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The Development of Mission in the Biblical Perspective: A Historical Study

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Abstract

The development of mission in the Biblical perspective has received much attention from theological segment. Some Biblical scholars believe that mission is the proclamation of the Good News to humankind to attain salvation which is appropriated through faith and grace of God. Therefore, the key question influenced by this study is, what is mission and its types? How did scholars in Old and New Testaments describe mission? Do current Christians practise Biblical mission? Thus, this paper will help evangelists and missionaries to understand, enforce, and develop interest in God's missionary enterprise. It will also assist contemporary Christians to adopt Biblical basis of mission.

Keywords: Mission, Biblical, Historical, Context, Christians

Introduction

Mission had been in existence since time immemorial. Most Bible scholars both in the Old Testament and the New Testament had made thorough research on the missionary endeavors. Therefore, it has become necessary to evaluate the works of such writers. This paper basically focuses on the biblical foundation of mission, mission in the Old Testament, mission in the New Testament, Seventh-day Adventist Church vision of mission, the mission in other Christian Churches, summary and conclusion, and bibliography.

Biblical Foundation of Mission

Historical facts indicate that mission is a day to day activity attached to the life and work of Christians. From Longman, Enns and Strauss the word mission was coined by the Jesuits in the sixteenth century and has to do with "the sending of the Godhead into the world."¹ The Jesuits used the term "mission" to describe God the father who sends the son, the Holy Spirit, and the Church as the agent of redemption and reconciliation to all people in the world.² David Wright, Lachman, Donald and Nigel define mission as the means of sharing the Gospel of Jesus across cultural and linguistic boundaries, without giving any particular language or culture a superior position in the divine economy.³ The implication is that the mission of God is offered to human beings in a covenantal relationship with God Himself. According to William Dyrness, Veli-Matti Karkkainen and Juan F. Martinez a mission is a fundamental presupposition and underlying principles which determine the standpoint of the Christian faith, the motives, message, method, strategy, and goals of redeeming the sinners.⁴ William, Veli-Matti and Juan consider three essential facts about mission namely; the basis, source, and scope of the mission.⁵ The basis is the foundation of mission. The source is the

¹ T. Longman III, Peter Enns, and Mark Strauss, *The Baker Illustrated Bible Dictionary* (Washington, DC: Intersivity Press, 2013), 1163.

² *Ibid.*, 1164.

³ David F. Wright et al., *Dictionary of Scottish Church History and Theology* (London: Intersivity Press, 1993), 567.

⁴ William A. Dyrness, Veli-Matti Karkkainen and Juan F. Martinez, *Global Dictionary of Theology* (England: Intersivity Press, 2008), 550.

⁵ *Ibid.*, 552.

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trine God who is Himself a missionary. The scope has to do with the limitation of the Gospel to a particular group of people within a specific continent. In short, Frank L. Cross and Earle A. Livingstone defined mission as “evangelization in humanization.”⁶ The implication is that mission is a service to humanity, which includes their struggle for justice, peace, and dignity.

Frank L. Cross postulated that mission is the worldwide enterprise of making disciples of all nations which falls outside the typical outreach responsibilities of the local Church to non-Christian people.⁷ From Frank Cross and Earle Livingstone posited that “mission is the method by which the agents of God extend his kingdom universally to all humankind.”⁸ From James Dixon Douglas and Merrill C. Tenney, “mission is an enterprise of proclaiming the Good News of Jesus Christ to save people worldwide.”⁹ O’Collins Gerald and Edward Farrugia reveal that “mission is the propagation of the word of God to redeem mankind.”¹⁰

It can, therefore, be said that mission has to do with reaching all groups of people with the word of God.

Rex Edwards defines mission as the intentional, sacrificial penetration of significant human barriers to plant disciples of Jesus Christ among groups of people.¹¹ According to Rex Edwards mission is a process of making disciples of Christ and redeeming sinners.¹² From Desmond Alexander, Brain, Carson, and Graeme, mission is a method of contextualizing the everlasting Gospel to the natives for a better understanding of who God is and the redemption He has made possible through His Son Jesus through the power of the Holy Spirit.¹³ Thus, mission is the means of disclosing the entire course of Biblical revelation for the redemption of humankind. This suggests that mission is the propagation of the Christian Gospel message to the whole of human race irrespective of sex, color, ethnicity, and class.

