

**Missio Dei: The Nature of God in Light**

Final Paper

By

Bruce E. Crowe

Fuller Theological Seminary

Master of Arts in Global Leadership

MT500B Biblical Theology of Mission

Dr. Mark Hopkins

Fall 2018

## **I) Introduction**

What is light? According to the Merriam-Webster dictionary, it's something that makes vision possible. Light is illumination. It's very nature dispels darkness and brings revelatory knowledge. Light is woven into the nature of the cosmos, a very base element which we experience not only in the physical world, but on every metaphysical level as well. To see something, whether physically, metaphorically, or spiritually requires first an illuminative revelation on the part of the receiver before any knowledge is experienced.

Where does light come from? Why does it exist? What can it tell us about the Trinity's motivation towards a creation whose design seems quite capable of reception of light.

In scripture, the source of light comes from the Father (Ja 5:17, Ps 27:1). The Father then establishes the Nation of Israel as a beacon for the Gentiles (Is 49:6). The Father sends Christ to the world as it's true light (Jn 8:12, Lk 1:77-79, Jn 12:36-36), and the "effulgence of God's glory" (Glasser 2003, 247). Christ commissions His disciples as ambassadors of light to the world (Mt 5:14-16). As followers of Jesus Christ, the New Testament imagery of light reflects spiritual realities, movement from lost to found, bondage to freedom, deception to reality.

The thesis of this paper is that *missio Dei* can be seen as a result of the Trinity's intrinsic revelatory nature as light.

I believe "the whole of redemptive history is a history of *Missio Dei* - God's redemptive purpose for the nations" (Glasser 2003, 245) and that mission is "a major key that unlocks the whole grand narrative of the canon of Scripture" (Goheen 2011,19). However, I believe we can also approach *Missio Dei* as something that precedes redemptive history, and even the biblical

narrative, because of the nature of light and what this reveals about the Source. The fact that God is light reveals to the world a fundamentally missiological Creator. Light interacts, dispels the shadow and reveals clear reality for the subject. In short, the nature of light emanates from the nature of the Creator, and therefore affirms the Creator's willingness to be known and to share of Himself. "There is no blessing which is more common to all men, from the very highest even to the lowest, than light, which is enjoyed not less by the humblest and most contemptible people than by the greatest kings" (Calvin, 171).

Missiologically, God sent forth His son to illuminate the heart of humanity to the true nature of the Godhead. Christ commissions his disciples as extensions of light in a dark world. The discipleship mandate therefore must include the continuous, revelatory impact of the Trinity's illumination as the human heart is led in movement from spiritual darkness to light.

"How blessed are the people who know the joyful sound! O Lord, they walk in the light of Your countenance" (Ps 89:15).

I will consider four passages which reveal the nature of God as light, and finish with a summary of how this truth impacts me personally and my missional context. As a missionary to the Slavic culture, I have been searching for relevant, missiological discipleship material which can be used to train our new believers. Unfortunately, much of the available material in Russian has been translated from a Western perspective, or is overly academic and lacks intentional focus and means for practical spiritual formation. As we look at the life of Christ, we see the master disciple maker at work. Christ is continually shining the light of revelation upon the hearts around Him. He walks and talks with His disciples, revealing truth and allowing spiritual

formation to take place based on the faith and willingness of the learner to come into that light. He creates an extended family and fosters a type of spiritual formation that incessantly moves hearts from darkness to light. If we have been sent to our generation as extensions of the Father's redemptive plan, than we must consider a discipleship model that compliments God's nature.

It is my hope that this study, along with continued learning at Fuller, will help shape a relevant, spiritual formation pathway for our current disciples, and, Lord willing, for the emerging church in the Russian speaking world.

## **II) Exogeted Scriptures** *[All scripture in NASB unless otherwise noted]*

### **GENESIS 1:3 | GOD AS LIGHT**

And God said, "Let there be light," and there was light.

#### **Historical**

The word genesis in english means beginning but is a transliteration from the Greek word "γένεσις" which means origin. The book of Genesis, written in Hebrew, is the book of beginnings. It's the first book in the Old Testament and first of the five books of Moses referred to as the Torah, or Pentateuch. According to Alter, the more accurate Hebrew designation of the book of Genesis is "hamishah humshey torah" or "the five fifths of the Torah" (Alter 2004, X).

