁴⁶³ (italics mine). I was unable to identify anywhere in his work where he the doxological motivation as something other than one among equals. To be fair, he may take the GOG to be the implicit foundational motivation, but this leads to the next problem.

A second problematic category is that of “assuming” *gloria Dei*. (Bosch and VDB)

Johannes van den Berg is an example of someone who assumes this posture. In the present study we have given little special attention to the theocratic motive, the motive of the *gloria Dei*. The reason for this omission is not that the idea of the honour of God would have played no part at all in the development of the missionary cause: on the contrary, we may suppose that the idea of the *gloria Dei* was almost always present, constituting the silent background of the work of the Christian community... The fact that this motive, though always present in the background, only incidentally received explicit mention in relation to the missionary task can be explained from its self-evidency: was not the whole of Christian life seen as a glorification of the name of God?⁴⁶⁴

⁴⁶¹ Martin Erdman, “Mission in John’s Gospel and Letters,” in Larkin, William J., and Joel F. Williams, *Mission in the New Testament: An Evangelical Approach* (Maryknoll, NY: Orbis Books, 1998), 213.

⁴⁶² Erdman, “Mission in John’s Gospel and Letters,” 216.

⁴⁶³ Verkuyl, *Contemporary Missiology*, 165.

⁴⁶⁴ Van den Berg, *Constrained by Jesus’ Love*, 176-177.

David Bosch seems to take a cue from Van den Berg in commenting on this subject. “In the wake of the Great Awakening, the motif of the glory of God became wedded to other motifs, in particular that of compassion. Still, even where the glory of God was not explicitly mentioned, it continued to constitute the silent background motif during virtually all of the eighteenth century.”⁴⁶⁵ Ott, Strauss and Tennent seem to represent this posture. After a thorough investigation of motivations, they conclude that “The highest motive must remain rooted in the person of God himself: his love for the world, his redemptive work in Christ, and his promise that all nations will hear and that his glory will fill the earth.”⁴⁶⁶ They are representative of many who tend to include the doxological motivation with other “good ones” without realizing, or at least stating clearly, that the “good ones” are represented in Scripture as subordinate to, and flowing from, the doxological motivation.

A third problematic category is to recognize the doxological motivation and subordinate it to others. I include here a fourth category here as well, which is perhaps the most problematic of all. It is simply not to recognize the doxological motivation. I combine these two categories in order to be fair to the people surveyed. Since I did not necessarily survey everyone’s work exhaustively, I could not discern in some cases whether a person recognized the doxological motivation and made it subordinate to others, or simply did not recognize it at all.

⁴⁶⁵ Bosch, *Transforming Mission*, 285-286.

⁴⁶⁶ Ott, *Encountering Theology of Mission*, Kindle Locations 4670-4672.

In this dual category, the GOG motivation seems often to “lose out” to the “love of God” motivation. A classic example of this occurred in the mid-1800s when S. L. Pomroy, then a secretary at the American Board of Commissioners for Foreign Missions (ABCFM), sought to, in the words of Beaver, “set all secondary motives in proper relation to what he thought the primary one.”⁴⁶⁷ In his influential tract, “The Grand Motive to Missionary Effort,” he lists many prevailing popular motives and then concludes that the “love of Christ” is the only true motive, that it is “to all secondary motives what the central sun is to the planetary system – ‘the eye and soul of all.’”⁴⁶⁸ Nancy Thomas serves as another example of the “love of Christ” motivation (as well as of intertwining “goal” and “motivation” of mission) when she writes, “We love because God first loved us. And, similarly, we are motivated to go out in mission as we understand the story, and know the reality of Jesus Christ, sent to be our salvation, and telling us, ‘So send I you.’ Thus “The goal of mission is to make God’s saving grace available to all the peoples of the world.”⁴⁶⁹

Pomroy and Thomas are not alone. Renowned missionary statesmen such as Rufus Anderson, Robert Speer and Samuel Zwemer tended to subordinate the doxological motivation to the “obedience” (to the Great Commission) motivation.⁴⁷⁰ Ladd, referring to the belief of “some scholars,” illustrates how the doxological motivation is often made subordinate to an anthropocentric, soteriological motivation: “At the very heart of our Lord's mission is the need of rescuing people from bondage to the satanic

⁴⁶⁷ Beaver, “Missionary Motivation through Three Centuries,” 142.

⁴⁶⁸ Beaver, “Missionary Motivation through Three Centuries,” 142.

⁴⁶⁹ Nancy Thomas, “Following the Footprints of God: The Contribution of Narrative to Mission Theology,” in Van Engen, *Footprints of God*, 226-227.

⁴⁷⁰ See Beaver, “Missionary Motivation through Three Centuries,” 142-145.

kingdom and of bringing them into the sphere of God's Kingdom.”⁴⁷¹ Some of the Church's most influential thinkers, in fact, have held to an anthropocentric motivation for missions. Waldron Scott puts Karl Barth, for example, into this category. “And what is the deepest motive of the missionary? Barth seems to imply that the final motive is simply that all men may know of their salvation.”⁴⁷² Other examples include:

- Vaughan Roberts, whose book, *God's Big Picture: Tracing the Storyline of the Bible*, is built around the KOG metanarrative. He shows doxological awareness when he writes that “our duty as his creatures is to submit to him as our king and give him the glory that rightly belongs to him.”⁴⁷³ Yet two pages later he affirms that “‘rest’ is the goal of creation,” a conclusion which he solidifies later in the book by writing that “‘Rest’ was the goal of God's creation. That does not mean that we were designed to do nothing, but rather that God wants us to share in his rest.”⁴⁷⁴ If he is not affirming mixed motivations, he is sending mixed signals, for he also concludes that “God's great goal for us is that we shall no longer be isolated from one another, but shall rather be a perfect community, united in Christ.”⁴⁷⁵ He appears to be driven more anthropocentrically than doxologically.
- Harold Cook exemplifies a standard or traditional understanding of motives, by which I refer to an anthropocentric and/or soteriological motivation. “We may say that the true missionary of Christ has but one great aim, in two phases. It is to

⁴⁷¹ Ladd, *A Theology of the New Testament*, 50.

⁴⁷² Waldron Scott, *Karl Barth's Theology of Mission*, electronic ed. Vol. 1. (Seoul: World Evangelical Fellowship Theological Commission, 2000, Logos Electronic Library System; Outreach and Identity), n.p.

⁴⁷³ Vaughan Roberts, *God's Big Picture: Tracing the Storyline of the Bible*, 29.

⁴⁷⁴ Roberts, *God's Big Picture*, 114.

⁴⁷⁵ Roberts, *God's Big Picture*, 147-148.

witness to Christ in such a way that (1) men will put their faith in Him, and that (2) the church of Christ will be established and built up.”⁴⁷⁶ Apparently he arrives at this conclusion as a result of errantly inverting the relationship between goal and motivations: “It is the motives that determine the aim of foreign missions.”⁴⁷⁷ Clearly it is God’s aim to be worshipped among all peoples that should impact our motivations.

Table 11 – Four Perspectives on “Glory of God” as Motivation

Four Perspectives on “Glory of God” (GOG) as Missionary Motivation	1) Primary Motivation
	2) An Equal Among Many Motivations
	3) Subordinate to One or More Other Motivations
	4) Non-Recognition as Motivation

The tendency then, for many throughout history, has been to adopt primary motivations such as ones that are soteriological and/or anthropological and/or eschatological in nature, with a focus or aim that is soteriocentric and/or anthropocentric and/or basileiocentric. I agree with Van den Berg that all appropriate motivations are important. “We conclude that no one isolated motive or single factor can explain the growth of the missionary ideal: it is through the fullness of motives that the church was thrown back upon its primary task: to proclaim the Gospel of Christ over all the earth.”⁴⁷⁸

⁴⁷⁶ Harold R. Cook, *An Introduction to Christian Missions* (Chicago: Moody Press, 1971), 69.

⁴⁷⁷ Cook, *An Introduction to Christian Missions*, 69.

⁴⁷⁸ Van den Berg, *Constrained by Jesus’ Love*, 187.

Yet I contend on the basis of our research to this point that in the same way that I have shown that there is only one *core* metanarrative of Scripture, but at least three *key* (but subordinate) metanarratives, there is only *one primary motivation* for missions, but numerous valid secondary (subordinate) motivations. It is to the primary motivation – that God be glorified among all nations – that we now turn our attention.

The Glory of God (GOG) as Primary Motivation

There has been a perceptible shift on the part of many people, churches and missions agencies over the past two decades from a sort of vague awareness of the doxological presence behind missionary motivation to a keen awareness of the doxological motivation as the primary, driving force, for missions. There is ample evidence to suggest that this is due in large part to the work of pastor and theologian John Piper. He is by many, if not all, measures, the most well-known and passionate contemporary proponent of God’s glory as the integrating theme of all of history (our core metanarrative), as well as the “fuel and goal of missions.”⁴⁷⁹ It is “Zeal for the glory of God motivates world missions.”⁴⁸⁰ He contends that “Churches that are not centered on the exaltation of the majesty and beauty of God will scarcely kindle a fervent desire to ‘declare his glory among the nations’ (Ps. 96: 3),”⁴⁸¹ and that “Missions is demanded not by God’s failure to show glory but by man’s failure to savor the glory. Creation is telling the glory of God, but the peoples are not treasuring it.”⁴⁸²

⁴⁷⁹ Piper, *Let the Nations Be Glad*, 17.

⁴⁸⁰ Piper, *Let the Nations Be Glad*, 33.

⁴⁸¹ Piper, *Let the Nations Be Glad*, 18.

⁴⁸² Piper, *Let the Nations Be Glad*, 205.

The essence of Piper's theology and missiology can be summed up this way:

Missions is not the ultimate goal of the church. Worship is. Missions exists because worship doesn't. Worship is ultimate, not missions, because God is ultimate, not man. When this age is over, and countless millions of the redeemed fall on their faces before the throne of God, missions will be no more. It is a temporary necessity. But worship abides forever...⁴⁸³

Slowly, statements such as "God is passionately committed to His fame" and "God's ultimate goal is that His Name be known and praised by all the peoples of the earth"⁴⁸⁴ have begun to ring true in the hearts and minds of many in the church today. Yet this is not always an easily palatable contention. As one pastor candidly stated when he began to wrestle with the reality and necessity of the doxological motivation for missions, "To me, adopting the idea of worship as the primary motivation for missions, although sounding spiritual on the surface, would seem to ultimately undermine our efforts to send believers to the mission field by subtly directing attention away from the desperate need of the lost."⁴⁸⁵ For him, "the journey was neither brief nor easy," and the statement that missions exist because worship doesn't

made me uncomfortable because it almost seemed too 'God-centered'... I had always seen the need of lost men for salvation as the driving motivation in God's mind and heart for missions. God was forcing me to wrestle with the idea that He, although deeply burdened by His love for lost men, actually has a deeper and more important motive for missions – namely His desire to be worshipped. I was also forced to consider that God's desire to be worshipped by men of all nations is actually the engine that drives biblical missions rather than the need of lost men to be saved from an eternal hell. In short, my perspective on missions was too man-centered.⁴⁸⁶

⁴⁸³ Piper, *Let the Nations Be Glad*, 17.

⁴⁸⁴ See Piper and Steller, "Driving Convictions Behind Foreign Missions" (Desiring God website, <<http://www.desiringgod.org/articles/driving-convictions-behind-foreign-missions>>). Accessed on June 14, 2014.

⁴⁸⁵ Greg Huffman, "The Heart of Biblical Missions," <http://www.thewordforlife.org/the_pastor_s_pen/the_heart_of_biblical_missions.html>. Accessed on August 15, 2013.

⁴⁸⁶ Huffman, "The Heart of Biblical Missions."

Happily, this pastor ultimately came “to the conclusion that doxology rather than soteriology is the ultimate prime motivation for missions.”

For others, like myself, the statement had the opposite effect. When I first encountered this doxological motivation for missions as vividly described by Piper in *Let the Nations Be Glad*, my heart resonated and my mind shouted, “That’s it! That’s it! THAT is what I’ve been seeing in Scripture for the past ten years. That is what increasingly has been driving me. I just didn’t know what to call it.”

Mike Barnett shares a similar experience:

I recall the first time I really dug into the meaning of missions. On my first serious trek into the mission of God, I was already one of those career missionaries, thoroughly equipped and engaged in God’s mission work. Or was I? My first journey was almost an accident. It began as a reading assignment—John Piper’s book *Let the Nations Be Glad! The Supremacy of God in Missions*. It ended with my shock and embarrassment that I knew so little about the real mission of God.⁴⁸⁷

Jerry Rankin, President Emeritus of the International Mission Board (SBC), sums up well the feelings of many:

More than any other contemporary writer or theologian, the writings of Dr. John Piper have revolutionized thinking regarding missions. As with others, my own perspective, after many years in mission leadership, was radically changed by his book *Let the Nations Be Glad! The Supremacy of God in Missions*. The call to missions and global strategies will never be adequate if motivated by the need of a lost world or from a sense of obligation. The only compelling motivation for missions is the glory of God and his worship among all peoples.⁴⁸⁸

In his book, Piper thoroughly and biblically details the Church’s primary motivation for missions as being utterly doxological, based upon her relationship with the

⁴⁸⁷ Barnett, “Introduction: Discovering the Mission of God,” in Barnett and Martin, *Discovering the Mission of God*, 18.

⁴⁸⁸ In Barnett and Martin, *Discovering the Mission of God*, 68.

God of glory, while acknowledging that there are other legitimate secondary motivations such as her relationship with the lost.⁴⁸⁹ John Flett concurs, eloquently summing up Scripture's view of mission, uniting the primary and secondary motivations, by observing that "Mission is the abundant fellowship of active participation in the very glory that is the life of God from and to all eternity. It is life in the community of reconciliation moving out in solidarity with the world in the active knowledge that God died for it, too. It is the response of doxology as we follow the Spirit's lead as captives in the train of the living, glorious Lord, the lamb that was slain."⁴⁹⁰

The Doxological Motivation for Missions in the Bible

To this point in our study we have asserted, affirmed and demonstrated that the glory of God as metanarrative and motivation for mission is central to the story of the Bible. It is incumbent upon us now to examine, albeit briefly, examples of this doxological motivation in Scripture itself.

Pentateuch

Walter Kaiser refers to the "formative theology of Gen. 12:3" as "a divine program to glorify himself [God] by bringing salvation to all on planet earth."⁴⁹¹ We saw the doxological component of the Old Testament, including the first five books, clearly in our

⁴⁸⁹ Johannes Van den Berg's 1956 publication of his Dutch doctoral thesis, *Constrained by Jesus' Love: An Inquiry into the Motives of the Missionary Awakening in Great Britain in the Period Between 1698 and 1815* (Kampen, Netherlands: J. H. Kok N.V., 1956), carefully unites both divine and human motives with respect to missionary activities within a specific segment of Church history, with the emphasis on Christ's love as the driving motivation. Though it does not affirm my contention, it contains many valuable insights.

⁴⁹⁰ John G. Flett, *The Witness of God: The Trinity, Missio Dei, Karl Barth, and the Nature of Christian Community* (Grand Rapids, MI: W.B. Eerdmans Pub, 2010), 297-298.

⁴⁹¹ Walter C. Kaiser Jr., *Mission in the Old Testament: Israel As a Light to the Nations* (Grand Rapids, MI: Baker Books, 2000), 13.

word and phrase study in the previous chapter. Here we only need remember one powerful example, namely that of “then they will know...” This key phrase links the GOG to mission multiple times, for example in Exod. 7:5, 17; 8:22; 14:4, 18; and 9:14, 16: “Then the Egyptians will know that I am the LORD.”

Psalms

The Book of Psalms is particularly replete with the theme of praise and, linked with it, the theme of the declaration of the God’s name to the congregation and to the nations. George Peters called the Psalter “one of the greatest missionary books in the world.”⁴⁹² And rightly so. Psalms 2, 33, 66, 67, 72, 96, 98, 100, 117 and 148 are but a few of the marvelous doxologically-driven missionary psalms.

- Psalm 67:1-5:

[1] May God be gracious to us and bless us
and make his face to shine upon us, Selah
[2] that your way may be known on earth,
your saving power among all nations.
[3] Let the peoples praise you, O God;
let all the peoples praise you!
[4] Let the nations be glad and sing for joy,
for you judge the peoples with equity
and guide the nations upon earth. Selah
[5] Let the peoples praise you, O God;
let all the peoples praise you!

- Psalm 96:1-9:

[1] Oh sing to the LORD a new song;
sing to the LORD, all the earth!
[2] Sing to the LORD, bless his name;
tell of his salvation from day to day.
[3] Declare his glory among the nations,

⁴⁹² George W. Peters, *A Biblical Theology of Missions*, 115-116.

- his marvelous works among all the peoples!
- [4] For great is the LORD, and greatly to be praised;
he is to be feared above all gods.
- [5] For all the gods of the peoples are worthless idols,
but the LORD made the heavens.
- [6] Splendor and majesty are before him;
strength and beauty are in his sanctuary.
- [7] Ascribe to the LORD, O families of the peoples,
ascribe to the LORD glory and strength!
- [8] Ascribe to the LORD the glory due his name;
bring an offering, and come into his courts!
- [9] Worship the LORD in the splendor of holiness;
tremble before him, all the earth!

Prophets

Just as with the Psalms, the Old Testament prophetic literature is teeming not merely with *missio Dei*, but also the doxological impulsion behind it. W. Bryant Hicks gets to the core of the matter. “When we come to Isaiah 66:18-23,” he writes,

we find a high-water mark of missions in the Old Testament... Yahweh... asserted “that the time is coming to gather all nations and tongues” so that they would see his glory (v. 18 NASB). He further...declared that he would send survivors from them to the nations, “to the distant coastlands that have neither heard My fame nor seen My glory.” Those who are sent will declare his glory among that nations (v. 19 NASB)... these survivors...will declare Yahweh’s glory. One thing is clear: We find here an explicit sending projected so that those sent can testify among the nations by sharing God’s glory. The result will be that all humankind “will come and bow down” before the Lord (v. 23).⁴⁹³

Jesus

Jesus was thoroughly doxologically motivated in his mission. He entered the world, becoming a servant “so that the Gentiles may glorify God for his mercy” (Rom. 15:9). Indeed, His own mission, too, was to glorify God: “Now is my soul troubled. And

⁴⁹³ W. Bryant Hicks, “Old Testament Foundations for Missions,” in Terry, Smith and Anderson, *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, 58-59.

what shall I say? ‘Father, save me from this hour’? But for this purpose I have come to this hour. Father, glorify your name.” Then a voice came from heaven: ‘I have glorified it, and I will glorify it again.’” (John 12:27-28) It was a mission that He completed: “I glorified you on earth, having accomplished the work that you gave me to do.”

Paul

Christopher Little observes that “the doxological approach to mission established by the Trinity was passed on to and carried forward by Paul.”⁴⁹⁴ Paul considered his mission to the Gentiles an offering to God (Rom. 15:16). Of his ministry he writes “All this is for your benefit, so that the grace that is reaching more and more people may cause thanksgiving to overflow to the glory of God (2 Cor. 4:15). He calls all Christians to do all that they do to the glory of God (1 Cor. 10:31).

Indeed, everything about Paul’s life and mission was doxological, beginning with his conversion experience with the glorious Christ on the road to Damascus and including his use of *doxa*. “Appearing in every Pauline letter save Philemon, the glory of God is a regular theme in Paul’s thought. Leaving aside synonyms, such as the language of praise, boasting, light, fire and blessing, the noun alone, *doxa*, occurs no less than 77 times, and the verb, 12 times.”⁴⁹⁵

Perhaps the clearest articulation of Paul’s doxological drive can be found in Paul’s introduction of himself and his ministry to the Romans. In Rom. 1:5 Paul identifies the

⁴⁹⁴ Little, *Mission in the Way of Paul*, 52.

⁴⁹⁵ Brian S. Rosner, “The Glory of God in Paul’s Missionary Theology and Practice,” in Trevor J. Burke, and Brian S. Rosner, *Paul As Missionary: Identity, Activity, Theology, and Practice* (London: T & T Clark, 2011), 156; See also Little, *Mission in the Way of Paul*, 53-54.

ultimate purpose or objective of the *missio Dei* and, by association, his ministry as being as being “for the sake of his name” which, as we have already seen, is synonymous with “for the sake of his glory.” Douglas Moo notes, “Ultimately, Paul ministers not for personal gain or even the benefit of his converts, but for the glory and benefit of Jesus Christ his Lord.”⁴⁹⁶

The Doxological Motivation in History

As the Gospel continued to expand beyond the reach of Paul and the other apostles, the doxological motivation was present, at times obviously so and at other times more subtly. In some places more apparent, in others less so. Yet it was there, as we shall now see in a very brief overview.

The Early Church

Missiologists Michael Pocock, Gailyn Van Rheenen and Douglas McConnell hold that “In broad terms, the early Christians were motivated by the eschatological glory of God – the glory that would be revealed when Christ returned.”⁴⁹⁷ Zeal for God’s glory was exhibited in the lives of Christian martyrs and “acknowledging the glory of God led the early church not only to survive persecutions but to proclaim the ultimate allegiance of their lives. God reigns.”⁴⁹⁸

⁴⁹⁶ Douglas Moo, *The Epistle to the Romans* (Grand Rapids, IL: William B. Eerdmans Publishing Company, 1996), 53.

⁴⁹⁷ Pocock, Van Rheenen and McConnell, *The Changing Face of World Missions*, 163.

⁴⁹⁸ Pocock, Van Rheenen and McConnell, *The Changing Face of World Missions*, 164.

In the early middle ages we find an example in the Benedictines, where “The glory of God was central to the Rule of St. Benedict, which guided Benedictine monastic life, service, and mission from the early Middle Ages onward.”⁴⁹⁹

The Reformers

There is 500 year’s worth scholarly evidence documenting the central role that God’s glory played in the lives of the Reformers. In the Reformers’ minds, in theory, this understanding carried over into the arena of witness. As Calvin stated in his sermon on Deut. 33:18-19, “When we know God to be our Father, should we not desire that he be known as such by all? And if we do not have this passion, that all creatures do him homage, is it not a sign that his glory means little to us?”⁵⁰⁰

Contrary to much popular and some academic thinking, David B. Calhoun asserts that one of the primary themes in Calvin’s mission theology

was the spread of the kingdom of God: Calvin, along with the other Reformers, did a great service to missions generally by his earnest proclamation of the gospel and his re-ordering of the church according to Biblical requirements. The missionary message and the structure of missions are two primary concerns which can be informed by his insights. More specifically, however, Calvin’s teaching concerning the universality of Christ’s kingdom and the responsibility of Christians in extending the kingdom have immense missionary implications.⁵⁰¹

Calvin’s doxological theology of mission had a profound effect on the Puritans.

⁴⁹⁹ Ott, *Encountering Theology of Mission*, Kindle Locations 4522-4524.

⁵⁰⁰ Quoted in Michael A. G. Haykin and C. Jeffrey Robinson Sr., *To the Ends of the Earth: Calvin's Missional Vision and Legacy* (Crossway, Kindle Edition), Kindle Locations 1018-1024.

⁵⁰¹ Quoted in Haykin and Robinson, *To the Ends of the Earth*, Kindle Locations 285-289.

The Puritans

As good Calvinists, the glory of God was the Puritans' primary motivation for missions. The Westminster Catechism, a Puritan document, began by asking the question, "What is the chief end of man?" The answer was, "To glorify God and enjoy him forever." For the Puritans, God was glorified when his Gospel was proclaimed, a concept which had great missionary implications. Thus Paul Pierson affirms that "for the Puritans, the glory of God was the first motive of mission. Love for Jesus Christ and compassion for the lost were also important, but they were secondary."⁵⁰²

Other scholars make similar affirmations: "The doxological motive, often associated with the theocratic motive, was especially prominent among the Puritans and early American mission leaders (Rooy 1965, 282 and 323-28; Van den Berg 1956, 155-56; Beaver 1966, 17-19)."⁵⁰³ Charles Chaney states likewise: "The glory of God is the first and greatest missionary motive in the early [American Puritan] National period. Perception of the Church's opportunity to share in the work of redemption was the first grand, exciting concept that captured the imagination of those who early identified with the missionary enterprise."⁵⁰⁴

Cotton Mather (1663-1728) displayed the GOG motivation when he told the Indians "Behold ye Indians... it is not because we have expected any *temporal advantage*, that we have been thus concerned for your good; no, it is God that has caused us to desire his *glory* in your salvation; and our hearts have bled with *pity* over you, when we have

⁵⁰² Paul E. Pierson, *The Dynamics of Christian Mission: History Through a Missiological Perspective* (Pasadena, CA: William Carey International University Press, 2009), 211.

⁵⁰³ Ott, *Encountering Theology of Mission*, Kindle Locations, 4524-4529.

