



the Gospel and Our Culture

a network for encouraging the encounter in north america

What is the Gospel? Participation Not Consumption

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Gather a dozen Christians into a room and ask them the question, "What is the gospel?" The likelihood is that you will receive a dozen different answers. Evangelicals will speak about forgiveness of sins, entering into a personal relationship with God by faith in Jesus Christ, and the gift of eternal life. Evangelicals who have an ecclesiology will add to this the incorporation of the believer into the body of Christ—the new humanity begun in Christ. Other Christians will speak of liberation from oppression and injustice, of reconciliation, or of the restoration of creation.

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Still others will speak of the power of the Holy Spirit, healing, miracles, freedom from demonic powers, and of a joy so intense that words simply cannot express it. Still other Christians will speak of strength in the midst of weakness, courage in the face of suffering, comfort, peace, and the capacity to face death unafraid.

When we turn to the Bible, however, we discover a different perspective.

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The articles in this issue are part of the conversation going on in the "Hearing the Gospel Today" team of the GOCN's current research project. Those by Jim Brownson, Inagrace Dietterich and Barry Harvey are excerpts from their presentations at the October 1998 GOCN Consultation. The articles by Team Leader Charles West and GOCN Coordinator George Hunsberger make additional contributions to the discussion. Wayne Holst's review of Jonathan Wilson's book rounds out the issue.

—Editor

The Bible doesn't speak about the gospel primarily in terms of its impact upon human life. Now this is a tricky distinction, and I want to be precise here. Certainly, the New Testament proclaims the gospel as something that has profound significance for human life. Yet it does not speak about the gospel primarily in those terms. If you survey the data in the New Testament, a very clear pattern emerges. The focus falls not so much on what we experience, but on what God has done and is doing in the world.

When Jesus speaks about the gospel, he uses the term primarily to refer to the kingdom of God or the reign of God. When the rest of the New Testament writers speak about the gospel, they use the term primarily to refer to what God has done in Jesus. There are times, of course, when the New Testament speaks about the gospel in terms of its saving impact upon this world, but that is not the primary accent in the biblical materials. The primary emphasis in the use of the term "gospel" is on a narrative that announces what God has done in Christ.

The gospel is first of all about God's faithfulness, about God's triumph over death, and about God's new purposes for the world that are revealed in the life, death, and resurrection of Jesus of Nazareth. These biblical patterns distinguish themselves in subtle but important ways from our North American ways of speaking about the gospel. Whereas we tend to speak about the gospel in terms of its impact upon our lives, the Bible tends to speak of the gospel as a revelation of who God is and what God is doing and has done in the world.

The difference envisioned here is substantial. It involves the basic change from viewing salvation as something we receive (or, to use the dominant North American metaphor, something we consume), to viewing salvation as something in which we participate. When the Bible speaks about the gospel, it speaks primarily about who God is and what God is

doing, because salvation in the full biblical sense means participating in God's saving purpose for the whole world. First Peter 2:9 expresses this reality succinctly: "But you are a chosen race, a royal priesthood, a holy nation, God's own people, in order that you may proclaim the mighty acts of him who called you out of darkness into his marvelous light." The people of God are a chosen race, so that they may proclaim God's mighty acts, so that they may join the celebration, rejoicing in and announcing to others what God has done in Christ. As the GOCN has affirmed for some time, the Bible does not regard the church as a vendor of religious services to be received by religious consumers, but as a body of people sent on God's mission to the world.

In the final analysis, the biblical understanding of salvation is not merely that our lives and our world finally will be set right again. The biblical understanding of salvation is that our lives become swept up into something larger and greater than ourselves, into God's purposes for the world. In other words, the receiving of salvation and the call to mission are not to be conceived sequentially, as if

one followed the other (first salvation, then grateful obedience). They are instead to be understood as two sides of the same coin. To receive salvation is to be called into something larger and greater than us, to be invited to participate in God's saving purpose and plan for the world. That is why the gospel, in biblical parlance, is primarily about God, and only secondarily about us.