Attributed by the Jewish people throughout history as the primary work of Moses, we can assume he was the book's primary author. Scholars generally agree Moses lived between 1550 - 1200 B.C., known as The Bronze Age. Due to multiple literary styles found in Genesis, representing different time periods in Jewish history, some have argued the book was compiled

over several centuries as early as 10th B.C. and as late as 5th B.C. The books primary audience was intended for the nation of Israel, however, the revelatory meta-narrative of first beginnings relate to and should benefit all of humanity.

### **Literary**

The book functions as a continuous story, a narrative flowing from beginning to end. This is one reason why it is believed to be authored primarily by one person. Genesis begins with a narrative of origins, the creation account from Eden and concludes with the death of Joseph. It serves as the preamble for the codification of the Law of Moses. It is divided into two primary sections, the first being the Primeval history (Chapters 1-11) and the second Ancestral (Chapters 12-50).

For our study, the selected passage takes place before the heavens and earth were created. We will consider the first chapter and focus on the third verse, "And God said, 'Let there be light', and there was light" (NIV). The first chapter of Genesis has been understood as the Jewish history of the first six days of creation: how and in what order God created the world.

I will not attempt to argue for or against a particular theory of first beginnings. The nature of my study remains the same, I believe, whether the light mentioned was physical or metaphorical in nature. We have light and it functions synchronously with all other forms of light revealed in nature, the bible, and our within our human metaphysical experience.

### **Missiological**

In the creation story, we find God working with a formless cosmos in utter darkness. Of

the Genesis account, ancient Greek poet Ovid wrote, “Before the seas, and this terrestrial ball, And heaven's high canopy that covers all, One was the face of Nature; if a face: Rather a rude and undigested mass: A lifeless lump, unfashion'd and unframed, Of jarring seeds, and justly Chaos named” (Cary & Hart 1857). Within the chaos of darkness and disorder, light appears illuminating the stage in which divine creation will be revealed.

Why light? Revelation is intrinsic within the nature of God. The Creator not only provides creation with an origin account, which is in itself speaks to His intent on being known at some level, but the inauguration of the act begins with *revelation as light* pushing back the ignorance of darkness. God has nothing to hide, for all that is good is worthy to behold. This light, emanating from God as the source, arrives before all other created effects. Light is the “grand medium by which all His other works are discovered, examined, and understood, so far as they can be known” (Clark 1831).

Intentional illumination reveals something very specific concerning the nature of God and His resulting mission. The Creator wants to be seen, understood, and known, insofar as we've been made in His image to comprehend Him.

Throughout scripture, the Creator is revealed as the nature of light and communicates to all of creation through light. “Creation is not a window but a lamp, and each unique created being radiates the light of God.” (Delio 2003, 36).

God is the Father of light (Ja 1:17), “Who alone possesses immortality and dwells in unapproachable light” (1 Tm 6:16). It is God, and God alone who is the light and salvation of humanity (Ps 27:1) and “illuminates our darkness” (Ps 18:28). Knowing God

requires requires a certain dispelling of our own darkness and ignorance through incoming divine illumination. “For with you is the fountain of life; in your light we see light” (Ps 36:9 NIV). Humanity is not self illuminating. Truly, it is Thy word that is the light to our path (Ps 119:105).

### **Summary**

Through the creation account in Genesis we see God illuminating as a first step. This speaks to the nature of revelation, and the nature of God, missiologically. Light floods upon all of nature, vivifying plants and animals of all kinds. Light is life because God is light. He extends Himself upon all created order, offering revelation and truth to all. To know God is to come into an understanding of who God is. We have been created with the ability to receive God’s intended revelation, regardless of our nationality, age, or race. Therefore we can conclude that by virtue of God’s revelatory nature, and creations absolute dependence on this revelation, everyone and everything seen are objects of the missio Dei.

### **ISAIAH 60:1-3 | ISRAEL AS LIGHT**

“Arise, shine; for your light has come, And the glory of the Lord has risen upon you... Nations will come to your light, And kings to the brightness of your rising.”

### **Historical**

The prophet Isaiah’s ministry takes place between 739-681 BC. The book itself, according to some scholars, is believed to be compiled over several centuries. Isaiah is the first of the four major prophets to Israel. He functioned in the office of prophet under the kings Uzziah, Jotham and Hezekiah (Is 1:1). He received his call “in the year that King Uzziah died”

(6:1) which was in the 8th century B.C.

