Many others have produced fine and comprehensive works establishing a biblical foundation for Christian mission. My major concern has been to develop an approach to biblical hermeneutics that sees the mission of God (and the participation in it of God’s people) as a framework within which we can read the whole Bible. To that extent I offer The Mission of God not only as a biblical reflection on mission, but also, I hope, as an exercise in biblical theology.

Books that offer a biblical theology of mission typically have an Old Testament section and then a (usually much larger) New Testament section. Then, in each section (and especially in the second), they tend to examine different parts of the canon, or to isolate the mission theology of particular authors, such as each Gospel writer, the Apostle Paul, etc. My approach has been rather different. I have tried to identify some of the underlying themes that are woven all through the Bible’s grand narrative – themes which are the foundational pillars of the biblical worldview, and therefore also of biblical theology: monotheism, creation, humanity, election, redemption, covenant, ethics, future hope. In each case I have then tried to pay full attention to their Old Testament roots before moving through to see the New Testament development, fulfilment or extension in each case. Most of the chapters therefore include reflections drawn from both Testaments, sometimes moving backwards and forwards between them.

So in Chapter 1 there is a survey of some steps that have already been taken towards a missiological hermeneutic, but I argue that a more thorough effort is needed to go beyond them. Chapter 2 is a sketch of some contours of what I think a missiological hermeneutic of the Bible entails. If all hermeneutical frameworks are like maps of the territory of Scripture, then the only test of a map is how faithfully it interprets the territory for the traveller in terms of what he or she wants or needs to know to make sense of the journey. The rest of the book tests whether the map provided by approaching the whole Bible from the perspective of the mission of God fulfils the sub-title of the book, enabling us to grasp the driving dynamic of the Bible’s grand narrative.

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1 This material is adapted from the introduction and preface of Chris Wright, The Mission of God: Unlocking the Bible’s grand narrative (IVP, 2006).
The remaining three Parts of the book take up in turn three major focal points of the worldview of Israel in the Old Testament, which are also foundational to a Christian worldview when understood in relation to Christ:

- The living God (Part Two)
- God’s people (Part Three)
- God’s world (Part Four)

In Part Two we examine the missiological implications of biblical monotheism. The identity, uniqueness and universality of YHWH the God of Israel (Chapter 3), and the directly related claims that the New Testament makes for Jesus (Chapter 4) have enormous implications for mission. Indeed, Christian mission would have no foundation at all apart from these biblical affirmations about the one and only living God who wills to be known to the world, through Israel and through Christ. But we cannot do full justice to biblical monotheism without seeing it in conflict with the gods and idols of human construction that consume so much biblical rhetoric and ink. The conflict with idolatry is a somewhat neglected biblical theme that we subject to some analysis and missiological reflection in Chapter 5.

In Part Three we move on to consider the primary agent of the mission of God, namely the people of God. We shall follow the order of the biblical narrative as we walk first with Old Testament Israel. They were chosen in Abraham, redeemed out of Egypt, brought into covenant relationship at Sinai, and called to a life of ethical distinctiveness from the nations. Each of these great successive themes is rich in missional significance. Thus this part reflects on:

- Election and mission (in Chapters 6 and 7)
- Redemption and mission (in Chapters 8 and 9)
- Covenant and mission (in Chapter 10)
- Ethics and mission (in Chapter 11)

In Part Four we move to the wider canvas of the world itself – the earth, humanity, cultures and the nations. So here we explore first the missional implications of the goodness of creation and the connections between creation care and Christian mission (Chapter 12). The paradox of human dignity (because we are made in God’s image) and human depravity (because we are mired in rebellion against God’s authority) has profound implications for mission, explored in Chapter 13, along with reflections on the comprehensive response that gospel mission must make to the comprehensive onslaught of evil. The Wisdom tradition in the Old Testament is the most international of all biblical literature and provides a rich source for reflecting on a biblical theology and missiology of human cultures. The biblical world is a world full of nations, by God’s creative intention. How do they figure in God’s redemptive intentions? The Old Testament’s eschatological vision for the nations surely provides some of the most exciting of all its trajectories of missional rhetoric, explored in Chapter 14, and then traced into the centrifugal horizons of New Testament mission theology and practice in Chapter 15.