From the above study, it can be deduced that Rex Edwards employed various skills in their definition of mission and gave the subject a broader scope. They did a comprehensive work on the task by touching the method, the personnel involved in winning souls and every

individual to be reached irrespective of sex, color, tribe, and people in the social group. They have filled a gap in knowledge and contributed to both academic scholarship and the success of the missionary enterprise. The description of mission has some limitations. The reason is that they did not cover all the areas involved in bringing out the full meaning of mission. Thus, a gap still exists in knowledge to be filled when it comes to the purpose and scope of mission. Therefore, this study proposes a definition of mission as the dissemination of the message of the Gospel by missionaries, which includes the word of God’s saving grace and the forgiveness of sins through Christ Jesus which is to be appropriated by faith.

Mission can be classified into two namely; the Gospel commission and the material donation. The first type of mission as indicated by Richardson and Bowden involves reaching out to various groups of people with God’s message, which includes sharing the Christians’ faith with non-Christians for their salvation.¹⁴ The second type which is the material type of mission is where the Christian missionaries donate money, food, clothing, shelter, and education and healthcare facilities with the aim of ministering to their social needs.

Mission in the Old Testament

From Alan Millard, Old Testament theology is a mission-oriented theology.¹⁵ Walter Kaiser postulates that the Bible recognizes missionary enterprise as a way of gaining salvation.¹⁶ The mission in the Old Testament is the proclamation of God’s message.¹⁷ Walter C. Kaiser, an American Old Testament mission scholar, suggests that, in the Old Testament, mission can be translated as “to send or sending.”¹⁸ Here, God himself and some few priests and prophets are the missionaries. David Baker indicates that mission is not an afterthought in God’s planning, but it is the theme of the Bible which came into effect right from creation.¹⁹ This mission theme is the unifying force of all the sixty-six books in the Bible. According to Cornell H. Goerner, God’s plan is revealed in Ephesians 3:6 where God makes known the “mystery” of the Old Testament.²⁰ Here, the gentiles became part of God’s salvation through mission.

Essentially, mission among the Old Testament people was in twofold, namely; the children of Israel and the other gentile nations (Exod 12:24-27; Deut 6:4-9; Isa 38:19; Ps 145:4-5 NKJV).²¹ According to Gerald Anderson mission in the Old Testament implies that all the people sent by God to do his work were messengers.²² Interesting, Ferdinand Hahn posits that there is no mission in the Old

⁶ Frank L. Cross and Earle A. Livingstone, *The Oxford Dictionary of the Christian Church* (Washington, DC: Oxford University Press, 1957), 1092.

⁷ Frank L. Cross, *The Oxford Dictionary of the Christian Church* (London: Oxford University Press, 1958), 907.

⁸ Frank L. Cross and Earle A. Livingstone, *The Oxford Dictionary of the Christian Church: A Major New Edition of the Acclaimed Authority on the Church* (Washington, DC: Oxford University Press, 1997), 1093.

⁹ James Douglas Dixon and Merrill C. Tenney, *Zondervan Illustrated Bible Dictionary* (Grand Rapids, MI: Zondervan Publishing House, 1987), 960.

¹⁰ O’Collins S.J. Gerald and Edward G. Farrugia, *A Concise Dictionary of Theology* (Washington, DC: Paulist Press, 2000), 161.

¹¹ Rex D. Edwards, *Every Believer the Church* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2013), 53. Here in order to become disciples of Christ and reach all classes of people, Christians must accept ministry which is the work of God and mission which is the proclamation of the Gospel message which together lead humankind to eternity.

¹² *Ibid.*, 51.

¹³ Desmond T. Alexander et al., *New Dictionary of Biblical Theology* (Grand Rapids, MI: Intervarsity Press, 2000), 663.

¹⁴ Alan Richardson and John Bowden, *The Westminster Dictionary of Christian Theology* (Washington, DC: Westminster, 1983), 372.

¹⁵ Alan R. Millard, *The God of the Nations: Studies Near Eastern National Theology* (Grand Rapids, MI: Baker Academic, 2000), 21.

¹⁶ Walter C. Kaiser, *Mission in the Old Testament: Israel as a Light to the Nations* (Grand Rapids, MI: Baker Academic, 2000), 15.

¹⁷ *Ibid.*, 17.

¹⁸ *Ibid.*

¹⁹ David W. Baker, *Evangelical Theological Society Studies* (Grand Rapids, MI: Baker Academic, 2002), 45.

