

World Evangelization through the Eyes of Jesus

John Baxter-Brown

Consultant for Evangelism
World Council of Churches

I am going to suggest three areas in which the Lausanne Movement should concentrate its research for the next few years: discipleship in the twenty-first century, power and integrity. I shall base my argument in Scripture, and in particular within a very well known New Testament text, but I will bring – I hope – a fresh insight from this text that should be both a comfort and a challenge to us.

Of all the Gospels, Matthew has a strong and clear focus on discipleship. In many cases the recorded teaching of Jesus is directed at the disciples: four out of the five great discourses in Matthew are expressly aimed at the disciples. From the initial call of the disciples (4:18-22 and 9:9-13) we can note that the call to discipleship is a call to *follow Jesus*; it is not a passive vocation, for it involves *evangelization* – fishing for people; it demands obedience and sacrifice as ‘immediately’ the brothers leave their jobs and – for James and John – their father. It is only in Matthew that the disciples are given the explicit calling to ‘make disciples’ of ‘all nations’, inviting others to join the dance of the kingdom of heaven. I am therefore basing this paper on Matthew, and in particular on the closing verses of the Gospel.

Of all the post-resurrection missionary texts, Matthew 28:16-20 is probably the most well known. Whilst it is directly about the beautiful task of world evangelization, it is also one of the most mislabelled and misinterpreted passages in the New Testament. Often called ‘The Great Commission’, the name directs the way the passage is interpreted and therefore this slogan – not the text – becomes the key factor in understanding what Jesus was saying. It is therefore appropriate to come with fresh eyes to this text and allow our assumptions and prejudices to be challenged anew by the text itself. Here Matthew and Jesus speak very powerfully upon the broad theme of discipleship and my two sub-themes of power and integrity.

Before getting to the text, however, I wish briefly to lay out my own reasons for raising this broad issue of being a disciple of Christ in the twenty-first century. The issue started to crystallise for me at the Lausanne Theology Working Group meeting in Beirut in Feb. 2010 and came out strongly in Cape Town. As part of our discussions in Beirut someone simply asked why it was that Rwanda, one of the most missionised places on earth, could erupt into such violence back in 1994.

The general population census of 1991 showed that Rwanda was 89% Christian ... Christianity arrived in Rwanda in 1901. By 1941 the king of Rwanda was baptized. All the chiefs and influential personalities followed suit ... In the early 1930's, a mighty revival broke out in the Anglican Mission of Gahini, setting the Eastern Africa countries on fire and reaching even beyond. Uganda, Tanzania, Kenya, Burundi and other countries still celebrate the fruit of that mighty revival. The “Tukutendereze” anthem is still sung with nostalgic ecstasy.

But between 1959 and 1963 the cradle of the revival was rocked by a bloody ethnic massacre that led many Tutsis into exile. The roads that had been trekked by missionaries and revival teams were now trodden by refugees running for their survival. While the church kept growing and was working hand in hand with the Government, discriminatory policies were put in place and even complied with by the churches. Between 1990-1994, ethnic tensions were visibly growing and eventually culminated in the 1994 genocide against Tutsis where more than 1,000,000 people were brutally massacred often inside church buildings and in many cases, with the participation of clergy members. What went wrong with our Christianity?

Quoted from “Rediscovering The Gospel Of Reconciliation”, a Cape Town 2010 Advance Paper written by Antoine Rutayisire as an overview of the plenary... on “Building the Peace of Christ in our Divided and Broken World.” Accessed on 05/03/2011 08:29:21 am - <http://conversation.lausanne.org/en/conversations/details/10867> The Lausanne Global Conversation - <http://conversation.lausanne.org/1>

Later in the article, under the heading “An Autopsy of Church Failure,” Rutayisire went on to suggest several reasons for this failure, and put forward a biblical case for reconciliation as being a fundamental part of the Gospel.

The content of the message: a partial, selective gospel (*this features throughout this paper*)
The methods of presentation: intellectual vs. experiential
The problem of the messengers: talking love, sowing divisions
The relationship between church and politics

Other speakers and writers have put forward similar perspectives and we would be wise to hear them (for example, see Celestin Musekura’s presentation from Cape Town, in which he asks *what kind of Christians have I produced as a pastor?* <http://vimeo.com/17554641>). Why is it that the truly inspiring stories of bravery and grace that we hear from Rwanda, for example, are so inspiring? It is in part because they are the exception rather than the norm. True discipleship is rare.