⁵⁰⁴ Charles L. Chaney, *The Birth of Missions in America* (Pasadena, CA: William Carey, 1976), 225.

seen how horribly the Devil *oppressed* you... and *destroyed* you... we have put you into a way to be happy both on earth while you live, and in *Heaven* when you die.”⁵⁰⁵ Beaver affirms that “The foregoing quotation clearly sets forth the first and second most important motives of Puritan missions, both of them theological and Calvinian in origin. The glory of God is the taproot of the mission. The second is Christian compassion for the perishing souls of the Indians, and a correlative of that is also humanitarian pity for their wretched physical, social and moral condition.”⁵⁰⁶

The Modern Missions Movement

It has been observed by Beaver, Bosch and others that, ironically, the doxological motivation for missions began to wane discernibly by 1810, just as the Protestant missionary movement began to expand.⁵⁰⁷ This does not mean that it was not present, however. We need only look to the so-called “father of the modern missions movement,” William Carey.

Perhaps one of the most pragmatic missionaries in all of history, Carey (1761-1834), who spent 40 years as a missionary in India, was very active *doing* missions, but not very active *writing about* missions. The one book he did write – *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* – is “believed by

⁵⁰⁵ Quoted in Beaver, “Missionary Motivation through Three Centuries,” 120-121.

⁵⁰⁶ Beaver, “Missionary Motivation through Three Centuries,” 121.

⁵⁰⁷ See Beaver, “Missionary Motivation through Three Centuries,” 139-140. David Bosch attributes this to the influence of the Enlightenment. “Theocratic ideals and the notion of the glory of God can only operate within the context of a theology deeply conscious of the unity of life and the royal dominion of Christ over every sphere of life... The Enlightenment put humans rather than God in the center; all of reality had to be reshaped according to human dreams and schemes. Even in Christian circles human needs and aspirations, although originally couched in purely religious terms, began to take precedence over God's glory. So, in the late eighteenth and early nineteenth century the emphasis shifted to the love of Christ; still later the accent was on salvation of the perishing heathen and in the early twentieth century on the social gospel.” (Bosch, *Transforming Mission*, 286.)

some to be the most convincing missionary appeal ever written,⁵⁰⁸ and contains this brief but revealing comment: “Can we as men, or as Christians, hear that ignorance and barbarism envelops a great part of our fellow creatures, whose souls are immortal as ours and who are as capable as ourselves of adorning the gospel, and contributing by their preaching, writings, or practices to the glory of our Redeemer’s name, and the good of the church?”⁵⁰⁹

We must turn elsewhere to gain deeper insight into Carey’s motivations. In a telling letter to his father, he wrote “I am not my own, nor would I choose for myself. Let God employ me where he thinks fit, and give me patience and discretion to fill up my station to his honour and glory.”⁵¹⁰ In another letter to his father, dated January 17, 1793, Carey wrote expressing his unshaken doxological purpose: “The importance of spending our time for God alone is the principle theme of the Gospel . . . To be devoted like *a sacrifice* to holy uses is the great business of a Christian. I therefore consider myself devoted to the sole service of God . . .”⁵¹¹

Adoniram Judson (1788-1850), who served as a missionary in Burma for nearly 40 years, is another who reflects his underlying doxological motivation in a personal letter.

In his case it is to the father of his future wife, Ann Hasseltine. He wrote:

I have now to ask whether you can consent to part with your daughter early next spring, to see her no more in this world...her subjection to the sufferings and

⁵⁰⁸ J. Herbert Kane, *A Concise History of the Christian World Mission: A Panoramic View of Missions from Pentecost to the Present* (Grand Rapids, MI: Baker Book House, 1982), 85.

⁵⁰⁹ William Carey, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* (Dallas: Criswell Publications, 1988), 53-54.

⁵¹⁰ George Smith, *The Life of William Carey, D.D.: Shoemaker and Missionary* (Cambridge: Cambridge University Press, [1887] 2011), 49.

⁵¹¹ Basil Miller, *William Carey: The Father of Modern Missions* (Minneapolis: Bethany Fellowship, 1980), 42-43.

hardships of missionary life...to the dangers of the ocean...the fatal influence of the southern climate of India, to every kind of want and distress, to degradation, insult, persecution, and perhaps a violent death...all this for the sake of Him who left His heavenly home and died for her and for you, for the sake of perishing immortal souls, for the sake of Zion and the glory of God...in the hope of meeting your daughter in the world of glory, with the crown of righteousness, brightened with the acclamations of praise which shall redound to her Saviour from heathens saved, through her means, from eternal woe and despair?⁵¹²

Judson had this to say as well, in a missionary appeal to young men at home in the

United States:

If any of you enter the Gospel ministry in this or other lands, let not your object be so much to “do your duty,” or even to “save souls,” though these should have a place in your motives, as to please the Lord Jesus. Let this be your ruling motive in all that you do... Some one asked me not long ago whether faith or love influenced me most in going to the heathen. I thought of it a while and at length concluded that there was in me but little of either. But in thinking of what did influence me, I remembered a time, out in the woods back of Andover Seminary, when I was almost disheartened. Everything looked dark. No one had gone out from this country. The way was not open. The field was far distant and in an unhealthy climate. I knew not what to do. All at once that last command seemed to come to my heart directly from heaven. I could doubt no longer, but determined on the spot to obey it at all hazards, for the sake of pleasing the Lord Jesus Christ.⁵¹³

Judson, like many others in the modern missions movement, lived out the doxological vision of Scripture as was expressed in this sermon on “The Governing Motive,” preached to the Piscataqua Missionary Society in New England in 1805: “The glory of God...ought to be the governing motive, in all missionary exertions and the animating principle in the breast of missionaries.”⁵¹⁴ While the doxological motivation may have waned for nearly 200 years afterwards, it is clearly on a comeback, as we

⁵¹² Courtney Anderson, *To the Golden Shore: The Life of Adoniram Judson* (Valley Forge: Judson Press, 1987), 83. Quoted in Pierson, *The Dynamics of Christian Mission*, 139.

⁵¹³ Adoniram Judson, quoted in Speer, *Christianity and the Nations*, 18.

⁵¹⁴ Excerpted from *The Piscataqua Evangelical Magazine*, 2 (1805): 206-209; quoted in Norman E. Thomas, *Classic Texts in Mission and World Christianity* (Maryknoll, NY: Orbis Books, 1995), 59-60.

examined above. Enough so, in fact, to suggest that we are entering into a new era of missions.

“Doxology” the Key to a Fourth Modern Missions Movement?

Is it possible that the recovery of the doxological motivation for missions, especially when couched in a doxological metanarrative of Scripture and redemptive history, is bringing the church to a new era of modern missions?⁵¹⁵

Certainly there has been a huge uptick in awareness of the doxological motivation over the past 20 years. We have already examined John Piper’s role in this. The repercussions continue to impact the Church deeply and broadly. Numerous examples have already appeared in this dissertation. A case in point is the Bruce Ashford and his book *Theology and Practice of Mission: God, the Church, and the Nations*. Although he has assembled a diverse team of writers, they nonetheless all reflect to varying degrees an understanding and appreciation of the doxological motivation. While it is perhaps one of the most doxologically oriented of a plethora of recent missions textbooks, there are several other good examples. Among them is Mike Barnett’s *Discovering the Mission of God: Best Missional Practices for the 21st Century*. Previous generations of scholarly and academic textbooks simply did not have the GOG as an organizing element or central focus. This was true with books on theology as well. They generally were built around the KOG theme, having transitioned to the MOG over the past 50 years. This is no longer the case.

⁵¹⁵ It is not my intention here to address modern vs. postmodern missions, but rather to explore the possibility that the Church is segueing into a new era of missions impelled by a “new” core motivation.

The GOG theme also is becoming increasingly visible in scholarly journals, theses and dissertations. We have already interacted with examples of all three in this study. In a similar manner, the GOG theme is increasingly apparent in mission agency websites, missionary newsletters, sermons and the like.⁵¹⁶

Ralph Winter has identified three eras in the modern missions movement.⁵¹⁷ Each one was distinguished by several components, including its key initiators and its primary focus, which was either related to geography (“coastlands” and “inland territories”) or evangelization (unreached). Figure 15 below⁵¹⁸ gives a detailed overview of the interactivity between the eras and their key components.⁵¹⁹

⁵¹⁶ It is not within the purview of this dissertation to examine these. An example of a mission agency is Pioneers (www.pioneers.org). An example of a church is The Church at Brook Hills (www.brookhills.org/about/).

⁵¹⁷ For his detailed discussion, see “Three Mission Eras,” in Winter and Hawthorne, *Perspectives on the World Christian Movement*, 263-278.

⁵¹⁸ From “Three Mission Eras,” in Winter and Hawthorne, *Perspectives on the World Christian Movement*, 265.

⁵¹⁹ Prior to the 2009 edition of *Perspectives*, Winter considered the focus of the third era to be “unreached peoples: linguistic barriers” and “unreached peoples: social barriers,” yet the thrust seemed to me to be on ethnolinguistic groups rather than unreached people groups. In an e-mail conversation with Winter in June of 2002, I proposed a fourth era whose focus was unreached peoples (with the third era being “ethnolinguistic groups”), and which began in 1974, the year in which Winter at the Lausanne Congress on World Evangelization urged evangelicals around the globe to begin to focus on “hidden peoples” (which later morphed into “unreached peoples”). I also identified Winter as the key initiator/statesperson of the fourth era. Winter responded that “On the one hand, your ‘fourth era’ is not as resoundingly different from the third as the third, and second were different from each of their preceding eras...” Yet he seemed to implicitly agree with my proposition, because “On the other hand, McGavran’s perspective did in fact tend to head missions away from unpenetrated groups toward the fostering of “people movements to Christ.” I was pleased to see that the 2009 *Perspectives* reader mentioned “unreached peoples” without the subheadings, because this seems to me to be a more accurate reading of history and of biblical priorities. I was not surprised to see, however, that Winter (for reasons of humility, I suspect) did not include himself as a key personality in the third era. I still contend that he was, whether we modify the third era or recognize or fourth one.

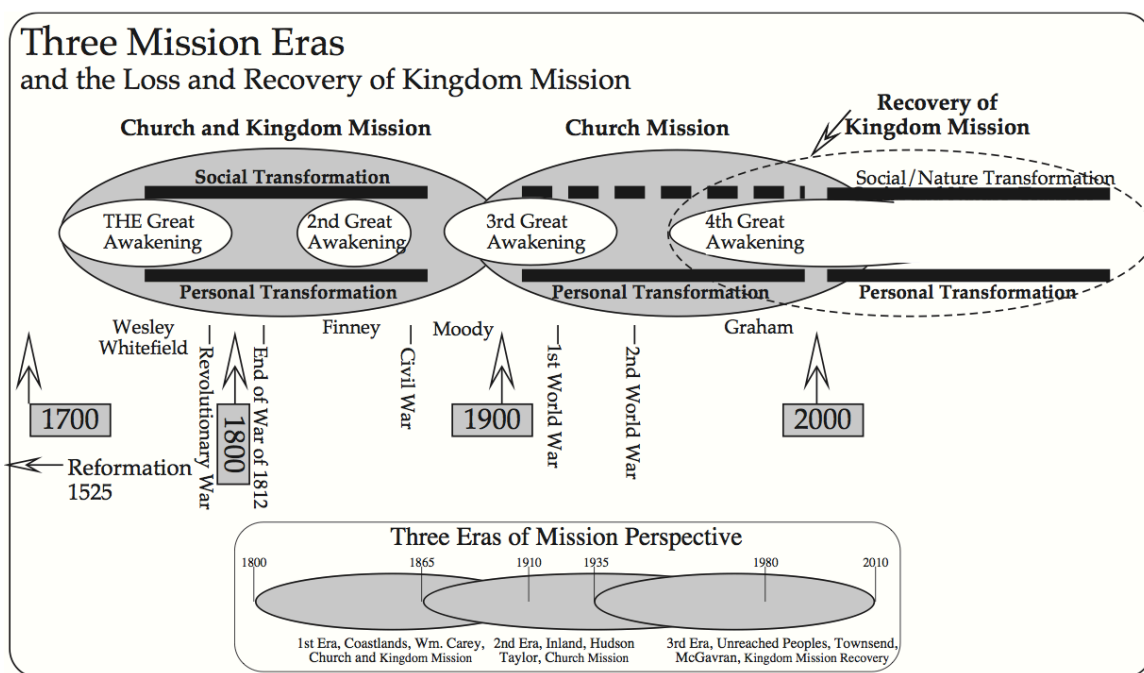


Figure 15 – Ralph Winter's Three Eras of Mission Perspective

My research suggests that now, however, we are in a fourth era of missions, and it is not driven *pragmatically* to groups of people, but rather *doxologically* for the glory of God. The four eras are represented in Table 12 below. If this is not an accurate description of reality yet, then it serves as a recording both what my research suggests and of what my heart desires: to see God's whole church reaching across the globe in the power of the Holy Spirit with the glorious message of Christ, driven by an unquenchable desire to see God known and worshipped among all peoples.

Table 12 – Four Eras of Mission?

<i>Era</i>	First	Second
<i>Person</i>	William Carey	Hudson Taylor
<i>Year</i>	1792	1864
<i>Focus</i>	Coastlands	Interior
<i>Type of Movement</i>	Denominational	Non-denominational
<i>Leaders</i>	Europeans	Europeans/Americans
<i>Era</i>	Third	Fourth
<i>Person(s)</i>	Townsend/McGavran/Winter	John Piper
<i>Year</i>	1932	1994 (Publishing of LTNBG)
<i>Focus</i>	Unreached People Groups	<i>God's Global Glory</i>
<i>Type of Movement</i>	Pentecostal/Charismatic	Strategic Partnerships
<i>Leaders</i>	Americans	Majority World Church

Summary

In previous chapters I made the case that the core metanarrative of Scripture and redemptive history, and the mission of God and His people are one and the same: the Glory of God. In this chapter I added God's motivation to the list as well. What drives God is His desire to be glorified, to be worshipped among all nations. While there are numerous legitimate secondary motivations, there is only one primary motivation and it is the GOG. It is seen throughout Scripture and there are examples throughout history.

We thus conclude that the *historia Dei* (GOG core metanarrative) is unfolding as God and His people undertake the glorious *missio Dei*, whose motivation and goal is the *gloria Dei*. I have proposed in this chapter that doxology is, in fact, a key component and motivation for a new, fourth era of modern missions.

We now must ask and answer the question, Are there any *doxological mechanisms* which God is pleased to use that facilitate the spreading and penetration of the glorious

Gospel of God among the nations, in order to bring spiritual, economic and social transformation to lives, families, communities, societies, ethnic groups and nations? If so, what is that mechanism? What is it like? Why does God favor it?

Chapter 7

TOWARD A DOXOLOGICAL MECHANISM: BUSINESS AS MISSION

Introduction

In 1946 Truett Cathy opened his first restaurant, called The Dwarf Grill, in Atlanta, Georgia. Eighteen years later, in 1964, Cathy invented what is known today as the Chick-fil-A sandwich. Three years later in a shopping mall he opened a restaurant named after the sandwich he had invented.

As of 2014, there are more than 1,800 Chick-fil-A restaurant locations, making Chick-fil-A the second largest quick service restaurant chain in the U.S. Their Corporate Purpose statement reveals the identity and character behind the Chick-fil-A operations and gives meaning to the employees as they work and make decisions every day. It also is a product of doxological thinking. The Chick-fil-A Corporate Purpose is:

*"To glorify God by being a faithful steward of all that is entrusted to us. To have a positive influence on all who come in contact with Chick-fil-A."*⁵²⁰

This purpose statement, reminiscent of the Great Commandment of Jesus,⁵²¹ aligns the purpose of the company with the purpose of God. Truett Cathy has said "I feel being in the food business is a God-called ministry we have... We at Chick-fil-A have [an] opportunity to minister to people's needs physically, emotionally, and sometimes even

⁵²⁰ "How We Give: Our Giving Tradition," <<http://www.chick-fil-a.com/Company/Responsibility-Giving-Tradition>>. Accessed on Aug. 18, 2014.

⁵²¹ See Mt. 22:36-40.

their spiritual needs.”⁵²² Cathy is no ordinary businessman. Neither is he an ordinary Christian. He saw through the false dichotomy between sacred and secular, and between clergy and laity, and built an organization that was both a business⁵²³ and a ministry vehicle. He built a business for the glory of God.

The concept of using businesses as ministry vehicles is not new, but until recent years it was largely overlooked by evangelicals around the world, including in Brazil. In fact, evangelicals in many places – but our focus is Brazil – have been using old ministry models in a new reality, models that simply do not fit the Brazilian – and much of the emerging church – context. In fairness to the Brazilian evangelical missions movement, the missionaries that helped establish Evangelical Christianity in Brazil over the past one hundred and fifty years did a less than stellar job of equipping the fledgling church to be what Paul Hiebert and others have called “self-theologizing.”⁵²⁴ There is no comprehensive Brazilian evangelical theology of missions to be found.⁵²⁵ Neither did many of the foreign missionaries effectively practice what Hiebert calls “critical contextualization,”⁵²⁶ at least not when it came to facilitating the development of contextualized models to enable Brazilians to do effective cross-cultural ministry, which

⁵²² Truett Cathy, “In His Own Words: Truett Cathy Talks About His Life,” address given in June, 2003. Available in the Sep. 10, 2014 podcast of *The World and Everything in It*.

<<http://www.worldmag.com/podcast/worldandeverything/>>. Accessed on Sept. 10, 2014.

⁵²³ And a highly successful one at that. Forbes ranked Cathy as one of the 75 wealthiest people in America in 2014, and Chick-Fil-A is a “juggernaut” that “isn’t slowing down.” See <<http://www.forbes.com/profile/s-truett-cathy/>>. Accessed on Aug. 22, 2014.

⁵²⁴ Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids, MI: Baker Books, 1985), 195-196.

⁵²⁵ To be sure, theologies of mission have been developed elsewhere within the broader Latin world, namely, the Spanish speaking world. Notable work has been done by Orlando Costas, René Padilla and Samuel Escobar, among others. On the Brazilian front, Valdir Steuernagel has come the closest to developing a Brazilian theology of missions, but it is by no means systematized.

⁵²⁶ Paul G. Hiebert, “Critical Contextualization.” *Missiology: An International Review* (Vol. 12, No. 3, July 1984), 287-296.

is, of course, a key component – called “self-propagating” or “self-extending” in Venn and Anderson’s Three Self model⁵²⁷ – of a biblical, healthy, indigenous church planting movement. So the 150 or so mission agencies – most of which have only a handful of workers and are struggling for their very existence – have the historical cards stacked against them. They are trying to overcome huge obstacles using a model that is simply not working for them. Granted, there are variations, but they are derived from the same fundamental model. I call it the “Professional Missionary Model” or PMM. Mike McLoughlin provides a helpful description of the PMM:

The well-beaten path of the modern missions movement is the way of the supported worker. One often hears inspiring testimonies of zealous Christians who “laid down” their secular employment to enter missions “fulltime.” The professional missionary with a Bible School diploma and technical training in development is the epitome of a successful missions strategy. He or she is also the spiritual icon of the Church, held up as an example of counting the cost and a model of spirituality. However, in the history of the Church the professional missionary is a recent phenomenon. During its first four hundred years of existence, the Church grew from being an obscure religious sect of Judaism to the dominant religious influence of the world principally through people who lived their faith in the marketplace.⁵²⁸

Additionally, there is very substantial evidence to support the contention that Christians who took the Gospel to “the ends of the earth” throughout the Middle Ages (the Nestorians, for example) and right up through the Reformation period (the Moravians, for example) and into the 19th century (the Basel Mission, among others), like

⁵²⁷ See Melvin L. Hodges, *The Indigenous Church* (Springfield, MO: Gospel Publishing House, 1953).

⁵²⁸ Michael C. R. McLoughlin, “Back to the Future of Missions: The Case for Marketplace Ministry,” *Vocatio* 4, no. 2 (December 2000).

the Christians of the first four centuries, also did so in connection with their business and trade endeavors.⁵²⁹

The PMM is typically employed by someone who has sensed a calling from God to work in fulltime cross-cultural ministry and, in order to do so, has received some sort of theological and/or missiological training. In addition, this person either receives a salary from a denominational mission board or raises his or her own support as a missionary of an interdenominational sending agency. As McLoughlin points out, this model has developed fairly recently and, not coincidentally, I believe, concurrent to the age of industrialization. This model has worked for two hundred years in industrialized nations that have Judeo-Christian economic and stewardship principles ingrained in their cultural fabric and whose people have disposable incomes.⁵³⁰ William Danker states it well when he writes that “Western patterns of church and mission support have in practice become standard for non-western churches, however poorly these may fit the local culture and economic situation.”⁵³¹

And the fit is poor indeed. The Western reality of the past 200 years is a staggeringly different reality than that of the Brazilian church, where giving to noble causes such as missions is not inculcated from birth, as in many industrialized countries, and where the point would be largely moot since historically there has been very little to give. Additional factors that exacerbate the support-raising problem in countries like

⁵²⁹ See Heinz Suter and Marco Gmür, *Business Power for God's Purpose* (Grenz-Murten, Switzerland: VKG, 1997), 19-40.

⁵³⁰ This assertion has been documented by numerous researchers and commentators over the past nearly 200 years, including the likes of Alexis de Toqueville and Max Weber, and more recently by sociologists Peter Berger, Robert Woodberry and others.

⁵³¹ William J. Danker, *Profit for the Lord: Economic Activities in Moravian Missions and the Basel Mission Trading Company* (Grand Rapids, MI: Eerdmans, 1971), 13.

Brazil include 1) the centuries-old (as well as newly “discovered” post-modern) distrust of institutions, especially religious ones, and the accompanying expectation that it is the institutions which take care of the people, and not vice-versa, and 2) the government’s distrust of NGOs, many of which in the past twenty years have been used as money-laundering vehicles.⁵³² The concept of support-raising is still fairly foreign in a context where the evangelical church is very young and the parachurch movement even younger. I estimate that the Brazilian parachurch movement is today roughly where the American parachurch movement was in the 1930’s, 40’s and 50’s, with groups like Wycliffe, Campus Crusade and the Navigators cutting their teeth in the support-raising department. However, American evangelicals by that time already had a nearly 100 year head start, with groups like Hudson Taylor’s China Inland Mission paving the way, and great movements like the Student Volunteer Movement making significant strides on behalf of supporting professional missionaries. Brazil and other emerging churches do not have these luxuries. Any Brazilian missionary who seeks to serve in the PMM mold faces an uphill battle and runs a significant risk of never achieving critical financial mass and finally being able to serve among the people to whom he or she is called. Additionally, any Brazilian mission agency that chooses to perpetuate this model very possibly will continue to struggle year after year to place even a single worker or family in a cross-

⁵³² Many in the government are themselves complicit. This is nowhere more obvious than in the case of Lurian Lula da Silva, the daughter of former president Luiz Inácio Lula da Silva, who founded an NGO in April of 2003, while her father was president, received R\$20 million (approximately US\$10 million) of funding from the government’s “Zero Hunger” (*Fome Zero*), and then promptly closed down the NGO four months later. The money was never accounted for.

cultural ministry (not to mention having to fight the feelings of irrelevance and the forces of extinction).

If these contextual and practical drawbacks of the PMM are significant, there are additional issues, theological and historical in nature, which must be addressed, and with a sense of urgency, for nothing less than the effectiveness of the Brazilian church in taking God's glory to the nations is at stake. While it is not within the purview of this dissertation to undertake a detailed analysis of these issues, they must be addressed at least briefly in this chapter.⁵³³ I am speaking of the false dichotomy which the PMM model perpetuates between the sacred and secular, the clergy and the laity, and the biblical and historical evidence that demonstrates that the dichotomy is, indeed, a false one.

Integrating Concepts

In order to demonstrate that the sacred/secular divide is a false dichotomy, we must see how these two categories are, in fact, integrated. We can do this by examining several key words and concepts that, when understood together, will “liberate the laity” for fruitful and fulfilling doxological service of God through BAM.

⁵³³ For further study on the theological and historical development of the sacred-secular dualism, see, among others: Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Eerdmans & Co., 2000); C.J. Bulley, *The Priesthood of Some Believers: Developments from the General to the Special Priesthood in the Christian Literature of the First Three Centuries* (Paternoster, 2000); and Hendrik Kraemer, *A Theology of the Laity* (Westminster Press, 1958).

Laos: “All God’s People”

R. Paul Stevens observes that “Throughout almost all of its history the church has been composed of two categories of people: those who ‘do’ ministry and those to whom it is ‘done’.”⁵³⁴ This is due in part to poor hermeneutics.

