

through relatives, friends and 'friend-churches'. St James's should be included as a 'friend-church'.

St James's church has provided support for this partnership through a *building* for the Spanish-speaking church free of rent; providing pastoral *spiritual support* and friendship from the staff; by giving a small but regular *financial gift*; *practically* by helping to buy a building for the IME church in Lima, Peru and making a 'Christmas appeal' for them.

IME has supported St James's through *motivating* the British church in providing a vision for global mission; *sending* short-term mission teams for experience in Peru every two years; *strengthening* the prayer meeting services every Friday at 6 am; *being part* of the staff team involved in the new 5 pm service and participation in other services; *supporting* the World Mission Group.

Both sides say that it has been a great model of partnership, involving honesty, maturity in ministry, friendship and giving unconditionally, all of which have generated the success.

This model is 'local church to local church'; it has its own missiological tensions, but in general it has worked successfully. There are now many such partnerships with British churches. Other models involve partnerships of mission societies, or mission societies with denominations, denominations with denominations and so on. There is now a substantial mission theology of partnership which provides solid foundations for genuine and mutual participation between interdenominational and intercultural teams. There is no going back.

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S. CUEVA

#### Paul

Paul was the first true missionary theologian. His mission was carried out through his theological convictions, and his theology was formulated and developed through dialogue with the churches he had planted. Understanding Paul as a missionary therefore gives us the key to understanding him and his theology.

Although this correlation was noted, for example, by G. B. Stevens (1892) and M. Kähler (1908), the missionary dimension of his theology has hardly been recognized. Since the 1950s, however, there has emerged a paradigm shift among biblical scholars in understanding Paul both as a missionary and a theologian. It was J. Munck who emphasized this most by asserting, 'All Paul's work as a thinker arises from his missionary activity, and its object is missionary work ... His theology arises from his work as apostle and directly serves that work' (*Paul and the Salvation of Mankind*, p. 67).

Munck's view was soon supported by O. Cullmann, K. Stendahl and E. P. Sanders. In his study on Romans, N. A. Dahl also advocated the need for integrating Paul's theology and mission, for 'his theology and his missionary activity were inseparable from one another' (*Studies in Paul: Theology for the Early Christian Mission*, pp. 70, 88, 97). M. Hengel put it more precisely: 'In them [the epistles] Paul develops his theological ideas as

a missionary; i.e. the *Sitz im Leben* of Pauline theology is the apostle's mission . . . Paul . . . becomes the first Christian "theologian" because he is a missionary; that is, his theology is "mission theology" in the comprehensive sense' (*Between Jesus and Paul: Studies in the Earliest History of Christianity*, pp. 49–53). In more recent years this line of understanding has produced some significant studies on the correlation between Paul's mission and his theology.

#### Paul's self-awareness of his apostleship

Such a correlation is based on Paul's own understanding of himself. He was fully aware that he had been called to preach the \*gospel of Jesus \*Christ to the Gentiles. He was also keenly aware that the mystery of God which had been hidden for all generations had now been revealed and entrusted to him. He travelled far and wide to preach the gospel and as a result saw great success in establishing churches.

His self-awareness of being an apostle to the Gentiles was best expressed in Romans 15:15–16. Here he made it clear that he received \*grace from God to become a minister to the Gentiles with the priestly duty of proclaiming the gospel. What Paul wrote to the Romans would prove his true apostleship to the Gentiles. Furthermore, such self-awareness prompted him to defend his gospel when it was under attack. He did not hesitate to rebuke even Peter when the truth of the gospel was undermined.

It is also to be noted that 'Paul the writer' achieved a more permanent role as the apostle to the Gentiles than 'Paul the missionary' could ever do during his lifetime. What he wrote in Romans, for example, fulfils a permanent apostolate, since it provides the fundamental theological foundation for the legitimacy of the \*salvation of the Gentiles and the mission to them. In Romans his self-awareness of apostleship to the Gentiles influenced its content and tone. So he argued for the equality of Jew and Gentile in sinfulness (Rom. 1:18 – 3:20), in justification (3:21 – 4:25), in their new status (5:1 – 8:39) and in the plan of God (9:1 – 11:36). He wrote Romans as apostle to the Gentiles. Paul's strong determination to fulfil his calling is a challenging example for the calling to mission of every generation.

#### Paul's missionary message

If Paul was fully conscious that his first and foremost responsibility was to preach the gospel, what was the main content of his preaching and teaching? In his pioneering, benchmark work on Paul's missionary methods, Roland Allen summed up the elements and characteristics of Paul's missionary preaching almost entirely from Acts. However, more recent scholars, such as C. H. Dodd, H. Conzelmann and J. D. G. Dunn, have regarded the speeches attributed to him in Acts as secondary material at best, and have therefore attempted to reconstruct the core of Paul's missionary preaching from his letters. One cannot be certain, however, whether what they have rediscovered is the core of Paul's missionary preaching, or the message developed later in the course of defending and expounding his earlier proclamation.