Contextually, the nation of Israel was no longer walking in the ways of God. The outward trappings of religion hid the inward hardness of heart. God calls upon the prophet Isaiah to warn of looming judgement and call the nation to inner repentance. It is the most quoted book in the New Testament with over 400 references, and for good reason. It's many poems are pregnant with Messianic tones which forecast a coming day of the Lord which will right every wrong and bring justice to Israel and the nations.

### **Literary**

The book is comprised of 66 chapters which are divided into three primary sections and corresponding periods.

Chapters 1-39: Initial collection of prophetic narrative, poems, oracles and commentary.

Chapters 40-45: Known as the Deutero-Isaiah or Second-Isaiah. This section was written during the Babylonian Exile and includes oracles, songs, and commentary from the prophet.

Chapters 46-66: The Trito-Isaiah or Third Isaiah, focuses on all who hold fast the covenant of God, trusting in the Creator's promises. There's a certain calling to preparedness in the final sections of Isaiah and light emerging from which the nation could hope. As believers today, we find a great deal of comfort in this hope as it pertains to the long awaited Messiah Israel hoped for, and we, as Gentile believers, cling to!

### **Missiological**

"God's mission involves God's people living in God's way in the sight of the nations"

(Wright 2006, 22-23)

God set Israel before the nations to bring forth the Light of the world, for the world. The nation was not prepared, nor reflecting the Creator's nature. The day was drawing near. We hear the heart of the Trinity echo through the prophet Isaiah, "Arise shine, for your light has come!" and "Nations will come to your light" (Is 60:1,3). The nation of Israel is called upon to repent, rise up and take her place as a beacon of light, yet also encouraged prophetically of a coming light that will one day draw all nations to her.

The prophet envisions a day when even the nations will join in the grand restorative work saying, "Come let us go up to the mountain of the Lord.. that we may walk in His paths" (Is. 2:3). It is within the "light of the Lord" (2:5) that all people will return to God and come into the *missio Dei*. Revelation, both through the nation of Israel, and the coming Messiah, is the means from which the Trinity extends their knowledge and expanding familial purpose.

"They will see with their own eyes in sight of all nations, the salvation of our God" (Is 52:8). All nations, not only Israel, will witness the revelation of God in Christ. God was coming in the Son, and Israel had an important role to play in showcasing love, justice, and righteousness consistent with the nature of God. "I will also make you a light for the Gentiles" (Is 49:6).

### **Summary**

"The people who walk in darkness will see a great light; Those who live in a dark land, The light will shine on them" (Is 9:2). In Genesis we see the Creator's revelatory nature. In Israel we see a vehicle of revelation for the nations. From within her, the ultimate and perfect light will emerge. God, by virtue of His light, is continually illuminating a path of knowledge back to Him. The prophet Isaiah confirms the *missio Dei* to all peoples by calling Israel back to her intended

purpose as global revelation and means of obtaining salvation.

We can conclude then that God illuminates through creation, and historically illuminated through Israel, drawing attention and awareness of Himself for the purpose of knowledge and relationship.

### **JOHN 1:4 | Jesus as Light**

*In Him was life, and the life was the Light of men.*

#### **Historical**

The Gospel of John was written by the Apostle John, who also authored first, second, third John, as well as Revelation. He refers to himself as the disciple whom Jesus loved (Jn 13:23, 20:2), although some historians believe it was compiled by several sources. It is the fourth book of the New Testament. The letter dates around 90-110 CE, or around 60-70 years after the resurrection of Christ. Although there we have no original copy of the entire letter, the Rylands Papyrus P52 original fragment (John 18) is one of the earliest manuscripts of the entire new testament which dates 120-140 AD.

Unlike the synoptic gospels, John does not write in a sequential timeline of events, but focuses on the Deity of Christ as the major overarching theme. In John 20:30-31 we learn of the author's thematic intent: "Therefore many other signs Jesus also performed in the presence of the disciples, which are not written in this book; but these have been written so that you may believe that Jesus is the Christ, the Son of God; and that believing you may have life in His name."

#### **Literary**

The first 12 chapters take place over three and a half years of public and private ministry.

The remaining chapters 13-21 take place over two weeks leading up to the Passover and detail of Christ's final hours.

Summary of Book:

Chapter 1:1-51	The Word Becomes Flesh
Chapters 2:1-12:50	Jesus Public Ministry
Chapters 13:1-17:26	Jesus Private Ministry
Chapters 18:1-20:31	Jesus Death & Resurrection
Chapter 21:1-25	Summary Post-Resurrection

The sentence structure in John is uncomplicated, easy to read and includes strong contrasts such as darkness and light, truth and falsehood, good and evil, life and death. John uses many illustrations from Jesus such as water, bread, sheep, vine and branches. He writes from a post-resurrection perspective. Of significant importance in the gospel are eight miracles of Christ, which build up to the final resurrection miracle, to ultimately reveal the deity of Christ.