But our culture is pernicious in its capacity to twist the biblical, missional understanding of the gospel into a consumerist one. The tragic result has been the proliferation in America of passively oriented churches, preoccupied with their own survival and the care of their own members, and struggling to discover a sense of transcendence and the presence of God. By contrast, the gospel calls into existence churches whose fundamental identity is that of a people called to participate in God's mission, caught up into a reality greater than themselves, invited to bear witness to the world of a new way of being human in God's presence. There is much that the North American church has to discover and learn from the biblical understanding of the gospel. ■

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EMBODYING THE GOSPEL: COMMUNAL INTERPRETATION AND WITNESS

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The proclamation of the gospel involves not simply the saying of certain words, whether from the pulpit or in evangelistic efforts, but the manifestation of the reality contained within those words. The gospel is communicated to the world not only through ideas, beliefs, or ideals but through reconciled and reconciling communities of people—communities formed and transformed by their “indwelling” of God’s new reality. In other words, the gospel is not only that by which the church lives, the gospel itself lives through the life and witness of the church. This is my vision of “missional church.” As the enfleshment or embodiment of the gospel of Jesus Christ through the gifts and fruit of the Holy Spirit, missional communities serve the world by showing God’s truthfulness, by confirming God’s promises, and by glorifying God for God’s mercy (cf. Rom. 15:8).

The embodiment of the gospel through communal interpretation and witness will not fit easily within the identity and vision of most congregations. Influenced by their Christendom hangover which includes demands for service and relevance (to individuals and/or to society), the church has allowed its life, ministry, and mission to be defined by something other than the gospel. All too easily we forget that according to human wisdom the message of a crucified savior is not good news but a stumbling block and foolishness. Thus as the church declares the gospel in the midst of the brokenness of the world, it must both engage and critique the concerns and ways of the world. Participating in God’s mission does not preclude or discount humanitarian activities, but it does challenge the church to clarify how the core of its identity—the gospel of Jesus Christ—both shapes and is shaped by these undertakings.

The distinctiveness of Christianity, from a biblical perspective, is not that individual Christians believe in God, affirm correct doctrines, live good lives, or engage in good works. What is distinctive is the forming of a particular people who listen to particular stories, discern a particular reality, and live their lives by particular words. The message of the Bible is that through the history of the people of Israel, the story of Jesus Christ, and the outpouring of the Spirit, God calls into being a new people: “Just as the Spirit moved across the waters at Creation (Gen. 1), so the Spirit descended at Pentecost (Acts 2) and created a new community where before there were only strangers” (William H.

Willimon, *Shaped by the Bible*, p. 66). It is to this people that God is unconditionally devoted and with whom God acts through Word and Spirit for the salvation of the world.

Through the empowering presence of the Holy Spirit the communal interpretation of the Bible continues to evoke and constitute a new people, a people who embody or en flesh the living Word of God. Such communities are not consumers: using the Bible for self-defined needs or interests. They are not tourists: exploring distant and exotic, yet ultimately, irrelevant territory. They are hearers, readers, and doers of the Word: embodying within their common life and shared ministry the transforming love of God as shown forth in the ministry, cross, and resurrection of Jesus Christ. Thus the authority, interpretation, and use of the Bible, while drawing upon experts and concerned with personal experience, finally rests with the “performance of the text”—the obedient discipleship of missional communities. But, as Richard Hays reminds us: “It is possible to trust that such communities will be simultaneously imaginative and faithful only if one trusts, as the Apostle Paul did, in the power of the Spirit to disclose truth and give life” (*Echoes of Scripture in the Letters of Paul*, p. 192).

What will such Bible-shaped missional communities look like? A beginning description would include:

1. Hearing and reading the Bible will involve not only a search for understanding, but an expectation of obedience and commitment—knowledge and discipleship will be linked together.
2. Hearing, reading, marking, learning, and inwardly digesting Scripture will become an integrated and integral part of the whole life of the entire church: worship, education, administration, service, witness.
3. Attention will be given to the cultivation of the habits, attitudes, and skills for faithful and wise interpretation.
4. Rather than reading the Bible in a general and unfocused manner, communal engagement with the Bible will be intentional, related to missional and discipleship issues. (As a collection of writings, reading the Bible straight through from Genesis to Revelation makes no more sense than reading all the books in a library beginning at the front door.)
5. The otherness and strangeness—“scandal and foolishness”—of the Bible will not be ignored or smoothed over, but will be allowed to confront and transform current presuppositions, understandings, and commitments.
6. The study and interpretation of the Bible will be guided not by questions of private meaning: “What does this text mean to me?”, but by: “How is the Bible shaping a new reality among us?” and “What is this text saying to us as the church attempting to be faithful today?”
7. The church will critique and reshape its vision, common life, teaching, organization, and ministry on the basis of its hearing of the Word of God in the power of the Holy Spirit. ■