However, discipleship is also an issue in the western world. Without getting into the minutiae of evidence, I suggest that western discipleship is shallow and tends to be focused on materialism, with the church flirting with power, and consequently ‘the cares of the world and the lure of wealth choke the word, and it yields nothing’ (Matthew 13:22).

Christian Rwanda saw a bloody civil war, Christian Europe saw two world wars. What’s wrong with this picture?! What does it tell us about power & discipleship? It is not only that in Rwanda or Europe discipleship is shallow, rather, it is that their so-called Christianity might be as far from the gospel as the Pharisees were from Jesus. Discipleship at its core, I would argue, is learning to be dependent upon God. It is learning to give up our human tendency towards control, power and making a name for ourselves, and learning that true name-making can only come from God.

Speaking more generally, Chris Wright’s presentation in Cape Town argued for a deeper and more biblical model of discipleship which was summarised in the Cape Town Commitment:

- IIE. Calling the Church of Christ back to humility, integrity and simplicity
1. Walk in distinctiveness, as God’s new humanity
 2. Walk in love, rejecting the idolatry of disordered sexuality
 3. Walk in humility, rejecting the idolatry of power
 4. Walk in integrity, rejecting the idolatry of success
 5. Walk in simplicity, rejecting the idolatry of greed
- (From Cape Town Commitment II).

As we think together about the ways in which we conduct our research, let us be reminded of “research” through the eyes of Jesus and learn to re-focus our ministries with our eyes and ears attentive to the holistic nature of Christ’s command to make disciples. In order to draw out some of the implications of “world evangelization through the eyes of Jesus” I will briefly work through the text, noting areas where I believe we should be more sharply focussed in our research base, suggesting areas where we have not focussed as we should and highlighting areas where our research fields have potentially led us away from the biblical narrative.

EXEGETICAL NOTES

I shall propose that the text does indeed provide a solid and thick biblical case for world evangelization but that ***what world evangelization looks like is vastly different from the usual picture painted by many (most?) commentators and, dare I add, mission researchers.***

¹⁶But the eleven disciples proceeded to Galilee, to the mountain which Jesus had designated. ¹⁷When they saw Him, they worshiped Him; but some were doubtful. ¹⁸And Jesus came up and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹"Go therefore and make disciples of all the nations, baptizing them in the name of the

Father and the Son and the Holy Spirit, ²⁰teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age" (NASB).

Misuse of the text

The text itself has been really misused at times in history. The usual name is misleading: it is not *The Great Commission* so much as the "Big Reminder". This has led the text to being mis-used and the focus of Christian mission has been skewered by poor interpretation and exegesis. The emphasis in the text is clearly upon **make disciples**. However, at various times in history the emphasis has been placed on 'going' (blame Carey) or 'people groups' – neither of these are the key points of the text; and even proclamation and church planting have been emphasised – neither of which appear in the text at all. These things – among others – have led us away from the priority Jesus established.

Recent historical interpretation shows the interactive nature of hermeneutics as we explore, for example, how the text has been used in Protestant missions in the past two centuries. I suggest that we need to develop a fresh interpretative framework based on a more thorough exegesis of the text and its relevance for contemporary, global mission theology. The argument is that Christ's on-going presence, as the text promises, involves not just comfort for the disciples in difficult times but also the on-going direction and participation of Christ Himself in the task of world evangelization. It points to the vibrancy and interactive nature of the Word of God and the relevance of this exegesis to world evangelization *now*. In the changing landscape of world Christianity, a refreshed reading of the text should help guide us forwards in world evangelization.

It is only as we begin to dig down into the depth that the full splendour of the passage starts to emerge. Indeed, as we do so I believe that we will find it both affirming of some aspects of the way we do our work, but also deeply challenging. This is because one of the most significant dangers facing evangelicals as we deal with Scripture is the importation of ideas wholly or partly alien to the text itself into certain passages of Scripture, or the temptation to use a passage as a proof text to bolster an opinion or perspective. In such cases the text becomes a tool serving our agendas rather than directing our agendas.

There and back again

The basic structure of Matthew's Gospel is a 'There and Back Again' story (which is one of the seven basic plots which underlie all good stories). There are other suggestions, some of which are rather complicated: I prefer this one as it is simple and treats the story as Story.