The English word *laity* derives from the Greek word *laos* (λαός), which appears 140 times in the NT.⁵³⁵ It is always used to denote the entire community of God, or the whole people of God, for example in 1 Pet. 2:9: “But you are a chosen race, a royal priesthood, a holy nation, a people [*laos*] for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light.” It is never employed to mean only a portion of the people of God or in opposition to the word *kleros* (κληρος), from which we derive the word *clergy*.⁵³⁶ *Kleros* refers to “lot” or “portion” or “inheritance,” in the sense of a portion in the gift or inheritance of God. In other words, it referred to the eternal salvation given by God to *all* His children. Therefore, rather than arguing that the word refers to a specific and select group of church leaders, it can reasonably be argued that *kleros*, just as in the case of *laos*, refers to the *whole* people of God. For example, in the three instances in which it is employed in the New Testament with reference to people (Acts 26:18, Colossians 1:12, and 1 Peter 5:3), it either refers to the inheritance of *all of God’s people* or *entire congregations of God’s people*. It never refers to the selection or setting aside of religious professionals. We may conclude, then, that the laity/clergy dichotomy as we understand it today, is not fully

⁵³⁴ Stevens, *The Other Six Days*, 3.

⁵³⁵ Kittel, *Theological dictionary of the New Testament*, 50.

⁵³⁶ Kittel, *Theological dictionary of the New Testament*, 763-764.

biblical. The distinction seems to have its origins in Clement of Rome's use of the work *laikos* in a letter in about 96 A.D. to refer to those distinct from office-holders within the church.⁵³⁷ According to Mark Balfour,

the history of the early church tells the story of an increasing retention of liturgical and other functions to the bishops and presbyters, with the "laity" rendered passive, no longer the ministering people of God but the "ministered-to." This reaches its apogee in the third century with Cyprian's analogy between the clergy and the Levites, and his development of a sacerdotal theology of priesthood.⁵³⁸

Additionally, we must observe the contribution of one of Christendom's most controversial figures, Emperor Constantine. By making Christianity an official religion of the Roman Empire, Constantine effectively and inextricably sewed the thread of Greek dualistic sacred/secular thinking within the fabric of the fledgling Christian church and established for all posterity the privileged role of the clergy and the second-class citizenship of the laity. He set out on a vast construction campaign, appointed bishops and civil magistrates throughout his empire, and organized the church along the pattern of Roman regional districts. He not only recognized, but also supported, a clerical caste by providing many privileges for the clergy.⁵³⁹ For the new official religion had to have bigger and better temples than the competing pagan sects and couldn't be without a professional priesthood since the pagans had that too, not to mention that the church was now full of nominal Christians doing the socially acceptable thing, apparently with neither the desire to serve God sacrificially nor the scriptural understanding of what it

⁵³⁷ Mark Balfour, "Abolish the Laity – New Wineskins," quoted in João Mordomo, "Unleashing the Brazilian Evangelical Missionary Force," 13. <http://www.businessmission.com/fileadmin/user_upload/Documents/Unleashing_Brazilian_Missionary_Force_-_JM.pdf>. Accessed on April 10, 2013.

⁵³⁸ Balfour, "Abolish the Laity," 13.

⁵³⁹ See William J. Rademacher, *Lay Ministry: A Theological, Spiritual, and Pastoral Handbook* (New York: Crossroad, 1991), 60.

means to be the Body of Christ, to “preach good news to the poor, proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, and to proclaim the year of the Lord's favor.” (Luke 4:18-19)

I concur with Balfour that, “any continuation of a sacerdotal priesthood invested in individuals, constituting a separate order within the people of God, not only has no warrant in the New Testament, but contradicts the New Testament's understanding of the *missio Dei* in Christ and in his Church.”⁵⁴⁰ I further affirm that church history has done the *missio Dei* a disservice by creating a structure that promotes the passivity of the laity and thus serves to perpetuate the need for the PMM. I conclude with Dallas Willard that

There truly is no division between sacred and secular except what we have created. And that is why the division of the legitimate roles and functions of human life into the sacred and secular does incalculable damage to our individual lives and the cause of Christ. Holy people must stop going into “church work” as their natural course of action and take up holy orders in farming, industry, law, education, banking, and journalism...⁵⁴¹

And business. And this should be done with a passion and zeal for God's glory among the nations, fulfilling His mandate to take the Gospel to the ends of the earth, working, serving and worshipping the one true God, as the next concept describes.

Avad / Avodah

Another key biblical word and concept that serves as part of a foundation on which to develop our theory and practice of BAM is the Hebrew verb *avad* (עבד), which

⁵⁴⁰ Balfour, “Abolish the Laity,” 14.

⁵⁴¹ Dallas Willard, *The Spirit of the Disciplines: Understanding How God Changes Lives* (San Francisco, CA: HarperCollins, 1990), 214.

occurs 289 times, and noun form that shares the same root, *avodah* (עבדה), which occurs 145 times, making this word group a significant theme and concept in the Old Testament. *Avad* means to labor, and depending on the focus of the labor, it can mean to work, to serve, or to worship.⁵⁴²

When the word is used with reference to things, it generally means “work,” such as to till the ground (Gen. 2:5; 3:23; 4:2) or to work in a garden (Gen. 2:15). It can be used in reference to vocations both “secular” (Exod. 5:18; Ezek. 29:18) and “sacred” (Exod. 13:5; Num. 3:8; Josh. 22:27), both paid (Genesis 29:27) and unpaid (Jer. 22:13).

When *avad* is used with reference to other people, it is often translated as “service,” where someone submits to, or serves, another. Examples include Jacob’s service to Laban (Gen. 29:15), the Israelites’ service for the Egyptians (Exod. 1:14), and a people’s service to the king (Judg. 9:28; 1 Sam. 11:1). Similar examples include a slave to a master (Exod. 21:6), a subject to a king (2 Sam. 16:19) and a son to his father (Mal. 3:17).

Finally, when the word is applied with reference to God, it can be translated as “worship,” either referring to the worship of YHWH (Josh. 24:14; Ezek. 20:40) or the worship of idols (Exod. 20:5; Ps. 97:7; Josh. 23:7). When the focus is the Lord, it is a religious “service” of worship. In these cases, the word does not have a connotation of toil, but rather of a joyful experience of liberation (Exod. 3:12; 4:23; 7:16; Josh. 24:15, 18). When God calls Moses to lead His people out of Egypt, He promises Moses that “When you have brought the people out of Egypt, you will worship [*avad*] God on this mountain” (Exod. 3:12, NIV). His message to Pharaoh by way of Moses is “Go to Pharaoh

⁵⁴² See Baker and Carpenter, *The Complete Word Study Dictionary: Old Testament*, 794–795.

and say to him, ‘This is what the Lord says: Let my people go, so that they may worship [avad] me.’” (Exod. 8:1, NIV)

In its fullest sense, *avodah* suggests that our work can be an ideal way to fulfill the Great Commandment, a form of worship where we honor God and serve our neighbors. Work is an act of worship because by doing so we imitate our Triune God who is always at work: “My Father is always at his work to this very day, and I, too, am working” (John 5:17). By doing our work “to the glory of God” (1 Cor. 10:31), we also imitate Jesus in another way. Just as he “glorified you on earth, having accomplished the work that you gave me to do” (John 17:4 ESV), so can we. *Avodah* reminds us that work is worship, and that our work can and should be done doxologically, as if fulfilling a calling.

Calling / Vocation

As we saw previously, in the early church there was a move toward the Old Testament model of separating sacred from secular and clergy from laity, and along with this was the need to justify the separation of the clergy through a special “calling.” This mindset and teaching has been with the church since the second century. However, as we demonstrated, this is not biblical teaching. The questions therefore become, Is there such a thing as calling, who receives it, to what, and for what purpose?

Is there such a thing as calling? The answer to this question is clear. We affirm with Os Guinness that “There is no calling unless there is a Caller,”⁵⁴³ and we find the Caller clearly identified in Scripture as such. When Paul says, for example, that “Those

⁵⁴³ Os Guinness, *The Call: Finding and Fulfilling the Central Purpose of Your Life* (Nashville, TN: Word, 1998), 20.

whom he predestined he also called; and those whom he called he also justified” (Rom. 8:30), we have found our Caller and thus proof that calling exists. It is an act of God.

Who receives the calling? We have already answered this question in our treatment of *laos*, *kleros* and *avad/avodah*, and the answer is embedded within the answer to the first question as well. Everyone who belongs to God has received a calling from God. Hendrik Kraemer says that “All members of the *ekklesia* have in principle the same calling.”⁵⁴⁴ This is called an “effectual” calling or, in modern English, “effective” calling.⁵⁴⁵ I prefer to call it a general calling, in contrast to a specific or special calling, which we shall examine in response to the next question. The general calling is such because it is the first, foremost and foundational calling for *every* believer.⁵⁴⁶ When God calls people in this way, he calls them “out of darkness into his marvelous light” (1 Pet. 2:9), “into the fellowship of his Son” (1 Cor. 1:9; cf. Acts 2:39) and “into his own kingdom and glory” (1 Thess. 2:12; cf. 1 Pet. 5:10; 2 Pet. 1:3). This general calling answers the question “from what?” and ultimately “for what?”

For what purpose are people called? This is an existential question that has a doxological answer. Isaiah and Paul give us the answer in no uncertain terms. Isaiah records God as saying, “[6] I will say to the north, Give up, and to the south, Do not withhold; bring my sons from afar and my daughters from the end of the earth, [7] everyone who is called by my name, whom I created *for my glory*, whom I formed and

⁵⁴⁴ Hendrik Kraemer, *A Theology of the Laity* (Philadelphia, PA: Westminster Press, 1958), 160.

⁵⁴⁵ See Wayne Grudem, *Systematic Theology: An Introduction to Biblical Doctrine* (Grand Rapids, MI: Zondervan Pub. House, 1994), 692ff.

⁵⁴⁶ I am not equating general calling with what some call the “Gospel call,” which refers to the preaching of the Gospel. Rather, with general calling, I am referring to *all those* who have been called into Christ, not merely those who have heard the preaching of the Gospel.

made.” (Isaiah 43:6-7, italics mine) We are created and called for God’s glory. Paul reminds the church in Ephesians of this calling when he tells them that “[11] In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will, [12] *so that we* who were the first to hope in Christ *might be to the praise of his glory.*” (Eph. 1:11-12, italics mine) God’s children are not merely called to be followers. Neither are they merely called to be disciples. The full counsel of Scripture teaches that the ultimate purpose for our callings, the very reason for our existence, is that we might *be* worshippers of God eternally; that we might *exist for the praise of His glory.*⁵⁴⁷ However, Scripture is replete with examples that show us that there are many ways in which God’s children may live for the praise of His glory. In other words, there is a secondary specific, or special, calling that God extends to His children.

Called to what? One of the great recoveries and legacies of the Protestant Reformation – and of Martin Luther specifically – was an affirmation of the dignity of all honest occupations and manual labor as vocations (from the Latin *vocare*, which means “to call”). “Luther’s well-known argument is that there is only one status among those who believe, the status of being ‘in Christ’... Beyond this, any distinction between Christians is mere human invention.”⁵⁴⁸ Luther wrote that “there is no true, basic difference between laymen and priests, princes and bishops, between religious and

⁵⁴⁷ If the purpose of our existence is to be for the praise of *God’s* glory, then we have just posed and answered a different question and arrived at the same conclusion. “To *Whom* are we called?” We are called to God, by him and *for* Him. For His purposes, for His glory.

⁵⁴⁸ Gary D. Badcock, *The Way of Life: A Theology of Christian Vocation* (Grand Rapids, MI: W.B. Eerdmans, 1998), 34.

secular, except for the sake of office and work, but not for the sake of status. They are all of the spiritual estate, all are truly priests, bishops and popes. But they do not all have the same work to do.”⁵⁴⁹

Work is an essential part of our humanness, an expression of the creativity inherent within human nature which was made in the image of God; a way in which every person by way of their vocation can express the image of God in and through them. Work is not a consequence of sin as some imagine.⁵⁵⁰ Jesus himself affirmed that work is holy when He pointed out that He and the Father are always at work (John 5:17).

As we search Scripture, we discover that God was in the habit of not only calling people into His family – the general calling – but also calling some of them to very specific vocations, including of the “secular” sort.⁵⁵¹ Those who are not aware of their specific callings are reminded that they do, indeed, have specific callings, when Paul urges them to “...let each person lead the life that the Lord has assigned to him, and to which God has called him” and “in whatever condition each was called, there let him remain with God” (1 Cor. 7:17, 24).

There are several ways by which God seems to orient His children and make their callings clear:

⁵⁴⁹ Martin Luther, *To the Nobility of the German Nation Concerning the Reform of the Christian Estate*, trans. Charles M. Jacobs and James Atkinson, in *Luther's Works*, ed. Jaroslav Pelikan and Helmut T. Lehmann, 55 vols. (Philadelphia, PA: Fortress Press, 1955-), vol. 44 (1966), 123; cited in Badcock, *The Way of Life*, 34. R. Paul Stevens warns against allowing this to become a stumbling block to missions by astutely observing that “Unfortunately, the reduction of calling to a station in life as promoted by the Reformers eventually had the spiritual effect of inhibiting mobility and reducing the willingness of people to be sent in cross-cultural service, a factor still at work in many mainline churches.” (R. Paul Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective*, 74-75).

⁵⁵⁰ Adam and Eve were to “work” the garden and “take care of it” (Gen. 2:15), even before the fall.

⁵⁵¹ For example Abraham, Joseph, Moses, Esther, Saul, David, Daniel, Shadrach, Meshach, Abednego, Paul, Lydia, Priscilla and Aquila, among many.

- 1) Position – It is common for people to sense that God has called them to a position such as pastor or missionary. It is here that we encounter the phrase “called to the ministry” or “called to fulltime ministry.”
- 2) Place – Often people feel that God has called them to a specific place, such as a certain country or city.
- 3) People – Many times people will state that they feel called to a certain people group, such as Arabs or Turks. Sometimes they feel called to work with marginalized groups of people, such as the homeless or drug addicts or refugees.
- 4) Purpose – It is not uncommon to hear someone say that they feel called to work on behalf of a purpose or cause, such as human rights or social justice.
- 5) Profession – Sometimes God’s children feel called to a specific job or profession, such as engineering or, in the case of this dissertation, business.⁵⁵²
- 6) Passion – Although passion is necessary in examples one through five, sometimes it is the *primary* filter or force that God uses to orient people. For example, someone might be passionate about health, or teaching or working with children.
- 7) Project – Sometimes God seems to orient people toward specific projects during specific seasons of life. These may be related to numbers one through six above, and often are performed by way of short-term mission trips.

⁵⁵² We will examine the call to business in the next section.

Table 13 – Two Types of Calling in the Bible

General (Effectual) Calling	Specific (Special) Calling
W O R S H I P P E R S	
<p>Called to the family of God (eternal life)</p>	<p>Called for the ministry of God (through work, a job, a profession or “fulltime ministry”)</p>

Liberating the Laity

We must conclude, then, that Scripture clearly teaches that God calls all His children to Himself and to serve, to work and to worship Him through their vocations. In some cases He calls people to “fulltime ministry” (i.e. the “clergy”), but in all cases he calls them to “minister fulltime,” as salt and light and Gospel proclaimers, through their professions and jobs.⁵⁵³ We affirm with John Calvin that “paid occupations [can] aid the unfolding of God’s kingdom by providing basic goods and services needed to sustain a just and orderly society.”⁵⁵⁴ We echo Charles Spurgeon’s sentiments of 150 year ago:

Some persons have the foolish notion that the only way in which they can live for God is by becoming ministers, missionaries, or Bible women. Alas! how many would be shut out from any opportunity of magnifying the Most High if this were the case. Beloved... God is most surely glorified in that cobbler’s stall, where the godly worker, as he plies the awl, sings of the Saviour’s love, aye, glorified far more than in many a prebendal stall where official religiousness performs its scanty duties. The name of Jesus is glorified by the poor unlearned carter as he drives his horse, and blesses his God, or speaks to his fellow labourer by the roadside, as much as by the popular divine who, throughout the country, like Boanerges, is thundering out the gospel. God is glorified by our serving him in our proper vocations. Take care, dear reader, that you do not forsake the path of duty by leaving your occupation, and take care you do not dishonour your

⁵⁵³ My three case studies in chapter seven bear witness to this.

⁵⁵⁴ Richard C. Chewning, John W. Eby, and Shirley J. Roels, *Business Through the Eyes of Faith* (San Francisco: Harper & Row, 1990), 172.

profession while in it. Think little of yourselves, but do not think too little of your callings. Every lawful trade may be sanctified by the gospel to noblest ends... Therefore be not discontented with your calling. Whatever God has made your position, or your work, abide in that, unless you are quite sure that he calls you to something else. Let your first care be to glorify God to the utmost of your power where you are.⁵⁵⁵

Moreover, as we shall soon see, doors can be opened for the Gospel in restricted-access nations (RANs) through the use of “secular” vocations, and this includes business.

Our conclusion in this chapter so far, then, is that the PMM is unworkable for many missionaries or would-be missionaries, and many missions movements – especially those emerging from the two-thirds world – both from a contextual and a practical standpoint, as well as being questionable from a biblical and theological standpoint. It simply does not appear to be the best model to enable and unleash emerging missions forces like that of the Brazilian evangelical church – which we now understand to include “the laity” – to overcome the major obstacles they face and to function as active participants in the *missio Dei*.

Business for the Glory of God

We must now ask whether or not business is one of the vocations that qualifies biblically as a worthy and credible vocation, one which honors God and to which He might be pleased to call some of His children. Theologian Wayne Grudem argues that business is, in fact, a neglected way to glorify God.⁵⁵⁶ He writes that when most Christians think of glorifying God, they think of activities like worship, evangelism, giving, moral

⁵⁵⁵ Charles H. Spurgeon, *Morning and Evening: Daily Readings*. Complete and Unabridged; New modern Edition (Peabody, MA: Hendrickson Publishers, 2006), Logos Electronic Edition, Evening, June 27.

⁵⁵⁶ See Grudem, *Business for the Glory of God*, 11.

living, or living a life of faith, but that rarely is someone told to go into business in response to the question, “How can I serve God with my life.”⁵⁵⁷ Grudem is convinced that business contains at least nine inherent aspects that are capable of glorifying God. They are built on two foundational considerations, the first of which is that “God enjoys seeing His character reflected in our lives,” so we glorify God through business when we imitate His attributes in our lives and the way in which we conduct business. The second foundational consideration is that “we should never attempt to glorify God by acting in ways that disobey his Word.”⁵⁵⁸ Sin does not glorify God. For example, a business owner should never engage in unethical activities in order to create jobs, even though creating jobs glorifies God.

Grudem sees the following nine aspects of business activity as fundamentally good and providing unique opportunities for glorifying God, and believes that God’s people should *rejoice* in the God-given *goodness of business in itself* when pursued in obedience to God:⁵⁵⁹

- 1) Ownership
- 2) Productivity
- 3) Employment
- 4) Commercial Transactions
- 5) Profit
- 6) Money

⁵⁵⁷ Grudem, *Business for the Glory of God*, 11-12.

⁵⁵⁸ Grudem, *Business for the Glory of God*, 15-16.

⁵⁵⁹ He details each point between pages 20-74 of his book.

- 7) Inequality of Possessions
- 8) Competition
- 9) Borrowing and Lending

There are two more aspects of business that are fundamentally good and glorify God that must be added to Grudem's list. The first is wealth creation. Although he seems to imply this under "profit" and "money," it deserves separate standing. Meir Tamari puts it well in stating that

Man's earning of a livelihood and his *creation of economic and material assets* are seen as the *reflections of Divine pleasure*. Leafing through the pages of the Bible, one is immediately struck by the fact that the observance of God's commandments leads to an abundance of material goods...A God-fearing man is characterized as one whose flocks and orchards bear their fruit in season and produce a bounty of goods...⁵⁶⁰ (*italics mine*)

There is a second aspect that Grudem does not mention, though he seems to imply it under "employment." It is job creation, and it most certainly is worthy of "stand alone" recognition. Job creation is the other side of the coin of "employment" and a *sine qua non* to employment. What better way to glorify God than by being creative, reflecting one of God's own attributes in a way that brings benefit to families, societies and nations. This is the role of the entrepreneur.

There are thousands of reasons why entrepreneurship should never take place but only one good one for why it does: these individuals have superior speculative judgment and are willing to take the leap of faith that is required to test their speculation against...an uncertain future. And yet it is this leap of faith that drives

⁵⁶⁰ Meir Tamari, "*With All Your Possessions*": *Jewish Ethics and Economic Life* (New York, N.Y.: Free Press, 1987); quoted in Michael Novak, *Business As a Calling: Work and the Examined Life* (New York: The Free Press, 1996), 46.

forward our standards of living and improves life for millions and billions of people. We are surrounded by faith. Growing economies are infused with it.⁵⁶¹

We are on solid ground in identifying a doxological component to business and affirming that business activities are inherently capable of glorifying God. Or better, that God's children may legitimately glorify God through business activities. Yet as R. Paul Stevens rightly observes, "It is important to distinguish the question of whether a Christian might *work* in business from the question of whether she or he might be *called* into business."⁵⁶² Does God actually call some of His children to business?

Business as a Calling

As I have already pointed out, there is a general calling, which every child of God has received (into God's family, to *be a worshipper*), and there is evidence to suggest that God issues secondary "specific" callings to His children as well, and that these have to do with vocational activities. Chewning, Eby and Roels link this special calling to motivation. "As Christians, we should see our motivation for all that we do as a response to a calling from God..."⁵⁶³ and therefore "We should go into business with the same sense of call, the same need for accountability, and the same willingness to sacrifice for the Kingdom of God as does the minister or full-time church worker."⁵⁶⁴

Protestant scholar R. Paul Stevens has done a fine exposition on meaning and motivation in the marketplace, called *Doing God's Business*, and concludes to the contrary that

⁵⁶¹ Llewellyn H. Rockwell Jr., "The Faith of Entrepreneurs," Ludwig von Mises Institute: <<http://mises.org/daily/1990>>. Accessed on Aug. 2, 2014.

⁵⁶² Stevens, *Doing God's Business*, 21.

⁵⁶³ Chewning, *Business Through the Eyes of Faith*, 170.

⁵⁶⁴ Chewning, *Business Through the Eyes of Faith*, 173.

We do not find a textual basis in the Bible for speaking of business as a calling. There is not a single instance of a person in the New Testament being called into a societal occupation by an existential encounter with God... Nevertheless, Scripture witnesses to people being led into positions of societal service where they could make a difference without a supernatural call: Joseph, Nehemiah, Daniel, Esther, Priscilla and Aquila. The Bible shows us God as a vocational director, but he does not normally call people to service in various occupations in the same way he called people like Amos and Elijah to serve as prophets or Paul as an apostle... Normally God calls us to himself and *leads* us into particular expressions of service appropriate for our gifts and talents through our passions, abilities, and opportunities... So we can say that working in business is a calling in this general sense: It is one way in which we can do good work in the world and serve our neighbor – these being part of God’s call.⁵⁶⁵

While Stevens may be correct with respect to a “supernatural call” and an “existential encounter,” by using this vocabulary he runs a real risk of negating the very point he is trying to make in this book and others,⁵⁶⁶ that there is no substantial difference between clergy and laity and that the sacred/secular dichotomy is false. For the reality is, just like in the case of the business professionals Stevens was alluding to, that *most pastors and missionaries and ministers of all sorts do not* end up in “fulltime ministry” as a result of supernatural calls and existential encounters with God. Additionally, there is evidence that some do, in fact, experience supernatural callings.⁵⁶⁷ Wisely, Stevens maintains an even keel by concluding (albeit implicitly) with an implicit affirmation that business is not a lower calling than that of pastor or missionary, and that there are “strong biblical reasons [which] support the idea that business is part of God’s summons to some

⁵⁶⁵ Stevens, *Doing God's Business*, 35-36.

⁵⁶⁶ Chief among them Stevens, *The Other Six Days: Vocation, Work, and Ministry in Biblical Perspective* (Grand Rapids, MI: William B. Eerdmans Pub. Co., 1999).

⁵⁶⁷ Ed Silvano, for example, writes of his own journey in business, then “fulltime ministry, then business again, couched in the language of calling and “anointing,” and states that God’s “guidance and supernatural intervention were *essential*.” (*Anointed for Business*, 31).

people.”⁵⁶⁸ Neal Johnson is more firm in his conclusion that there is ample Scriptural support that “a person can be called to business as surely as a person can be called to preach, pastor or serve on the traditional mission field.”⁵⁶⁹

Prominent Catholic scholar Michael Novak in his thoughtful book called *Business as a Calling* sees calling in a much more general way,⁵⁷⁰ affirming that a “truth about callings is [that] they are not usually easy to discover”⁵⁷¹ and that many remain tacit. He concludes, however, that independent of one recognizing a calling to business or not, “business has a special role to play in bringing hope... and actual economic progress to the... truly indigent people on this planet. Business is, bar none, the best real hope of the poor.”⁵⁷²

BAM as a Calling

If I have successfully demonstrated that biblically there is no difference in importance between “ministers” and “the laity,” and that it is possible that God calls some of His children to serve Him through business because business can glorify God, then we may proceed to study the relationship between business and ministry or, in our case, business and missions. I must make one final observation, though, before we proceed. Neal Johnson contends that “being called to business is quite different than being called to BAM... The call to business must be dominant, but it alone is not sufficient. One must

⁵⁶⁸ Stevens, *Doing God's Business*, 22.