In the beginning, before creation, a creator, God. John the apostle begins in the first chapter by taking the reader to the origin of origins and a sneak peak inside the nature of the Triune God. Before the world, before Christ became flesh, the logos of God existed in the Godhead. The author then embarks on a historic narrative that gives evidence to the reality that this Christ was in very nature, God.

### **Missiological**

Jesus is the light of the world (Jn 8:12), the 'effulgence of God's glory' (Glasser 247). This light is life, for eternal life is in the Son (1 Jn 5:11). Eternal life is offered to all who are

willing to believe that this Jesus was no mere prophet or teacher, but the very Creator on display

for all of humanity, for all time. “

The ministry of Jesus on earth was one of purposeful revelation. Christ came as “the light of men,” taking on flesh as the world “beheld His glory, glory as of the only begotten from the Father” (Jn 1:4). Christ is revelation- dispelling the ignorance of a groping and fallen humanity. “He has explained Him” (Jn 1:18). The Son has come to the world to exegete the Father, not as an afterthought or reaction to the plight of sin, but as God’s natural extension of perfect revelation. God’s motivating missiological love for the world (Jn 3:16) is presented in the life of the incarnate Christ before it culminates on a roman cross. Light is missiological in Christ, because Christ was sent by the Father to awaken a world in darkness, to call us ‘into His marvelous light” (1 Pt 2:9).

To come to the light, one must be willing to stand in the light, which is practicing truth (John 3:21). The light of truth exposes falsehood and establishes the reality God experiences.

Throughout the gospels, but of intentional focus in the Gospel of John, Christ is the source of ultimate light. He is the origin and the goal of all the testimony of the Gospel” (Glasser 2003, 243). Israel’s long awaited time had come; the prophet’s declarations were being fulfilled in the sight of the nations. The logos of God, the communicative revelation of the Trinity has arrived as “the true Light which lights every man” (Jn 1:9).

### **Summary**

As exclusive salvific revelation, those who want to practice truth and come into the light of God in Christ, must give “full and unconditional response to the truth Christ represents

(Glasser 2003, 247). Christ promises that all who “believe in the light” will become sons of light (Jn 12:35-36). In this willful, and often violent, surrender to the light’s purging and redemptive power, we are sanctified in truth, which is light. Light, then, is an instrumental purge in the soul; the split from false realities we may have embraced and a place of reconciliation to God’s reality.

The Creator reveals, by the very nature of illumination, that He wants to be known. We see this within creation, in Israel, and now in the revelation of Christ, who is “the radiance of His glory and the exact representation of His nature” (He 1:3). Christ as light affirms *missio Dei*.

### **Ephesians 5:8-14 | Church as Light**

For you were once darkness, but now you are light in the Lord. Live as children of light (for the fruit of the light consists in all goodness, righteousness and truth) and find out what pleases the Lord...*“Wake up, sleeper, rise from the dead, and Christ will shine on you.”*

### **Historical**

Written sometime around 60-61 AD, the Apostle Paul wrote the letter (Ep 1:1) to the church at Ephesus, now present day Turkey. Paul, formerly Saul of Tarsus, a Pharisee and persecutor of the early followers of Christ (Ac 7:58) had converted to Christianity through a miraculous encounter with the resurrected Christ (Ac 9:3-9). Paul was considered, albeit hesitatingly, by the original apostles as one commissioned and ‘sent’ by Christ.

Paul visited the city of Ephesus on two occasions- briefly during the end of his second missionary journey, and then over a two year period on his third and final journey (Ac 18:18-28). Paul was instrumental in both sharing the Gospel and establishing the body of Christ to whom he was now writing. The letter to the Ephesians, like the letter to Colossians, Philemon

and Philippians, were written during his house arrest in Rome.

### **Literary**

The book is regarded by scholars as a masterpiece of heavenly magnitude in its theme and poetic style. The great mystery, hidden for the ages now revealed, “that the Gentiles are fellow heirs and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel” (Ep 3:6).

The first three chapters relate to the believer’s calling and position in Christ. In the final three chapters, Paul admonishes behaviors from those who have entered the grace of God. The letter is similar to Colossians with a general breakdown of fifty-percent doctrine, rooting the believer’s faith in Christ, and fifty-percent practical instruction.

