

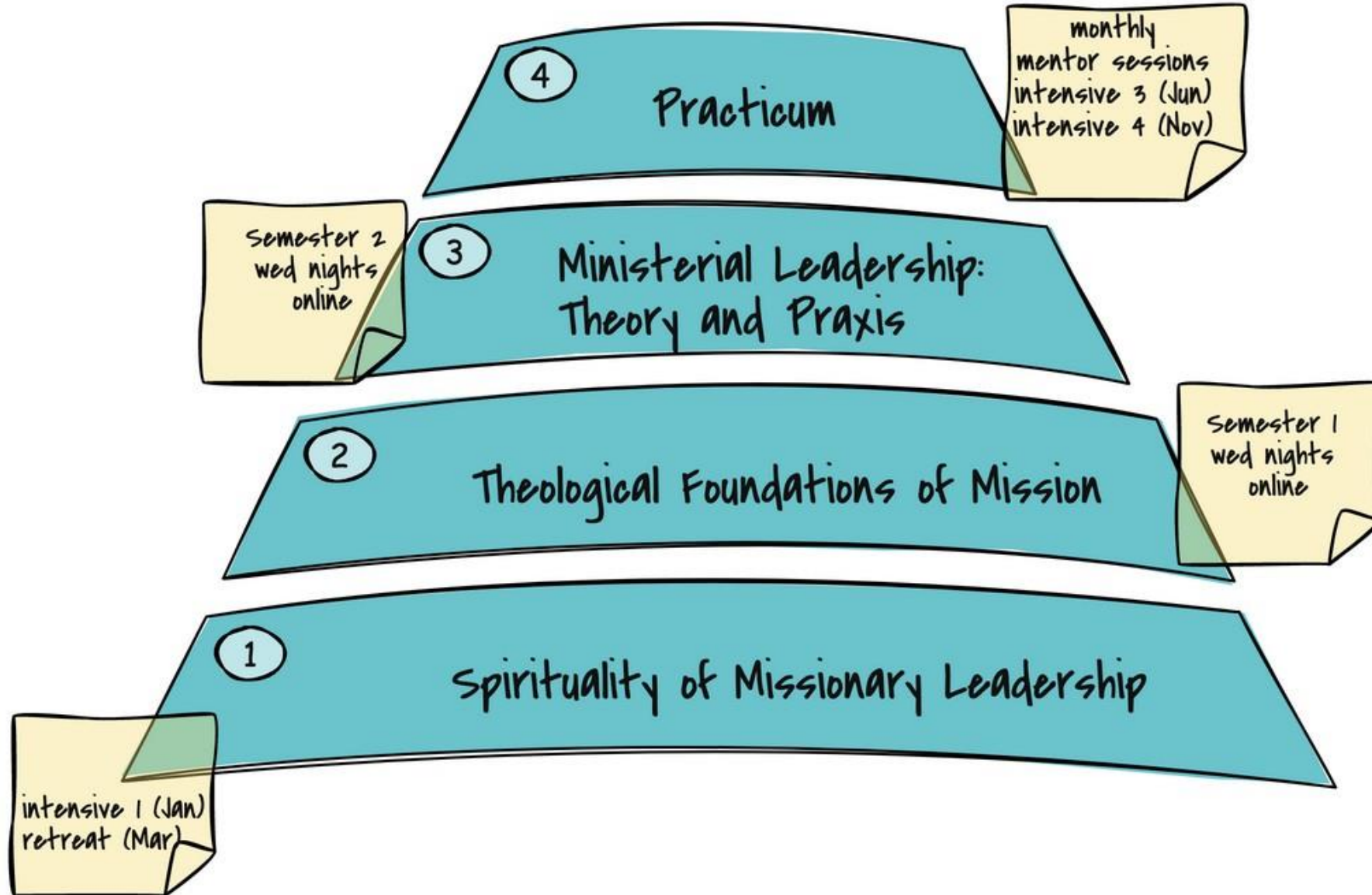


Important Tips for Getting the Most out of the Year

- Attend your mentor sessions (they are the best place to process what you are learning and apply them to your life and ministry)
- Attend the lectures live
- Keep your camera on (it helps you and me!)
- Find a good space to watch the lectures
- Paper and pen rather than a computer (you'll learn more)
- Tackle the assignments as soon as you can
- Connect with your fellow students (in your mentor group and others)