⁵⁶⁹ Johnson, *Business as Mission*, 198.

⁵⁷⁰ By which I mean less technical, and based as much or more on personal experience and self-awareness than on Scriptural teaching. He affirms, in fact, that calling can be entirely secular and provides corroborating evidence. (See Novak, *Business As a Calling*, 37-39.)

⁵⁷¹ Novak, *Business As a Calling*, 35.

⁵⁷² Novak, *Business As a Calling*, 37.

also be called to mission, then mission as business... A call to BAM is a call to a very specific, unique type of mission.”⁵⁷³ Johnson’s point is that whereas a minister may receive “a call,” and a business professional equally may receive “a call,” anyone wishing to practice BAM must be aware of two calls from the Lord. BAM is not for the spiritually insensitive or the faint of heart.

An Integrated Model of Business and Missions: BAM

We have now narrowed our focus from vocation in general to business in particular and from ministry in general to missions in particular. We have arrived at what is know as “business as mission” (BAM), a mechanism which is ideally suited for glorifying God among all nations, especially among UPGs. Suter and Gmür affirm this, when they write in reference to missionary methods in the Bible – especially in the NT for establishing Christ’s church – that “It seems that a definite pattern can be recognized whereby God used trade and business as a vehicle for missions.”⁵⁷⁴ In the first centuries of the church, God used commerce and business to establish church planting movements in Europe, Asia and Africa.⁵⁷⁵ In fact, as we shall see, God has used business throughout the history of the church to take the message of Christ to the nations.

How does BAM work, and why is it relevant not only for unleashing the Brazilian evangelical missionary force – which as we have seen includes the “laity,” not just “traditional missionaries” – but also for reaching the least-reached peoples of the world?

⁵⁷³ C. Neal Johnson, *Business As Mission: A Comprehensive Guide to Theory and Practice* (Downers Grove, IL: IVP Academic, 2009), 201.

⁵⁷⁴ Suter and Gmür, *Business Power for God’s Purpose*, 12.

⁵⁷⁵ See Suter and Gmür, *Business Power for God’s Purpose*, 14.

There is a small but growing number of outstanding resources available in the form of articles, papers, books, seminars and courses that deal with BAM's many facets. We already have surveyed some of them, but it should be noted that by far the most thorough resource on BAM is Neal Johnson's book, *Business as Mission: A Comprehensive Guide to Theory and Practice*.⁵⁷⁶ Perhaps the most groundbreaking resource is the Lausanne Occasional Paper (LOP) on Business as Mission, edited by Mats Tunehag, Wayne McGee and Josie Plummer.⁵⁷⁷ Following is my understanding of, description of, and desire for, "business as mission," based initially on the LOP on BAM, to which I contributed through writing and serving on the editorial committee.⁵⁷⁸

We must begin by describing "business as mission" and clarifying some terms and issues. I echo the sentiments of our Lausanne issue group in that the descriptions used here are simply to aid us in clear and consistent communication. It is *not* the aim of this dissertation to create a "business as mission orthodoxy" or to exclude groups or initiatives that prefer other terms and definitions, such "transformational business," "business for transformation" (a.k.a. "B4T"), "great commission companies," "Kingdom

⁵⁷⁶ Other good starting places include Yamamori and Eldred's helpful compilation called *On Kingdom Business* (Wheaton, IL: Crossway Books, 2003), Rundle and Steffen's excellent book called *Great Commission Companies* (Downers Grove, IL: InterVarsity Press, 2003) and Michael Baer's concise introduction called *Business as Mission: The Power of Business in the Kingdom of God* (Seattle, WA: YWAM Publishing, 2006).

⁵⁷⁷ The Lausanne Occasional Paper (LOP) on Business as Mission was produced between early 2003 and the end of 2004 by a group of about 70 people from around the world representing many countries, languages, professional activities (clergy and laity), and ecclesiastical backgrounds. The paper was concluded after seven days of intensive meetings in Thailand in September and October of 2004, as the Business as Mission issue group of the Lausanne Forum. The paper is available in English at http://www.lausanne.org/docs/2004forum/LOP59_IG30.pdf (accessed on December 15, 2013). It is also available at www.businessasmission.com/lopbam.html (accessed on December 15, 2013), as is the Business as Mission Manifesto, in both English and Portuguese. The Portuguese translation of the full LOP on BAM is available at http://joaomordomo.com/LOP_BAM_PT.pdf (accessed on December 15, 2013). This same ground-breaking spirit and BAM research continues today through the Global BAM Think Tank (www.bamthinktank.org).

⁵⁷⁸ I do not speak on behalf of the entire Lausanne Business as Mission issue group.

entrepreneurs,” “Kingdom businesses,” and the like. In fact, all of these are valid terms that serve to enrich the broader movement, and I freely use them when they are the most appropriate, for I recognize that in some contexts “business as mission” is not the most helpful or preferred term. The expression “business as mission” itself can be considered a fairly broad term that encompasses various domains where business and missions intersect.

Distinctions and Descriptions

In *Business as Mission*, Neal Johnson writes that “BAM is not alone in the universe of Christians focused on the marketplace. Instead, BAM is only a part – albeit a significant part – of a much broader movement of God across the face of the earth.”⁵⁷⁹ He identifies five camps within God’s mission *to, within and through* the marketplace:⁵⁸⁰ 1) tentmaking, 2) marketplace ministries, 3) enterprise development, 4) social entrepreneurship, and 5) BAM. The latter camp is of primary concern for this present study, and may be described thus:

- Business as Mission is doxologically motivated. Every aspect of business activity can glorify God, including ownership, productivity, employment, commercial transactions, profit, money, competition, borrowing and lending, job creation, wealth creation, and poverty alleviation, among others.⁵⁸¹ This is especially true when done for the sake of God’s glory *among all nations*. While BAM has multiple

⁵⁷⁹ Johnson, *Business as Mission*, 79.

⁵⁸⁰ He discusses the first four camps in his book from pages 112 to 152. In a personal Skype conversation he told me he now includes a fifth camp, that of social entrepreneurship.

⁵⁸¹ See Grudem, *Business for the Glory of God*, 12-13, and Stevens, *Doing God’s Business*, 29-30.

transformational objectives,⁵⁸² it is driven by a desire to see the name of Christ exalted among all peoples. It “is a *means* to an end, not an *end* in itself. The endgame is bringing God glory and effecting kingdom impact by introducing lost people to Jesus and by making their lives better.”⁵⁸³ For this reason, and as a result of this vision, the BAM Manifesto concludes by affirming that “The real bottom line of Business as Mission is AMDG – *ad maiorem Dei gloriam* – for the greater glory of God.”⁵⁸⁴

- Business as Mission has a “Kingdom of God” perspective. A BAM business is “a business that is specifically, consciously, clearly, and intentionally connected to the establishment of Christ’s Kingdom in this world.”⁵⁸⁵ BAM businesses start from the theological premise that God desires to be known, loved and worshipped among all peoples of the world. BAM businesses recognize that all Christians have a calling to love and serve God with all of their heart, soul, mind and strength, as well as to love and serve their neighbors. BAM businesses further recognize that God calls some people to work for His Kingdom in business just as certainly as He calls some people to work in other kinds of ministry or mission ventures. The business of business is business, but the business of “business as mission” is

⁵⁸² Or “bottom lines” or “returns on investment,” namely, spiritual, economic, social and environmental.

⁵⁸³ Johnson, *Business As Mission*, 27–28, 225.

⁵⁸⁴ Available at <http://www.businessasmission.com/fileadmin/user_upload/Documents/BAM_Manifesto_English.pdf>. Accessed on Feb. 19, 2014.

⁵⁸⁵ Michael R. Baer, *Business as Mission: The Power of Business in the Kingdom of God* (Seattle, WA: YWAM Publishing, 2006), 14.

business with a Kingdom of God purpose and perspective, to fulfil God’s holistic mission.⁵⁸⁶

- Business as Mission businesses focus on unreached people groups (UPGs). BAM takes seriously the biblical mandates to reach the unreached, unevangelized communities and people groups of the world. BAM is distinctly qualified to open doors among unreached UPGs in RAN/CAN contexts. It is a powerful ministry model in all three major arenas of mission – among the impoverished, among the secular, among the unreached – but it is by some standards uniquely qualified to bring about transformation among the unreached, as it “specifically aims to meet physical as well as spiritual needs in the least-evangelized and least-developed parts of the world.”⁵⁸⁷ As Eldred observes, “Governments are fascinated by the prospects of economic development, job creation and local wealth building. If a company is providing meaningful employment, good wages and useful products or services, it will be welcome. God can open the doors for Kingdom business even in Muslim and otherwise closed nations.”⁵⁸⁸
- Business as Mission can liberate emerging Gospel movements from financial dependency. “Business development efforts create sufficient local wealth such that

⁵⁸⁶ For a take on BAM within a “Kingdom of God” framework, see Michael R. Baer, *Business as Mission: The Power of Business in the Kingdom of God*. From a holistic perspective, see David R. Befus, *Kingdom Business: The Ministry of Promoting Economic Activity* (Miami: Latin American Mission, 2001) and Norm Ewert, “God’s Kingdom Purpose for Business: Business as Integral Mission,” in Steffen and Barnett, *Business As Mission*, 65-76.

⁵⁸⁷ Neal Johnson and Steve Rundle, “Distinctives and Challenges of Business as Mission,” in Steffen and Barnett, *Business As Mission*, 25-26.

⁵⁸⁸ Eldred, *God Is At Work*, 261-262.

indigenous churches no longer need Western funding.”⁵⁸⁹ By providing employment and enabling local Christians to improve their economic condition, Kingdom business efforts can help break the dependence on foreign assistance. Christians in developing countries can learn the principles of giving; in some nations, this is a much-needed lesson. Additionally, as we have already identified and will look at in detail in the next section, BAM liberates *missions movements from* developing countries (not merely Gospel movements *to* them).

- BAM has the potential to be “the only long-term solution to world poverty,”⁵⁹⁰ by serving the poor and oppressed through the creation of sustainable jobs, in particular in areas of endemic poverty and/or where the gospel has yet to be received.
- Business as Mission is based on the principle of holistic mission. Holistic mission attempts to bring all aspects of life and ministry and godliness into an organic biblical whole. This includes God’s concern for such business-related issues as economic development, employment and unemployment, economic justice and the use and distribution of natural and creative resources among the human family. These are aspects of God’s redemptive work through Jesus Christ and the church, which BAM addresses and embraces. Evangelism and social concerns are not treated as if they were separate and unrelated to each other, based on a false divide between “sacred” (“spiritual”) and “secular” (“physical”). BAM adheres to

⁵⁸⁹ Eldred, *God Is At Work*, 262.

⁵⁹⁰ Grudem, *Business for the Glory of God*, 79ff.

the biblical worldview, which promotes an integrated and seamless holistic view of life. Ministry is not compartmentalized or fragmented into the “spiritual” and the “physical.” BAM is an expression of this truly holistic, integrated paradigm, which can bring spiritual *and* social *and* economic/material *and* humanitarian *and* environmental transformation to individuals *and* families *and* communities *and* cities/nations *and* societies.⁵⁹¹

- Business as Mission is different from, but related to, marketplace – or workplace – ministries. Marketplace ministries are primarily monocultural and focused on taking the gospel to people where they work, *within* the marketplace, preferably through the witness of co-workers and professional colleagues. These ministries encourage the integration of biblical principles into every aspect of business practice, for the glory of God. BAM naturally includes these elements of workplace ministry. When a workplace ministry is initiated in a business owned by believers to intentionally advance the Kingdom of God, there will be substantial overlap. But whereas workplace ministry can choose to limit its focus solely within the business context itself, BAM is focused both "within" and "through" the business and generally has a cross-cultural orientation. It seeks to harness the power and resource of business for intentional mission impact in a community or nation at large. And whereas workplace ministry may occur in any

⁵⁹¹ For more on BAM from a holistic perspective, see Befus, *Kingdom Business: The Ministry of Promoting Economic Activity*; and Ewert, “God’s Kingdom Purpose for Business: Business as Integral Mission,” in Steffen and Barnett, *Business As Mission*, 65-76.

setting, BAM is intentional about the “to all peoples” mandate, and seeks out areas with the greatest spiritual and physical needs.⁵⁹²

- Business as Mission is different from, but related to, tentmaking. “Tentmaking” refers principally to the practice of Christian professionals, who support themselves financially by working as employees or by engaging in business. In this way they are able to conduct their ministries without depending upon donors and without burdening the people they serve. Tentmaking infers the integration of work and witness, with an emphasis on encouraging evangelism by lay Christians rather than clergy and ministry professionals. Where tentmakers are part of business ventures that facilitate cross-cultural mission goals, there is substantial overlap with business as mission. However, although a tentmaker might be a part of a business, the business itself might not be an integral part of the ministry as it is with business as mission. Business as mission sees business both as the medium *and* the message. Business as mission most often involves ‘job-making’ as an integral part of its mission. Tentmaking may involve this, but is more often simply about ‘job-taking’ – taking up employment somewhere in order to facilitate ministry.⁵⁹³
- Business as Mission is different from business *for* missions (BFM). Profits from business can be donated to support missions and ministries. Likewise employees can use some of their salary to give to charitable causes. This can be called

⁵⁹² For more on marketplace ministries, see Johnson, *Business as Mission*, 129-144.

⁵⁹³ For more on tentmaking, see Patrick Lai, *Tentmaking: Business As Missions* (Waynesboro, GA: Authentic, 2005).

business *for* missions. This is different from BAM. A “business for mission” model can reinforce the false sacred/secular, clergy/laity construct, limiting businesses and business people to a role of funding the “real ministry.” A BAM business must produce more than goods and services in order to generate new wealth. While funding is an important function, BAM is about for-profit businesses that seek to fulfill God’s Kingdom purposes and demonstrate Kingdom values through every aspect of its operations.⁵⁹⁴

- Business as Mission does not condone non-business and non-missions. Two approaches to business that do not come within the scope of business as mission in any sense are: (1) Fake businesses that are not actually functioning businesses, but exist solely to provide a platform and/or cover for missionaries to receive visas and enter countries otherwise closed to them. This has been called “the missionary in disguise approach,”⁵⁹⁵ and has little redeeming value. It is often employed by people who have little interest in business, and who seek to do the least possible amount of genuine work. And as Rundle and Steffen point out, using business as a cover is not nearly as original or clever as we might imagine. “Spies and terrorists also have trouble operating openly in most countries, and they too have discovered the usefulness of the business platform.”⁵⁹⁶ It is simply dangerous for a missionary to employ such a duplicitous strategy and very few churches have been started this way. (2) Businesses that purport to have Christian

⁵⁹⁴ Neal Johnson provides a thorough 15-step guide to setting up this sort of business in chapters eight and nine of *Business as Mission*.

⁵⁹⁵ Rundle and Steffen, *Great Commission Companies*, 22.

⁵⁹⁶ Rundle and Steffen, *Great Commission Companies*, 41-42.

motivations but which operate only for private economic advantage and not for the Kingdom of God. Neither these, nor businesses run by Christians with no clear and defined Kingdom strategy (that is to say, they might have an excellent business plan, but they have no “Great Commission plan”), are considered BAM businesses.

- Business as Mission pursues profit. Kingdom businesses must be built on viable business plans, being financially sustainable and producing goods or services that people are willing to pay for. Sustainability implies that the activity is profitable. Profits are an essential element of all businesses, in all cultures. Without profit the business cannot survive and fulfill its purposes. Accordingly, BAM businesses are *real* businesses that genuinely exist to generate wealth and profits. Business as mission does not view profits as inherently evil, bad or unbiblical. Quite the contrary, profits are good, desired and beneficial to God and His purposes, as long as they are not oppressive, or derived from gouging customers or selling products and services that do no honor Christ and His Gospel. Temporary subsidies may be utilized to establish a business as mission initiative. Permanent subsidies or financial support without expectation of ultimate profitability are closer to charitable or donor-based ministries than BAM-based enterprises.
- Business as Mission is innovative and creative. The business and ministry plans, methodologies, and strategies are intentionally creative and diverse, just as God created humanity and the rest of creation in an amazing array of shapes and sizes

and colors. BAM seeks to develop and deploy innovators and risk-takers – call them Kingdom entrepreneurs – who, in Rundle’s words

are *authentic* businesspeople with proven competence in at least one area of business administration. They are spiritually gifted much like traditional missionaries, but are called and equipped to use those gifts in a business context. Kingdom entrepreneurs have a genuine desire to see communities of faith spring up in the spiritually driest places, and are willing to live and work in these places to make that happen. Rather than perceiving the business as a distraction from their ministry, kingdom entrepreneurs recognize it as the necessary context for their incarnational outreach. The daily struggles – meeting deadlines, satisfying customers, being victimized by corruption – are precisely the things that enable kingdom entrepreneurs to model Christian discipleship on a daily basis.⁵⁹⁷

- Business as Mission comes in all shapes and sizes and is bigger than one might imagine. Does the size of the business matter? Yes and no. Christian microenterprise programs exist that help provide necessary income for families and individuals resulting in community development, churches being planted and discipleship taking place. Christian microenterprise development has been well accepted and is effective for the Kingdom and, in particular, alleviating *extreme* poverty. A significant body of work about the subject already exists.⁵⁹⁸ It has a legitimate place in the broader definition and practice of business as mission. However, the focus of business as mission is on larger scale business, generally small to medium sized enterprises, where there has been a comparative lack of attention. If the church is to tackle the enormity of the challenge before her, she needs to think and act bigger, beyond micro to small, medium and large

⁵⁹⁷ Steve Rundle, “Preparing the Next Generation of Kingdom Entrepreneurs,” in Yamamori and Eldred, *On Kingdom Business: Transforming Missions Through Entrepreneurial Strategies*, 229-230.

⁵⁹⁸ See, for example, David Bussau and Russell P. Mask, *Christian Microenterprise Development: An Introduction* (Waynesboro, GA: Regnum, 2003). Their bibliography on p. 137ff is particularly helpful.

enterprises. Mats Tunehag points out the power of SMEs when he asks, “How is it that Bangladesh (famous as a microenterprise country) is still endemically poor and Taiwan (a country of SMEs) is rich?”⁵⁹⁹ The empirically verifiable answer is that whereas SMEs serve as the backbone of economies such as those of the United States, Germany and Taiwan, with respect to microenterprise, “the economic rationale is simply not there.”⁶⁰⁰

We can summarize the above descriptions by asking and answering the question, What, then, might one of these BAM enterprises look like? In Rundle and Steffen’s conception,

There is no limit to the forms a Great Commission Company can take. Nevertheless, there are some basic characteristics that they all have in common, which enable us to define a Great Commission Company as “a socially responsible, income-producing business managed by Kingdom professionals and created for the specific purpose of glorifying God and promoting the growth and multiplication of local churches in the least-evangelized and least-developed parts of the world.”⁶⁰¹

Definition

BAM is broadly defined as “A for-profit commercial business venture that is run by Christians according to biblical principles and intentionally devoted to being used as an instrument of God’s holistic mission (*missio Dei*) to the world, and is operated in a cross-cultural environment, either domestic or international.”⁶⁰² More specifically, and for the purpose of this study, I define BAM as “the doxologically-motivated strategic development and use of authentic business activities (especially small to medium sized, or

⁵⁹⁹ Mats Tunehag, *Business as Mission is Bigger Than You Think!* (Sweden: self-published, 2013), 13.

⁶⁰⁰ Milfred Bateman in the December 26, 2008 edition of *The Financial Times*, as quoted by Tunehag, 13.

⁶⁰¹ Rundle and Steffen, *Great Commission Companies*, 41.

⁶⁰² This is an adapted version of Neal Johnson’s definition (*Business As Mission*, 27-28). The adaptations were suggested to me by Neal Johnson in a Skype call on Sept. 13, 2014.

SME) to create authentic ministry opportunities leading to the transformation of the world's least-reached people and peoples spiritually, economically, socially and environmentally.”

A Proposed BAM Scale

Scales have been effectively utilized within missiology in recent decades. The Engel Scale, which ranges from -8 to +5, was introduced around 1975, developed primarily by James Engel to represent a person's journey (the process of conversion) from “no knowledge of God” to a point of spiritual maturity.⁶⁰³

Ralph Winter's “E-Scale” was also introduced around that time to identify the evangelist's cultural distance from the potential convert, and has been favorably received and utilized as a tool for understanding evangelism ranging from evangelism of church-going Christians within one's own culture (E-0) to mission among into the remotest parts of the earth in cultures and languages that are very different from those of the messenger (E-4).⁶⁰⁴ Similarly Winter and Bruce Koch developed the P-Scale, representing the cultural distances that potential believers need to move in order to join the nearest church, with P1 signifying a people that has culturally relevant church and P3 signifying a people which has no viable churches or whose churches are very foreign and composed of people very different from themselves.⁶⁰⁵

⁶⁰³ It was originally published in James F. Engel and Hugo W. Norton, *What's Gone Wrong with the Harvest?: A Communication Strategy for the Church and World Evangelization* (Grand Rapids, MI: Zondervan Pub. House, 1975).

⁶⁰⁴ See Winter and Hawthorne, eds. *Perspectives on the World Christian Movement*, 347-360.

⁶⁰⁵ See Winter and Hawthorne, eds. *Perspectives on the World Christian Movement*, 532.

Another example is that of the C-Scale, or C-Spectrum, developed by John Travis. Ranging from C1 to C6, the spectrum compares and contrasts types of “Christ-centered communities” (groups of believers in Christ) found in the Muslim world. The spectrum addresses the broad diversity, which exists throughout the Muslim world in terms of ethnicity, history, traditions, language, culture, and, in some cases, theology. Its purpose is to assist church planters and Muslim background believers to determine which type of Christ-centered communities may draw the most people from the target group to Christ and best fit in a given context. C1, on one extreme, represents a Christian and/or church radically different from their own culture, where worship is in a language other than their mother tongue. C6, on the other extreme, represents secret (underground) believers who follow Christ while remaining in a Muslim context.⁶⁰⁶

A final example (which has particular relevance to BAM) is that of Patrick Lai, who has developed a tentmaking taxonomy, classifying “tentmakers along a scale based on the level of secular work involvement compared to formal missionary work involvement,” as seen in Figure 14 below:⁶⁰⁷

Table 14 – Lai's Tentmaker Scale

Tentmaker Type	Motive for secular job	Missions Intentionality	Degree of missionary vocation	Degree of secular vocation	Mission agency accountability	Missions training	Income Source
T-1	income	none	none	total	none	none	secular job
T-2	access, inc.	clear purpose	none	full-time	limited	little	secular job
T-3	access	definite strategy	bi-vocational	part-time	member of team/agency	formal missions training	Partial to full org. \$
T-4	access	developed strategy	humanitarian-undercover	minimal to great	member of agency	formal missions training	full donor support
T-5	access	well developed strategy	missionary undercover	minimal	member of agency	formal missions training	full donor support

⁶⁰⁶ For further explanation, see John Travis, “The C1 to C6 Spectrum,” *Evangelical Missions Quarterly* 34/4 (1998), 407–8.

⁶⁰⁷ Dave English, “A Workable Tentmaking Definition? A Response To Lai’s Search,” at Global Opportunities website. <<http://www.globalopps.org/papers/tentmaking%20definition.htm>>. Accessed on Apr. 7, 2014.

These scales have proven useful for clarifying terms and evaluating effectiveness. It is clear that there is a need for a similar scale/tool for BAM which, as described earlier, has considerable overlap with other similar models. I have developed a BAM matrix in the spirit of Winter's E and P scales, designed to demonstrate the relationships between a BAM business (and by extension, it's owners) and 1) its cultural context as well as 2) its ministry context. "Ministry context" refers to the people or peoples where the BAM activity takes place. The ministry context is considered "strategic" depending upon whether or not the people or peoples are judged to be "reached" or "unreached" with the Gospel. I hold to the Joshua Project definition of an unreached people group (UPG), which is "a people group among which there is no indigenous community of believing Christians with adequate numbers and resources to evangelize this people group."⁶⁰⁸ Work among UPGs is considered strategic in light of our doxological rule: Scripture teaches that God desires and deserves to be proclaimed, known and worshipped among *all* people groups.

Our BAM matrix, then, functions on the basis of two interactive pairs, one which concerns the cultural context – monocultural or cross-cultural⁶⁰⁹ – and one which concerns the ministry context – reached or unreached peoples.⁶¹⁰ Our matrix helps evaluate and answer numerous questions related to the likely ease of doing business and

⁶⁰⁸ "Unreached / Least Reached," Joshua Project website. <<http://joshuaproject.net/help/definitions>>. Accessed on Jan 7, 2014. The original Joshua Project editorial committee selected the criteria of less than 2% Evangelical Christian and less than 5% Christian adherents. While these percentage figures seem somewhat arbitrary, Joshua Project agrees with Robert Bellah of the Institute for Advanced Study at Princeton University, that "we should not underestimate the significance of the small group of people who have a vision of a just and gentle world. The quality of a whole culture may be changed when two percent of its people have a new vision."