At this point in Matthew's gospel, we are at the 'back again' part of the plot structure. Jesus decides to locate this crucial last encounter with the disciples on earth back where it all began: Galilee of the Gentiles. The plot twist, however, is that it is not 'back again' to stay, but 'back again then to go to all the nations.' The Gospel is first and foremost a narrative. It's a story, a real flesh and blood story that has the power to continue to change us and transform the world. This is vital for the way we do our evangelization: we are to share a story not a set of propositions: evangelization is the telling of a story, not the persuasion of people about a set of 'truths'. The gospel is not a product to be sold, but a gratuitous gift from God to be wantonly and freely given away. This has implications for how we evaluate the mission. Jesus gave us some pointers here: for example, he said *by their fruits you shall know them*. He also said that "the one who hears the word and understands it ... bears fruit and yields, in one case a hundredfold, in another sixty, and in another thirty" (Matthew 13:23). He spoke about the wise person who builds his house on Jesus' words and in the midst of the storm 'it did not fall because it had been founded on rock' (7:24).

We can't test discipleship by academic knowledge or by percentages: the only criterion is the level at which we live the story.

All embracing

The passage emphasises the universal. The word or concept of 'all' is used five times in just 59 words. As a friend of mine phrased it, 'Jesus now has *all* authority in *all* places; he seeks to bring *all* peoples under the auspices of *all* of his commands; he will be present for *all* time'¹. One cannot but help conclude that this concept is of central importance to Jesus and Matthew. If and when we introduce into this text any limiting factor, therefore, we are going against the flavour of the text: that is, the picture this text paints of Jesus is one of gratuitous generosity, of largesse, of an inclusive, all-embracing Jesus. The sad truth is such limiting factors have been introduced but I shall pick this thought up further on.

The use of the word εθνος, 'ethnos', in Matthew's Gospel.

The word *ethnos* is rather crucial in understanding the passage in Matthew 28. It has already appeared three times in the Gospel in 24:9, 14; 52:32. It is likely to carry a similar meaning in all cases. We don't have time to examine the interpretation in as much depth as I would like in this paper. The force of the word, throughout Matthew's Gospel, is its inclusive nature.

In Matthew 10 we have the story of Jesus commissioning the twelve to the house of Israel. The mission there is exclusive. Here at the end of the Gospel, the re-commissioning Jesus includes everyone. There is to be no limit. The point is as simple as that. People have suggested different ways of interpreting the phrase: the heathen lands (William Carey), political nation states (a common contemporary use of the word), Gentile lands as opposed to the Jewish homeland, ethno-linguistic groups (people groups – but the phrase, *panta ta ethne*, does not mean that. It cannot mean that. The concept was not known to Jesus or to the disciples – indeed it is not a theological concept at all. It is relatively new, and at best a simple missiological measuring tool not suitable for biblical interpretation²). However, within the context of Matthew's Gospel, the theological force is the inclusivity of the term – both Jews and Gentiles are to be included in the call to make disciples. Any interpretation that in any way limits this inclusivity goes against the theology of Matthew: the phrase simply means *everyone*. The task will only be complete when *everyone* is a disciple, obeying *everything* that Jesus commanded. If and when we introduce into this text any limiting factor, therefore, we are going against the flavour of the text.

We need to develop alternative models of researching and evaluating our work that are better focused upon the emphasis with the biblical text – making disciples who obey everything Jesus taught.

Strong Christological focus

"All authority has been given to Me in heaven and on earth. ¹⁹"Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, ²⁰teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age."

The words of Jesus are structured in a simple manner. They start with the statement about 'all authority' being given to Jesus and end with Jesus' promise of on-going presence. The middle bit – the reminding the disciples of their previous commissioning – is to do with the task, with the central Trinitarian phrase being in the exact middle of the text. The theological point is very straightforward: Christian mission begins and ends with Jesus Christ, with the Trinity central to all. There simply is no room for anything else. However,

1 Simon Cozens, personal correspondence

2 The Lausanne Movement has tended strongly towards the ethno-linguistic interpretation. Eshleman writes, 'At the Lausanne I Congress in 1974, Dr. Ralph Winter clarified for us that the scriptural references to nations actually refer to the "*panta ta ethne*" or people groups'*. Ralph Winter's plenary address, in which he introduced the term 'unreached people groups', was hailed as 'one of the milestone events in missiology'**.