Foundations Program





CENTRE FOR MISSIONARY LEADERSHIP

A work of the Missionaries of God's Love

Theological Foundations of Mission in the Australian (and Kiwi!) Context

Course 2

Key Outcomes of the Course

An understanding of:

1. The process of evangelisation as it is articulated in the magisterial statements and the RCIA.
2. The principal features of the Australian sociocultural context in which mission takes place.
3. The theology of mission and the relevance of key doctrines for evangelisation.
4. Different models of conversion



TFM Topics

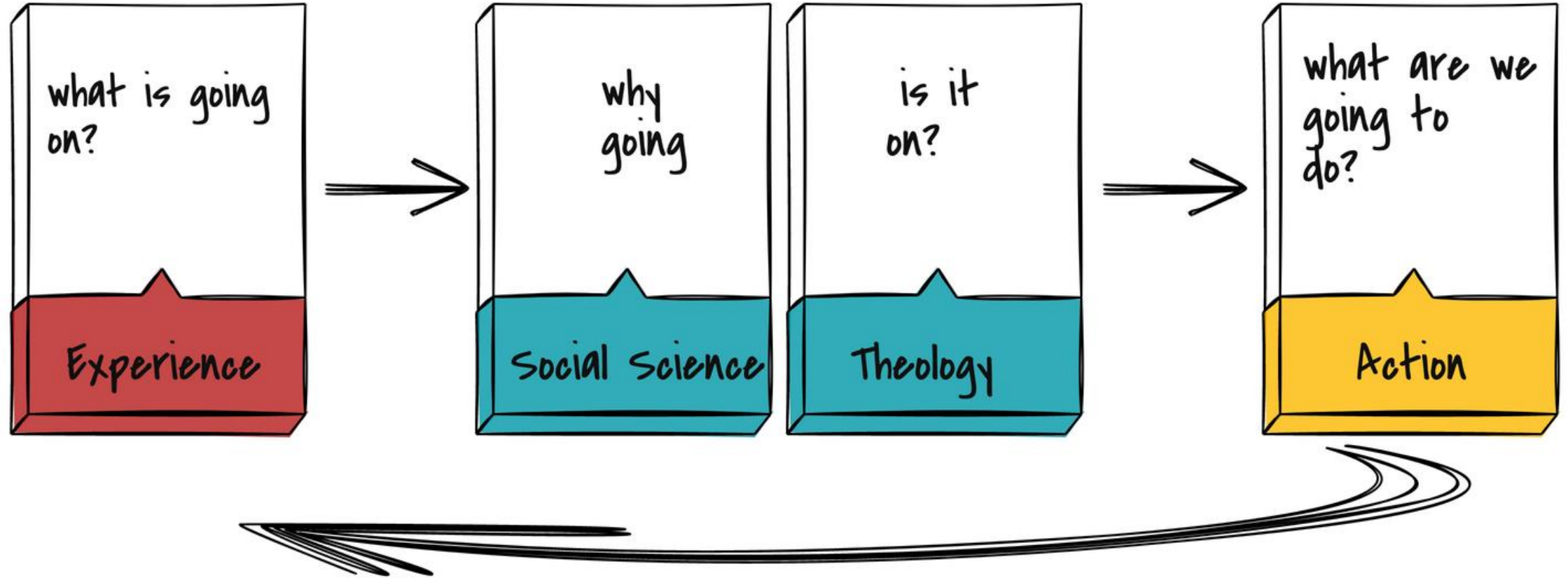
1. The Scriptural Foundations of Mission
2. Mission in the Early Church
3. Introduction to the Contemporary Theology of Mission
4. The Process of Evangelisation – the RCIA
5. Understanding the Socio-cultural Context of Mission I
6. Understanding the Socio-cultural Context of Mission II
7. Towards a Theology of Conversion
8. How does Conversion Take Place?
9. Alpha as a Case Study
10. The Role of Apologetics in Evangelisation
11. The Sacramental Dimension of Mission
12. The Role of the Holy Spirit in the Church's Mission
13. Charisms



