



The Missionary Model of Jesus: A Case Study for the Church

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Abstract: The nature of this article is practical theology. However, the approach to this study is from the evangelical perspective. This study is significant because, first, it seeks for the truth and reveals the true identity of the church in terms of the use of the models (Nancy 2008:6). Second, there is no aspect of theology that has no relationship with mission of the church. Therefore, every mission carried out from the church should have its theological root from the Bible. This is the reason why there is no mission without theological foundation (Christopher 2010:20). Third, this has called for quality time digging out new models that are useful for application in the fields by the missionary (George 2005:4).

1. INTRODUCTION

This study is providing a new and viable missionary model for the church. This is aimed at making available approaches, methods and strategies for doing evangelism and missions today. This study was made possible because references on the historical, missiological, theological and evangelical approaches and perspectives were touched as means of ascertaining the model Jesus adopted.

The researcher finds it very important to embark on this study because new models to do missions have emerged. Again, it is an opportunity to present, suggest, and advise the church over a new paradigm shift that has developed amongst the growing churches today so that the church can adopt these models. This study gave the researcher an opportunity to lay a biblical foundation for the church to do effective and productive evangelism, church planting and church growth. Looking at the value of this study, first, it is helping both the church leaders and mission agency leaders as to the pattern to follow in doing missionary services. Second, field missionaries who are sponsored by the local church have suffered attrition because they had no new models in order to facilitate and boost their ministry outreaches. This research would help such missionaries. Third, this study could serve as a training material or manual for the Church anytime there is a need for any orientation for evangelism team from the Church or missionaries wanting to go to the mission field for an outreach amongst any people group.

2. THE BIBLICAL BASIS OF MISSIONS

According to John R. W. Stott, "Mission arose primarily out of God's nature himself and not from the Church" (John 1975:21). Also Herbert J. Kane supported the idea saying, the missionary activities did not start with William Carey or Apostle Paul or Jesus Christ but it started with God the Father himself (J Herbert 1986:15). Quoting Robert E. Speer says, "The Supreme argument for missions is not found in any specific words. It is the very being and Character of God that the deepest ground of the missionary enterprise is to be found. We cannot think of God except in terms which necessitate the missionary idea," (1990:18). Therefore, the basis for missions is rooted in God the Father, God the Son and God the Holy Spirit. The Bible clearly shows that each member of the Trinity has a missionary spirit and purpose (Michael 1984:18).

The Church has a lot to offer the community in terms of knowing and doing the work of missions. However, it is observed that it will be difficult for the Church to be a model without knowing the basis of missions. This is the reason why the need to look at the biblical basis of missions.

2.1. As Revealed in the Old Testament

Here we see that missions have its root in the Old Testament. Because from the first page of Genesis to the last page of Malachi, it is evident that the Bible has the whole world in view, and the divine plan of God for the salvation of man is revealed and this include the whole world(J H1960:11). There is element of promise in Genesis 12:3 that God made to Abraham. God said” ...all peoples (nations) on earth will be blessed through you.” The nation of Israel was supposed to have accepted the Messiah as their Savior and Lord after which God would use them to be a channel of reaching the rest of the nations of the world with the Gospel. The basis for doing this missions depend on this promise God made to Abraham (Greeme 1991:205).

The entire books of Old Testament are considered to be missionary books; the reason is because God is seen to be a missionary God. Since God created the world from the beginning, he has had in mind as a concerned the spiritual and material need of the people to be met. Also, God was interested in the life, liberty, and the pursuit of happiness for all his creatures in the world. All these concerns have been clearly revealed in the Old Testament (Herbert 1976:18). The instruction God gave Abraham in Genesis 12:1-3 to leave his Country to an unknown Country, leave his own people so that God could give him another people. This blessing is not only to bless Abraham alone, but to use him as a channel of blessing to other people and nations of the world (Stott 1975:326-327).