⁶⁰⁹ The emphasis here is on culture, not on geography, country or nationalism.

⁶¹⁰ The emphasis here is on missions to UPGs, not on cross-cultural missions, which often is not to UPGs.

the ease of doing ministry and what combination of factors is most strategic from a biblical perspective. Our matrix ranges from BAM 1 to BAM 4, as seen in Figure 15 below.⁶¹¹

Table 15 – Proposed BAM Scale

	Monocultural	Cross-cultural
Reached	BAM 1	BAM 2
Unreached	BAM 3	BAM 4

- BAM 1 is BAM activity done by a person or people who are operating monoculturally, i.e. in their own cultural context, and among a reached people group. For example, a BAM company operated by Brazilians in the southeast of Brazil, which has an evangelical population of well over 25%, falls into the BAM 1 category.⁶¹²
- BAM 2 also takes place among a reached people or people group, but in a culture foreign to that of the “BAMers.” While the business aspect may be more difficult due to the foreign environment, the ministry aspect likely will not be overly challenging since it is a reached context. This is to say that the challenge to minister cross-culturally will be present and real, but it will not include the need

⁶¹¹ A variation of this scale could be based on the type of company (Kingdom company, a KC) rather than the activity (business as mission, BAM), with the scale ranging from KC 1 through KC 4.

⁶¹² In light of our definition of BAM, the reader may respond that a BAM 1 company is not, in fact, a BAM company, since it operates monoculturally and in a reached context, equating it to a KC rather than a BAM business. I have taken an accommodationist approach. I personally tend toward the strict BAM definition as distinct from a KC. However, in the Brazilian and other similar contexts where poverty remains a significant challenge, it has become customary for people to refer to KCs that work in those contexts as BAM businesses. Rather than create a scale that includes both KC and BAM terminology, which would be awkward, I opted to include the KC and couch it within the BAM umbrella, calling it BAM 1.

for pioneer ministry, especially church planting, since there are already viable churches present. An example of BAM 2 would be a BAM business run by Brazilians from the largely evangelical southeast of the country operating in the Amazon region, or the northeast of the country, which are significantly different than the southeast, or in much of the Western world or sub-Saharan Africa.

- BAM 3 is more strategic since it takes place among a UPG, and the ministry challenges will be significant. However, due to the fact that the cultural context is native to the BAM operators, they will not have the additional business challenge that they would in a new culture. An example of this would be a BAM company operated by Indian believers *from* the state of Bihar, *in* the state of Bihar, which Luis Bush has called the core of the core of the 10/40 Window.⁶¹³ Another example would be of any group within their own historical, cultural and national context, say Brazilians in Brazil, focusing a BAM business on an unreached diaspora community in their midst.⁶¹⁴
- BAM 4 is also a more strategic choice from a biblical perspective, since it is among a UPG. However, this also means that the ministry challenge is likely to be great,

⁶¹³ It is more difficult to conceive of a purely Brazilian scenario of BAM 3, since Brazil in its entirety is, according to the 2010 census, nearly 25% evangelical, and even its least-reached region, the northeast, is 15% evangelical. See Marcelo Neri, “Novo Mapa das Religiões” (Rio de Janeiro: FGV-CPS, 2011), 61. Available at <http://www.cps.fgv.br/cps/bd/rel3/REN_texto_FGV_CPS_Neri.pdf>. Accessed on Jan. 25, 2014. One scenario that does stand out, however, relates to diaspora ministry. There are numerous and growing groups of refugees in Brazil from Syria, Iraq, Senegal, Haiti and elsewhere. A BAM company could be set up with the stated goal of creating jobs for them and reaching them with the Gospel.

⁶¹⁴ For more on diaspora missions, see: Enoch Wan, *Diaspora Missiology: Theory, Methodology, and Practice* (Portland, OR: Institute of Diaspora Studies, Western Seminary, 2011); Sadiri E. S. B. Tira, *Human Tidal Wave: Global Migration, Megacities, Multiculturalism, Diaspora Missiology* (Manila, Philippines: LifeChange Pub, 2013); Payne, J. D. Payne, *Strangers Next Door: Immigration, Migration, and Mission* (Downers Grove, IL: IVP Books, 2012).

since it is among a UPG *and* cross-cultural, and the business challenge also likely will be great, since the business operators are functioning in a cross-cultural business context.

There are two other factors that must be mentioned which are not easily represented on a simple matrix like the one I have proposed. The first is intentionality. BAM companies by definition must be intentional with respect to God's Kingdom purposes, but they can range from mildly intentional to very intentional. Research (including my own, below) indicates that BAM 1 companies tend to be mildly intentional. They fall within the definition of a Kingdom company, which we defined as a for-profit business whose central focus is the advancement of God's Kingdom on earth. The definition of "advancement," as well as the concept of God's Kingdom, is ample, sometimes vague, and able to be widely construed. Thus a mildly intentional company, often content with "being salt and light" rather than on "proclaiming the Gospel," qualifies as a BAM company, and generally describes a BAM 1 company which, by definition, operates monoculturally in or on behalf of a reached context. BAM 2, BAM 3 and BAM 4 companies, however, are by definition more intentional because their owners have *chosen* (i.e. they have *intended*) to operate in a cross-cultural and/or unreached context.

The second, and inextricably related factor is that of motivation. BAM 1 owners tend to operate in light of the broader definition of what it means to play a role in God's Kingdom and tend to be attuned to the needs and opportunities around them locally, monoculturally. They may be motivated by the GOG, but they often are motivated by the

KOG, a desire to “invest in” God’s Kingdom based on a feeling that any investment is a valid investment and that there are not necessarily some “Kingdom investments” which are more strategic or biblical than others. Their desire to build up the Kingdom of God includes underlying motivations that *may* be doxological but that *often* are anthropological and sociological, i.e. focused on social and humanitarian needs, especially with respect to poverty and social inequality or injustice.

BAM 2, BAM 3 and BAM 4 owners and practitioners, however, tend to understand and highly value God’s missionary nature, especially the “sending” component, and are themselves impelled on the *missio Dei*. They tend to see and live more in light of the MOG metanarrative than the KOG metanarrative and their motivations tend to be more soteriological and eschatological (though, as in the case of BAM 1, they may or may not be doxological), driving them cross-culturally and/or toward unreached peoples and contexts.

If we attempt to juxtapose the questions of intentionality and motivation, which directly relate to our understanding of metanarrative, mission and motivation as examined in earlier chapters, we arrive at a progression that looks something like Figure 16 below. It is, in fact, this progression that we seek to catalyze among Christian business professionals, ideally undergirded by the GOG metanarrative and motivation, in order to see all peoples reached with the glorious message of a salvation offered by a glorious God worthy of all praise.

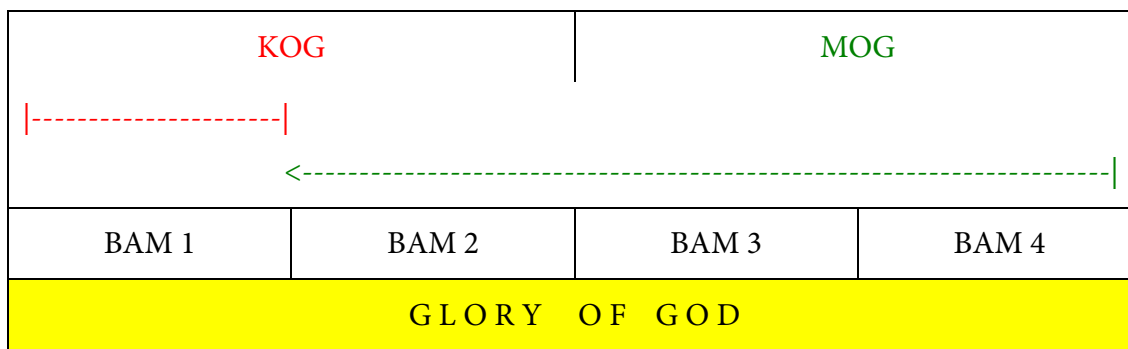


Figure 16 – Possible Correlation between Motivation and BAM Type

There are several benefits to utilizing this matrix. First, by defining BAM 1 in this way, it allows for a broad understanding of BAM and *missio Dei*. It gives scope, to borrow from the Lausanne movement, “for the whole Church to take the whole Gospel to the whole world.” Second, it can be utilized as a filter in order to focus people (especially BAM entrepreneurs) on the greatest and most strategic challenges by channeling the reader’s focus and, potentially, thought-process, from BAM 1 to BAM 4. As someone who is called to BAM begins their journey, very possibly at BAM 1, they can be challenged to consider several BAM “pathways:”

- 1) They should be challenged not to remain inert. BAM 1 should not be the end in itself.
- 2) Neither is BAM 2 necessarily an end in itself since it makes for more difficult business but not more strategic ministry.
- 3) A good BAM pathway might be BAM 1 → BAM 4, but this could be traumatic from both a business and a ministry standpoint. Other good options include:
 - a. BAM 2 → BAM 4
 - b. BAM 3 → BAM 4

4) Better and more strategic BAM pathways would start at BAM 1 in order to gain business and ministry experience in less exigent and/or more well known and understood environments, end at BAM 3 and BAM 4. The possibilities include:

- a. BAM 1 → BAM 2 → BAM 3
- b. BAM 1 → BAM 2 → BAM 4
- c. BAM 1 → BAM 3
- d. BAM 1 → BAM 3 → BAM 4

A Journey

It was with the scenarios above in mind – pathways leading from BAM 1 to BAM 3 or 4 – that I developed my semi-structured interview protocol in order to conduct research among successful Christian entrepreneurs in Brazil. However, my BAM interest and journey begin well before that, not while I was running a BAM business, but rather while I was running a mission agency. Time after time in our efforts to train and deploy effective Brazilian missionaries to work among UPGs we kept encountering the same four obstacles. And our organization was not alone. The obstacles challenged the entire Brazilian evangelical missions movement and served as a crucible and catalyst for us to begin to seriously consider the importance and strategic value of business in reaching the nations in the Name and for the glory of Jesus Christ.

Getting Out

This is the major barrier that the Brazilian evangelical missions movement faces. Brazilian missionaries many times simply cannot get out of the starting blocks due to a lack of financial resources. This is partly a developmental and cultural issue. The Brazilian church is simply young and hasn't had much time to develop a pattern of giving to cross-cultural missions. Yet the issue also is partly an economic one. It is understandable when a Brazilian Christian points out the difficulty of finding funding for missionary endeavors in light of the poverty and corruption and inflation that have plagued the country in recent decades. Recent economic indicators for Brazil are less than encouraging:

- Brazil, while being the fifth largest country in the world, ranks 8th in the world in GDP in terms of purchasing power parity.⁶¹⁵
- However, Brazil ranks a mere 105th in the world in GDP per capita.⁶¹⁶
- Brazil's real growth rate is a dismal 132nd globally, at 2.50% annually.⁶¹⁷
- Unemployment in Brazil ranks 53rd in the world.⁶¹⁸
- Brazil ranks an abysmal 179th in the world in annual inflation rate.⁶¹⁹

⁶¹⁵ CIA World Factbook. <<https://www.cia.gov/library/publications/the-world-factbook/rankorder/2001rank.html>>. Accessed on December 12, 2013. Brazil's estimated GDP for 2013 was 2,422,000,000,000.

⁶¹⁶ CIA World Factbook. <<https://www.cia.gov/library/publications/the-world-factbook/rankorder/2004rank.html>>. Accessed on December 12, 2013. The 2013 estimate was \$12,100 per person.

⁶¹⁷ CIA World Factbook. <<https://www.cia.gov/library/publications/the-world-factbook/rankorder/2003rank.html>>. Accessed on December 12, 2013.

⁶¹⁸ CIA World Factbook. <<https://www.cia.gov/library/publications/the-world-factbook/rankorder/2129rank.html>>. Accessed on December 12, 2013. This represents a respectable 5.70% unemployment rate. It was 11.50% in 2004.

⁶¹⁹ CIA World Factbook. <<https://www.cia.gov/library/publications/the-world-factbook/rankorder/2129rank.html>>. Accessed on December 12, 2013. The rate was 6.20% in 2013.

It can be argued, then, that economics plays a big role in hindering the *sending* of Brazilian cross-cultural missionaries. It has also been shown that even when cross-cultural workers do manage to reach the field, it is often for economic reasons that they *return home prematurely*. According to Limpic's research, "Brazilian agencies cite 'lack of financial support' as the greatest single cause of missionary attrition."⁶²⁰ This is a heartbreaking reality, one that is faced over and over again by Brazilian evangelical missionaries.⁶²¹

The issue is not only economic, however. It is also – and primarily – one of vision and stewardship. It is commonplace to hear comments like "Forget this idea pastor! This business of missions is not for us in the Third World. Mission is for the churches of North America and Europe who have tradition in this area and financial resources."⁶²² Or this: "And what about all the needs right here in Brazil? What about the poverty? What about the educational needs? What about the regions of Brazil where there are not many evangelicals? How can we invest our money in people and places far away when the needs are so great right here?" Perhaps the most frustrating posture of all, however, can be summarized thus: "What? You mean it's going to cost nearly 3000 U.S. dollars for a family of four to live in Istanbul [or Cairo, or elsewhere]? Our *pastor* only makes half that amount! How can we justify paying the missionaries twice as much as the pastor?! The pastor serves us everyday, but the missionaries don't serve us at all. And the pastor is the

⁶²⁰ In William D. Taylor, Ed., *Too Valuable to Lose* (Pasadena, CA: William Carey Library, 1997), 149.

⁶²¹ As the leader of a Brazilian mission agency, I encounter this situation frequently, as do many of my counterparts.

⁶²² Oswaldo Prado, "A New Way of Sending Missionaries: Lessons from Brazil." *Missiology: An International Review*. (Vol. 33, No. 1, January 2005), 52.

pastor; the missionaries are, well, merely missionaries.” Sadly, this limited, distorted, introverted, ethnocentric, anthropocentric, egocentric – and in some cases even anti-biblical – is frequently encountered in Brazil. There is often an utter lack of comprehension of the most compelling theme of Scripture – that there is a God and He has revealed Himself through creation and through the Bible and through His Son Jesus Christ, and He desires and deserves to be known, loved and worshipped by representatives from all the peoples of the world.

Scripture does not allow for church hierarchy and pecking orders to serve as excuses for not sending or adequately supporting missionaries. Neither is poverty an excuse for not sending missionaries to other peoples, nor is it a valid excuse for not supporting missionaries financially. Even if all 43 million Brazilian evangelicals were poor (and they are not) – God could do abundantly more than we can think or imagine *if* these people practiced biblical principles of stewardship. Since they don’t, this begs the question, Should Brazilian potential missionaries be disqualified from serving the Lord cross-culturally simply because their churches don’t have a fully biblical vision concerning God’s mission to all peoples? Or, for that matter, because Brazil and the Brazilian church face regular economic difficulties? The obvious and biblical answer is no. The whole earth is God’s. And the mission is God’s. The answer, then, is to find a more appropriate model, one that can utilize God’s global resources for God’s global glory.

Finances are only the first of four obstacles to overcome, and the traditional support-raising, PMM – even when the worker manages to raise all of his or her support – does not usually provide the means to overcome the next three obstacles.

Getting In

Church history is replete with stories about people like Brother Andrew⁶²³ and George Verwer⁶²⁴ and others who are willing to risk life and limb in order to briefly infiltrate Communist or Muslim contexts so that they can share Christ or encourage believers. There have been many thousands more cross-cultural workers from around the world who, with the same sense of calling and conviction, seek to enter similar geopolitical contexts (communist, or North Africa or the Middle East or Central Asia) as tourists or students in order to stay for months or a couple of years seeking to advance God's cause in those places. These are viable means to enter restricted access nations, but they do not provide credible long-term solutions. Additionally, it must be recognized that very few people – including Brazilians – are able to enter many of these geopolitical contexts (for example North Korea or Saudi Arabia), even as tourists or students. The fact is that many unreached peoples live in regions that tourists and students do not normally go and are immediately suspect if they do. Certainly there must be a better way to get into RAN/CAN contexts, and as we have begun to see in this chapter, one strong contender is the BAM mechanism, especially when it is doxologically driven.

⁶²³ Andrew van der Bijl (born 11 May 1928 in Witte, Holland), also known as “God’s Smuggler,” is famous for smuggling Bibles into communist countries during the Cold War.

⁶²⁴ Born July 3, 1938, Verwer is the founder of the mission organization Operation Mobilisation (OM), a Christian mission organization. Once while taking Bibles into the Soviet Union, he was arrested and accused of being a spy. (As a result, he often refers to himself as “God's Bungler,” in contrast to Brother Andrew, “God's Smuggler.”)

Staying In

If getting in is difficult, staying can prove to be nearly impossible, especially on a tourist or student visa, for while both are viable for several months or possibly even several years, they are not credible for a long-term presence and do not allow for a long-term impact. A “tourist” in, say, Turkmenistan or Saudi Arabia, who has been in the country for several years, rents his own apartment and speaks fluent Turkmeni or Arabic, is an incredibly rare occurrence. Even if the worker manages to reside in the country for years, he or she has long since lost credibility. It is the experience of many mission agencies and workers that many unreached people around the world, especially the more cosmopolitan among them, realize fairly quickly that the worker in question is a missionary. The rest will very possibly assume that he or she is a spy for a foreign government (usually the U.S. or Israel, even if the worker is obviously Brazilian). In their reasoning, who else besides a church or government institution could possibly be paying the bills for someone who apparently rarely, if ever, has to work?

The goal of most frontier mission organizations is to help establish church planting movements, and that does not happen overnight. They take years and decades, if not centuries, to take root, as experience over the past 200 years has taught us. Neither are communities and societies and peoples and nations transformed in one generation.⁶²⁵ In order for Brazilian or any other cross-cultural workers to make a lasting impact, they

⁶²⁵ For a thorough treatment of how people and peoples change, including both synchronic and diachronic factors, see Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids, MI: Baker Academic, 2008).

must find both viable *and* credible ways to stay among their chosen people group for the long haul.

Sinking In

Of course, staying for decades among a people group does not guarantee that effective ministry will take place, that lives will be changed, that churches will be planted and that societies will be transformed. Sadly, that lesson has been learned in places like Rwanda in 1994, where at least 700,000 Christians were killed by *other Christians* in a matter of months.⁶²⁶ Cross-cultural Good News bearers must find mechanisms by which they can penetrate social networks and make a fully-orbed Gospel proclamation, in word and deed. They must penetrate to the core level,⁶²⁷ the worldview level, of a culture, and the best way to do that is by rubbing shoulders with “real people” everyday, empathizing with them as they struggle to make ends meet and deal with the existential issues of life. The PMM, although it encourages this type of contact, often does not allow or create conditions for such incarnational ministry to take place. The Word who became flesh and dwelt among us was not a religious professional. He could empathize with people because He faced the same issues that they did as part of His human existence, and that included working for a living as a carpenter for most of His life. He understood and practiced, in the truest sense, a theology of presence. This profound reality should receive more than

⁶²⁶ For a detailed exploration of this subject see Timothy P. Longman, *Christianity and Genocide in Rwanda* (Cambridge, UK: Cambridge University Press, 2010). See also Mario I. Aguilar, *The Rwanda Genocide and the Call to Deepen Christianity in Africa* (Eldoret, Kenya: AMECEA Gaba Publications, 1998).

⁶²⁷ See Donald K. Smith, *Creating Understanding* (Grand Rapids, MI: Zondervan), 256-266.

token attention from Brazilian evangelical missionaries as they seek to emulate Him by sinking into the cultures they wish to reach.

Any one or two of these four challenges – getting out, getting in, staying in and sinking in – can be overcome by several different models or mechanisms. However, BAM seems uniquely positioned as a doxological mechanism by which to overcome all four obstacles.

BAM in the Bible

The Bible contains numerous examples of men and women who carried the message of God throughout the known world, supporting themselves by using their businesses or trade activities as a vehicle for mission. Neal Johnson affirms that “many others served God where He placed them, earning their living by their professional gifts and skills, plying their trade to His benefit and His glory in their home towns and villages,” and he lists these notable examples:⁶²⁸

- Adam: A farmer both inside and outside of the Garden of Eden, fathered the human race.
- Abel: A shepherd, called by God to give a righteous offering.
- Abraham: Called by God from Ur of Chaldea to move his family and his business to a land that God would show him.
- Isaac and Jacob: Both sheep ranchers who became the patriarchs of God’s chosen people, the nation of Israel.

⁶²⁸ Johnson, *Business as Mission*, 174; his list is derived from work by Ruth Siemens and J. Christy Wilson.

- Joseph: Sold into slavery in Egypt and rose to serve God through his extraordinary administrative skills as prime minister over all of Egypt.
- Moses: A Hebrew slave, then Prince of Egypt, then shepherd who became the political leader of the nation of Israel, leading God's people out of Egyptian bondage and into the Holy Land.
- Daniel: Carried into slavery in Babylon and rose in rank and power to serve God through his own extraordinary administrative skills as prime minister of Babylonia and, later, of Medo-Persia.
- Amos: An "agri-businessman . . . [who] was a tree surgeon and a specialist in a certain kind of long-haired sheep, who was in Israel on a marketing trip" and served God as a prophet.
- Other Old Testament notables: Gideon (military leader), Samson (Judge); and David (shepherd and king), among others.

Notable New Testament examples of God's people who united the power of their professions with the mission of God include Jesus himself, his twelve disciples, Paul, Priscilla and Aquila, Lydia, Zacchaeus, Nicodemus, Joseph of Arimathea, and many others.

Two examples, Abraham and Paul, deserve closer examination.

Abraham

The BAM mechanism for missions is nearly as old as the human race itself, as is the doxological motivation for missions we examined previously. It is not difficult to

discern that Abraham, for example, was highly familiar with both. Vocationally, Abraham seems actively to have been involved in business related to livestock, silver and gold (Gen. 12:16; 13:2), and in such a capacity was certain to have created “jobs” for others. He also seems to have understood that there was a greater reason for his professional activities than merely to support his family. He was a man who heard God’s voice (Gen. 12:1-3; 13:14-17), saw God (Gen. 12:7), communed with God (Gen. 15:1-16; 22:1-19), obeyed God at all cost (Gen. 12:4; 15:10; 22:1-19), worshipped God and called on His name (Gen. 12:7, 8; 13:4, 18; 22:5), and feared God and served Him above all men (Gen. 14:22). Abraham was conscientious of God’s calling on his life to participate in God’s mission to bless the nations (Gen. 12:1-3; 13:14-17; 24:7) and be worshipped among them, and he knew that the means by which he would fulfill his calling would include his “secular” vocation. He believed the Lord, and was considered righteous by Him (Gen. 15:6). He pleased the Lord, and “the Lord had blessed Abraham in all things” (Gen. 24:1). Clearly Abraham was driven by a sense of calling and desire to see his God known and worshipped among all nations. His motivation was doxological. At the same time, it is clear that his means – or methodology – for blessing the nations was built upon his professional business activities, which he continued to practice wherever the Lord led him. Abraham serves as an example of one who “successfully” united the doxological motivation for participating in God’s mission with the BAM mechanism.

Paul

I demonstrated earlier that Paul’s life and mission were doxologically driven. The pertinent question now is, What vehicle or mechanism did Paul identify and utilize that

allowed him to manifest his doxological drive and goals? One answer relates to his methodology, which was church planting.⁶²⁹ The most common answer in recent decades, however, has been to refer to Paul the “tentmaker.” This is due to the fact that Paul’s “secular” vocation was that of a tentmaker or, more broadly, a leatherworker who often made tents.⁶³⁰ Ronald Hock has argued convincingly that Paul’s tentmaking trade was central to his life and vocation; not merely a backup plan when donations were running dry, but rather a *means* for his mission and ministry, rather than a *hindrance* to them.⁶³¹ “Paul found reasons so compelling that he voluntarily chose to work for a living rather than accept donor support... tentmaking was a complete strategy for maximum evangelistic impact and church multiplication.”⁶³²

Tentmaker in today’s usage refers to “missions-committed Christians who support themselves abroad, and make Jesus Christ known on the job and in their free time. They are in full-time ministry even when they have full-time jobs, because they integrate work and witness. They follow Paul’s model of tentmaking, for the same reasons he did it.”⁶³³

⁶²⁹ Many volumes have been written on Paul as missionary church planter. For more on Paul the missionary, I recommend Christopher Little’s *Mission in the Way of Paul*; Trevor J. Burke and Brian S. Rosner, *Paul As Missionary: Identity, Activity, Theology, and Practice* (London: T & T Clark, 2011) and Ronald F. Hock, *The Social Context of Paul’s Ministry: Tentmaking and Apostleship* (Philadelphia: Fortress Press, 1980). For more on Paul’s theology I recommend Schreiner, *Paul, Apostle of God’s Glory in Christ: A Pauline Theology* (Downers Grove, IL: InterVarsity Press, 2001).