THE EUCHARISTIC IDIOM OF THE GOSPEL OR, CONFESSIONS OF A RECOVERING LIBERAL

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It was the social idiom of the early Church, the primary sign of which was the meal they shared together in the presence of the risen Lord, that led the Romans to regard its members as self-righteous and fanatical, worshippers of a capricious deity, atheists, the enemy of humankind and of a just social order. From an imperial point of view, the first Christians “were seen not just as a religious grouping, but one whose religion made them a subversive presence within the wider Roman Society” (N.T. Wright, *The New Testament and the People of God*, p. 350). Have you ever wondered what it was about the Church that so upset the Romans? If the essence of the

Christ in a manner that required its members to renounce loyalty to Caesar, and thus they deliberated provoked Roman customs and conventions with a social and this-worldly alternative that incorporated elements of its host culture while remaining a distinct people.

It was this fact that led those who were in authority in Rome to label Christianity as a seditious and revolutionary movement: “The life and teachings of Jesus led to the formation of a new community of people...[that] had begun to look like a separate people or nation, but without its own land or traditions to legitimate its unusual customs” (Robert L. Wilken,

around one Jewish man, Jesus of Nazareth.

Is it any wonder that the Romans regarded the claims of these Christians as utterly, completely absurd? In short, the gospel as it was embraced and proclaimed by the first Christians did not primarily have to do with the communication of information on how to experience salvation within the self, but with the transfiguration of the world, or as the author of Ephesians puts it, the recapitulation of all things in heaven and on earth (Eph. 1:10).

The Spirit recapitulates the social structure of the new humanity in Christ’s body beginning with the

“Have you ever wondered what it was about the Church that so upset the Romans?”

gospel lies in the private transaction between God and the individual, as so many Christians in our day and place are taught, and thus has little or nothing to do with the commitments, claims and corruptions of the public realm, what could possibly have led Rome to classify this new movement as an illicit political society?

Perhaps imperial officials were just mistaken about the message of those early followers of Jesus. But that explanation will not stand up to scrutiny, since our spiritual forebears could have taken refuge under a provision in Roman law that allowed for the establishment of a *cultus privatus* dedicated to the pursuit of personal piety and otherworldly salvation. But they did not do so. Instead they proclaimed allegiance to

The Christians as the Romans Saw Them, p. 119).

In other words, the world was suspicious of the early church precisely because “it created a social group that promoted its own laws and its own patterns of behavior” (Wilken, p. 119). To use a colloquial expression, Christians refused to play by the rules of the (Roman) game. Instead they audaciously claimed that the meaning of every human action and affection, of every story, of every movement of history, of every assumption and assertion, of every construction of human experience, and of every structure that determines how human beings relate to each other and the world in which they live, must finally be ascertained by reference to a brief but intense flurry of events that swirled

habits and relations of the Eucharist. When we remember Jesus around the table, “we do not recall him to our minds through an act of memory... through our own effort and determination.” Rather through its act of thanksgiving (the root meaning of “eucharist”), “the church makes an offering; it offers its thanks, its communal sacrifice, its giving itself away, its losing control in order to be faithful and obedient to the God ‘who so loved the world that he gave his only begotten Son’ to the end that all who believe in him should not perish but have everlasting life.” This is how Christians are *re-membered* to God, and to one another, “this is how the church becomes the body of Christ” (Harmon L. Smith, *Where Two or Three Are Gathered*, pp. 64f).

GOD, THE GOSPEL AND HUMAN TRUTH

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The pattern of relationships that characterizes life together in the *koinonia* of Jesus and his friends is preeminently a eucharistic achievement. It is there, in sharing the basics of creaturely existence, that the Spirit *re-members* us time and again as the body of Christ. (Paul L. Lehmann, *Ethics in a Christian Context*, p. 65).