²⁰ Cornell H. Goerner, *All Nations in God’s Purpose* (Nashville: Broadman Press, 1979), 11.

²¹ *Ibid.*, 309-958.

²² Gerald Anderson, *Theology of the Christian Mission* (New York: McGraw-Hill, 1961), 63.

Testament books because the Old Testament does not have any divine commission to proclaim God's message to win gentiles.²³ On the other hand, this study believes that God called the Israelites to engage in mission in the Old Testament based upon the under listed Biblical texts (Exod 9:14-16; Ps 9:11; Isa 6:8; Jer. 3:10 NKJV). From Cornell Goerner, in the last thirty years, confirmed that Biblical theologians had recovered a strong sense of God's mission running through the Old Testament.²⁴

However, some Biblical scholars argue and object to the assertion that there were missionary activities in the Old Testament. Robert Martin-Achard divulges that, to these scholars, there is no specific call to evangelize through God's message to the world.²⁵ For instance, Eckhard Schnabel, a theologian, challenges Old Testament scholars that, there is no commission in the Old Testament where missionaries had to go and preach the word to the nations.²⁶ He concludes that Abraham and the other prophets were just passive witnesses for God, "a slight to the world," but not engaged in mission per se.²⁷ He further argues that there was no active program plan to propagate God's message to the whole world during the time of Israel's monarchy and the intertestamental period.²⁸ On the strength of this, the people in the Old Testament were not involved in mission activities.

Notwithstanding the above argument, Roger E. Hedlund asserts that in the Old Testament Genesis is the beginning book which fits a discussion of God's plan for mission for both Israelites and Gentiles.²⁹ Julian P. Love affirms that God gave mission not only to the Israelites but the entire humanity for our salvation.³⁰ According to Gordon Olson, in the Old Testament God is the "eschatological deed per excellence."³¹ This shows that God is a great missionary who brought the nation Israel to Jerusalem to worship Him and to obey His covenant. God's mission does everything possible to communicate salvation to the world. Thus, God's universal purpose is the foundation for the missionary message in the Old Testament. This implies that God has an eschatological mission and the believers in the Old Testament propagated that message.

Henry Harold, a sixteenth-century Bible scholar, confirms that Moses was the first missionary in the Old Testament.³² John Maxwell divulged that God sent Moses to Pharaoh to deliver the Israelites from Egypt³³ (Exod 3:7-22 MLB).

²³ Ferdinand Hahn, *Mission in the New Testament* (London: SCM, 1965), 14.

²⁴ *Ibid.*, 13.

²⁵ Robert Martin-Achard, *A Light to the Nations: Study of the Old Testament Conception of Israel's Mission to the World* (London: Oliver and Boyd, 1962), 57.

²⁶ Eckhard J. Schnabel, *Early Christian Mission* 2 vols (Downers Grove: Intervarsity, 2004-2006), 2:120.

²⁷ *Ibid.*, 21.

²⁸ *Ibid.*

²⁹ Roger E. Hedlund, *The Mission of the Church in the World* (Grand Rapids, MI: Baker Academic, 1957), 40.

³⁰ Julian P. Love, *The Missionary Message of the Bible* (New York: MacMillan Company, 1941), 21.

³¹ Gordon C. Olson, *The Essentials of Global Missions* (Cedar Knolls: Global Gospel, 1989), 17.

³² Henry Harold, *The Missionary of the Old Testament* (London: Kingsgate, 1944), 15.

³³ John C. Maxwell, "Deliverance," *The Maxwell Leadership Bible (MLB)*, (2002-2007), 3:69.

God called Noah as a messenger to proclaim righteousness to the antediluvian world.³⁴ Noah's message aimed at calling all people to make the right decision and to enter the ark. Joel was also empowered by the Holy Spirit to evangelize (Joel 2:1, 28-32 NKJV).³⁵ Historical evidence shows that some Bible characters like Joel, Melchizedek and Jethro were missionaries. According to David Jeremiah, Balaam were missionaries who admonished people to repent from their evil deeds (Gen14:18-24; Exod 3:1-7; Num 22:1-40 JSB).³⁶

Biblically speaking, Schnabel's argument that the Old Testament does not portray missionary enterprise is not farfetched and untrue. The reason is that in the Old Testament many people including pagans like Ruth and Naaman accepted the message of salvation through the activities of some Israelites. This presupposes that there is mission in the Old Testament since missionaries preached to these people before their conversion. Therefore, the missionary work in the Old Testament posits that Israel's election is for service, humankind has been called by God for mission, and to establish a cordial relationship with God and have become partakers of his heavenly kingdom.