⁶³⁰ It is not correct to understand σκηνοποιός too precisely as “tentmaker.” Rather, it should be read in a broader sense as “leatherworker,” as Hock maintains in *The Social Context of Paul’s Ministry*, 21.

⁶³¹ Hock, *The Social Context of Paul’s Ministry: Tentmaking and Apostleship*.

⁶³² Dave English, “Paul’s Secret: A First-Century Strategy for a 21st Century World,” *World Christian Magazine* (Sept. 2001), 22-23.

⁶³³ Ruth Siemens, “The Vital Role of Tentmaking in Paul’s Mission Strategy,” *International Journal of Frontier Missions*, Vol. 14:3 (July-Sept. 1997), 121. For further reading on tentmaking, I recommend J. Christy Wilson’s *Today’s Tentmakers: Self-support--an Alternative Model for Worldwide Witness* (Wheaton, Ill: Tyndale House Publishers, 1979) and Patrick Lai’s *Tentmaking: Business as Mission*.

We have already determined that BAM is not the same as tentmaking, due in large part to the job creation component of BAM. We may rightly ask if Paul was merely a tentmaker or if, in fact, he was a BAMer. The key issue is whether or not Paul created jobs around the activities of leatherworking and tentmaking. Suter and Gmür affirm, albeit without substantiation, that Paul’s “manual labor did not guarantee sufficient income to ensure financial independence or to build a base of support for the church-planting team.”⁶³⁴ There is biblical evidence to suggest that this was the case on occasion.⁶³⁵ However, this affirmation is based on the presupposition that Paul alone would be subject to manual labor while the rest of his apostolic team members did “fulltime ministry.” Three observations must be made in response.

- 1) First, the nature of apostolic teams is conducive to BAM. Arthur Glasser’s description of an apostolic team sheds light: “This mobile team was very much on its own. It was economically self-sufficient, although not unwilling to receive funds from local congregations. It recruited, trained, and on occasion disciplined its members. The Holy Spirit provided for its direction; like Israel in the wilderness, it had both leaders and followers.”⁶³⁶ There are some direct parallels here with a small business, including self-sufficiency, recruiting, training, discipline, leaders and followers. A further parallel for a BAM business is that it is directed by the Holy Spirit. It is not inconceivable to imagine that Paul did not

⁶³⁴ Suter and Gmür, *Business Power for God’s Purpose*, 14.

⁶³⁵ Paul mentions in his letters that he on rare occasions received donations of money, food or lodging from supporters. See 2 Cor. 11:8-9; Phil. 4:15-16; Phlm. 1:22.

⁶³⁶ Glasser, “The Apostle Paul and the Missionary Task,” in Winter and Hawthorne, eds. *Perspectives on the World Christian Movement*, 150.

merely work leather with his hands, but that in addition he trained others to do the same, and supervised their work. This is especially true in light of the second observation, which is that...

- 2) Paul's social class was conducive to BAM. William Ramsey has concluded that Paul's Roman citizenship "may be taken as proof that his family was one of distinction and at least moderate wealth, [and that this would have] "placed him amid the aristocracy of any provincial town."⁶³⁷ Ronald Hock has analyzed the work of several other notable scholars who have studied the issue of Paul's social class and have concluded that "Paul came from a family of some wealth and position," that the "trade of 'tentmaker' or 'leatherworker' would not be inconsistent with this assumption," and that "Paul... must not be regarded as having the social status of a manual worker."⁶³⁸ These observations lead us to speculate with good reason that Paul was not merely a man who labored with his hands, but rather a man who had the status and skills necessary to build and oversee apostolic small business teams, and actually did so intentionally as part of his mission strategy.⁶³⁹
- 3) Finally, Paul demonstrates the self-understanding and characteristics of a businessman. Hock observes that Paul "formulated his self-understanding as an

⁶³⁷ William M. Ramsay, *St. Paul the Traveller and Roman Citizen* (Grand Rapids, MI: Kregel, 2001), 35.

⁶³⁸ Ronald F. Hock, "Paul's Tentmaking And The Problem Of His Social Class." *Journal Of Biblical Literature* 97.4 (1978): 557.

⁶³⁹ *Contra* Witherington, who contends that it was "downward mobility" that sometimes caused Paul to take up his trade, and that Hock's suggestion that tentmaking was at the heart of what Paul was about "goes too far." See Ben Witherington, *The Paul Quest: The Renewed Search for the Jew of Tarsus* (Downers Grove, IL: InterVarsity Press, 1998), 128.

apostle in such a way that his tentmaking was a constitutive part of it.”⁶⁴⁰ We should note here that whereas Hock and others of recent decades refer to tentmaking, it was more common in the past to refer to Paul as a businessman.⁶⁴¹ Paul’s self-conception as apostle seems to have been intricately related to his self-conception as a businessman. E. H. Plumptre argued to this effect in his 1875 article proposing that increased attention to Paul’s manual labour would shed “more light on the character and sagacity of the great Apostle.”⁶⁴² A. C. Zenos picked up this mantle in 1891 and observed that Paul “shows in his own personal constitution several of the fundamental requisites of a sound business character.”⁶⁴³ Among them, he identifies Paul’s appreciation of values (i.e. material worth of goods and services), his foresight, his precision, and his fidelity and conscientiousness in the performance of all duties.”⁶⁴⁴

In light of this evidence, it may well be fitting for us to discard the title of “tentmaker” and classify Paul as a doxologically-driven pioneer BAMer. Paul indeed seems to be the quintessential BAM practitioner, utilizing business for the sake of the *missio Dei*.

⁶⁴⁰ Hock, *The Social Context of Paul’s Ministry*, 62.

⁶⁴¹ See, for example, E. H. Plumptre, “St. Paul as a Man of Business,” in *The Expositor* 1 [1875], 259-66) and A. C. Zenos, “St. Paul as a Business-Man,” in *The Old and New Testament Student*, Vol. 12, No. 2 [Feb., 1891], 71-78).

⁶⁴² Plumptre, “St. Paul as a Man of Business,” 266.

⁶⁴³ Zenos, “St. Paul as a Business-Man,” 75.

⁶⁴⁴ Zenos, “St. Paul as a Business-Man,” 75-78.

BAM in History

Paul was not alone in his practice of BAM. Throughout church history we encounter doxologically motivated Christ worshippers serving their King effectively among unreached regions and peoples, with dignity and credibility, by way of business and trade. Following is a selected sampling.

The Early Church

Historian and missiologist Edward Smither observes that

The majority of missionaries in the early church did not consider missions to be their primary vocation; rather, in addition to their “day job” as bishops, monks, teachers, merchants, and other vocations, they were engaged in cross-cultural ministry.⁶⁴⁵ ...Laymen – including businessmen and merchants, colonists, and soldiers – also played a significant role in early Christian mission. Though his intention was to mock the church, the pagan Celsus confirms that unsophisticated, uneducated Christian tradesmen were active in sharing the gospel. Similarly, Justin’s *First Apology* highlights the integrity of Christian businessmen in an otherwise dishonest marketplace.⁶⁴⁶

Per Beskow agrees, arguing in *Svensk Exegetik Arsbok* that Christian merchants continued to be the primary reason for the expansion of the Church in the second century.⁶⁴⁷

The Nestorians

Renowned historian Andrew Walls has asserted that “the eastward spread of the Christian faith across Asia is still more remarkable than the westward spread across

⁶⁴⁵ Edward L. Smither, *Mission in the Early Church: Themes and Reflections* (Eugene, OR: Cascade, 2014), 45.

⁶⁴⁶ Smither, *Mission in the Early Church*, 43.

⁶⁴⁷ Per Beskow, “Mission, Trade and Emigration in the Second Century,” *Svensk Exegetik Arsbok* 35 (1970), 108; cited by Howard Owens in “Nestorian Merchant Missionaries and Today’s Unreached People Groups,” in Steffen Barnett, *Business As Mission*, 136.

Europe.”⁶⁴⁸ This was in large part due to the fact that “for several centuries the Syriac-speaking Nestorians were one of the most passionately missionary branches of the church.”⁶⁴⁹ Between roughly the fifth and the fourteenth centuries, Nestorian “laypeople” spread their faith as merchants, accountants, bankers, physicians, and other occupations. Many of these merchant missionaries intentionally utilized their business for their own support as well as for ministry purposes among the unreached. Their missionary zeal and reputation were so strong that in Syriac, the language of the Persians, from whom hailed many of the Nestorian missionaries, the word for “merchant,” *tgr*, was often used as a synonym for “Persian missionary.”⁶⁵⁰

The Reformation

Perhaps Gustav Warneck is not entirely wrong when he states that “We miss in the Reformers, not only missionary action, but even the idea of missions, in the sense in which we understand them today,”⁶⁵¹ but he is not entirely correct either. The Puritans are a case in point. Their “Reformed theology combined with the Reformation principle of vocation to produce the Calvinist work ethic in its purest form.”⁶⁵² Their colonization of New England in the seventeenth century was characterized by this work ethic manifest in a marriage between business and mission.⁶⁵³ The Puritans of Massachusetts Bay were

⁶⁴⁸ Andrew F. Walls, “Eusebius Tries Again: Recovering the Study of Christian History,” in *International Bulletin of Missionary Research*, 24.3 (July, 2000), 110.

⁶⁴⁹ Paul Pierson, “Nestorian Mission,” in Moreau, *Evangelical Dictionary of World Missions*, 675.

⁶⁵⁰ See Howard Owens, “Nestorian Merchant Missionaries and Today’s Unreached People Groups,” 136.

⁶⁵¹ Gustav Warneck, *History of Protestant Missions*, trans. G. Robson from the 8th German ed. (Edinburgh: Oliphant Anderson & Ferrier, 1906), 9.

⁶⁵² Steve Pointer and Michael Cooper, “Seventeenth Century Puritan Missions: Some Implications for Business as Mission,” in Steffen and Barnett, *Business As Mission*, 169.

⁶⁵³ See Pointer and Cooper, “Seventeenth Century Puritan Missions,” 168.

driven by the belief that “plows and shop counters – not to mention spinning wheels, gristmills, and fishing boats – [were] sanctified means of seeking God’s glory.”⁶⁵⁴ It was this belief, at least in part (together with religious freedom), that drove them to the New World, and this belief was clearly manifest in their charter which stated that “the principle end of this plantation [is to] win and incite the natives of [the] country to... the Christian faith.”⁶⁵⁵ According to church historian R. Pierce Beaver, “the entire planting of New England was in their estimation an act of mission.”⁶⁵⁶

The Moravians

One of the most amazing missionary movements ever was launched on August 21st, 1732, when the first Moravian missionaries, Leonard Dober and David Nitschmann, embarked from the estate of Count Nicolas Ludwig von Zinzendorf at Herrnhut bound for the island of St. Thomas in the West Indies. They were expected to make their own way and support themselves.

This humble beginning led to some impressive results. According to Paul Pierson, by 1740 68 missionaries had gone and were present in 16 locations in Asia, Africa, North America and Europe (including Russia and the Baltic states). By 1760 the number of missionaries had grown to 226.⁶⁵⁷ In 1899 they had 379 active missionaries,⁶⁵⁸ representing a ratio of about 1 Moravian missionary for every 60 members, compared to an average

⁶⁵⁴ Stephen Innes, *Creating the Commonwealth* (New York: N. W. Norton and Co., 1995), 206; quoted in Pointer and Cooper, “Seventeenth Century Puritan Missions,” 170.

⁶⁵⁵ Pointer and Cooper, “Seventeenth Century Puritan Missions,” 170.

⁶⁵⁶ Beaver, “Missionary Motivation through Three Centuries,” 117.

⁶⁵⁷ Paul Pierson, “Moravian Missions,” in Moreau, *Evangelical Dictionary of World Missions*, 660.

⁶⁵⁸ James Hastings, *Encyclopaedia of Religion and Ethics*, vol. VII (New York: Scribner, 1928), 839.

ration in Protestant churches of 1 missionary for every 5000 members.⁶⁵⁹ This caused John Mott in 1900 to note that the Moravians had “done more in proportion to their ability than any other body of Christians.”⁶⁶⁰

The Moravians experienced stable growth and fruitful ministry around the world due, in large part, to the fact that they valued and utilized commercial activities as a means to glorify God, reach people, and support themselves. Christoph Kersten, a tailor who arrived in Surinam in 1765 (30 years after the first arrival of Moravians there), was the epitome of the Moravian “lay missionary.” By 1768 he had started a business that over time branched out into many types of commercial activity.⁶⁶¹ In fact, much as Kersten represented the quintessential BAMer, Kersten and Co. represented the quintessential BAM company, one that still exists to this day. As recently as 2011, Kersten and Co. was still associated publicly with its Moravian heritage and original purpose, as witnessed on its website:

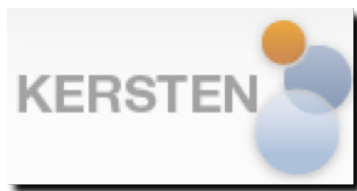


Figure 17 – Kersten and Co. Logo

⁶⁵⁹ See Danker, *Profit for the Lord*, 16.

⁶⁶⁰ See *Ecumenical Missionary Conference New York, Report of the Ecumenical Conference on Foreign Missions Held in Carnegie Hall and Neighboring Churches April 21 to May 1*, 1st Edition, Vols. 1 (New York: American Tract Society, 1900), 97.

⁶⁶¹ See Danker, *Profit for the Lord*, 154, note 11.

Kersten, the best diversified conglomerate of companies in Suriname and oldest trading company in the Western Hemisphere, was founded in 1768. It operates through 12 operating companies. Based on sales, Kersten is one of the largest privately owned companies and the 6th largest company in Suriname. Kersten boasts prime real estate and production facilities. All operating companies are limited liability enterprises... The single shareholder of Kersten is the MCF Business Enterprises B.V. The ultimate shareholder of this corporation is Moravian Church Foundation (MCF). This is a non-profit corporation created under the authority of the Unity Synod of the Moravian Church (*Unitas Fratrum*) for the financial support of the work of the Moravian Church... Humble potters, carpenters and tailors left their home base in Europe to serve as Moravian missionaries in the New World. They utilized their skills as craftsmen to earn a living with their hands while dedicating the remaining time to preaching the Good News of Jesus Christ. Their work was blessed... the missionaries were good servants, trustworthy in small things. By multiplying the talents entrusted to them by their Master, they have enabled the Church to continue its work... Moravian businesses, originating in Suriname, have expanded to other countries in the Caribbean and Europe, generating not only employment, but also income for the Moravian Church Foundation to finance church work as well as social and community projects on several continents... Our objective is therefore to maximise the net result of our business activities in order to support the work of the Foundation... Thus we at MCF *accomplished a harmonious unity between Church and business.*⁶⁶² (Italics mine)

⁶⁶² From Kersten and Co. website. <<http://www.kersten.sr>>. Accessed Mid-2011.

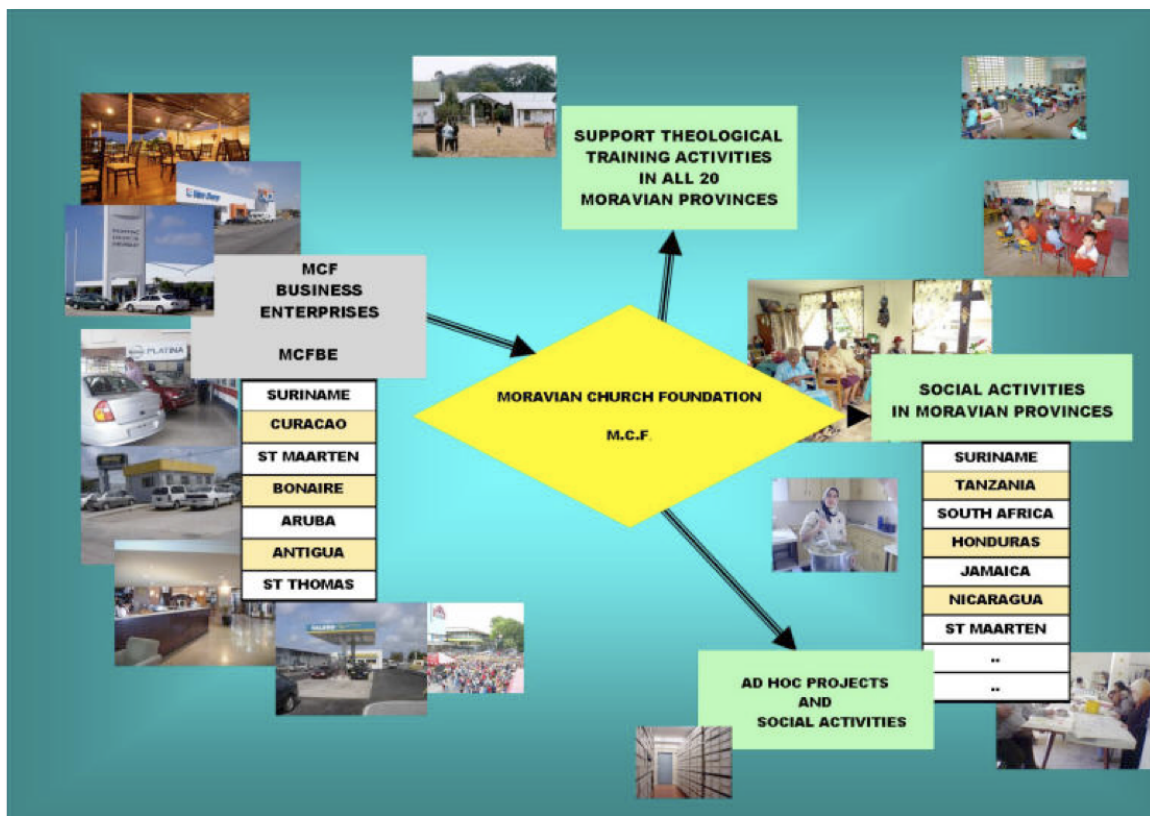


Figure 18 – Overview of a Pioneering BAM Company

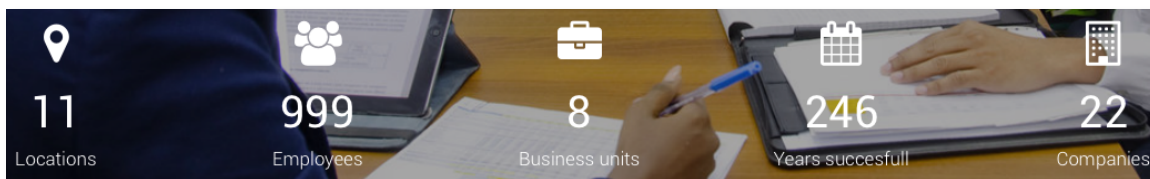


Figure 19 – Kersten and Co. Today

William Carey

It is with good reason that William Carey (1761-1834) is considered by many to be the “father” of the modern missions movement.⁶⁶³ J. Herbert Kane has this to say about

⁶⁶³ Many fine biographies have been written about William Carey. I recommend starting with Timothy George’s *Faithful Witness: The Life and Mission of William Carey* (Birmingham, Ala: New Hope, 1991)

Carey's book *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens*: "Believed by some to be the most convincing missionary appeal ever written, Carey's *Enquiry* was certainly a landmark in Christian history and deserves a place alongside Martin Luther's Ninety-five Theses in its influence on subsequent church history."⁶⁶⁴

However, as Kane observes, "Carey was no armchair strategist."⁶⁶⁵ His renown is based much more on what he *did* than what he *wrote*. He lived his life based on a now familiar couplet that he once preached: "Expect great things from God; attempt great things for God." And he attempted many great things. As Vishal Mangalwadi points out, the answer to "who was William Carey" is a multi-faceted and diverse one. Carey, who was English and a cobbler by trade, spent 41 years in India and was known as a missionary, botanist, industrialist, economist, medical humanitarian, media pioneer, agriculturalist, translator, educator, astronomer, library pioneer, forest conservationist, crusader for women's rights, public servant, moral reformer and cultural transformer.⁶⁶⁶

and the Vishal and Ruth Mangalwadi's *The Legacy of William Carey: A Model for the Transformation of a Culture* (Wheaton, IL: Crossway Books, 1999).

⁶⁶⁴ Kane, *A Concise History of the Christian World Mission*, 85.

⁶⁶⁵ Kane, *A Concise History of the Christian World Mission*, 85.

⁶⁶⁶ See Mangalwadi, *The Legacy of William Carey*, 17-25.

Table 16 – A Sampling of William Carey's Roles

ROLE	WHAT CAREY DID
Business Manager	Obtained a position as a foreman in an Indigo factory where he supervised nearly 100 workers. ⁶⁶⁷
Business Owner and Entrepreneur	Purchased his own indigo factory in Kidderpore in 1799 and started his own printing house. ⁶⁶⁸
Church Planter	His goal was to build an indigenous church by means of national preachers and by providing the Scriptures in the native tongue. ⁶⁶⁹
Educator and Entrepreneur	Founded Serampore College in 1819 for the training of indigenous church planters and evangelists. Also served as professor of Oriental languages at Ft. William College in Calcutta. ⁶⁷⁰
Linguist	Spent 40 years in India, during which time he translated the Scriptures into 35 languages and dialects of India and Southeast Asia. ⁶⁷¹
Cultural Transformer	Was successful at slowing down widow burning (<i>sati</i>) and infanticide. ⁶⁷²

It is noteworthy that Carey did not merely work as a “tentmaker” in order to “support his ministry.” Rather, he understood his *work to be an integral part of his ministry*. While Carey, like the apostle Paul, wrote and spoke encouraging Christians and churches to give voluntary and generous donations to the work of missions, one of Carey’s two guiding principles for missionaries was that “a missionary must as soon as

⁶⁶⁷ Ruth Tucker, *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions* (Grand Rapids, MI: Zondervan, 1983), 117.

⁶⁶⁸ John C. Marshman, *The Story of Carey, Marshman & Ward: The Serampore Missionaries* (London: Alexander Strahan, 1864), 34.

⁶⁶⁹ Tucker, *From Jerusalem to Irian Jaya*, 121.

⁶⁷⁰ Tucker, *From Jerusalem to Irian Jaya*, 118-119.

⁶⁷¹ Kane, *A Concise History of the Christian World Mission*, 98.

⁶⁷² Tucker, *From Jerusalem to Irian Jaya*, 121.

possible become indigenous, self-supporting, self-propagating...”⁶⁷³ He established these principles in *Enquiry*, “and every month’s residence during 40 years in India confirmed him in his adhesion to them.”⁶⁷⁴ William Carey, like the apostle Paul, was not merely a tentmaker. He was a (doxologically-motivated) BAMer. (See Table 16 above.)

Case Studies: BAM in Brazil

The Brazilian evangelical church today consists of over 40 million people, about 23% of the country’s population.⁶⁷⁵ Research by the Organization for Economic Cooperation and Development (OECD) indicates that approximately 6% of Brazilian males and 3% of Brazilian females are entrepreneurs.⁶⁷⁶ (See Figure 19 below.) That signifies nearly 10 million Brazilians, of whom approximately 25%, or 2.5 million, are evangelicals. In other words, there are approximately 2.5 million evangelical entrepreneurs in Brazil, a population that is larger than over 100 countries and sovereign territories.⁶⁷⁷ This does not include those evangelicals whose entrepreneurial abilities have been manifest through starting churches and ministries rather than businesses. We conclude, then, that there is a huge pool of human and intellectual capital – people similar to William Carey 200 years ago – with the potential to be deployed in a BAM enterprise.

⁶⁷³ Smith, *The Life of William Carey, D.D.: Shoemaker and Missionary*, 79-80; cf. William Carey, *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* (Dallas: Criswell Publications, 1988), 56-57.

⁶⁷⁴ Smith, *The Life of William Carey*, 79.

⁶⁷⁵ According to the 2010 census of the Brazilian Census Bureau (IBGE), nearly 25% of Brazilians are Evangelicals. See Marcelo Neri, “Novo Mapa das Religiões” (Rio de Janeiro: FGV-CPS, 2011), 61. Available at <http://www.cps.fgv.br/cps/bd/rel3/REN_texto_FGV_CPS_Neri.pdf>. Accessed on July 25, 2014.

⁶⁷⁶ The OECD defines an entrepreneur broadly as women and men who run a business and employ others.

⁶⁷⁷ It would rank at 142 in the world if it were a country or sovereign territory. See http://en.wikipedia.org/wiki/List_of_countries_by_population>. Accessed on Aug. 28, 2014.