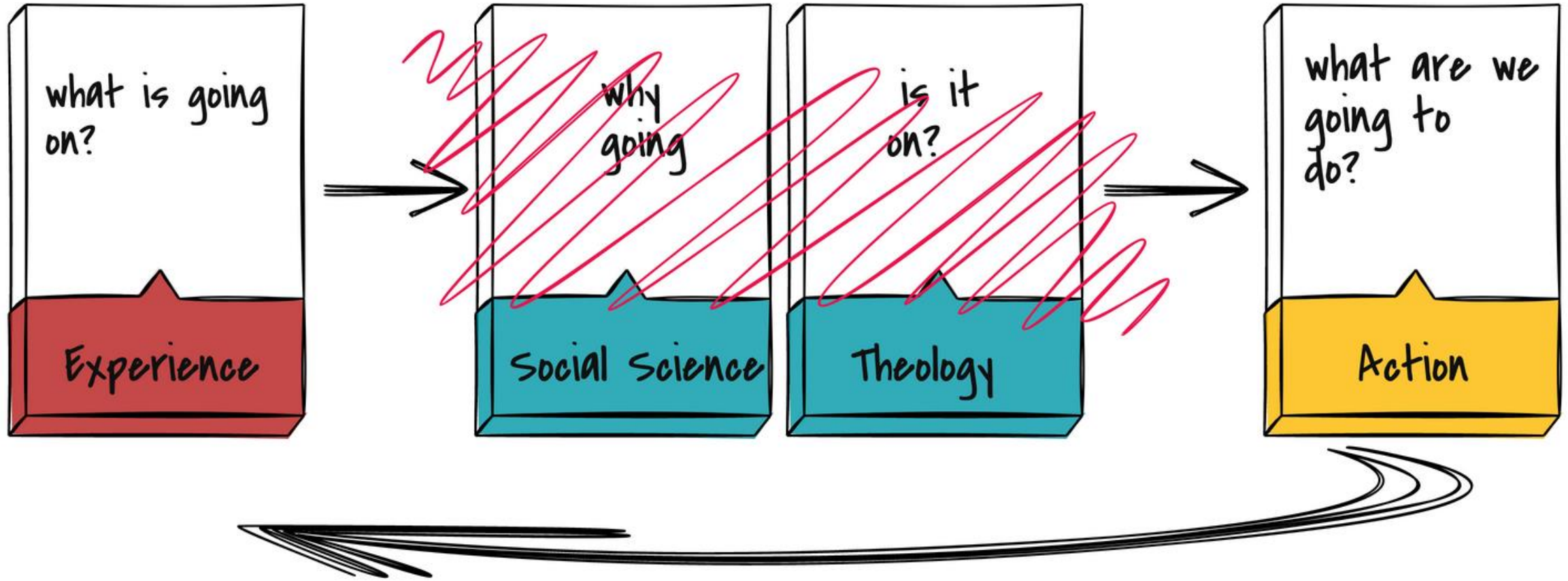
Assessment



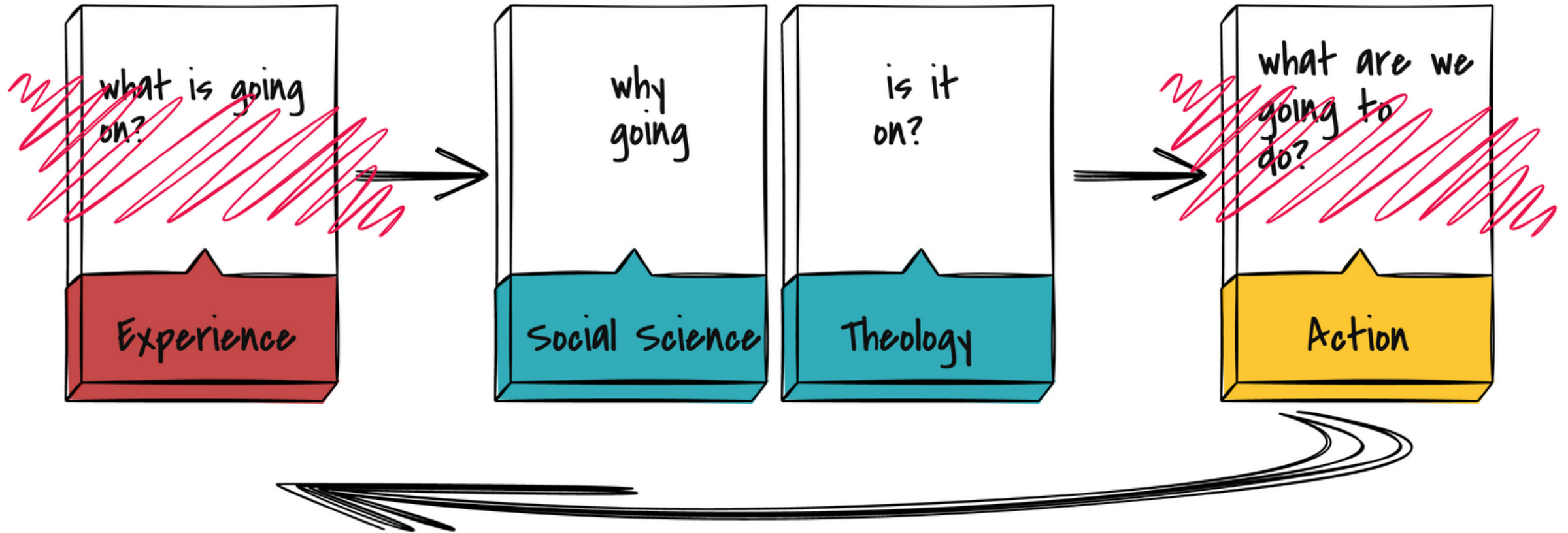
Practical Theological Method



Ministers Can ...



Academics Can ...





CENTRE FOR MISSIONARY LEADERSHIP

A work of the Missionaries of God's Love

The Scriptural Foundations of Mission

Theological Foundations of Mission Lecture 1

Key Points

- Four ways we can read the Bible (the senses of Scripture)
- Key elements for understanding the Bible as a single narrative
- An overview of that narrative
- Examine that narrative through the lens of covenant
- Examine the Bible through the lens of mission



“The study of the sacred page is ... the soul
of theology”

Dei Verbum 24



The Senses of Scripture

1. Literal Sense
2. Spiritual Sense
 - i. Allegorical > OT fulfilled in the NT – typological reading of scripture
 - ii. Tropological > moral (or the life of the disciple)
 - iii. Anagogical > referring to the eschaton (the 2nd coming)



The Authors of Scripture

- Divine
- Human

The literal sense of scripture is 100% divinely inspired and 100% humanly authored

The spiritual sense can and does contain more than the human author could have known or intended. E.g. the Sacrifice of Isaac



The Principal Elements of the OT

- Torah (or 'Law' - 5 Books traditionally attributed to Moses)
- Nevi'im (or 'Prophets' – former (Joshua, Judges, Samuel and Kings), and latter (Isaiah, Jeremiah, Ezekiel, and 12 minor))
- Ketuvim (or 'Writings' – includes Poetry, Wisdom Literature, Stories, Histories)



NT

- Gospels
- Acts of the Apostles
- Epistles (Letters) of Paul (trad. Includes Hebrews too)
- Catholic Epistles (James, 1&2 Peter, 1-3 John, Jude)
- Revelation