Moreover, the Eucharist recapitulates the end of all true sacrifice in the atoning death of the righteous one by incorporating the fellowship of his followers into the messianic suffering of God. As the dwelling place of God in this age, the members of Christ's commonwealth offer up their own bodies to become the living door posts and lintels on which the Spirit smears the blood of the Paschal Lamb of God who takes away the sins of the world. At the Lord's Table Christians are thus physically re-membered again and again as a *wounded* body politic that is making its way toward the city that is to come. While on this pilgrimage the Church therefore does not merely mark the passage of time. Her members are rather "concretely drawn into a share in the vulnerability of God, into a new kind of life and a new identity. They do not receive an additional item called faith; their ordinary existence is not reorganized, found wanting in specific respects and supplemented: it is transfigured as a whole" (Rowan D. Williams, "Postmodern Theology and the Judgment of the World" in *Postmodern Theology: Christian Faith in a Pluralist World*, ed. Frederic B. Burnham, p. 108). ■



Put all this together and you have the post-modern state of mind. In the words of one philosopher, we have lost the 'metanarrative' of our civilization. We no longer share a common sense of what is real and meaningful in human relations, on the basis of which we can think together about our problems. We have no common story about who we are and where we are going, of what is good and true. We no longer know whom we can trust or what we can believe. Post-modernism is a loss of confidence in overall truths and meanings. Indeed, some who express this spirit would discourage us from even looking for a new worldview for there is none to be found. We are a-wash in relativism. We celebrate pluralism and free self-expression, but we are without a common direction and vaguely anxious about our future. Pluralism, after all, may be necessary and important but it cannot be the way toward truth or the answer to the meaning of life. And to make things worse, we are in the middle of a world of many cultures and religions. None of them dominates the world, but all of them, sometimes violently, confront us with their worldviews and truth claims.

What, then, does all this say to the mission of the Christian faith, the Christian Church and the Christian mission?

First, let us be grateful to God for the post-modern mood, for its relativism, for its critical analysis of all claims to general truth and for pointing us toward the many different experiences of truth and meaning that arise in very particular work places, cultures, and human networks. Post-modernism clears the decks of all human illusions about universal truth, discerned by empirical investigation in natural or social science. We no longer can live

with the illusion that the full meaning of life can be found in any particular worldview, any particular culture, religion or ideology. But we can live with this pluralism and this relativity as Christians because meaning, direction, and truth are not found in world systems of thought or practice. Life can be secular and relative—we can treat it as such—because the God who meets us in Jesus Christ confronts all of these truth worlds with judgment and with transforming grace. Our task is to discern how this is happening.

Second, Christians have always known that truth is found, not in universal categories or general standards, but in the relationship that God establishes with the world in Christ. Truth, in other words, is a relation, not a structure of ideas, laws, or facts. We do not control this relation. We do not stand outside it and compare it with others. We understand it only in part, but we are claimed by it. We live in it. We are always being changed by the truth of God that comes to us in Jesus Christ and by the work of the Holy Spirit in our midst. We bear witness to One whose truth is beyond all of our truths, but who comes among us, enters our world, and shapes it anew.

Third, it follows that the truth of God begins with the justifying, the forgiving, and the redeeming of sinful humanity. God's revelation makes us realize that we are sinners and ideologists even in the way we understand and respond to God. In the relation to God which we call faith, the truth of God judges us and redeems us, breaks down our ideologies, our caste and cultural prejudices, our national pride, and our ideas of what is ultimate and absolute, and brings us to repentance

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LIVING FAITHFULLY IN A FRAGMENTED WORLD: Lessons for the Church from MacIntyre's After Virtue, by Jonathan R. Wilson, (Harrisburg, PA: Trinity Press International, 1997) x, 85 pp., paper, US \$9.00, ISBN 1-56338-240-7.

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Living Faithfully in a Fragmented World is one of a growing number in the Christian Mission and Modern Culture Series edited by Alan Neely, H. Wayne Pipkin and Wilbert R. Shenk. The purpose of this collection is to examine modern/postmodern culture from a missional point of view; to develop the theological agenda that the church in modern culture must address in order to recover its own integrity and to test fresh conceptualizations of the nature and mission of the church as it engages modern culture. Many well-known missiologists have contributed to this seminal accumulation of monographs which tend to be helpful considerations of previous work.