Mission in the New Testament

Rudolf Bultmann reveals that the theology of the New Testament is centered on Christ's mission.³⁷ The New Testament writings present a better understanding of the nature of mission. Biblical history indicates that the twenty-seven books of the New Testament are all mission inclined and focused.³⁸ Thus, Christ's mission focuses on the sin of humankind and the redemption of sinners.

Rudolf Bultmann claims that the New Testament contains Christ's message which is the mission of the Christian Church. According to Bultmann, New Testament mission is the dissemination of the Gospel to redeem and save humanity. Here, he lays much emphasis on mission in the apostolic era. Bultmann's statement is compelling, but his failure to root the mission of the early Church makes his assessment of the Christian mission rootless and baseless. It is unclear how Bultmann ignored the historical mission revealed through God's plan of redemption which permeates the entire Old Testament and instead chose to focus only on New Testament mission. For his assertion to be complete, mission should be traced from the early people of God.

Andreas Kostenberger also considers mission as the salvation-historical concept found in the New Testament theology.³⁹ Mission is the actual message of God's revelation in the form of evangelizing and redeeming

³⁴ *Ibid.*, 17.

³⁵ *Ibid.*, 1384-1387.

³⁶ David Jeremiah, "Mission," *The Jeremiah Study Bible (JSB)*, (2013-2015), 2:205.

³⁷ Rudolf Bultmann, *Theology of the New Testament*. 2 vols (New York: Charles Scribner's Son, 1951), 32.

³⁸ *Ibid.*, 45.

³⁹ Andreas Kostenberger, *The Mission of Jesus and the Disciples according to the Fourth Gospel: With Implications for the Fourth Gospels Purpose and the Mission of the Contemporary Church* (Grand Rapids, MI: Eerdmans, 1998), 84. With this, history and mission should be linked to explain past redemptive message of God where He gave only His begotten son, Christ, through Him salvation of every believer can be appropriated by the faith and grace of God.

sinners.⁴⁰ It is the Gospel of Christ propagated by the disciples and Jesus Himself.⁴¹ The New Testament portrays God as a missionary who carries out his sovereign plan of saving humanity in the entire world. Andrea's treatment of mission is farfetched, but he was unable to come out with a pragmatic approach which the New Testament missionaries employed and could be adopted today in missionary endeavors. Here, Christ's method of mingling and sympathizing can be used for successful evangelism.

Russell Burrill identifies mission as the basis of Christian faith empowered by the Holy Spirit.⁴² The establishment of the New Testament Church is the missionary work of the evangelists. According to Russell, in the New Testament, mission has its source in the life of God.⁴³ The mission of Christ is disclosed in the Great Commission. Russell has done extensively good work on the mission, but he fails to include the contributions of significant evangelists like Peter, James, Paul, Barnabas, Silas and the like in his work. George Ladd Eldon describes mission in the New Testament as the preparation of men and women for God's kingdom through the everlasting Gospel.⁴⁴ Thus, mission entails suffering just as Christ and his disciples experienced. Thus, the New Testament mission identifies the messianic mission as a suffering servant to save humanity (John 3:16).⁴⁵ Whereas Ladd gives adequate attention to the mission of Jesus Christ and its centrality in God's plan, he did virtually nothing to relate Jesus' mission to that of the early Church. The reason may be the fact that Ladd's commitment to Biblical theology is a partial understanding. This study aims at attempting to answer the question as to whether theology entails the investigation of broader themes of the Bible. In analyzing mission in the New Testament, we need to allow the Bible to speak out the dynamics and the developments about mission over the course of salvation history rather than imposing a particular modern definition of mission based upon human's perspective.

Seventh-day Adventist Church Vision of Mission

Mission is the lifeblood of the Christian Church, and the Seventh-day Adventist Church has traditionally made it a central part of its message. Therefore, mission has become part and parcel of the Seventh-day Adventist Church.