Following C. Bussmann, D. Senior identifies three themes as Paul's initial missionary preaching. (1) Paul urged the Gentiles to 'turn to God from idols to serve the living and true God' (1 Thess. 1:9–10; Rom. 1:18–32). Such '\*conversion' to bring total transformation through Jesus Christ was the goal of Paul's preaching. (2) 'Knowing God' or 'being known by God' was another motif of Paul's preaching, which reflects the emphasis on salvation (Gal. 4:8–9). (3) Paul proclaimed the death and \*resurrection of Jesus as God's definitive act of salvation.

Whilst these are still valid methodologies, we propose to reconstruct Paul's initial missionary preaching by paying attention to a *reminder formula*. These reminders are, in most cases, very briefly formulated, yet they provide us with *Paul's own testimony* to what he actually preached and taught during his missionary endeavour. At least three themes are repeatedly 'reminded'.

#### *The death and resurrection of Christ*

Perhaps the most outstanding example is in 1 Corinthians 15:1–2a: 'Now, brothers and sisters, I want to remind you of the gospel I preached to you . . .' Here Paul reminds the Corinthians that he preached Christ's death, burial and resurrection as fulfilment of the Scriptures. Earlier he reminded them that he preached Christ and him crucified (1 Cor. 1:23; 2:1–2; cf. 15:15, 20). He also reminds the Galatians of his message of the \*cross.

Furthermore, his declaration that his only boast is in the cross reaffirms that he had preached the cross there (Gal. 3:1; 6:14; 1 Cor. 2:2).

To the Romans Paul is now writing the gospel which he intended to preach in person. Here he declares that two vital elements for saving faith are belief in the resurrection of Jesus and confession of the lordship of Christ (Rom. 10:9; 14:9). The death, resurrection and exaltation of Jesus form the essential core of his preaching, and he preached the same message during his work in other cities. Paul also reminds the Colossians of the gospel they had heard and which had been universally proclaimed (Col. 1:21–23). The death and resurrection of Christ must therefore always be at the heart of missionary proclamation.

#### *The parousia of Christ*

Paul's message of resurrection naturally led him to speak of the parousia of Christ (see \*Eschatology), for example during his missionary preaching in Thessalonica (1 Thess. 1:10; cf. 4:16; 5:2; 2 Thess. 1:7). As a result they had waited for God's Son from heaven (1 Thess. 1:10). In the course of his reinforced teaching, Paul explicitly reminds the perplexed Thessalonians, by asking: 'Don't you remember that when I was with you I used to tell you these things?' (2 Thess. 2:5). This reminder is intended to exhort confused believers 'to hold fast to the teachings we [previously] passed on' (2 Thess. 2:15). The teaching of the parousia always gives missionary proclamation a sense of urgency.

#### *Godly life in Christ*

Paul writes, 'we instructed you how to live in order to please God', and urges them simply by saying, 'do this more and more. For you know what instructions we gave you' (1 Thess. 4:1–2, 9–10). He also recalls his earlier warning: 'We have told you and warned you before' to avoid sexual immorality, and to live a quiet and diligent life (1 Thess. 4:3, 6b, 11). He reminds them of his own lifestyle as an example (1 Thess. 2:5–12; 2 Thess. 3:6–10). Paul clearly recalls the Corinthians, too, by saying, 'I already gave you a warning [about orderly Christian life] *when I was with you*' (2 Cor. 13:2, emphasis added). The apostle had a set of teachings concerning the Christian manner of life, which '[he taught] everywhere in every

church' (1 Cor. 4:17, cf. 7:17–19). Such was the case in Galatia and in Philippi (Gal. 5:19–21; Phil. 3:17–19). It is significant to note that to the Romans and the Colossians (whom he did not teach in person), Paul wrote in detail about godly living in harmony with fellow-believers (Rom. 12–15; Col. 3). \*Ethics must always be an integral dimension of missionary preaching, since holiness has always served as a faithful witness to the gospel.

#### **Paul's exhortation to evangelism**

Paul dedicated himself to the task of testifying to the gospel. Paul was a bold, highly effective \*evangelist in his words and lifestyle. It is somewhat surprising, however, that nowhere does Paul explicitly exhort his converts and churches to preach the gospel. This omission does not mean that Paul did not intend his churches to take responsibility for continuing the evangelistic work that he had started. Neither does it necessarily mean that Paul intended his churches to be 'missionary by their very nature' (i.e. by their godly lifestyle), *rather than* missionary by their very action (i.e. by their active missionary outreach). O'Brien's conclusion, that Paul certainly intended his churches to get involved in actively sharing their faith, still requires an answer to his own question, 'Why is so little written in the Pauline letters about the need for Christians to evangelize?'