2.2. As Revealed in the New Testament

It is very imperative to know that the history of missions cannot be complete without the principles being applied from the New Testament. Therefore, this study has helped the reader to know where the source and authority of the command came from encouraging the church to do missions. The command has no limit to geography or race; instead, it embraces “every kindred, and tongue, and people, and nation” (Revelations 5:9 NIV) (Paul G 1954:7).The basis of how to be a model and be involved in missions had its root in the history and scriptures of Israel; it is also traced back to Abraham. The understanding of missions from the Old Testament background has helped the researcher to understand Missions properly in the New Testament. In citing Johannes Verkuyl the following is discovered about the New Testament:

From beginning to end, the New Testament is a book of mission. It owes its very existence to the Missionary work of the early Christian Churches, both Jewish and Hellenistic. The Gospels are, as it Were, “live recordings” of Missionary preaching, and the Epistles are not so much some form of Missionary apologetic as they are authentic and actual instruments of mission work (Greenway 1999:35, 37).

The statement Jesus made in John 20:21, “As the Father has sent me, I also send you,” this summarizes what missions is all about in the New Testament. The entire goal of this commission is to “make disciples” of all nations (George W 1972:175). The plan of God to reach the world with the Gospel did not leave the Holy Spirit outside. The Holy Spirit serves as a missionary. The Holy Spirit provides the power for the work of missions. Beyond this, the researcher shall help his readers to know that the Holy Spirit was involved in sending and directing the missionaries where to go and what to do (Lois 1991:10). Therefore, the Holy Spirit serves as a model for missions.

3. A BIBLICAL MODEL OF MISSIONS

3.1. The Old Model: Focus on Missionaries

It used to be that we would only adopt missionaries serving in the various mission fields. But this study has helped the church to know that there is a more Biblical way of doing missions. Because for generations, the local Church’s perceived responsibility to missions has been summed up in the person of the missionary. As long as the missionary was sent, clothed and fed, his prayer letters read and the requests mentioned, many churches felt that they had done all possible for reaching the world for Christ(USCWM:46). There is a shift from the old to the new model of doing missions today.

A New Model: Focus on peoples

Since the old model the church used in the past to do missions is not effective any longer, this is the reason why the researcher shall embark on this study in order to come up with a new model that will help the church in 21st century do missions as expected. This brought an observation that in a growing

number of churches, a new paradigm is taking hold which goes directly to the point: a focus directly on the world's unreached peoples and on reaching one people in particular. This new model enters into the holy of holies, the very heart of God (USCWM: 46).

4. THE CENTRIPETAL AND CENTRIFUGAL MISSIONS

4.1. Centripetal Missions

This study has revealed that missions in the Old Testament as it were, the focus was in the light of centripetal missions. The people all-over the world was expected to go to Jerusalem the center of worship before they could worship God or they could do it outside Jerusalem (Fuller 1993:5). The understanding about centripetal missions to my mind is, God expected the nation of Israel to stimulate, challenge, encourage, and to cause the rest of the nations to enquire about the living God. It was meant to draw those nations and people to Jerusalem and to the Lord (Peters 1972:21).

4.2. Centrifugal Missions

The focus and nature of the New Testament missions was centrifugal. The centrifugal missions encouraged the disciples to go out into the world in order to bring the nations without Christ back to God (Matthew 28:19 NIV) (Fuller 1993:5). The intention God had for Israel was for her to be a witness, the priesthood, the servant, the light and the salt but these functions or intention has been temporary transferred to the Church(Peters1972:23).

Missions and the Church

There can be no doubt that God's expectation on the church was for the church to do evangelism. The command is 'Go into the entire world and preach the gospel to the whole creation (Mark 16:15NIV) (John R W 1975:22). It is believed that mission is what a church does by sending some people out in order to communicate the gospel of the Lord and Savior Jesus Christ. They go across their own cultural boundaries with the aim of planting indigenous churches for the people. It is expected that these same churches should be able to evangelize others (Terry C 1979:93). The researcher is helping his readers to know that the word "mission" throughout the New Testament did not vividly come out in the English language, but the idea of the word is implied. In summary, the character of missions is both great and glorious because it is rooted in God's holiness and love (Harold 1977:44-46).

5. THE NEW TESTAMENT AS A MISSIONARY DOCUMENT

The New Testament is a missionary document, containing preaching (the Gospels), model mission history (Acts), and letters written primarily by missionaries while on mission. Although a majority of the documents are addressed "in house," to Christians, it must be remembered that these were first-or second-generation Christians in church bodies that were the products of first-century missions. The documents themselves, more often than not, are aimed at encouraging these Christians in mission (William J 1998:1).