Scripture in 5 Acts

1. Creation (Gen 1-2)
2. Fall (Gen 3-11)
3. Israel (Gen 12 – Malachi)
4. Jesus
5. The Church



The Basic Historical Narrative

- | | |
|---------------------------------------|---|
| 1. Creation: Primeval History | Genesis 1 - 2 |
| 2. Fall: Primeval History | Genesis 3 - 11 |
| 3. Israel | |
| Patriarchs (Abraham, Isaac, Jacob) | Gen 12 - 36 |
| Egypt, Exodus, and the Desert Journey | Gen 37 – Deuteronomy 34 |
| Conquest and Judges | Joshua, Judges, Ruth, |
| The Kingdom | 1 & 2 Sam, 1 Kings |
| The Split - Israel and Judah | 1 Kings 11, 2 Kings |
| Exile | 2 Ki 17ff, (Dan, Ezek, Jer Isaiah) |
| Return from Exile | Ezra, Nehemiah (Isaiah, Hag, Zech, Mal) |
| Maccabean Revolt | 1-2 Macc |
| 4. Jesus | Gospels |
| 5. The Church | Acts |



Understanding the Bible as a Narrative

When it comes to the literal sense there are many possible 'lenses' or 'interpretive keys' for understanding the Bible. The two most helpful for our purposes:

1. Through the concept of "Covenant"
2. Through the concept of "mission"

These two keys intersect and overlap



Covenant

- The human authors of Scripture drew upon their world to describe their experience of God's relationship with God's people
- Used the language of covenant – familial or kinship bond created between people, such as between a major king and a minor king. Family bond, giving rights and responsibilities
- So – God is like a great king who has made a bond between himself and us (humanity, Israel, and through Jesus > the Church for the world)



Covenant continued I

- From the lens of Covenant then, Scripture can be understood as a narrative, a story which possesses the following plot:
- God's creation of the original covenant with humanity in Adam and Eve (Gen 1-2)
- Sin as the breaking of the covenant (Gen 2 -11)
- God establishing a new covenant with one people – Israel
 - Abraham



Covenant continued II

- Moses
- David
- Prophets – prophesying a new covenant (especially in Isaiah, Jeremiah, Ezekiel)
- New Covenant in person – Jesus
- The Church – The people of the New Covenant



Mission in Act 1 – Creation

- When we look at the Bible through the lens of mission – first thing to notice is that Bible is about what God does in and for the world
- God's action is not simply a response to what humanity has done wrong. The story of God's action begins in creation – in Act 1 (the Creation of the universe and humanity)



Act 1 Creation

- What was Adam and Eve's mission?
 - To have dominion – to care for the earth
 - To till and keep the garden
 - To cooperate with God in the ongoing creation of the world



Mission in Act 2 – the Fall

- Genesis 3:15 The Proto-Evangelium
- The first promise of God for a Redeemer – whose mission will be to undo the sin of our first parents
- God to the serpent: “I will put enmity between you and the woman, and between your seed and her seed, he shall bruise your head, and you shall bruise his heel”
- Jesus or Mary?



Mission in Act 3: Israel

- Israel is called by God – and the covenant is established anew with the people.
 - First with Abraham – Genesis 12:1-3 Abraham will be the father of a multitude, and through him (and his descendants) all the nations are to be blessed.
 - Israel was to live as God intended humanity to live - live out the fullness of our creation and ultimate destiny (eschatological goal).
 - This means Israel is to be different, unlike the people around her. But this is not xenophobia, Israel is to do this for the sake of all the nations



Israel continued - Exodus

- Redeemer – a person whose mission was to liberate a family member from bondage
- Israel is freed from Pharaoh (from both material slavery and idolatry)
- Fulfills covenant promise originally made with Abraham, now with Moses



Israel continued - Exodus

- From the nations, Israel is to be God's treasured possession: a priestly kingdom and a holy nation (Ex 19:3-6)
 - Treasured possession – the personal property of the King
 - Priestly kingdom – as priests represent God to the people, Israel shall represent God to the world
 - Holy nation – set apart for service. Different, but in order to be a model



Israel continued - Law

- God's law is aligned with God's creative purpose
- Israel receives the law in order to fulfil her vocation to be God's holy nation for the sake of the world
- The law covers all of human life (not just the 'sacred')
- Against idolatry