It is my objective in the book not only to demonstrate (as many others have done) that Christian mission is fully grounded in the Scripture (though I deliberately
pay more attention to its Old Testament roots than most books on the subject do),
but also to demonstrate that a strong theology of the mission of God provides a
fruitful hermeneutical framework within which to read the whole Bible.

It is not just that the Bible contains a number of texts which happen to provide
a rationale for missionary endeavour, but that the whole Bible is itself a ‘missional’
phenomenon. The writings which now comprise our Bible are themselves the product
of, and witness to, the ultimate mission of God. The Bible renders to us the story
of God’s mission through God’s people in their engagement with God’s world for
the sake of the whole of God’s creation. The Bible is the drama of this God of
purpose engaged in the mission of achieving that purpose universally, embracing
past, present and future, Israel and the nations, ‘life, the universe and everything’,
and with its centre, focus, climax and completion in Jesus Christ. Mission is not
just one of a list of things that the Bible happens to talk about, only a bit more
urgently than some. Mission is, in that much-abused phrase, ‘what it’s all about’.  


PART ONE THE BIBLE AND MISSION
Chapter 1 Searching for a missional hermeneutic
Chapter 2 Shaping a missional hermeneutic

PART TWO THE GOD OF MISSION
Chapter 3 The living God makes himself known in Israel
Chapter 4 The living God makes himself known in Jesus Christ
Chapter 5 The living God confronts idolatry

PART THREE THE PEOPLE OF MISSION
Chapter 6 God’s elect people: chosen for blessing
Chapter 7 God’s particular people : chosen for all
Chapter 8 God’s model of redemption – the exodus
Chapter 9 God’s model of restoration – the jubilee
Chapter 10 The span of God’s missional covenant
Chapter 11 The life of God’s missional people

PART FOUR THE ARENA OF MISSION
Chapter 12 Mission and God’s Earth
Chapter 13 Mission and God’s Image
Chapter 14 God and the nations in Old Testament vision
Chapter 15 God and the nations in New Testament mission
Epilogue

A diagrammatic outline of the book, then, might look something like this:
PART II
THE LIVING GOD

• YHWH and monotheism
• Jesus as Lord
• Confronting idolatry

PART I
THE BIBLE

• A missional hermeneutic

PART III
GOD’S PEOPLE

• Election
• Redemption
• Covenant
• Ethics

PART IV
GOD’S WORLD

• The earth
• Humanity, sin and evil
• Wisdom and culture
• The nations and the future

The Revd Dr Chris Wright is International Director, Langham Partnership International and a member of staff at All Souls Church, Langham Place. He was formerly Principal of All Nations Christian College.
The chapter presents a theological vision for reconciliation as God’s mission in a broken world. While pointing to signs of hope, the paper analyzes how the Christian community is being caught up in many destructive conflicts and divisions across the world today, including by promoting a defective gospel. The chapter presents a challenge for placing biblically holistic reconciliation at the heart of Christian mission in the 21st century. The thesis of this book is that Christian mission is an open secret. It is open in the sense that the gospel is proclaimed to all without any boundaries, but it is a secret in that “it is manifest only to the eyes of faith” (Location 2556). As a result, mission cannot be relegated as a side task of the church, but it is the central calling and purpose of the church. Yet the church does not own the mission, the mission is God’s (Location 256). This book will challenge your thinking with regards to pluralism and God’s justice in the world, and it seems as though at a time when those things are becoming somewhat overused and ambiguous, a fresh reminder with what God says is necessary. Read more.

Introduction. In the 1970s four ancient papyri codices were found in El Minya, Egypt containing ancient texts written in Greek and Coptic. One codex of 55 + leaves contained a 4th C. Greek translation of Exodus, another was a 12 leaf work entitled “Mathematical Treatise” written in a cursive Greek script from the 4th or 5th C., and a third, with the title “Letters of Paul” included Colossians, 1 Thessalonians, Hebrews (!), and Galatians. These “Letters of Paul” were written in a Sahidic dialect of Coptic and date, once again, to the 4th or 5th C. The last of the four codices found which, after