It is assumed that the original audience for the New Testament writings was not a catechism class or a seminary. The audience was an entire religious movement that was living a missionary life, busy spreading a missionary message, and along the way running into some crisis after another (Stan 2005:13). It is observed that the early church, "because of its missionary encounter with the world, was forced to theologize." The church had to find some answers to the burning questions raised by announcing the gospel in non-Christian, even non-Jewish, settings. Therefore, I see that looking into the New Testament for guidance, and direction about mission today is completely in keeping with the nature of the writings themselves. The Old Testament writings were not as perverse with this missionary nature, but they did provide some essential starting points for New Testament mission. First, the God of the Old Testament is a God who steps into the flow of human history in ways of his choosing, unlike the gods of other nations who were tied to the annual seasonal cycle and to certain religious centers and rites. Second, revelation from this God is frequently a revelation of what he is promising to do for people at a later stage of history, not simply what religious acts he expects people to do for him today. Third, God focuses his involvement in history and his promises on one nation, Israel, which he brought into being and appointed for a special type of service as his representative among the nations (2005:13).

In the New Testament research has revealed that God individualizes his worldwide concern showing that it is based on his love for each person. This is dramatically stated in that profound yet wonderfully simple statement, “And the Word-Jesus Christ, the Lord God-takes on an individual human body and becomes a man (David M 1979:25). While his earthly ministry was primarily to the house of Israel and was confined to a relatively small area, Jesus nevertheless laid down certain principles of action by his example to his followers. His Great Commission to evangelize the entire world was not given in full until after the resurrection. But early in his ministry Jesus showed by example that there must be a continuous effort to reach out (1979:29).

5.1. The Model of Jesus’ Ministry

The missionary enterprise has a legacy left for her to be emulated. The strategy, method and model that have worked in ages passed that have helped the church to be planted and developed to this stage has been because Jesus is the life of the church and missions. In the life and ministry of the Lord Jesus Christ, what has often appeared to Christians as a dilemma finds a resolution. I have carefully observed that Jesus’ ministry is a model of the way the Christian’s twin responsibilities of evangelism and social involvement are to be integrated. To help make Jesus’ ministry more effective and productive, he preached, taught, and healed. His concern for the physical needs of people flowed from his love and compassion for them as people, image-bearers of God, who are burdened down by sin and its consequences, hurting, hoping, seeking, and dying. His healing ministry served as a bridge to his preaching ministry, as he blended concern for the temporal and eternal dimensions of human existence (Roger S 2000:171).

Looking at the nature of Christ’s ministry, his compassion was holistic compassion, concerned for sick bodies, empty stomachs, and perishing souls. Out of compassion for a leprous man he reached out and healed (Matthew 1:41NIV). He moved out with compassion for people without spiritual direction, he set aside plans for a restful retreat and taught a multitude (Mark 6:34NIV). When people were hungry and had no food left, Jesus used his power to feed them (Mark 8:1-10NIV). Both his words and his works were expressions of his compassion for people. Finally, in the prayer Jesus taught us, he kept humankind’s two essential needs together-daily bread and the forgiveness of sins (2000:172). Thus there was a genuine concern for men’s total needs-physical as well as spiritual. And this concern, while expressed especially within the church, was not confined to the church. Paul exhorts the church in Galatians, “so then, as we have opportunity, let us do well to all men and especially to those who are of the household of faith” (Galatians 6:10NIV), (David M 1979:55-56).

Missions by word and deed make a powerful witness to Jesus Christ. It has opened up homes, towns, and nations to the gospel. It follows the example of Jesus himself, who “went through all the towns and villages, teaching in their synagogues, preaching the good news of the kingdom and healing every disease and sickness” (Matthew 9:35NIV) (Roger S 1999:124).

5.2. Abraham as a Model for Our Mission

The Church today has inherited not only the privilege of Abrahamic blessing, but also the responsibility of being a blessing to the nations, therefore, what is required of us today is that we respond as Abraham did to the promise and command of God. For Abraham, that meant leaving and going, believing and obeying (Christopher J H 2010:77).

Leaving and Going

God’s opening word to Abraham was, in essence: “Get up and go, away from your land...” It is a clear command to leave a particular place and go elsewhere. He had to leave his land and people, in order that God would bless all lands and people. Only Abraham’s leaving released the nation’s blessing. Abraham must relinquish all that ties him to the land of Babylon before he can be the vehicle of blessing to the whole earth. God’s mission required leaving and going. Nevertheless, it is clear that if the nations were to be disciple, the disciples had to go to them. So we can certainly detect in God’s first command to Abraham an anticipation of the dynamic that would eventually explode in centrifugal missional “going” to the ends of the earth. And that would be an appropriate connection to make (2010:77-8).