*From BRIEFING PAPER: CAPE TOWN 2010 -- DAY 4, "WORLD EVANGELIZATION IN THE 21ST CENTURY" *Prioritizing the Essential Elements of the Great Commission*. Dr. Paul Eshleman October 22, 2010, given out on a memory stick at Lausanne III.

** From <http://www.lausanne.org/about.html>, accessed 3.05pm CET, 16th Dec. 2010

the implications are far reaching, for any mission that does not start and end with Jesus is lacking, as is any mission that fails to maintain the Trinitarian nature of the faith. This can become an evaluation tool for us: the structure of the words create for us a theological research programme with which Christian mission can be evaluated and improved – not from a methodological perspective but from a theological one.

How Christological and Trinitarian is our work? Do we focus people's attention onto God or onto ourselves? Do our programmes glorify God or merely show how nice we are (Matthew 5:16)?

To show the structure in a visual way, we can arrange it thus:

- A "All authority has been given to Me in heaven and on earth.
- B ¹⁹"Go therefore and make disciples of all the nations,
- C baptizing them in the name of the Father and the Son and the Holy Spirit,
- B' ²⁰teaching them to observe all that I commanded you; and lo,
- A' I am with you always, even to the end of the age."

A and A' both relate to the all embracing characteristics of Jesus: all authority is given to him, and he is with us always. Both authority and Christ's presence are qualified, firstly by 'heavens and earth' and secondly by 'the end of the age.'

B and B' both relate explicitly to the task of making disciples, which is achieved by teaching people to obey Jesus' teachings. Again, both these stanzas make use of the word 'all.'

C, the middle concept, stands apart and is focused on the initiation of people into the Kingdom of God through baptism. This is the only stanza that does not include the word 'all.'

Women's voices

We do not have a record of Jesus telling the disciples to go to Galilee. What we do have is the following passage:

5 But the angel said to the women, 'Do not be afraid; I know that you are looking for Jesus who was crucified. 6 He is not here; for he has been raised, as he said. Come, see the place where he lay. 7 Then go quickly and tell his disciples, "He has been raised from the dead,* and indeed he is going ahead of you to Galilee; there you will see him." This is my message for you.' 8 So they left the tomb quickly with fear and great joy, and ran to tell his disciples. 9 Suddenly Jesus met them and said, 'Greetings!' And they came to him, took hold of his feet, and worshipped him. 10 Then Jesus said to them, 'Do not be afraid; go and tell my brothers to go to Galilee; there they will see me.'*

In other words, arguably one of the most important post-resurrection encounters was not to the disciples but to women, and secondly, they had to instruct the men on what to do. I quite like this: it ensures that the importance of the role of women is not marginalised. Indeed, I suggest it goes further than that and positively endorses the role of women at least on this occasion, but I think more broadly too. After all, the disciples heard the women's message as the words of Jesus himself (which, of course, they were).

Throughout Matthew's Gospel we find this emphasis on the marginalised.

There's an interesting reversal of roles in this post-Resurrection passage as compared to the story in the Garden in Gen. 2 and 3: in the earlier passage it was God who gave the instruction about the fruit to the man, who then had to pass it on to the woman. Somewhere along this line the message went awry as the woman did not quote God exactly, but added to what he had said to the man.

So here we have Jesus trusting the women: there is a redemptive but subtle endorsement of women's voices here and we would do well to listen to what God is saying to us by it.

We need to ensure that our work includes the voice of the marginalized. How are the recipients of our ministry helping shape our policy development and operational mechanisms? Have we built into our research base the self-identified needs of those we minister to and with?

Methodology and Content

Jesus gives us both a broad methodology and the content for our mission. There are two key strands to this basic methodology: Christian initiation into the body of Christ through baptism, and teaching the new

disciples. The focus of the teaching is 'all that I have commanded you.' Proclamation and church planting are not mentioned. It can be argued that they are implicit within the text and I accept this quite happily: but the text itself emphasises making disciples as the focal point of activity. This is the key issue and is what makes Christianity potentially the most radical force in the world. Therefore the text gives us clear research areas.