Ellen G. White asserts that the mission of God on this earth can never be finished until all church members unite and rally behind the mission.⁴⁶ For the mission of God to be accomplished, Church members should be trained in the best possible ways of evangelizing.⁴⁷ She again affirms that mission is vital and for that matter, all the laity should be educated in how to share the Gospel.⁴⁸ In the light of this, Adventist missionaries should be equipped with the study

of scripture to acquire more knowledge for efficient missionary enterprise. The mission of Seventh-day Adventist Church is to proclaim and save dying souls.⁴⁹ Christ came to this earth to redeem humanity, and it is the greatest treasure to be connected with Him so that we can receive power to impart the world through mission.⁵⁰ The Laities are to share in the propagation of the everlasting Gospel, for this is the purpose and will of God for His Church.⁵¹ All laities in the Seventh-day Adventist Church have been empowered by the Holy Spirit to spread God's message.⁵² The Adventist greatest mission is to go into all the world and propagate the word of God.⁵³ Thus, the converts should be encouraged and taught in the Adventists' faith.

Gottfried Oosterwal postulates that the Seventh-day Adventist Church has a missionary task based on six pillars of mission. These six components are; the God who sends, the Church is sent, the message and specific work, the purpose and objectives, the target audience, and the ways and means of accomplishing the task.⁵⁴ Boldly speaking, the Bible reveals the object of the Adventists' mission as the world. According to him, to reach different groups of people, the Seventh-day Adventist Church must critically adopt a method of contextualization to reach many people.⁵⁵ Adventists can easily reach people with diverse tribes and languages for a more precise understanding of mission in the context of their culture. The contextualization approach was the hallmark of Pauline and Messianic ministry during the apostolic era, and for that matter, Adventists have no exception.

The Seventh-day Adventist Church believes that resources and training should be provided to Church members to unite and propagate the Gospel of salvation through Christ.⁵⁶ This implies that the Seventh-day Adventist Church should enlist every Church member in active soul-winning. Seventh-day Adventists uphold the Great Commission as one of their mission strategies of converting people.⁵⁷ The Seventh-day Adventist Church believes that it has been called to proclaim to all humanity, the mission of our Lord and Saviour Jesus Christ in the context of the three angels' message of Revelation 14:6-12. The three angels' message is a Biblical command.⁵⁸

Adventist missionaries worldwide adopt Christ's method of

⁴⁰ Ibid., 111.

⁴¹ Ibid., 116.

⁴² Ibid., 13.

⁴³ Ibid., 14.

⁴⁴ George E. Ladd, *A Theology of the New Testament* (Grand Rapids, MI: Eerdmans, 1993), 152.

⁴⁵ Ibid.

⁴⁶ Ellen G. White, *Gospel Workers* (Washington, DC: Review and Herald Publishing Association, 1915), 352.

⁴⁷ Ellen G. White, *Testimonies for the Church*, 9vols (Mountain View, CA: Pacific Press Publishing Association, 1948), 3:59.

⁴⁸ Ellen G. White, *Christian Service* (Hagerstown, MD: Review and Herald Publishing Association, 1925), 59.

⁴⁹ Ellen G. White, *The Desire of Ages* (Mountain, CA: Pacific Press Publishing Association, 1898), 141.

⁵⁰ Ellen G. White, *The Ministry of Healing* (Mountain View, CA: Pacific Press Publishing Association, 1905), 37.

⁵¹ Ellen G. White, *Evangelism* (Washington, DC: Review and Herald Publishing Association, 1946), 35.

⁵² Ellen G. White, *The Acts of Apostles* (Mountain View, CA: Pacific Press Publishing Association, 1911), 46.

⁵³ Ellen G. White, *Testimonies for the Church*. 3 vols (Mountain View, CA: Pacific Press Publishing Association, 1949), 305.

⁵⁴ Gottfried Oosterwal, "The Mission of the Seventh-day Adventist Church," *Ministry*, December 1885, 62-74.

⁵⁵ Ibid.

⁵⁶ General Conference of Seventh-day Adventists, *Seventh-day Adventist Church Personal Ministries Handbook* (Silver Spring, MD: General Conference of Seventh-day Adventists, 2005), 3.

⁵⁷ Ellen G. White, *A call to Medical Evangelism and Health Education* (Nashville, TN: Southern Publishing Association, 1933), 7.

⁵⁸ Ellen G. White, *Testimonies for the Church*. 8 vols (Mountain, CA: Pacific Press Publishing Association, 1948), 74.

evangelization.⁵⁹ This method includes mingling; sympathizing, ministering to the needs of people, winning their confidence and bidding them follow me as insinuated by Ellen White. Missionary enterprise in the Adventist Church is guided by the Holy Spirit and effective communication. The Adventists Church considers itself as the remnant Church of end-time Bible prophecy with a unique mission of preparing humanity for the second coming of Christ.⁶⁰ Missionaries in the Seventh-day Adventist Church are ambassadors and messengers of God's word. Seventh-day Adventists have been enlisted as coworkers with God in His mission of reclaiming all humanity in the world.