The Creator God, who sent humankind from paradise (Genesis 3) and scattered it across the face of the earth (Genesis 10:1-11:9), also promised that all nations would be blessed through the seed of one

man, Abraham (Genesis 11:10-12:3NIV). This Sovereign involvement is often seen in the action of God's sending, especially his sending of the prophets. At times they proclaimed a message of judgment, but it is God's delight to send the message of salvation and hope leading to repentance and fellowship. Isaiah looks to a time when the Lord will send a remnant to the entire earth, and peoples from far nations will worship Israel's God (Isaiah 66:19; cf. 19:18-25). This will be fulfilled when Christians, sent by God, accomplish their mission (William J 1998:20).

Believing and Obeying

There is an old dispute among biblical theologians as to whether the covenant with Abraham was unconditional or conditional. If observed carefully, one would agree that it was both. On the one hand, it was unconditional, in the sense that it did not depend upon any prior condition that Abraham had fulfilled. God simply announces his choice of Abraham and his amazing intention to bless the nations through him. Yet on the other hand, God's first words imply a condition. Everything hinges on the opening command, "Get yourself up and go from here to the land I will show you." All that God goes on to promise depends on that. No leaving, no blessing. Bluntly put, if Abraham had not got up and left for Canaan, if he had not trusted God enough to obey him, the story would have ended right there. God commanded Abraham to take his son Isaac and sacrifice him. Abraham's willingness to obey even up to that point and to trust God for the aftermath, was then built into God's most solemn confirmation of his promise, reinforced by an oath on his own existence (Christopher J. H 2010:78-79).

It is interesting to know that Abraham's sustained response of faith and obedience not only moves God to count him as righteous (Genesis 15:6), but also enables God's promise to move forward towards universal horizon. There are instances in the New Testament that references were made to Abraham's faith and obedience to God that have become very significant to the church today.

- 1.) Paul focuses on the faith that led Abraham to believe in the promises of God, however impossible they seemed, and that was thereby counted as righteousness (Romans 4; Galatians 3:6-29)
- 2.) James focuses on the faith that led Abraham to obey the command of God, thus demonstrating in practice the genuineness of his faith (James 2:20-24)
- 3.) Hebrews actually captures both dimensions by repeatedly emphasizing Abraham's faith while going on to show that he proved his faith through his obedience, from his initial departure from his homeland to the classic account of his obedience in Genesis 22 (Hebrews 11:8-19).

The faith and obedience of Abraham, therefore, are not merely models for personal piety and ethics. They are also the essential credentials for effective participation in all that is meant by the command, "Be a blessing". There is no blessing, for us or for others, without faith and obedience. Those whom God calls to participate in his redemptive mission for the nations are those who exercise saving faith like Abraham and demonstrate costly obedience like Abraham. So then, what God promised Abraham becomes the ultimate agenda for God's own mission (blessing the nations), and what Abraham did in response to God's promise becomes the historical model for our mission (faith and obedience) (2010:79, 20).

God intention and purpose designed for his people was achieved through one man who will obey him and carry out his bidding on earth. However, the story of the call of Abraham in Genesis 12:1-4 is a key to understanding all the rest of scripture and thus of God's plan for the world. This brief account contains a number of significant clues to God's plan of the ages. It is especially important to observe to what God was calling Abraham (David M 1979:16-17).

First, God did not call Abraham to a geographical location. There is no indication where Abraham is to go. He is simply told to get out of the land where he presently lived and go to a land that God would show him. Abraham was called primary not to a country but to a person. Therefore, the key to his life is not his geographic location, but his relationship with God and obedience to His will.

Second, God's call was to mobility. The first word that God spoke to Abraham was "Go..." Here he continues the theme laid down in the first command given in Genesis 1:28 repeated in Genesis 9:1 and forced upon man in Genesis 11 at Babel. The implication of this call is that, God's people are to be

mobile so that they may fill the whole earth. Whether or not one agrees fully with its theological overtones, this statement highlights the fact that God is not bound to one place. The whole earth is his domain.