Bosch notes that whereas Mark uses the terms 'proclaim' (*kerysso*) and 'teach' (*didasko*) 'as synonyms', in Matthew the use of the terms is more precise. 'Preach' or 'proclaim' 'always refers to a message addressed to outsiders' and is frequently associated with the phrase 'the gospel of the kingdom', but Jesus 'never "preaches" to his disciples; them he teaches.'³ In the commissioning narrative of Matthew 10, Jesus used the former terms. In Matthew 28 he does not do so. 'Jesus' teaching is an appeal to his listeners' will, not primarily to their intellect.' In other words, what is of concern in Matthew 28 is not so much right beliefs or even right words, but right *deeds* (to use Bosch's term). There is one additional point I wish to make here: the process of making disciples is mutually enriching. We are transformed by the process as much – if not more so – than the persons being discipled.

Research areas include: (1) going – where, what gaps exist; (2) church growth in terms of Christian initiation and 'stickability' of new comers; (3) how do we – and our people – measure up to 'all that I have commanded': do our deeds match our words? (4) in what ways are the disciple makers being transformed as they make disciples?

POWER and MATTHEW'S USE OF MOUNTAINS

Mountains in Matthew's Gospel fulfill a symbolic as well as a literal function. He links mountains to spiritual life in mentioning Jesus' prayer life (14v23); in sighting the major discourse of chs. 5-7 on a mountain; in having faith sufficient to move mountains; and as the place of the Transformation. It is no accident, therefore, that this last appearance of Jesus at the close of his ministry in this gospel is placed on a mountain. Immediately before Jesus began his public ministry we have a parallel scene, also placed on a mountain.

⁸ Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory; ⁹ and he said to Him, "All these things I will give You, if You fall down and worship me." ¹⁰ Then Jesus said to him, "Go, Satan! For it is written, 'YOU SHALL WORSHIP THE LORD YOUR GOD, AND SERVE HIM ONLY.'"

The third temptation Jesus faced is set on a mountain and involves worship, power, authority and all the nations of the earth. There are enough similarities of words, of concepts, of placing, to suggest that Matthew sets the start of the earthly ministry of Jesus and the end of the same against each other. The two narratives provide a framework which informs us about evangelism. Matthew uses this type of framing on two other occasions in his Gospel: at the beginning and end of the Sermon on the Mount (Matthew 5-7) and again around the story of the Transfiguration (Matthew 17vv1-9). Jesus was in effect being offered a short cut to fulfilling his task. Satan showed him 'all the kingdoms of the world and their splendour saying he would give them to Jesus 'if you will fall down and worship me' (Matt. 4:8-9). In Matthew then, we have the ministry of Jesus beginning after an encounter with the devil which was set on a high mountain. The tempter suggests to Jesus a shorter, quicker way to achieve world domination. Satan was offering all that to Christ, provided he took a different path than the one ordained by God for him, the path of suffering. It is a temptation about power and priorities. But now it is Jesus who has the power and authority, given to him by God. It is on the basis of this power that Jesus re-commissions his disciples, reminding them of the task of world evangelisation he has already commissioned them to do and for which he has prepared and

³ David J Bosch, *Transforming Mission*. Orbis 1991. p. 66

equipped them. But the crucial dimension usually overlooked here is that this closure to Jesus' earthly ministry mirrors the opening of that ministry and concerns the acquisition and use of power. The temptation is to use power as a short cut to avoid the path of suffering and pain. It is also the temptation to be deaf to the voices from the margins and to focus instead on what is happening in the world's seats of power. Jesus opposes all of this: the path to true authority and power is the path of suffering, of self-emptying, of giving oneself away. It is also the path not only of hearing the voices from the margins, but of being present with and for them.

The temptation and post-Resurrection narratives present two opposite ways of doing evangelism, highlighting two different ways of using authority and power. There is the devil's way of doing things and then Jesus' own way. This shows up best when the differences between the passages are explored. Of prime importance is the object of worship and the motivation behind it. The devil was offering Jesus a 'reward' in return for worship, a short cut as it were that would avoid the suffering of the cross. The disciples expected no reward. The passage suggest that their response to seeing Jesus was to worship because that is what they believed to be appropriate – for some of them, despite their doubting. Matthew uses the word *basileia*, translated as 'kingdoms' in ch.4, but *ethnos* in ch. 28, 'nations'. Both refer to identifiable groups of people, but one is based primarily upon socio-political structures (such as kingship), whilst the other is based more upon ethnicity or race and implies issues of identity that the person has no control over. In other words, the former is focused upon power structures and the latter – the one Jesus leans towards – more upon the people who inhabit those structures. The devil's concern is for power for its own sake, but Jesus' concern is for people and for a different way of defining power. Both passages involve movement: both groups of actors are sent packing by Jesus. The devil is commanded to *hubago*, to leave, but the disciples to *poreuomai* (which is derived from *poros*) – be going. The former is a command: depart! But the latter, being a present participle, is not a command but an assumption on the part of Jesus. He assumes the disciples will be going on their way, that they will be travelling. The emphasis in the Greek is not on the 'Go' but on what they are expected to do as they travel, 'make disciples.' In ch. 4 the verb indicates the end of the process, the end of the temptations, whereas in ch. 28 it is the start of the process, the start of the task of telling all people about Jesus.