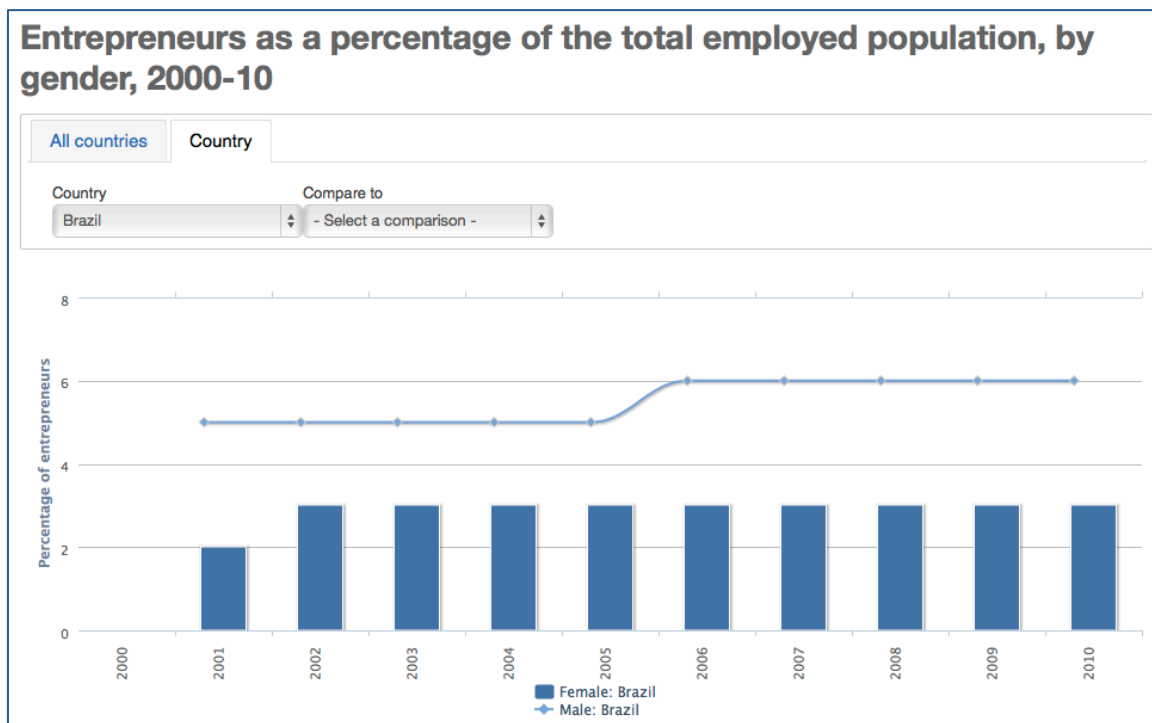


Figure 20 – Entrepreneurs as a Percentage of Total Brazilian Population

It is increasingly apparent to many of us involved with BAM that in order for Brazilian potential BAMers to be successful in other countries, BAM must be learned and practiced in Brazil first, both in an individual as well as collective sense. This is the case of one mission agency, CCI-Brasil, which has been implementing a five-year plan to gain experience through coffee shops and a coffee distribution business. Additionally, they have become involved in a much larger-scale project in the field of biodiagnostics. In order for them to move forward, they established a small consulting group which works pro bono on behalf of their organization and projects, as well as offer help to other organizations. They are also involved in mobilizing some of the above-mentioned Brazilian resources (human, financial, intellectual), including by engaging evangelical

business owners and entrepreneurs and instilling in them a vision leverage their businesses for greater Kingdom causes in Brazil and from Brazil to the unreached peoples of the world.

My research focused on this group of business professionals. Over a period of four months I conducted in-depth semi-structured interviews with four Brazilian evangelical entrepreneurs (see Appendix A for interview protocol) and developed case studies on their businesses. The goal of my research was not merely to gather metrics about the companies or to gain insight into their operations, although that was important. Rather, I sought to identify the diverse ways in which Christian theology, churches, networks and practices make it possible – under at least some conditions – for evangelical entrepreneurs to utilize their businesses as vehicles for blessing their employees and their communities, and potentially Brazil and the nations, through BAM. One specific goal of my research was to attempt to determine what drove these entrepreneurs into business in general, and what motivated them to start their companies in particular. Did they feel called by God to do so? Did they view their businesses as ministry vehicles?

Additionally, I sought to identify correlations between their motivations and practices and the metanarrative frameworks I developed in chapter four, as well as the motivations I discussed in chapter six. The ultimate aim was to attempt to provide substantive research that with additional analysis could be used to determine if and how entrepreneurs and businesses like these can become more actively engaged in BAM among unreached and/or highly impoverished peoples.

For the purposes of this section, I have chosen to highlight three of the four interviews and case studies,⁶⁷⁸ representing three key industries in Brazil.

Cosmetics Industry – Alberto Alves

The first interview I conducted was with Alberto Alves,⁶⁷⁹ the founder and owner of Master Cosmetics. It took place on April 5, 2014, in Portuguese, in the city of Belo Horizonte, in the state of Minas Gerais, in the central region of Brazil. The company profile can be seen in Table 17 below.

Table 17 – Company Profile: Master Cosmetics

Case Study #1	Company Profile
<i>Company Name</i>	Master Cosmetics
<i>Industry</i>	Professional Cosmetics
<i>Founder/Owner</i>	Alberto Alves
<i>Year Established</i>	1996
<i>Location</i>	Belo Horizonte, MG, Brazil
<i>Type</i>	Private
<i>Startup Capital</i>	R\$20,000 (US\$8000) plus no salary for 1.5 yrs.
<i>Time to Break-even</i>	1.5 years
<i>Number of Employees</i>	120 direct 5000 indirect (distributors)
<i>Annual Revenue</i>	R\$70,000,000 (US\$31,000,000)
<i>Vision</i>	- To be a national reference in hair care - To be the most admired and preferred cosmetics company by our customers - To be one of the most profitable cosmetics companies in Brazil
<i>Mission</i>	To contribute to the improvement of the quality of life and health among the Brazilian population, especially women, by developing, producing and selling beauty solutions in a way that is professionally ethical and socially responsible.

⁶⁷⁸ This is partly due to the fact that the fourth entrepreneur is not a Brazilian citizen.

⁶⁷⁹ The names of all three interviewees and their companies have been replaced with pseudonyms.

Alberto⁶⁸⁰ was very gracious with his time, granting two and a half hours, though I had only requested one hour. He was every enthusiastic in recounting how He met the Lord and was equally as enthusiastic when he spoke about His business and how it serves people and God.

While Alberto was raised according to fairly strict Catholic values, he found himself as a teenager using and selling drugs. His attempts to become a professional soccer player were frustrated in part due to his drug use. He managed to attend college and study business administration – and later complete an MBA – but he did not hold down any significant job for very long due to his drug use until the age of 27. While he earned some income through selling drugs, he also lost several jobs, including one that he considered “a good job” as a direct consequence of a cocaine overdose. Soon thereafter, though, he was hired by a small cosmetics company, where he met a woman who, in his own words, “was very peaceful and different than other women.” That woman invited him to an evangelical church, shared the Gospel with him and ultimately became his wife.

Alberto has attended the 8th Presbyterian Church of Belo Horizonte, where he met the Lord, for 22 years. He is actively involved as a Sunday School teacher and has started several ministries in the church, including a couples ministry with his wife. Yet Alberto does not view his local church as his primary ministry location or vehicle. His principle ministry outlet is his company, Master Cosmetics.

⁶⁸⁰ It is customary in Brazil to address people by their first name, even people who are not well known and/or who older or in senior positions to the one speaking. I maintain this custom when I refer to the interviewees throughout this section.

Master, a professional cosmetics company, was founded by Alberto in 1996, when he was 32 years old, with very little startup capital and a year and a half worth of sweat equity. Entrepreneurial at his core, he left a well-paying and comfortable job at a multinational cosmetics company in order to pursue a dream related to his biblically-driven desire to have a balanced life and be able to control his own schedule, largely in order to spend time with, and invest in, his family. From the beginning, Alberto has involved family members in the business. While he owns 25% of the company, his wife owns another 25% and two of his brothers own 25% each, and all three of them work at Master in key administrative positions. Though Alberto occupies the role of CEO, by conviction they make all their major decisions only on the basis of unanimity. This includes decisions concerning charitable and ministry projects.

While Alberto is conscientious of a sacred/secular divide, he lives and runs his business in a way that integrates or overrides the two. For example, all weekly executive meetings begin with prayer, asking God for wisdom in running the business. In fact, Alberto uses biblical stewardship vocabulary in identifying God as the owner of the business and himself (Alberto) as a steward. Additionally, Alberto believes that some of his company's profits should be invested in religious and social projects directly, and also invests portions of his own salary in such projects. Yet he is driven by an even stronger understanding that the company itself, beyond just its profits, exists to be an instrument of blessing and transformation. This has been reflected since the very beginning, even in the choice of the company's name. Master derives from the Latin word for "transform" and has a dual meaning. It reflects a desire to bring transformation to people's lives (mainly women) with respect to beauty through the use of cosmetics. It also reflects a

desire to bring transformation through the practical application of Kingdom values and principles both in as well as through the company, for the same of its employees, clients, customers and the community at large. In Alberto's own words, "our business is transformation. We are instruments of God for salvation, transformation of lives, strengthening lives."



Figure 21 – Master Logo



Figure 22 – Master Factory

With respect to spiritual transformation, Master is focused both internally and externally. Internally, they offer an optional Bible study every morning from 8:00 until 8:45. Approximately 40% of the 120 direct employees participate regularly, in prayer and in hearing the Word of God preached and taught, often by Alberto himself.

An example of Master's external focus is their investment in an Indian tribe in the region of Caraiba, nearly 1000 km away from the Master offices and factory. Over a period of several years the company paid the salary of several missionaries and paid for the construction of several churches, in the process establishing a missions base. The project was handed over to a Brazilian megachurch which has experience, capacity and missiological insight in order to keep the ministry moving forward in a healthy manner.

Alberto explains this outward ministerial reach by saying that "we have a vision for missions and I understand that I am a missionary." His understanding is that while he is not in "fulltime ministry," he has the opportunity to minister fulltime in and through Master. He describes much of what he does "on the job," i.e. on a daily basis at Master during "work hours," in ways that could easily be "misunderstood" as if it were a pastor speaking:

I always try to do God's will. I take care of people. I minister God's Word. I preach at least three times a week here in the company. I preach at least once a week in other churches. I visit recovery centers for drug addicts at least once every other month. My wife and I speak at couples events. We counsel couples every week. For me this is all pastoral ministry. Here at the company... last week one of my managers came to my office, shut the door and told me he didn't know what to do with his 14-year-old son. He said he was losing him. I spent an hour and a half counseling him. My door is always open for personal things like this.

Alberto has, in a very real sense, overcome the sacred/secular paradigm and built up a company that is a ministry vehicle. Master functions as a BFM company, one that uses some of its financial gain for Kingdom purposes. It also qualifies as a BAM 1 business, since it is a BAM company in the first and broadest sense of the definition, primarily operating monoculturally among a reached people. When I asked Alberto about

the possibility of moving into BAM 2, 3, or 4 territory,⁶⁸¹ for example by creating jobs for refugees or immigrants from unreached peoples, he responded that that would not make a difference to him. “I would hire them on the same basis that I hire anyone else, and I would not exploit them. But we support social projects that are available to everyone. They can utilize these services. It doesn’t matter what their nationality is. We want to be an instrument of blessing to everyone.” Alberto used vocabulary such as this throughout the interview: “blessing,” “transformation,” “Kingdom of God.” While he seems to be practical, pragmatic and hands-on, his metanarrative vocabulary seemed broadly to align with the KOG and slightly with the MOG, with a recessed GOG motivation.

Food Services Industry – Beto Costa

On July 1st, 2014, I had the privilege of conducting my second interview, in English, with Beto Costa. He graciously spent much of an afternoon with me, including lunch at one of his restaurants as well as over an hour and a half for our interview.

Different than Alberto, Beto was brought up in an evangelical Christian home, with five generations of Presbyterians on his father’s side and four generations of Baptists on his mother’s side. Yet “God has no grandchildren. I only came to Christ in a youth camp when I was 16. Someone preached in a way that I understood and I surrendered my life to Christ.” That experience set Beto on a path of involvement in his local church and later at the IFES (International Fellowship of Evangelical Students) chapter at his college. During college he assumed a leadership role in IFES and after graduating in mechanical engineering at the age of 21, “I knew I was too young to become a professional. Since I

⁶⁸¹ I did not use that vocabulary but rather offered a series of questions, numbers 43-45 in Appendix A, designed to elicit this information.

was involved at IFES, I went on staff for three years. I started many Bible study groups and disciple many people. I had gifts for ministry, evangelism and discipling.”

Yet during that time, the Lord began to move him in a new direction. “God called me into the business world.” One night as Beto traversed Rio de Janeiro’s Guarnabara Bay, he looked up at the well-lit and imposing statue of *Cristo Redentor* (Christ the Redeemer), juxtaposed against the relative darkness of the sprawling city of Rio below. He knew that he “had to bring the light of Christ down from the mountain to the city.” In the same way that God called him to “fulltime ministry,” God was now calling him to business, specifically to the mechanical engineering industry. “God gave me a clear vision of making a difference there as light and salt in a very rotten sort of environment that we have in Brazil and elsewhere in business. I knew very clearly that I would become an executive. It was very clearly a call, just like when God called me to do ministry for three years.”

Firm in his calling, Beto moved to the United States in order to do a masters degree in agricultural engineering at Texas A&M University. Upon returning to Brazil he was hired by a large Brazilian tractor manufacturing company, where he worked for three years in research and development. He was subsequently hired by a MNC in the same industry, where he rose quickly for nearly six years, excelling in administration and business planning. But once again God had other plans for him. “I was very aware that the Lord had called me to be an entrepreneur outside of the multinational environment. That’s when I made an org chart *without me it* and presented it to my boss. He thought it was strange but understood that it was my creative way of asking him to lay me off.” They

boss “ended up accepting, which was very important because I needed the severance pay to survive for the next few months while I looked for a new business to plug myself into.”

Table 18 – Company Profile: Excel

Case Study #2	Company Profile
<i>Company Name</i>	Excel (“Excellence in Food Services”)
<i>Industry</i>	Food Services
<i>Co-founder/Owner</i>	Beto Costa
<i>Year Established</i>	1991
<i>Location</i>	Curitiba, PR, Brazil
<i>Type</i>	Private
<i>Startup Capital</i>	US\$7000 (“Nothing really.”)
<i>Time to Break-even</i>	2 months
<i>Number of Employees</i>	1300
<i>Annual Revenue</i>	R\$80,000,000 (US\$35,000,000)
<i>Objectives</i>	<ul style="list-style-type: none"> - The satisfaction and health of our clients - The satisfaction of our partners - Profitability
<i>Mission</i>	To build a company that is excellent, sustainable, sought by clients, appreciated by partners and offers growing returns.

While Beto did not know what he would do next – he knew he was “jumping off into the dark” – “I was the happiest unemployed executive on earth. I was only working on identifying businesses that would fit my mission and call.” His joy and enthusiasm were based on his understanding that “when you start something new, you can make the values of the Kingdom the footprint of the business, the basis of the business... and that was my main motivation, to lay out the foundation of a business that would have Kingdom values spread all around the culture.”

After several months, Beto identified an opportunity that many people told him to stay away from. After a thorough analysis, however, he sensed that “this was my call. The Lord confirmed it. When I signed the papers... I knew the Lord was behind it.” Beto had identified a small restaurant business owned by a family of Italians, but poorly run. It would have gone bankrupt in less than six months. He knew that he would have “to do a quick turnaround to survive.” And he did. In essence, he rebuilt the business from the ground up. Over the past 20 years, a business that cost him “next to nothing” and had a handful of employees now has over US\$35 million a year in revenues with an astonishing annual growth rate of 30%, and over 1300 direct employees. (See Table 18 above.)

Excel, which is both the name of the company and an abbreviation for what in English would be “excellence in food services,” is a recognized, highly reputable and award-winning (see Figure 24 below) food services company, with over 100 cafeterias serving employees within corporations and factories, such as Caterpillar, in eight states. While Beto is the majority owner, he has over the years invited several others – all with a Kingdom vision for business – to buy a stake in the company. Beto serves as CEO, actively working to guarantee that Excel is not merely successful in business (“we’re not the biggest, but we aim to be the best”), but also fruitful in ministry. And he realizes that those are not two separate goals. For example, Excel has implemented an employee retention program that includes higher than average pay, food credits for employees who show up to work everyday, and an outstanding health benefits program. “We improve their quality of life this way.” It also improves the company’s profitability, allowing them to create more jobs and build long-term relationships with more people, allowing for

more time and opportunities to impart Kingdom values in the lives of the employees. This is hugely significant since 91.8% of the employees are women who are often the primary breadwinners in broken or dysfunctional homes. In other words, one well-designed program, which is a “manifestation of our values,” has measurable business *and* spiritual returns.

This is not a surprise from a company whose core competence, in Robert’s words, is “treating people right.” They begin with the employees. The community, too, is blessed. Excel has partnerships with a local children’s hospital as well as a Presbyterian NGO that serves single mothers, orphans, drug addicts and other groups. Again, this is fruit of the biblical values that drive Beto and Excel. The main responsibility that a company has “is towards its own employees and customers, and doing business in the right way, with integrity. That’s the main social responsibility we have.”

The striving for excellence has led Beto and Excel to develop programs that cost them more time and money than their competitors, yet are driven by a desire to see people live healthier lives with more quality of life. For example programs that encourage and track healthy lifestyle decisions related to nutrition and exercise on the part of those who eat in their cafeterias. This is part of their “three dimensional approach,” which integrates their customers’ health, their employees’ satisfaction and the company’s profit margin. “Sometimes these things conflict. You have to balance the three of them.”



Figure 23 – Excel Logo



Figure 24 – Excel: A Top Company to Work For

Integration is a key word in this story. Beto and Excel integrate business success and ministry fruit. They integrate the well being of employees and customers. They integrate their financial bottom line with social and spiritual bottom lines. In fact, Beto seems to integrate “sacred” with “secular” with ease. Whether he is at work, or serving in

his local church, or chairing the board of the Presbyterian NGO mentioned earlier, he considers himself to be doing ministry. He simply does not recognize the sacred/secular divide and navigates between both worlds to varying degrees at varying times. “Oh I do fulltime ministry, but in a company environment. My strength and resources are devoted to the Kingdom, not to a company.” As a result of this Kingdom over company mentality, for several years Beto served as the chairman of World Vision’s international board. During this time, he would travel 13 to 14 times per year on weeklong trips, leaving Excel in the hands of his colleagues. In this respect, Excel was making a direct investment in global missions by releasing Beto to help lead one of the largest evangelical Christian humanitarian aid, development, and advocacy organizations in the world.

Like Master, Excel appears to be both a BFM company, using part of its profits to support Kingdom causes (including missions) and a BAM 1 company, operating monoculturally within a reached context. While the company itself is not likely to expand internationally as a result of a vision to work cross-culturally and/or among unreached peoples (i.e. to become a BAM 2, 3, or 4 company), due to Beto and his associates’ vision for missions, it likely will continue to make a global impact in other ways. Beto’s primary metanarrative framework and motivational drive seems to be partly KOG and partly MOG, with a clear GOG undercurrent.

Logistics Industry – Carlos Silva

The final interview and case study is of Lift, a logistics company founded and owned solely by Carlos Silva. I had the honor of interviewing Carlos on the night of July 21st, 2014, in Portuguese, for one hour. When I greeted him and thanked him for meeting

with me, his response was to thank me for the opportunity and state that “I think that if through our witness we can impact the lives of other people and other leaders, conducting our businesses in light of the Word of God and investing in the Kingdom of God, I think I’m making my contribution for God’s Kingdom on earth.” I quickly discovered that in Carlos’s case, this is not an exaggeration. He is, indeed, doing his part.

Carlos was born into a Christian home. Both his father and paternal grandfather were evangelical pastors in the Assembly of God denomination. Although Carlos was raised in the Assembly of God tradition, he made it very clear that “I am an interdenominational Christian. I don’t worry about the church, whether it’s Pentecostal, neo-Pentecostal, Baptist, whatever. I’m a member at First Baptist Church here in Curitiba, but I help other denominations through the Lift Institute. Foursquare, Assembly of God, small churches. But I’m personally very involved at FBC.”

As a teenager, Carlos did not necessarily envision such a life. He had rebelled against what he considered a very legalistic church environment, but at the age of 20 he and his fiancée happened to visit a charismatic Baptist church in São Paulo, and that night “saw that God looks at our hearts, not whether or not we follow rules legalistically. From that day on I began to live according to everything my parents taught me. I began to tithe and God gave me prosperity like I never imagined, to this day.”

God’s blessing in his life showed up in many ways. When he was 17, his family was forced to relocate for financial reasons from São Paulo to a very poor region of Brazil, but Carlos managed to get a job at a transportation company, which laid the groundwork for his future. He later, at the age of 23, he moved to Curitiba to work with Volvo Trucks,

where he was recognized as a valuable employee. Though he never finished college, Volvo paid for him to take many courses related to his job, and he learned a wealth of things from the Swedes with whom he worked, especially in the area of long-range planning.



Figure 25 – Lift Logo and Truck

For ten years, from 20 to 30 years of age, Carlos prayed asking God to give him his own business in order for him to evangelize people inside and outside of the company. He specifically asked for a service company since by nature it would deal with large numbers of people. Yet he did not sit back idly. At the age of 27, after seven years of praying, Carlos began to do market research and develop a business plan (BP). By the time he was 30, after ten years of praying and seven years of invaluable experience at Volvo, he was ready to make his move. With money he had saved while at Volvo, and with the added boost of selling his car, he invested US\$65,000 of his own startup capital to begin his own logistics company, and Volvo Trucks was his first client.

Table 19 – Company Profile: Lift

Case Study #3	Company Profile
<i>Company Name</i>	Lift
<i>Industry</i>	Logistics / Transportation
<i>Founder</i>	Carlos Silva
<i>Year Established</i>	1994
<i>Location</i>	Curitiba, PR, Brazil
<i>Type</i>	Private
<i>Startup Capital</i>	R\$150,000 (US\$65,000)
<i>Time to Break-even</i>	6 months
<i>Number of Employees</i>	455 direct 650 indirect (incl. approx. 300 owner/operators)
<i>Annual Revenue</i>	R\$200,000,000 (US\$85,000,000)
<i>Vision</i>	Be the number one preference of our clients, continually growing our services, guaranteeing a fair profitability from our work and invested capital.
<i>Mission</i>	Provide a better quality of life to the society by teaching them in the way they should walk, because <i>we trust in God.</i>

Since 1994, when Carlos founded Lift, he has sensed God's blessing on his company. Today Lift boasts about US\$85 million in yearly revenue, with an industry beating 5.5% profit margin and 15% annual growth. They employ 450 people directly and over 600 people indirectly, including over 300 truck owner/operators (see Table 19 above), most of whom acquire their trucks with financing from Lift. Their prestigious list of clients includes Scania, GM, Fiat, Case New Holland, Renault, Caterpillar, Mercedes and others, in addition to Volvo. They have a distinct advantage over many of their competitors due to their use of cutting-edge technology and personalized treatment of their customers.

Carlos is firmly convicted that these blessings are a direct result of his praying and tithing. Since the very beginning of Lift, Carlos has recognized that the company “is not mine, it’s God’s. He just lets me be the CEO of it.” And since the very beginning the company itself, like Carlos personally, has given a tithe on its gross revenue. After nine years, Carlos created the Lift Institute to administer Lift’s tithes.



Figure 26 – Lift Institute Logo

Today the Lift Institute sponsors ten projects, including one in Belgium and one in Mozambique. Some of their main projects are:

- *Projeto Ceifar* (“Reap” Project): A therapeutic treatment community for chemically addicted teenagers. Over 1100 “students” have gone through the program, with 34% remaining drug free, one of best rates in Brazil.
- *Espaço Vida e Música* (“Life and Music Space”): A program for evangelization and social transformation through teaching music to children. Today there are 300 children being reached in five high-risk regions of Curitiba. The program has been so effective that groups from Portugal and Spain have shown interest in opening what amounts to be franchises.

- *Holy Hour*:⁶⁸² An interdenominational Rotary Club-like group and meeting for men, based on Christian principles and values, designed to strengthen men as husbands, fathers, and professionals, and including an evangelistic component. An average of 350 men meet every Monday night in a “neutral” location (i.e. not in a church, but rather in a “secular” event facility) for a brief time of fellowship (including food), worship and then a short, relevant message.
- *Sertão de Bahia*: The Sertão de Bahia is part of the semi-arid region of northeast Brazil, sparsely populated and poorly evangelized. The Lift Institute has so far, under the supervision of Carlos’s 73-year-old father, built 15 church buildings in a radius of 200 square kilometers. These churches are home for about 800 people and are associated with the Assemblies of God.