Third, God's call is to universality. "All the families of the earth" are to be blessed through Abraham. The obedience of one man becomes like the proverbial stone cast into the water of a pond, causing ripples that continue to reach out until the farthest shore of that pond is touched. Here he gives a promise that through the descendants of Abraham (the nation of Israel) would come the Redeemer, Jesus Christ. It is in Christ that all families of the earth are to be blessed (1979:17-18).

5.3. Disciple-Making: Matthew's Model of Mission

There is a lot to be learnt from the life and ministry of Matthew in doing his missionary services that would serve as a model for the church today. Matthew set out to write a gospel that is not merely a biography of Jesus with a missionary command conveniently tacked on at the end. Instead, from start to finish Matthew's Gospel is an attempt to help a community of Jesus-followers discover their new identity as Jews-with-a-mission or Jews-for-Gentiles (Stan 2005:23).

Recently, research has proven that the heart of New Testament missionary strategy lies the presupposition that people everywhere need to be converted to faith and then give their allegiance to Jesus Christ and enrolled in continuing, active discipleship. The new converts will then be baptized and will seek membership in Christ's visible body on earth, the Church. There is no exception to this in the New Testament. The apostles shared the presupposition that sin had alienated all people from God and none can enter the kingdom without the new birth (John 3:3, 5; Romans 1-3). Therefore, conversion to Christ, in the minds of the apostles, was the universal need, and in that conviction they preached and witnessed to Jews and Gentiles alike. They baptized the converts and organized churches wherever a nucleus of believers was gathered (Roger S 2000:38). Because the kingdom of Jesus Christ cannot be extended without the conversion of sinners, the growth of the church, and the ever-widening application of Christ's new order by the faithful discipleship of his followers, the agenda for Christian missions is fairly clear. However, New Testament discipleship involves a radical and continued change of faith, worship, and ethics. "All things are become new" (2Corinthians 5:17KJV). Christian conversion, with its implications for the whole of life, was the basic step toward changing what was wrong in Roman society (2000:39-40).

The teaching on disciple-making adopted by Matthew as a model for mission, the impact of this kind of "teaching" is discipleship, and a special kind of discipleship at that. When we receive and act upon the teaching of the reign or kingdom of God, Matthew believes that we are not merely followers of a wise rabbi (teacher). Rather we are followers of a king, one whose forefather is David, not Moses or Aaron. The necessary outcome of his teaching is discipleship, not churchmanship, that is, an internally transformed life made plain in everyday conduct, not an external conformity to a fixed pattern of religious practice (2005:25).

The command to "make disciples" serves as the connecting bridge between the original circle of disciples and each successive generation of the ever-widening church on its mission. This means that all true disciples have an essentially missionary identity. "The followers of the earthly Jesus have to make others into what they themselves are: disciple" (2005:25).

5.4. Transcending Class and Ethnicity: Luke's Model of Mission

It is interesting to know that God is not limited by time or bound by geographical location in terms of preaching the Good news to the world. Therefore, we Christians are the multiethnic, multiclass community that came into being because God suspended his vengeance on all nations and sent his deliverer to Israel. Again, our community is an anomaly among the nations of the earth because of the way it transcends social class and ethnic identity (Stan 2005:27). In this research, we shall discover that every key aspect of Luke's missiology has a leveling or boundary-transcending effect.

- 1.) There is only one Messiah for all the nations (Acts 1:8)
- 2.) Repentance and forgiveness are the same route to the same salvation regardless of ethnicity or class (Luke 24:47)

- 3.) This Holy Spirit is poured out in the same way on young and old, male and female, Jew and Gentile (Acts 2:17-18,10:44-45)
- 4.) The coming Messianic banquet (Luke 13:28-30) may be the greatest leveler of all, where people of all classes and nations sit down to eat and celebrate together. With this feast as the envisioned end of mission and history, the familiar human dividing lines of class and race are transcended. They simply cannot mean very much anymore (Stan 2005:27-28).