Almost twenty years ago, philosopher Alasdair MacIntyre wrote a perceptive analysis of how the evolution of Western cultural values since the Enlightenment was becoming a serious threat to the Christian faith. The book, entitled *After Virtue: A Study in Moral Theory*, is still available (University of Notre Dame Press, second edition, 1984). It is a wise, expansive, interdisciplinary perspective on the modern human condition.

When *After Virtue* first appeared, this reviewer was enmeshed in many pastoral activities related to the development of a new congregation in a burgeoning Canadian suburb. As a result, the book was judiciously placed on the shelf for future reference. Revisiting this modern classic is as currently applicable (perhaps more urgent) as it was in the early '80s. Even then, had my priorities made me more studious, I might have come to view somewhat differently

the task I was undertaking while working with a new Christian community and attempting to define with others what we were about.

Jonathan R. Wilson, systematic theologian at Westmont College, Santa Barbara, California revives (or perhaps initiates) my interest in MacIntyre's work and should do the same for any who read his recent assessment. Wilson confirms that some of the best studies in missiology are philosophical tracts and not necessarily the most recent. He also reconfirms the importance of good praxis—that is, the combining of clear thought, sound spirituality and focused action as the church engages in mission.

Basing his argument on MacIntyre, Wilson's main point is that we live in a fragmented, not a pluralistic culture and the church is caught up in that fragmentation. Many of the plans we make, the principles we practice and the criteria we use to evaluate what we do as Christians in mission are based only upon immanent values, not on transcendent truths. The end result of this is a confused fragmentation, or loss of ultimate purpose. To overcome this dilemma the church needs to rediscover its historical tradition, recover an earlier philosophical construct that served well (in this case, Aristotelian) and reinfuse it with meanings that will help to shape a congruent gospel message for our post-modern times. We must revitalize our ability to ask 'to what end do our practices as Christians point?' and, in comprehensible terms, give an account of the good life (telos) toward which the gospel directs us.

This treatise is, in some ways, 'neo-Anabaptist' similar in nature to dissenting tradition in Christian history. Wilson believes the church must 'disentangle itself from the culture' and that small, disciplined Christian groups need to be formed that stand over against the world for the sake of the world; to help the world discover the true purposes for which it was created; and to point beyond itself to God's reign. A new 'monasticism' is required that does not separate sacred and secular or distinguish between vocations. The purpose would be the formation of disciplined communities that are rooted in deep theological reflection.

Wilson's is a call for a serious intellectual investigation into the values which undergird and guide the church in societies that have been profoundly influenced by the Enlightenment tradition. For those who may or may not have heard of Alasdair MacIntyre and for those who may even have collected but not fully digested *After Virtue*, this study clarifies much and suggests alternative grounding and vision. ■

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GOOD NEWS

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In light of God's mission that defines and guides ours, in light of the gospel we have received in the scriptures that makes us God's people and joins us to God's mission, and in light of our understanding of the context of our mission in the present time, we discern especially these aspects of the gospel which are the good news for us and our world.

It is good news that...

... in Jesus Christ God has taken on our humanity. And the Word became flesh and lived among us (John 1:14).

In a world of broken and fragmented people it is good news that God has come into the world in Jesus Christ, lived among us as one of us, shared our pain and fears, was violated and suffered the hideous death of crucifixion. God understands and knows and sees and hears. Death on the cross was not the end. Christ was raised, is alive and walks beside us, offering prayers for us.

... in Jesus Christ God heals the world's brokenness. "On either side of the river, is the tree of life...and the leaves of the tree are for the healing of the nations (Rev. 22:2).

Fragmentation implies both differentiation and alienation. The gospel affirms the differentiation of persons, communities, and their cultural ways, and assures their worth and dignity. It also signals the healing of the multiple alienations in which people live in a fragmented and fragmenting world. In Christ, God heals the fracture lines within persons, the brokenness that separates persons from communities, and the dividedness of communities from one another. God's healing anchors the hope and joy of those who suffer most from inequities and are the most rejected by the world's powers.

... in Jesus Christ God intends the abundance of life. I came that they may have life, and have it abundantly (John 10:10).

The attitude of the gospel, echoing all the action and purpose of God, is that it affirms life and what leads towards it, and it judges all that is life-denying. The gospel also holds forth the promise that while the behaviors of the world tend away from life, Jesus Christ in mercy grants life. Amid competing definitions of what life is, or must be, and amid competing visions for achieving and fulfilling it, Jesus is announced to be the source of the world's life (John 1:3-4) and the giver and sustainer of renewed life from God (John 3:3, 11:25-26).