I suggest that a significant characteristic of world evangelization therefore is a deliberate shunning of any form of abuse of power, whether in personal living, public ministry or corporate strategy and this should provide a rich research field. This includes the manipulation of people, particularly vulnerable people; the use of any form of inducements; inappropriate use of sales techniques or marketing; the use of any methodology, or numbers, or techniques which do not explicitly reflect the values inherent within the gospel itself. To reuse a phrase from earlier in the paper: *The gospel is not a product to be sold, but a gratuitous gift from God to be wantonly and freely given away.*

Humility is not flirting with power; but there is the other perspective: we must accept that there is immense power in suffering for Jesus. The path of suffering is the one Jesus chose. So far everyone who was at Cape Town with whom I have spoken has pointed to two speakers who had the most impact on them: one was an 18 year old Korean girl; the other was a widow from North America: women's voices and the voices of those who have suffered and found that in the midst of their suffering Jesus is present just as he said he would be in Matthew 10.

INTEGRITY AND BEING A DISCIPLE

Allow me a word of personal confession as I begin this last section of the paper. I have found it challenging. If I am honest it is because I have tried to find a way of expressing discipleship for the twenty first century in a format that can be researched and evaluated and I find myself falling far short of the standards Jesus set.

What follows is an attempt at contextualising discipleship for a broken and needy world, a world of corruption and sex trafficking, of violence and sin, of degradation, poverty, illness, waste, abuse and evil. In short, a world for which the Good News of Jesus is perfectly matched. The interface between the world and the message of Jesus is the community of believers, the church. As Lesslie Newbigin put it, in far more eloquent terms, ‘the primary reality of which we have to take account in seeking for a Christian impact on public life is the Christian congregation ... the only hermeneutic of the gospel, is a congregation of men and women who believe it and live by it’⁴.

What would such a congregation look like? What would a mission agency be like? What would characterise any community of Christ’s followers if they genuinely were ‘the hermeneutic of the gospel?’

During this conference, as we think and discuss together about the ways we conduct our mission and mission research, let us come anew to Jesus’ Great Reminder in Matthew 28. It is a call to take the good news of the gospel to all people. But it is a call that implies a particular way of being in and witnessing to a broken world. It is not a call to count numbers or to glory in our missionary efforts. Our mission is but to be obedient to God and to learn to be disciples even as we seek to bring others to join their stories to the story of Jesus.

I finish by offering the following. These are the hallmarks – among many others – that should mark out the disciple of Jesus. These are the qualities that this world needs in the midst of the pain and the violence and the suffering and evil. These are the qualities that can be developed well in community but poorly in isolation. May I suggest that these characteristics are worthy of research. And of prayer.

In a world of arrogance and pride, let the people find that Christ’s disciples are the poor in spirit.

In a world of death and loneliness, let the people find in Christ’s disciples their companions in mourning.

In a world of oppression, let the people find in Christ’s disciples those who are meek.

In a world of corruption, let the people find that Christ’s disciples are those who hunger and thirst for righteousness.

In a world of harsh and cruel judgments, let the people find that Christ’s disciples are those who are merciful.

In a world of sin and selfishness let the people find that Christ’s disciples are the pure in heart.

In a world of violence let the people find that Christ’s disciples are the peacemakers.

In a world of persecution let the people find that Christ’s disciples are those who pursue righteousness.

In a world of unjust actions, behavior and lies, let the people find disciples who follow Jesus.

⁴ Newbigin, Lesslie. *The Gospel in a Pluralist Society*. London: SPCK, 1989, p. 227