The Gospel of Luke is preoccupied with “the poor,” that is, all who experience misery” (Luke 4:18). But Luke as a person does not conclude that a pro-poor gospel must be anti-rich. Luke “wants the rich to be reconciled to the message and way of life of Jesus and the disciples, he wants to motivate them to a conversion that is in keeping with the social message of Jesus.” Zacchaeus (Luke 19:1-10), Barnabas (Acts 4:36-37), Lydia (Acts 16:13-14), and others in Luke’s writings are model converts among the rich. Nothing can be clearer from Pentecost than the fact that God was on a mission to make his message known to people of all ethnic groups. This transcending of the language barrier is the defining miracle and symbol marking the launch of the church on God’s mission, and it is the defining theme of the book of Acts. In Luke’s view, the only purposes of boundaries and fences were to climb on or jump over. And since the Jew-Gentile distinction was the most important boundary (ethnic, cultural, and theological) to Jews of that day, when it was relativized by the Jerusalem Council all other boundaries lost their absolute quality too (2005:28).

For Luke, the Messiah is the hinge who connects the Gentile door to the Jewish doorframe. And this is the great offense for many Jews. They thought the arrival of the Messiah would be the day the filthy, oppressive Gentile door would be smashed and torched, not the day it would be salvaged and hinged to them. They would rather separate themselves from the Messiah than let the Messiah connect Gentiles to them (2005:29). The “Great Commission” from Luke’s perspective is more a promise than a command. It is a description of what is bound to happen once the Spirit enters the disciples. They go on a mission not as “men who, being what they were, strove to obey the last orders of a beloved Master, but (as) men who, receiving a Spirit, were driving by that Spirit to act in accordance with the nature of that Spirit.”

There can be no doubt that ‘salvation’ as well as its attendant ideas of repentance and forgiveness of sins, are central to Luke, but he still insists on a strict boundary between repentant and unrepentant, forgiven and unforgiving, saved and lost? This makes sense if we realize that the gospel of Jesus does not mean that all boundaries are gone. It means that only one boundary is left with any meaning—the boundary between those who ‘repent’ and others. It is expected that those inside the Messiah boundary are not to defend it but to cross it in mission. They are not to use the boundary to keep the outsiders out. Rather they are to go out across the boundary and bring in as many as they can (Luke 14:21-23). However, the Jesus Luke introduces to his readers is somebody who brings the outsider, the stranger, and the enemy home and gives him and her, to the chagrin of the ‘righteous,’ a place of honor at the banquet in the reign of God.” Jesus wants to cross the boundary in grace and bring the outsiders in to a feast they do not deserve. Thus Jesus and the “righteous” are at cross-purposes, while Jesus and repentant sinners of all classes and nations (including Jews) are on their way to enjoying a meal together. Luke, the Gentile, will be at the table, loving every minute of it (2005:30-31).

Roger S Greenway believes that Christ commanded the church to make disciples of panta ta ethne, all the people. Not to Anglo-Americanize them or make them behave like white middle-class Protestants, but rather to disciple them within their cultures, transformationally, until all areas of their lives have been leavened by the gospel. The first step toward implementing the goal of transcending class and ethnicity evangelization is prayer. Nothing good will happen without it. Prayer must be mobilized throughout the Christian community, prayer that all the ethnic peoples whom God is bringing to Nigeria, Kenya, America, Canada or South Korea will hear the gospel in their own languages and cultures and bow before the Lord. This could be possible only when pastors, use their pulpits to sound the petition, and it will echo in prayers in the homes.

Second, specialized materials must be prepared to facilitate the evangelization of our people (2000:101). Materials such as Bible, books, tracts, Bible-study suggestions and study plans, hymnbooks, and cassette tapes are available in Hausa, Igbo, English, Gbagyi languages. Also available are a Guide for interpreters to assist deaf people.

5.5. Making the Most of the Grace Period: Paul's Model of Mission

Mission so permeates Paul's thinking that it is hard to identify any parts of his writing that could not rightly be called "mission texts." Paul was a missionary—a person specially called and sent—from day one of his Christian experience, when his encounter with Jesus the Messiah on the road to Damascus caused the most dramatic U-turn ever made by a traveler (Acts 9:1-19) (Stan2005:32). Paul's view of mission is time-centered. He is supremely conscious of the fact that through Jesus Christ, God the Father has inaugurated a cosmic grace period, a suspension of his judgment for a set time. Therefore, Paul's mission is to urge the nations to understand the meaning of this grace period and take advantage of it for the purpose God intended before it runs out. 'For Paul, then, the most elemental reason for proclaiming the gospel to all is not just his concern for the lost, nor is it primarily the sense of an obligation laid upon him, but rather a sense of privilege'(Romans 1:5,15:5)(2005:33).