Chapters 1-3	Position in Christ ( <u>Identity</u> ) Believers Calling in Christ 1:3-2:21 Church Mystery Revealed 3:1-20
Chapters 4-6	Relationships & Behavior ( <u>Instructions</u> ) Call of Union in Church & Service 4:1-16 Christians Walk 4:17-5:21 Familial Relationships 5:22-6:19 Benediction 6:20-23

### **Missiological**

The world has never been without light. Before creation, light existed in the goodness, righteousness and truth of God. Illuminating through creation, Israel, Christ, and now in the people of God, the Church shines as God’s chosen conduit for eternal revelatory knowledge.

All have sinned (Ro 3:23), all like sheep have gone astray (Is 53:6) and are in darkness.

Therefore, all qualify for the grace of God’s redemption plan in Christ because Christ shines on

those who are in darkness. Once aroused by the light of Christ, we become partakers of light, infused by the nature and mission of God in our fallen world.

Missiologically, the church as light reveals mission because Christ says his disciples are now “the light of the world” (Mt 5:14). Christ, the light of the nations, has predetermined to embody Himself incarnate in a new entity. “The church was not brought into being by our Lord simply to exist as an end in itself. Rather, it was brought into being to fulfil the Lord’s intention for it. It is to carry on the Lord’s ministry in the world - to perpetuate what he did and to do what he would do were he still here” (Erickson 1983, 1051).

As the Apostle Paul declares, “Let light shine out of darkness” and, in similar fashion, “His light shines in our hearts to give us the light of the knowledge of God’s glory displayed in the face of Christ” (2 Co 4:6 NIV). As God’s light bearers, we’re called to dispel darkness in our world, exposing ignorance with the truth of the Gospel. We know this is difficult; as Christ found, so will we, that “men loved the darkness rather than the light” (Jn 3:19). “The goal of Missio Dei is to incorporate people into the Kingdom of God and to involve them in his mission. Because the Father is the Sender, Jesus Christ the One who is sent and the the Holy Spirit the Revealer” (Glasser 2003, 245). “It follows that non-involvement in mission on the part of the church is to be deplored.” (245). “He who seeks first the Kingdom must place first God’s love for others; he must accept responsibility for advancing God’s mission to others” (Rosin 1972, 17).

Light continues to function as a powerful means of grace in the heart of the believer. This, too, is missiological as God’s intention is not simply to adopt us into a family, but continue a spiritual formation process in us. We are to “Walk as light as He is in the light” (1 Jn 1:7). This

is an intentional submission to the light of God's holy presence. Practicing the presence of God, being filled continuously by the Holy Spirit (Eph 5:18), is a deathly, crucifying reminder that light continues to expose. The exposing, sanctifying nature of light is a gift, though it slay our pride and self sufficiency. "But he who practices the truth comes to the light, that his deeds may be manifested as having been wrought in God" (Jn 3:20).

### **Summary**

As the church, we are ambassadors of the light of Christ in our world. The nature of God in light continues to sanctify the heart of the believer. Creating intentional space then for effective, loving exposure to Christ's light is a rhythmic movement essential in the life of a disciple. Light is process: one from which our effectiveness to the world is judged not by our outward obedience, but inward truthfulness before God as practitioners of light.

### **Scriptural Study Conclusion:**

In studying the four passages, we see the motif of light as inherently missiological. Metaphysically, the very concept of knowledge, revelation and understanding requires light. In our finite human experience, to know something or someone is impossible without the faculties of reception. Why would there be this obvious communicative movement between Creator and created if the Creator was intending to hide and remain unknown? What lengths the Creator has gone to shine! What obvious signs, both in nature and history, God has expressed! Surely revelation itself is a proof of missio Dei! The question now becomes how, or in what modes of discipleship formation, can we corporately experience this reality and movement?

### **III) Application Section**

#### **Contextual Principles**

As a missionary in Ukraine working with first generation believers, I have wrestled with the limited forms and methodologies of discipleship. Most of the material available today is in english, western in approach, and overly academic for our context.

What should discipleship look like for this emerging generation in Ukraine? Is there a spiritual formation pathway which can be rooted in the meta narrative of God's redemptive story? When someone comes to faith in Christ, what is, or should be, the driving motivation for growing into the image of God? Is it to join incubated christian culture? Is it to delve into a season of spiritual formation, and if so, how long before they can actively serve on mission to the world? Are the two directions of spiritual formation and mission mutually exclusive? Shouldn't we be growing personally, communally, and missionally simultaneously?