According to Kofi Owusu-Mensa, Adventist missionary work first reached the coastal part of Ghana in Apam through literature found by Francis Dolphijn.⁶¹

Historical antecedent postulates that from Apam the Adventist message spreads to Ashanti region and then to Northern part of Ghana.⁶² Scholarly speaking, Kofi Owusu-Mensa did marvelously good work on an Adventist mission in Ghana, but he was unable to review missionary activities in other parts of Adventist world. Another significant contribution to Seventh-day Adventist education mission is the work of Adesegun Abiodun Ayodeji.⁶³ Thus, his work focused on missionary activities carried out by some educated Adventists in Nigeria.⁶⁴ However, Adesegun Abiodun failed to discuss illiterate missionaries in his work. This research paper tries to suggest that some uneducated evangelists contributed to the missionary enterprise.

Mission in Other Christian Churches

Most Orthodox Churches, especially in Eastern Europe and the Anglican Communion, consider missionary work as less imperative. John H. Blunt posits that mission in the Orthodox Churches can be understood in the context of three theological principles which are soteriological, ecclesiastical and eschatological.⁶⁵ In the soteriological approach, the individuals cannot explain the ardent desire for salvation, but the Orthodox Churches discuss and direct such believers to salvation. The ecclesiastical approach of mission highlights the hierarchical, sacramental and liturgical structures which help in the expansion of the Orthodox Churches. The eschatological approach aims at both believers and the Church's lives as a whole, and that the mission of Christ and that of the Church can be imparted and reached successfully. Blunt has done extensively good work on mission within the Orthodox

churches. However, when one considers the three approaches, it seems to me that the eschatological is the only appropriate method for effective mission. The reason is that it incorporates the Church and Christ for missionary activities.

According to John Blunt, the Orthodox Churches adopt social activities and Holy Synod's decision as of priority to their mission.⁶⁶ The philanthropic donations and social services respond to the needs of the poor and vulnerable in the society. John Blunt has argued out his points well, but engaging in social activities alone cannot fit the context of the missionary enterprise. In response to this assertion, mission implies the connotation of sharing the word of God.

Alister E. McGrath asserts that Orthodox Christians uphold the teaching of the holy fathers and the modern Orthodox theological research as mission.⁶⁷ This implies that the Orthodox Churches' understanding of mission is quite different from the Protestant Evangelical Christians who comprehend mission as the propagation of the everlasting Gospel to redeem sinners for salvation. On the whole, McGrath's work is not comprehensive enough and the time scope is too narrow, because to McGrath mission is only the research and the teachings of fathers and bishops.

Valentin Kozhuharov reveals that the Orthodox Churches believe in the Great Commission in Matthew 28:18-20.⁶⁸ To the Orthodox Christians, as indicated by Marcus Borg, Saint Luke organized the Apostles for missionary enterprise in the book of Acts.⁶⁹ On the strength of this, the Orthodox Churches like Catholic and Anglican employ only clergy and seminary students to evangelize to people in the world. It is useful for the clergy and seminarians to share God's message, but the laity can also assist in the evangelization process.

Stanely Burgess said that Pentecost and Charismatic Churches, on the other hand, traced their roots to the revival movement that began in the early nineteenth century in Los Angeles, United States of America.⁷⁰ John Weaver indicated that the movement was first organized as the Azusa Street Revival between 1906 and 1913 in and around the Apostolic Faith Mission in Los Angeles, California.⁷¹ According to Vinson Synan, the mission of the Pentecostal-Charismatic Churches is believed to have been established in 1906 under the leadership of Elder William J. Seymour (1870-1922) as a result of prayer sessions held in

⁵⁹ Denis Fortin, Jerry Moon, *The Ellen G. White Encyclopedia* (Washington, DC: Review and Herald, 2013), 995.

⁶⁰ Gerald P. Damsteegt, *Foundations of the Seventh-day Adventist Message and Mission* (Michigan, MI: Andrews University Press, 1977), 45.

⁶¹ *Ibid.*, 14.

⁶² Kofi Owusu-Mensa, *Seventh-day Adventists: A History, Valley View University Monograph Series*, 1 vol (Accra: Advent Press, 2005), 15.