Granted a personal grace period, he is overwhelmed with gratitude, which he expresses by spreading the news of the cosmic grace period. Given a divine calling, he calls others. The primary method that the apostle Paul used to communicate the gospel of Jesus Christ was by word of mouth. Paul believed that the spoken word is the primary way that the Holy Spirit inspires faith in the hearts of those who hear. Romans 10:17 sums up Paul's believe; Faith comes from hearing the message and the message is heard through the word of Christ" (Roger S 1999:61).

Paul spelled out his message in the opening verses of his letter to the Romans. First, the gospel is of God (Romans 1:1b), meaning that the gospel comes from God, not from humans. The proclamation of the gospel is the result of God's eternal and sovereign purpose. Second, the gospel was promised many years before by the prophets of the Old Testament (Romans 1:2-3a). The gospel is the good news of the gift of God's righteousness to sinners who believe in Jesus Christ. Third, the gospel is all about Jesus Christ, who was a descendant of king David according to his human nature and declared with power to be the eternal Son of God by his resurrection from the dead (Romans 1:3-4). Fourth, the proclamation of the gospel is for all peoples everywhere (Romans 1:5). Paul was eager to preach the gospel in the great city of Rome with all its different races, cultures, and religions because he knew the gospel was "the power of God for the salvation of everyone who believes" (Romans 1:16) (1999:61-62).

All of Paul's missionary activities fit within his overall plan to advance God's kingdom. He began with winning disciples by evangelism and gathering them into churches. Paul continued using this model by strengthening young churches so that through them wider communities might be transformed by the power of the gospel. As history shows, the gospel spread everywhere and eventually affected the entire Roman Empire (1999:62).

6. CONCLUSION, OBSERVATIONS, AND RECOMMENDATIONS

6.1. Lessons Learned from the Bible and how it will Help the Church

In the Old Testament, the practice of missions was mainly centripetal. All the nations of the world had to go to Jerusalem to worship God. This made the disciples to feel satisfied and they never wished to leave God's presence. The disciples scattered because of the persecution that stroked the church. While in the New Testament, the practice of missions was mainly centrifugal. The disciples were encouraged and challenged to go to all the nations of the world to preach the gospel as a witness before the ends of the earth (Matthew 24:14) (Philip 1992:13). Today the challenge is before the church not to wait for the unbelievers to come to the church but for us to go out in order to witness to each one of them with the gospel of our Lord and Savior Jesus Christ.

God called Abraham. He obeyed God by leaving his country, people, and his father's household to an unknown land. This research intends to know how God made a great nation out of a man (Genesis 12:1-3; 18:18, 19). Again to know the reason why God called Abraham. The researcher believes that if only the church shall adopt the new model this research shall come up with, we will be able to conquered many lands yet to be won for Christ. The obedience of Abraham brought about salvation to the entire human race. Therefore, the responsibility and the challenge to take the gospel to the unbeliever are before the church. Nobody will claim ignorant of the good plan of God to save man from the rulership, condemnation, and domination of Satan over man (1992:13).

The challenge of Great Commission is not only to the pastors', evangelists, and Bible Teachers alone, it is for every Bible believing Christian to employ this new missionary model that will be provided for the church (1992:270). The Church needs a new missionary model so that she can share the new faith with unbelievers without Christ around our Jerusalem (Acts 1:8; 6:2-4; 8:1,4;8,9;1 Corinthians 12:21-22,25;2 Corinthians 8:1-4;2Timothy2:2; Colossians 1:9). The challenge to share the faith should be developed in our hearts as we go out every day for missionary services (David M 1979:52-58).Christ has called and chosen the church out of darkness so that as the vine, the branches will depend on him to be able to bear fruits, but this will only happen if the church obeys the commands of Christ as stated in John 15:1-7(Roland E 1986:17-18).

6.2. Lessons Hoped to be Learned by the Church

There are a lot of spiritual lessons the researcher is hoping to learn as a result of this research. Also, the researcher wishes that the Church learn some of the missionary models that will be beneficial to her in this 21st Century. This is the reason why this research is intended to help the researcher know that the church is committed to evangelistic and social mandates. Paul gives his methods of church planting in 2 Timothy 2:2, "And the things you have heard me say in the presence of many witnesses entrust to reliable men who will also be qualified to teach others." The following are some of the lessons.