Israel continued - Law

- But also a particular social order
 - No poor among you
 - Responsibility to care for the oppressed, the hungry, foreigners, the orphan, widow
 - Israel's life of justice and mercy, of shalom, show that God dwells among them



Israel continued – Judges to Kings

- Whether as a federation of the 12 tribes
 - No King because God is the King – Judges instead
- Or as a single Kingdom
 - United under David (after Saul) – A King who would be faithful to the covenant, represent God Israel's true King, to the people and to the world



Israel continued

- Temple – not for Israel alone, but to mediate God's presence to the nations
- Or in exile
 - After Assyrian (North) and Babylonian (South) invasions – exile > do they isolate or assimilate? Both mean Israel abandons her vocation
- They are to be the people of God for the sake of the nations



The Return to the Land

- Ezra and Nehemiah call the people – to be different – to maintain unique identity, but also to live peaceably, serving the broader culture (the Persian empire)



Israel's Mission – the Prophets

- After the dispersal through the Exile, the people are not just to physically return; the prophets speak of an eschatological – a definitive gathering of the scattered sheep of the house of Israel (Jer 31:10, Ezek 34:11-13)
- What God did once in the Exodus, he will now do in the future – fullness of redemption and a new covenant relationship
- The nations will be gathered together, redeemed, and enter into the new covenant relationship (Jeremiah 31:31-34, Zechariah 8:23)
- “I will make you a light for the nations, so that my salvation may reach to the ends of the earth” (Isaiah 49:6)



The Finale of Act 3 (Israel)

- Israel has not lived up to its vocation – not been faithful to the covenant, and so unable to be a blessing to the nations
- Israel has been conquered by successive empires, including the Romans > they are under occupation, not all of them are back in the land
- Messianic expectation – for a New Moses, New David (New Prophet, Priest, and King) who could bring about the fullness of redemption and a new covenant, so that Israel might be restored to her true glory, so that all the nations of the world might be blessed



Act 4 - Jesus

- Jesus' mission is to definitively (eschatologically) restore God's people Israel, and through them all the nations of the world to their original (Adamic) vocation – to bless all of creation and care for it in accordance with God's purpose
- Jesus' mission here is the seed of the Church and her mission



Jesus continued

- Jesus' proclamation: The Kingdom of God has come near.
- The eschatological gathering of Israel (the Kingdom of God) has begun in Jesus. It has arrived, but has not yet come in its fullness (already but not yet)
- Jesus' healing acts (salvation) – to heal and renew all dimension of human life (spiritual, physical, economic, political, social, psychological)
- Jesus wants to gather Israel in order that she fulfil her vocation to bring salvation to the whole world > sheep into the fold, all to the banquet



Jesus continued

- Jesus brings
 - The new covenant relationship with God
 - Forgiveness of sin
 - The gift of the Spirit and a new heart
 - Through his death and resurrection
 - So that we may live as the Church – a new way of life as God intends for his people (life lived according to his teaching, eg; the Sermon on the Mount)



Jesus continued – death and resurrection

- We tend to focus upon the effect of the Cross and Resurrection as an individual's salvation (getting to heaven)
- Viewed through the lens of mission: Jesus' death and resurrection bring about a transformed community (the Church), which exists now in history and in the fullness of the eschaton (heaven)
- Jesus not only forgives sin through the Cross, but defeats the powers of evil and darkness
- The communion he establishes through his resurrection is the beginning of a renewed and transformed creation



Act 5 – The Church

- The Church is the first fruits – the beginning of a renewed creation in communion
- Like Israel, she can be unfaithful to her vocation too
- The Church is also to be the light to the nations – her mission is to cooperate with God in the world to bring about the transformation of all things in Christ
- Acts – Spread of the Gospel
- Paul



Key Takeaways

- We can read the Bible as “once upon a time” (literal sense), or as “this is your life” (allegorical, tropological, anagogical)
- The Bible is a collection of books, but it is also a single narrative – a story of salvation
- It is about God’s covenant relationship with his people
- It is about God’s mission – what God has done and is doing in and through his people