⁶³ Ayodeji Adesegun Abiodun, "Christian Education in the Seventh-day Adventist Church in Remo, Ogun State, Nigeria" (PhD Dissertation, University of Ibadan, Ibadan, Nigeria, 2009), 9-10.

⁶⁴ *Ibid.*, 11-13.

⁶⁵ John H. Blunt, *Dictionary Doctrinal and Historical Theology* (London: Longmans Green and Company, 1903), 480.

⁶⁶ John H. Blunt, *Dictionary Doctrinal and Historical Theology* (London: Longmans Green and Company, 1903), 486.

⁶⁷ Alister E. McGrath, *The Blackwell Encyclopedia of Modern Christian Thought* (London: Blackwell Publishing Limited, 1993), 378.

⁶⁸ Valentin Kozhuharov, *Towards an Orthodox Christian Theology of Mission: An Interpretive Approach* (Veliko Tarnovo, Bulgaria: Vesta Publishing House, 2006), 28.

⁶⁹ Marcus Borg, *The Heart of Christianity: Rediscovering a Life of Faith* (Francisco: Haper San Francisco, 2013), 36.

⁷⁰ Stanely M. Burgess and Gary B. McGee, "Book," *Dictionary of Pentecostal and Charismatic Movements*, ed. Patrick H. Alexander (Washington, DC: Zondervan Publishing House, 1988), 610.

⁷¹ John Weaver, *The New Apostolic Reformation: History of a Modern Charismatic Movement* (Jefferson, NC: McFarland and Company Publishers, 2006), 19.

Azusa Street in Los Angeles.⁷² The Pentecostal-Charismatic mission is commonly characterized by prayer and fasting, speaking in tongues (*glossolalia*), performing miracles, healing and prosperity Gospel. There are limitations to Synan's work, in that mission goes beyond praying to be possessed by the Holy Spirit, speaking in tongues and doing miracles. The Bible teaches that Christians will receive the Holy Spirit and go all over the world to preach the Gospel about Mtt 28:18-20; Mark16:15; Acts 1:8. So mission in this context is to receive the Holy Spirit and evangelize.

Pentecostal-Charismatic Christians believe in the Great Commission of Matthew 28:18-20.⁷³ John Weaver affirms that in Pentecostal-Charismatic movements only the believers under the influence of the Holy Spirit are supposed to proclaim the Gospel.⁷⁴ Thus, the propagation of God's message should be engaged mostly in relational approach and in a brief period. John's work fails to justify the comprehensive and extensive nature of mission since mission is a process which cannot be done in a short time. Therefore, this study will postulate that mission is process and not an event which requires time and plans before an evangelist will have a successful evangelization.

Again, Pentecostal-Charismatic Churches uphold literature ministry as a means of spreading the everlasting Gospel.⁷⁵ On the strength of this, an International Publishing Association has been established to publish more evangelistic papers to augment their missionary endeavors.

Summary and Conclusion

Historically speaking, mission is propounded by Jesuits which implies the process of sending Godhead for evangelization. From the study mission can be categorized into two main aspects basically, the Gospel commission and the material donation. Mission is the process of disseminating Good News to all classes of people. In the Old Testament; mission is the Biblical theme which was established by God right from creation which involved Israelites and Gentiles. This work holds that the Old Testament theology has an eschatological mission. The New Testament contains mission of Jesus Christ based on humans' sins and their redemption, and it was more effective in the apostolic period. In the New Testament, the writers allow the Bible to speak out the dynamics and the development of mission in relation to salvation than embracing humans' point of views. Adventists employ Christ's evangelization which involves mingling, sympathizing, ministering to the needs of people, winning their confidence and bidding them follow me as indicated by Ellen G. White. Most Orthodox Churches attached more importance on social services as a means of missionary enterprise to reach the poor and the needy in their communities. Thus, the mainline Churches also consider mission in the context of soteriological, ecclesiastical and eschatological principles. Consequently, Pentecostal-

Charismatic Churches lay much stress on speaking in tongues, performing miracles, healing and prosperity Gospel. They also uphold literature as a means of propagating the Gospel message. Therefore, the study can be concluded that mission is the Good News shared by missionaries who save humankind by faith and through the grace of God.

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⁷⁴ Vinson Synan, *The Holiness-Pentecostal Tradition: Charismatic Movements in Twentieth Century* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1971), 86.

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