First, the model of Jesus' ministry. Here the church must realize that Jesus is the life and mission of the Church, his ministry was both in words and deeds, he integrated in his ministry both the evangelical and social mandates that served as open door for ministry amongst the unbelieving, his ministry involved that of the preaching, teaching, and healing. Finally, he was concerned over the physical needs of the people which flowed out of his love and compassion to them.

Second, Abraham as a model for our mission. God blessed Abraham because he saw faith and obedience in him. Also he understood that there will be no blessing upon the people, land and nations if he did not leave his comfort zone as instructed by God. Abraham's sustained response faith and obedience not only moves God to count him as righteousness, but also enables God's promise to move forward toward universal horizon.

Third, disciple-making: Matthew's model of mission. The church must adopt this model because it worked for Matthew. He focused on preaching the gospel to the people and got them converted to Christ, he then baptized the new converts, organized churches wherever he found a nucleus of believers gathered. His reason for the above was because he believed that the kingdom of Jesus Christ cannot be extended without the conversion of sinners, the growth of the Church, and the ever-widening application of Christ's new order by the faithful discipleship of his followers. This model Matthew used in doing missions involved a radical and continued change of faith, worship, and ethics. Matthew believed that this teaching is discipleship, not churchmanship, that is, an internally transformed life made plain in everyday conduct, not an external conformity to a fixed pattern of religious practice.

Fourth, transcending-class and ethnicity: Luke's model of mission. Since Luke never believed that the preaching and teaching of the Gospel had time limit or geographical boundary, then I do not see how the church today can think otherwise. This was the understanding of Luke and it should be same with the church today that, the gospel goes beyond any tribe, culture, language, town, city, and nation. The preaching of the gospel should be focus on the poor to help them. Also, the preaching of the gospel should help the rich reconciled to the message and the way of life of Jesus and the disciples so that they can be converted to the message in keeping with the social message of Jesus. Salvation, repentance, and forgiveness should be paramount in our preaching because they were central in Luke's ministry. But still, we are reminded to insist on the boundary between repentance and unrepentance, forgiven and unforgiving, saved and lost. Finally, Luke observed that if we still realized that the gospel of Jesus does not mean that all boundaries are gone, then it is expected that those in the Messiah boundary should see it as opportunity for missions to bring others inside the faith.

Fifth, making the most of the Grace Period: Paul's model of mission. Paul's view of mission is time-centered. The Church must also realize this and emulate. His mission was to urge the nations to understand the meaning of this grace period and take advantage of it for the purpose God intended before it runs out. Very important for the church to know that our elemental reason for proclaiming

the gospel to all is not just a concern for the lost, but a sense of privilege. Finally, the church must have at the back of our minds that we must aim at winning disciples by evangelism and gathering them into churches and also desire to strengthen young churches so that through them wider communities might be transformed by the power of the gospel.

Sixth, a truly biblical model of mission. It is observed that in the past the old model of doing missions was having focus only on the field missionaries, but the new model as seen is having focus on the people. It is much cleared that if the church can adopt the people group, it is as good as adopting the missionary who is serving on the field. The church can be more committed and faithful in supporting every aspect of missionary work on the field.

7. OBSERVATIONS

- 1.) The Church has not made much impact in its outreaches probably because they have depended on the old model of doing missions which is only focusing on the missionaries rather than adopting the new model of doing missions which is focusing on the people, the unreached
- 2.) The Church need to identify the felt needs of the people so that they can adopt a particular model or approach to reach the people appropriately
- 3.) The Church needs a clear understanding of what God has asked us to do. The reason is because so few Christians in the Church can explain their motive for evangelism and missions according to the purpose of it all: that God would be glorified in every people by a movement of obedience and worship to Christ.

8. RECOMMENDATIONS

First, the Church cannot make any headway in the area of missions without having proper understanding toward the foundation and Biblical basis of missions, the church needs this knowledge. Second, this study is recommending that all the various models adopted by the Lord and all the apostles listed above on how they did their ministries, should be adopted by the Church for effective evangelism, church planting, and church growth in the 21st century. Third, the Church should shift their focus from the old model of doing missions which is focusing on missionaries to adopting a new model; this will help to focus on the people. Fourth, the Church should have a better understanding towards a biblical foundation for mission strategy. Fifth, the Church should have more reason to pray, give financially for effective ministry.

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