Carlos is personally involved in these projects to varying degrees. He is also an active leader in his church. Yet unlike Beto, and Alberto to some degree, he seems to pay deference to the sacred/secular paradigm. He doesn’t see himself as a missionary or minister in or through the workplace. It is not unusual for him to make a comment such as “I’m not a pastor or anything. I’m just a businessman.” This is not to say, however, that he does not view his business as a place where ministry can and should take place. “I preach in my business. We start our leaders meetings every Monday with Bible studies. I take pastors to pray with us at our quarterly leaders meetings. I gave a 20 minute TV interview to Parana Business and preached the whole time!” Every one of their over 300

⁶⁸² Though in Brazil, the name of the project is in English. It is actually called Holy Hour, a play on “Happy Hour,” which is widely utilized (also in English) in Brazil.

trucks has “We Trust in God” written on each side and they have opted to lose clients rather than remove that motto. Lift is a ministry vehicle, but Carlos believes this is due just as much to how he runs the business as it is to “preaching” at or through the business. “How is it that my company grows at a 15% annual rate? How is it that my trucks are rarely stolen and when they are they show up perfectly in tact the next day? We do everything honestly, with integrity. We pay all our taxes. We have a battalion of angels looking after our business 24 hours a day!”

Their integrity was put to the test early on. In the 1990s it was not uncommon for highway patrolmen to stop people on the highways at Christmastime and find or make up an excuse to ticket them unless they paid a bribe.⁶⁸³ One state patrolman tried this with a Lift truck, which was taking essential parts to the Volvo plant in Curitiba. The plant would have shut down without these components. The patrolman did not find anything wrong with the truck. His last pro forma item was to check the chassis number. The truck recently had been freshly painted, and unbeknownst to the driver or anyone else at Lift, the chassis number had been painted over, and neither the driver nor the patrolman could find it. He had found his leverage to extort a bribe out of the driver, who immediately called his manager. Due to the urgency of getting the container to the Volvo factory, the manager was inclined to pay the bribe, but Carlos would not hear of it. He had a different plan. He sent a trailer lift over 100 kilometers to the truck and removed its container while the patrolman watched dumbfounded. The container was delivered on

⁶⁸³ It is still not unheard of today, although it seems to be less common.

time and Carlos left the Lift truck to be impounded. He then promptly sued the patrolman and won the case. No Lift truck has ever been stopped again!

As with both Master and Excel, Lift is a BFM company, investing the equivalent of millions of dollars per year through their institute to evangelistic and social causes locally, nationally and internationally. They are also a BAM 1 company since they operate monoculturally in a predominantly evangelized context, and do not seem to be positioned or desirous of progressing on the BAM scale toward activity in a cross-cultural and/or unreached context. Carlos seems to process life, work and ministry primarily in light of a KOG metanarrative, although there is clearly a MOG component and a subtle, underlying GOG current.

Comparison and Analysis

Each of my three interviews was, from a personal standpoint, tremendously encouraging and enlightening. Alberto, Beto and Carlos seem genuinely to love the Lord, and this was and is clear in their demeanors, their language, the way they run their businesses, treat their employees, prioritize their families, serve in their churches and engage in ministry activities beyond their local churches through non profit entities that they have founded and/or help lead. There are several observations to be made that tie directly to the archival research component of this dissertation:

- Sense of calling – All three men clearly and firmly believe that God has called them into business. Beto was the most deliberate in his use of “calling” language, but they all to varying degrees expressed this understanding.

- Sense of ministry – All three men believe that their companies are ministry vehicles. While Carlos recognizes and defers to the clergy/laity model more than Beto and Alberto – i.e. he has a more compartmentalized understanding of the roles of clergy and laity than Alberto’s mildly integrated and Beto’s strongly integrated understandings – he nonetheless is very deliberate in his usage of his business as a ministry vehicle.
- Sense of mission – All three interviewees have a broad sense of mission, which was revealed in their use of “Kingdom” language and their personal and professional activities and investments in missions.
- Metanarrative frameworks – All three men were at least partly driven by a KOG motivation and goals, more than NOG, MOG and GOG. The latter was present in all three cases, but largely as an underlying and assumed motivational factor rather than a clearly stated, visible, driving motivation. (See Table 20 below.)

Table 20 – Comparison and Analysis of Case Studies

Name	Type of BAM	Metanarrative	Driving Motivations
Alberto Alves	BAM 1	Primary = KOG Second. = MOG Subtle GOG	Obedience, stewardship, soteriological
Beto Oliveira de Costa	BAM 1	Primary = KOG/MOG Subtle GOG	Calling, social/humanitarian
Carlos Silva	BAM 1	Primary = KOG Second. = MOG Subtle GOG	Obedience, stewardship, soteriological

My research questions were developed in such a way as to be able to elicit information concerning underlying motivations indirectly, and to provide enough information to be able to triangulate and crosscheck information. My goal was to uncover driving motivations (including the sense of calling) and, if possible, discover correlations between the motivations and the type of BAM company. The data suggests that there is, in fact, a correlation between the KOG metanarrative/motivation and the BAM 1 business type. All three men were significantly motivated by the KOG and all three businesses were BAM 1 businesses. The evidence suggests that there may be a progressive correlation between 1) metanarrative/motivation 2) intentionality with respect to mission that is cross-cultural and/or among UPGs, and 3) the type of BAM company. For the sake of ease, Figure 16 from above is reproduced below as Figure 27, and demonstrates the possible progressive correlation. My data shows that in three out of three cases a primary KOG motivation corresponds to, if not results in, a BAM 1 type of company. It could also potentially be linked to a BAM 3 company, since the KOG motivation seems “content” with working monoculturally. A primary MOG motivation, however, may correspond to, if not result in, a BAM 2, BAM 3 or BAM 4 type of company. That is to say that the MOG “mentality,” which seems to be more intentional with respect to missions than the KOG mentality, seems to offer more motivation for facing the more difficult challenges associated with BAM 2 – BAM 4 businesses, which by definition work cross-culturally and or in an unreached context.

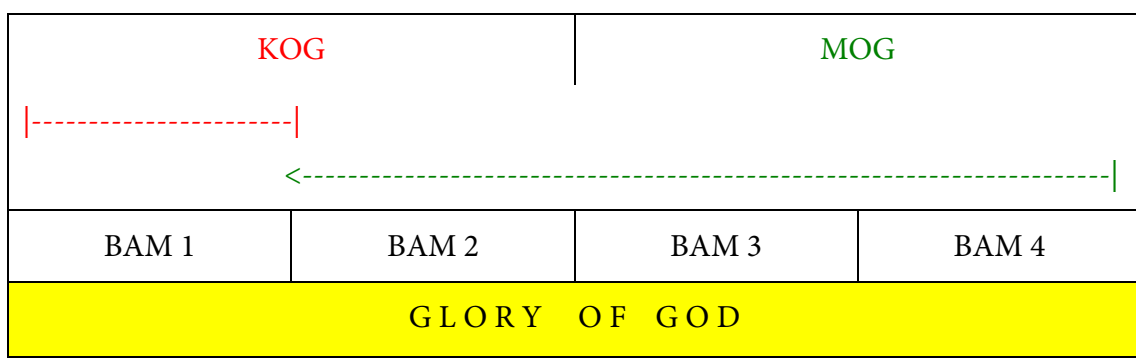


Figure 27 – Possible Correlation between Metanarrative/Motivation and BAM Type

What I was unable to determine, however, is what motivational factors are required, and what mechanisms are required, to “push” or “pull” a company from BAM 1 to BAM 2, 3, or 4. More specifically, what would it take for the owner of a BAM 1 company to risk moving the company down the BAM scale toward the more difficult, yet biblically more strategic, position of BAM 2 or 4, working among UPGs? Future research will be required in order to answer this question.

Summary

In light of the powerfully present doxological component in God’s metanarrative, mission and motivation, a natural question arises. Is there a mechanism that seems to be especially well suited for God’s glorious mission? The answer is found in business as mission. It is a mechanism that engages and empowers the “laity” and opens doors for the Gospel in restricted-access nations. It helps missionary forces, especially in developing world churches, to both get out of their own countries as well as to gain access and credibility in the countries where they wish to live, work and minister. The Bible, as well

as church history, contains numerous examples of people and groups who employed BAM.

Additionally in this chapter, I have proposed a BAM scale that serves to provide clarification and evaluate strategic relevance of BAM businesses. I utilized this scale in the interviews and case studies that I conducted in the Brazilian context, demonstrating that there appears to be a correlation between metanarrative preferences and BAM types and motivations.

Chapter 8

CONCLUSION

God is the great and glorious creator and sovereign Lord over all creation.

Humans are created in His image but enslaved to their sinful nature. The story of the Bible, from Genesis to Revelation – the story of redemptive history – is the story of this glorious God who deserves and desires to be known and worshipped among all peoples and who is bringing this about by redeeming people from all nations. This is the *core* metanarrative of Scripture and history. It is a *doxological story*, driven by, and moving towards, God's glory.

Once people become part of God's family, they are invited and commanded to participate in His ongoing mission – the *missio Dei* – of gathering the rest of this “people for His name” (Acts 15:14). As with the metanarrative, *the mission, too, is glorious*. It is *doxological*:

Declare his glory among the nations,
his marvelous works among all the peoples!
For great is the Lord, and greatly to be praised;
he is to be feared above all gods. (Ps. 96:3-4)

This *doxological Great Commission* to declare His glory *among* all peoples (cf. Matt. 28:18-20) is *for* all peoples. Much has been made in the past of sending missionaries from the global north, i.e. North America and Europe, but since the turn of the century

the weight of global Christianity has resided in the global south,⁶⁸⁴ among what missions historian Kenneth Scott Latourette called “the younger churches.”⁶⁸⁵ Scripture clearly teaches that the Great Commission can and should be fulfilled by everyone and all peoples who belong to Him. This includes the church in Brazil.

Additionally, the Great Commission is for the *whole* body of Christ, not merely a portion of it. It is incumbent upon every member – of the so-called laity as well as of the clergy – to joyfully assume personal responsibility for sending or taking the message of salvation in the glorious Lord Jesus Christ to all nations:

But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. (1 Pet. 2:9, ESV)

Just as the God who called them is *doxologically motivated*, so should His people be. God has summoned every one of His children to be involved personally in His mission, and driven by a passionate desire to see Him exalted among all peoples. He has also equipped them, having declared that all legitimate activities and professions can and should be used in His mission: “So, whether you eat or drink, or whatever you do, do all

⁶⁸⁴ This phenomenon has been thoroughly documented. Lamin Sanneh called it a “Copernican shift.” (“Global Christianity and the Re-Education of the West.” *Christian Century Magazine*, 19 July, 1995, 715-718.) See also *Disciples of all Nations: Pillars of World Christianity* (Oxford: Oxford University Press, 2007); *The Changing Face of Christianity: Africa, the West, and the World* (New York: Oxford University Press, 2005); and *Whose Religion is Christianity? The Gospel Beyond the West* (Grand Rapids, MI: Eerdmans, 2003). Phillip Jenkins has written two comprehensive works concerning this shift (*The Next Christendom: The Coming of Global Christianity* [Oxford: Oxford University Press, 2007]; and *The New Faces of Christianity: Believing the Bible in the Global South* [Oxford: Oxford University Press, 2006], as has Dana Robert (“Shifting Southward: Global Christianity Since 1945,” *International Bulletin of Missionary Research* 24:2 [April 2000], 50-58; and *Christian Mission: How Christianity Became a World Religion* [Chichester, UK: Wiley-Blackwell, 2009]), among many.

⁶⁸⁵ Latourette uses this term, in parentheses, in his 1948 book called *Tomorrow is Here* (Preface, xii-xiii). He writes “that a third of the Whitby gathering [of the International Missionary Council, which met in Whitby, Ontario, in 1947] were from the “younger churches” [“those churches that have arisen from the missions of the past century and a half] was a prophecy of the church that is to be, in which European and American memberships will no longer predominate.”

to the glory of God.” (1 Cor. 10:31) “Whatever you do, work heartily, as for the Lord and not for men...” (Col. 3:23) The Bible is replete with men and women of God who honored and glorified Him in a splendid variety of ways. There were hunters, fishermen, farmers and shepherds. There were butlers, scribes, carpenters, potters and metal smiths. There were soldiers, armor bearers and officers. There were musicians and teachers. There were government functionaries like tax collectors and governors. There were kings and queens. There were bakers and bankers and merchants and many others.

One activity seems ideally suited for *bringing glory to God: business*. It is a *doxological mechanism* for missions. It is an activity and vehicle by which total transformation – spiritual, social, economic and environmental – can be brought to people and peoples, cities and regions, nations and societies. Through business enterprise, people, who are created in God’s image, participate in His mission by being “like Him” – mirroring Jesus’ life and mission – by way of innovation, job creation, economic stimulation and the development of natural venues for the sharing of the Gospel. This in turn brings profound benefits on an individual level (such as the feeling of dignity that comes from working in a legitimate job, and the sense of security in the knowledge of eternal salvation) and on a collective level (such as poverty eradication, better educational systems, disease alleviation and the like). Additionally, it is business development today – similar to education and medicine 100 years ago – that is opening the doors for Gospel messengers in restricted-access countries and contexts.

It has been the purpose of this dissertation to engage in an integrative study of doxological metanarrative in relation to mission, motivation and mechanism. The study

of doxological mechanism was conducted in the Brazilian context. However, this study is for the global church and serves as a call to a deeper and better understanding of God and His story and His mission. I declare with John Arapura that “*Doxa* can be and ought to be the new organizing center of Christian theology as of Christian life, because it designates the real ontology of Christianity. Christian theology has for too long been wrapped up in *dogma*. Somehow we have to find our way back from *dogma* to *doxa*.”⁶⁸⁶ This has been my attempt to help us find our way back.

Recommendations for Future Study

This study was unprecedented. It opens doors for a potentially vast amount of future research. With respect to doxological metanarrative, mission and motivation, there are numerous future study possibilities:

- This study serves as a springboard for further biblical study of the words *kabowd*, and *doxa* as well as “glory” phrases such as “for the sake of my name,” in particular with respect to the missiological implications.
- The design, subject matter and conclusions of this study pave the road for researching and developing a systematic *doxological missiology*.
- My study has briefly touched on the relationship between Trinitarian missiology and the doxological components of metanarrative, mission and motivation. This is a rich, intricate and complex relationship that deserves further study.

⁶⁸⁶ Arapura, “Doxological Basis of the Christian Mission,” 176.

- Detailed studies of the doxological content of people like Jonathan Edwards and John Piper, or of groups such as the Nestorians and the Moravians, could provide a wealth of insight for the global Church and its missions movements.
- The doxological foundation of metanarrative, mission and motivation developed in this study serves as a starting point for the further development of a thorough and systematic biblical basis for business as mission.
- In addition to BAM, a long list of other ministry models, mechanisms and philosophies – such as church planting, Christian education and apologetics – could be evaluated with a doxological filter and framework.

With respect to the doxological mechanism – business as mission – there are three pressing needs:

- First, there is a need for conducting the same interview with 10, 20 or more Brazilian evangelical entrepreneurs in order to more thoroughly understand how calling and motivation drive them, or not, toward developing BAM businesses.
- Second, I recommend that a longitudinal study be conducted, interviewing the same businessmen and developing case studies on the same companies, in five year's time. I suspect that my interviews with them actually served as a disruptive and catalyzing agent and it would be beneficial to determine if that was the case, in particular with respect to driving motivations and to their engagement of, or activities among, UPGs.

- Third, I recommend that research be conducted to determine how to catalyze BAM 1 entrepreneurs to move down the BAM pathway, especially to BAM 3 and BAM 4.

With the BAM mechanism still in mind, my interview protocol was designed to elicit more information than I would need for this dissertation, information to be used subsequently. There is a wealth of information that deserves further analysis. For example:

- Was it an anomaly of my research, or do the majority of churches not actively encourage entrepreneurship in general, and the development of BAM businesses in particular? Is there a correlation between denomination and/or theological systems and entrepreneurship?
- My data on the relationship between the Christian value system that drives the interviewees and the way they view and handle issues of corruption needs to be further analyzed.
- A study is needed in order to determine how to develop awareness in local church leadership of the importance of the “laity” in world missions. Similarly, tools must be identified and developed in order to mobilize the laity for missions among the unreached.
- All three interviewees worked for approximately a decade in multinational companies before branching out and starting their own businesses. Is this a coincidence? Can/should MNCs be utilized as “training grounds” for would-be BAM entrepreneurs?

Additional further research could include:

- Conducting a similar research project with respect to BAM 2 and/or BAM 3 and/or BAM 4 businesses.
- Conducting a similar research project with respect to tentmakers.

Steps Toward Practical Application

This journey of researching, analyzing and writing about doxological metanarrative, mission, motivation and mechanism has lasted for many years and has already begun to produce fruit in my own life and ministry. However, the “value add” of this research to my life and ministry, as well as to others’, has only just begun. I am profoundly convicted that this research will not remain parked on a shelf or a hard drive.

There are at least four areas in which it will increasingly bear fruit in my ministry:

- Writing – I have already begun to produce articles and booklets based on this dissertation. Within the next year I plan to publish much of the content in one or two books, which will serve as the biblical and theoretical foundations for an entire series of books related to living and ministering doxologically.
- Teaching – I teach in several institutions and preach regularly in churches and conferences. The content of this dissertation is already proving to be transformational in many people’s lives in my teaching venues. I believe that as this research continues to penetrate my own life, it also will continue to revolutionize the lives and ministries of others.

- Research – Both the archival and the case study research components of this dissertation were very rewarding. I plan to study the doxological metanarrative, mission and motivation for the rest of my life, Lord willing. I am particularly interested in historical and biographical manifestations of the GOG metanarrative and motivation. Additionally, I plan to conduct further identical interviews and case studies in order to provide insight and resources to Brazil's and the world's growing number of BAM practitioners.
- Leadership – My leadership style has changed markedly, in line with my growing understanding of the doxological reason for my existence. I am privileged to have leadership roles in several organizations, including a global missions movement, and the glory of God increasingly is what drives me to lead well, desire excellence and stay focused biblically and strategically, on UPGs. As the leader of a Brazilian missions agency, the insight I have gained into the doxological elements of metanarrative, mission and motivation, as well as into the doxological mechanism of BAM, are helping and will continue to help me, and our organization, mobilize effective Brazilian missionaries to reach the “nations” both inside and outside of Brazil. This is equally true in my role co-leading a global missions movement.

Appendix One

SEMI-STRUCTURED INTERVIEW PROTOCOL FOR HIGH NET WORTH BRAZILIAN EVANGELICAL ENTREPRENEURS

Section 1: Faith and Business Background

1. How would you describe your Christian faith?
 - Denomination
 - Duration he/she has been a Christian
 - What happened to cause you to become a Christian?
2. Do you belong to a church?
 - How long have you belonged to this church?
 - Are you a registered member of this church? For how long?
3. Do you belong to a home group or Bible study? How long have you belong to this home-group/Bible Study?
 - How often do you meet?
 - Where is it conducted? At someone's home? At the company?
4. Do you belong to a Christian fellowship group that is specifically designed for entrepreneurs?
 - How often do you meet?
5. Have any of your pastors preached about entrepreneurship? If yes, how often?
6. Please tell a bit about your professional history **prior to starting your business**
 - Education
 - Professional Experience
 - Family business history
 - Length of work/practice prior to starting this venture

7. Tell me about your business background. How did you get involved in business in the first place?
8. When, if ever, did you write your first business plan?
9. Did anyone help you develop your ideas? Who were they? How did they help?
10. When did you first start a business? Name of that business?
11. What motivated you to start a business?

Possible responses could include the following:

- Calling, prompting, vocation, “sensed it was the right thing”, Called by God to “serve the community”
 - Circumstantial: stumbled across the opportunity, could not find an alternative source of income,
 - Personal/internal motivation: e.g. desire for independence; desire to be one’s own boss
 - To make money/generate income for the family; to escape from poverty
12. When would you say that this officially became a venture? e.g. when did you incorporate (or sign a partnership agreement?)
 13. How many businesses have you served as founding manager/Director?
 - Businesses that you founded alone?
 14. How many of these businesses would you describe as successful?
 15. In how many businesses are you among the top 5 holders of equity?
 16. In how many businesses are you involved in which you do NOT have a management position? (*If yes, then...*)
 - When did you start working with this/these businesses?
 - What motivated you to be involved in these businesses?
 - Did you obtain any financial gain from these businesses?
 17. In which of your current companies do you spend most of your work time? (If the entrepreneur has just one business, move on to bullet points.)
 - Name of the company
 - Website

- Why are you involved in this particular business?

18. I'd like to ask you some basic information about what your company does:

- What does it sell?
- Who does it sell to?
- What is its competitive advantage?
- Age of the company
- Amount of capital needed to start the company
- Length of time from start-up to break even
- Number of employees
- Economic/Social (Ethnic and Religious), profile of employees (e.g. unskilled, college-educated, women, youth)
- Revenue (range)
- Is it listed/private?

19. What were the major challenges that you faced in getting the business onto a solid footing?

- How did you overcome these?
- How important was your faith during this time? (*Specific instances*)
- Was your pastor/priest aware of these struggles/problems?
- If yes, was your pastor/priest helpful/unhelpful?
- Was your Bible study group/prayer group aware of these problems?

Section 2: Purpose and Goals of the Company

A: PRINCIPLES AND VALUES

20. What principles or values are central to your company?

(Clarify: "principles/values" = *ethical principles, moral principles, business principles, relationship principles, and leadership principles*)

- Were any specific individuals involved in determining and articulating these principles/values?
- How long has the company had these principles/values?

21. Do these principles/values have an influence on the way you run your company?
 - How do these principles apply to 1) customers; 2) workers 3) the competition 4) the environment 5) the government/state?
22. Has your business benefited as a result of these principles? (*Examples*)
23. Has your business suffered as a result of these principles? (*Examples*)
24. Some people believe their life is dominated by fate or some power beyond their control; some people believe their life is in the hands of God; and some people believe their life is in their own control. What do you believe and why?
25. Would you ever consider changing your principles? Altering your principles to suit a particular time or place or business venture?

B: PURPOSE AND GOALS

26. Were you ever aware of God assisting you in the creation or development of your business?
27. Has your experience as an entrepreneur influenced the development of your faith?
28. Do you think that the work you do pleases God, or do you think that God would be happier if you spent your time doing more spiritual things like full-time ministry, praying and fasting and so on?
29. What do you see as the **PURPOSE** of your business? By this we would like to know aside from your own personal aspirations, WHY does this company exist? (*Note: by “purpose” = “vision” of the company, NOT time-bound quantifiable goals*)
 - *Responses could be faith-related, e.g. “business is a form of service,” “business improves the environment,” “business serves the poor and the community.”*
 - *Responses could also be pragmatic, e.g. “business is a means to achieve stable employment,” “business as a means to provide for my family,”*)
30. What would you say is the main **GOAL** of your company? (*With “GOAL” being a time-bound, quantifiable goal*)
31. If someone writes an article for a major business magazine about this company in 20 years, what will it say?
32. Define what **TEAM** means to you.
 - Who were the early members of your team?

- Why did you choose these people to help you?
33. Describe your relationship with your workers.
- What is the extent of your involvement in your company's HR department?
34. Does your faith guide your decision-making with respect to the type of working conditions you provide your workers, wages, staff training and development, counseling, working with minorities and women, childcare facilities for women, flexible work hours etc. If yes, please give examples.

Section 3: Product, Corruption and Mission(s)

35. What would you say is your business's core competence?
36. What advantage does your company have over, say, another company that produces a similar product or service?
37. Have you experienced any major setbacks or failures in your business so far? If yes why?
38. Was your Christian faith a help or hindrance to you in dealing with these setbacks?
39. What aspects of your Christian faith were most helpful in dealing with the setbacks in business?
- Regular meeting with pastor or priest
 - Fellowship with other Christian entrepreneurs
 - Own Christian study of the Bible and other literature
40. Does your faith influence the core business operations of your company? e.g...

Design and quality of products and services

- Do you believe there is a moral imperative for good design of your product or service?
- In cases where there is intense competition, how realistic is it to maintain high levels of quality and still be competitive? Marketing your products
- How do you train and coach your salespeople to achieve your company's goals?
- How do you communicate "value" to your customers?

Marketing your products

- Mass marketing is now becoming obsolete, how does your company target individuals and encourage them to purchase your product/service?

Sales

- Do you have any special plans/incentives to motivate your sales force?
- How do you train and coach your salespeople to achieve your company's goals?
- How do you communicate "value" to your customers?

41. Do you face a corrupt business environment in your context?

- What measures/programs have you put in place in your company to improve openness and transparency among a) employees; b) customers; c) government officials; d) competitors
- Do Christian entrepreneurs have a moral responsibility to address bribery and corruption in their contexts? Please explain your answer using an example from your own experience.

42. Does your company ever make decisions that are unprofitable but socially beneficial? *E.g. installing additional and expensive machinery to prevent pollution even though it is not required by government regulation; Training under-privileged members of society.*

43. Would you try to hire or create jobs for refugees (Haiti, Syria, elsewhere) even though it might not be fully beneficial to the company?

44. What about social outreach to refugees/immigrants?

45. Let's suppose it's a group from Sudan or Syria, groups that are largely unreached (as opposed to Haitians, who are from a largely reached country), would that make a difference to you?

46. And what about the company becoming a missionary company in one of these other countries?

47. Would you be more proactive, knowing that your company is successful, in countries that are more needy in terms of poverty and/or less reached by the Gospel? Would you choose one of those knowing you'd make less financial profit?

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