... in Jesus Christ God becomes known. And this is eternal life, that they may know you, the only true God, and Jesus Christ whom you have sent (John 17:3).

The quest for what was supposed to be objective truth has been shattered by the recognition that all knowing and all claimed "truths" are particular ones, shaped by the culture and experience of the knower and conditioned by a particular perspective. The critique that all truth claims are a "will to power" has further eroded confidence in reason. But the search for knowledge and for understanding of ultimate meaning has not decreased, but rather increased. The gospel announces that ultimately knowledge and truth are personal, that they are known in community, and that they become known by the revealing of the character and purposes of God. It is good news that the purpose and meaning of the world's life may be known by knowing, loving and serving God.

... in Jesus Christ God grants forgiveness and the power of reconciliation. But so that you may know that the Son of Man has authority on earth to forgive sins—he said to the paralytic—I say to you, stand up, take your mat and go to your home (Mark 2:10-11).

What divides person from person and community from community is the same as what alienates persons and communities from God. The healing of the divide caused by the sins of the world is costly—a cross of execution of the Righteous One. The healing binds anew those separated by dividing walls of animosity, greed, revenge, anger and the like, and binds them as one new humanity to God, putting to death the hostility and making peace (Eph. 2:14-16).

... in Jesus Christ God extends the mercy and compassion of divine rule. The time is fulfilled, and the kingdom of God has come near; repent, and believe in the good news (Mark 1:15).

In a fragmented world in which the paths and actions of life are to be chosen by each person and a pluralism of visions of the good, the beautiful and the valuable permeates, and in a world where multiple ideologies compete for allegiance, it comes as good news that the gracious rule of God is extended to the world. It promises that God's sovereign reign over the world triumphs over evil and injustice and moves toward the finality of that rule in peace and wholeness. It welcomes all to the reign of God and to the community which shares its allegiances and experiences its healing. It includes all in a community of accountable freedom in communion with God through the Holy Spirit.

... in Jesus Christ God gives hope for the world. By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead (1 Pet. 1:3).

In words used at the WCC Salvador 1996 Conference (*Reports from the Sections*, p. 29), "in a world filled with

hopelessness, people everywhere desire hope. Jesus Christ embodies hope for all the world. What is the content of this hope in the concrete realities in which local congregations live?

–It is the hope in the mystery (surprise) of resurrection, the renewal of life in which strength can be found for all needs.

–It is the hope that each human being will recognize his or her worth before God and will strive for the healing and wholeness of each person and of the community.

–It is the hope that God’s reign of righteousness, justice and peace will be experienced on earth as human beings undergo a fundamental transformation wrought through God’s grace and become Christlike.

–It is the hope, founded in Christ’s triumph over evil, that the principalities and powers will not triumph but that the will of God shall prevail.

–It is the hope of Christ’s coming in fullness and of the final unity of all things in God, who is ‘all in all’ (1 Cor. 15:28).” ■

[Originally drafted as a contribution to an international consultation on “Mission and Evangelism in Unity Today.”]

*Reserve the dates of October 21-23, 1999
for the annual GOCN Consultation in
Techy Towers, Illinois.
Additional information later.*

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God, The Gospel and Human Truth

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and to new life in God. This is the style and the integrity of Christian mission. We present ourselves as sinful witnesses who ourselves are being judged and transformed. We invite others—we invite the whole world—to join us in this transformation. “For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus’ sake.” (II Corinthians 4:5)

Finally, our task as Christians in mission is to discern how the God who thus saves and calls us is at work in this pluralistic and relativistic age to unite all things in Christ. It is happening, because the crucified and risen Christ is lord also of this history. It is happening no matter how many systems of truth—technology, scientific determinism, economic laws, fanatic religion or national pride—seem to be controlling the world. We are called to be analysts and witnesses at the same time, in order that we may be God’s instruments. “God was in Christ, reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation.” (II Corinthians 5:19) This is our mission. I commend it to you. ■

[Excerpted from *Mission Today: Challenges and Concerns*, ed. by Abraham P. Athyal and Dorothy Yoder Nyce (Chennai, India: Gurukul Lutheran Theological College & Research Institute, 1998).]

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