I've also been asking myself how I've grown in my thirty years of following Christ. Most of my formation has not been from church attendance or the disciplines of bible intake, but through spiritual encounters with Christ. Revelation from the Holy Spirit has shone into my heart and I've been gently asked to respond. The conspicuous battle lines of self-will, self-preservation, and self-denial are drawn in each of our hearts. It's the intent of the Holy Spirit to victoriously conquer the whole of the heart through continuous revelatory light and our voluntary, though graciously aided, human response.

Discipleship should focus on our areas of non-surrender, succumbing to the loving insistence to relinquish and move from darkness to light. There is no one-size-fits-all

when it comes to discipleship. Learning Christ is highly relational and fluid. A packaged system of learning only reeks of western commercialism or modularization at best. The Holy Spirit uses the Word of God, Creation, friends, our communities of faith, art, and many other mediums to woo us from our shadows into the light. This process is the essence of repentance. As we enter this movement, we act as children of light and partake increasingly from the very nature of God. Can this fluid dance be recognized, elevated, even expedited, among a community of missional and international believers?

In short, how can the process of discipleship, as revealed in God's nature in light, take place in my context?

Discipleship must be more than simply studying scripture and inputting truth. "You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me" (Jn 5:39). Conversely, being sent doesn't refer to missional activity alone. It's so easy to become busy!

Our greatest need here in Ukraine, Belarus and Russia, is new form of discipleship that culturally contextualizes the emergence of a new, global form of church. The church structures in the slavic world are either Orthodox stalwarts, representing old vestiges of religion, power and corruption, or flimsy reflections of the protestant reformation from the west. The body of Christ seems landlocked inside these old wineskins. The modern protestant church of today, I fear may become the Russian Orthodox church of tomorrow.

God is movement, and as such, His church should be an agile people. "The Church is

like an army living in tents. God calls his church to strike their tents and move onward; and goes with his people until the purpose of his sending his Son, and the Holy Spirit, and the Church is fulfilled.” (Goodall 1953: 243). It’s time to strike the tents, to move towards a discipleship that is on mission. I believe we will be increasingly persecuted by the established religion as we gather, grow, yet not structure ourselves ecclesiological in their modes. The body of Christ must more faithfully represent represent the *missio Dei* to this and coming generations in the Slavic culture.

As we listen, grow and obey the voice of the Spirit, we will certainly be guided and empowered on His mission. From inward revelation, we move outward on mission.

## **VI) Works Cited**

Alter, Robert. 2004. *The Five Books of Moses*. New York: W.W. Norton & Company

Calvin, John. 2018. *Harmony of The Law: Volume I*. Translated eBook Digital Version. Woodstock: Devoted Publishing.  
<https://books.google.com.ua/books?id=GvRIDwAAQBAJ&lpg=PA171>

Clarke, Adam. 1831. *Commentary on Genesis*. Digital Copy:  
<https://www.sacred-texts.com/bib/cmt/clarke/gen001.htm>

Delio. 2003. *A Franciscan View of Creation: Learning to Live in a Sacramental World*. Vol. II.: St. Bonaventure NY, The Franciscan Institute

Erickson, Millard J. 1983. *Christian Theology*. Grand Rapids: Baker Book House Company.

Glasser, Arthur F., Charles E. Van Engen, Dean S. Gilliland, and Shawn B. Redford. 2003. *Announcing the Kingdom: The Story of God’s Mission in the Bible*. Grand Rapids: Baker Academic.

Goodall, Norman. 1953. *Mission Under The Cross*. London: Edinburgh House Press.

Johnson, Darrell. 2002. *Experiencing the Trinity*. Vancouver: Regent College Publishing.

Kenneson, Philip. 1999. *Life On The Vine: Cultivating The Fruit of The Spirit in Christian Community*. Downers Grove: Intervarsity Press

William, Peter (Editor) 1857: *Specimens of the Poets and Poetry of Greece and Rome*.  
Publisher: Cary and Hart Accessed: Google Reader  
<https://play.google.com/books/reader?id=vqdDAAAAIAAJ&printsec=frontcover&output=reader&hl=en&pg=GBS.PA487>

Wright, Christopher J.H., 2006. *The Mission of God: Unlocking the Bible's Grand Narrative*.  
Downers Grove: Intervarsity Press.