Most of Paul's letters address the specific situations of the churches by providing answers to the questions raised by them or by expounding his earlier teaching. There is no hint in his letters, however, that his churches lacked evangelistic zeal. Rather, they were praised for doing well in their witnessing and loving lifestyle (Rom. 1:8; Gal. 5:7; Col. 1:6; 1 Thess. 1:8; 4:9–10), and this may be one of the reasons why Paul did not need to exhort them specifically to share their faith.

Another possible reason for the omission is that during his initial missionary work Paul had already instructed his converts to share their faith, and, since they are doing well he sees no need to write about it again. With this regard, it is interesting to note that a more explicit exhortation to witness is given to the churches which Paul did not found himself, namely the churches in Colossae and in Rome. Colossians 4:5–6 is the only passage that P. Bowers accepts as Paul exhorting his

converts to witness. But he qualifies this by saying, 'It is a ministry of attraction and responsiveness rather than one of deliberate outreach and active solicitation. ... it is a stationary rather than a mobile witness' (in *JNT* 44, p. 101).

However, by their ministry of attraction they are to take initiative for every evangelistic opportunity: 'Be wise in the way you act towards outsiders; make the most of every opportunity. Let your conversation [with outsiders] be always full of grace, seasoned with salt, so that you may know how to answer everyone' (Col. 4:5-6; so also 1 Pet. 3:15). Paul expects that the moral excellence of Christians would inevitably cause non-believers to ask questions, and so he tells his converts to be ready and pro-active, making the most of every opportunity for \*witness to Christ. For Paul, godly lifestyle is crucial for Christian witness (Phil. 1:27; 2 Tim 2:22-26). Once again therefore we see Paul's emphasis on ethics as evangelistically oriented.

Furthermore, the explicit exhortation for 'mobile witness' is also given, and this time to the church in Rome. Paul makes it plain that people must hear the gospel in order to believe and must call on the name of the Lord to be saved. He then rhetorically challenges the importance of sending, going and preaching for evangelistic outreach (Rom. 10:14-15). More specifically, Paul urges Timothy to 'do the work of an evangelist' (2 Tim. 4:5). Timothy was solemnly charged to 'preach the word; be prepared in season and out of season' (2 Tim. 4:2). Paul also expresses his prayers for Philemon: 'you may be active in sharing your faith' (Philm. 6, NIV). It is clear that Paul intended his churches in turn to focus themselves upon ongoing mission. He taught them through his own example as an evangelist. He encouraged them to become 'missionary' both by their godly lifestyle and by their active outreach.

#### **Paul's mission strategy**

Paul preached the gospel to both Jews and Gentiles, but his primary interest was to 'bring in' the Gentiles. He worked with his co-workers as a team. Often the delegates of the churches became Paul's partners in the gospel. He aimed to reach 'the regions beyond' (2 Cor. 10:15-16). Even after preaching from Jerusalem to Illyricum, he still planned to visit

Rome and Spain. However, as D. Senior notes, 'Paul apparently focused on provincial centres that had not yet been evangelized, leaving to the communities themselves and perhaps to other apostolic workers the task of dealing with their non-Christian neighbours' (*The Biblical Foundation for Mission*, p. 184). He pressed on to preach in the areas where Christ was not known (Rom. 10:14; 15:20-21).

However, despite his primary focus on the Gentiles, Paul always wanted to reach his own people. His strategy was to provoke the Jews to jealousy through his mission to the Gentiles. Furthermore, he was deeply concerned about the unity between the Jewish and the Gentile Christian communities. The collection from the Gentile churches for the believers in Jerusalem was a means to affirm and strengthen their unity and commitment to one another.

Next he brought the converts together as a church and appointed leaders to look after it. He then expected them to take responsibility for it, and did not allow them to become dependent upon him. The church was to be a sign of the presence of Christ and an instrument of fulfilling God's purposes. In evangelism, conversion is not enough; converts must be put together as a church for their mutual and ongoing growth.

Furthermore, Paul was concerned for the health of the churches, their establishment in faith in Christ, their godly life and unity in brotherly love. Thus he constantly prayed for them, sent his representatives, and wrote them letters to help them to grow strong in Christ as individual believers and as churches. Paul was committed to provide pastoral care to his converts. By his own example he authenticated what he taught. Yet he did not depend on financial support from his converts, but he worked hard to support himself and his team.

As Senior has rightly pointed out, 'Paul's missionary strategy and style directly related to his mission theology' (*The Biblical Foundation for Mission*, p. 185). It is important for modern missionaries, too, to do their mission work rooted in theological understanding, and for theologians to do their theology integrated with its mission perspective. Paul wrote his letters *in* mission and *for* mission; therefore, without grasping his missionary perspective, it is impossible adequately to understand either him or his theology.

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D. CHAE

## Peace

Peace can be understood from various perspectives.

Negatively, peace exists where *there is no* war or overt conflict. This is a very narrow understanding, however, and can hinder us from seeing the hidden structural dimensions of peace. We might be satisfied in thinking that peace has prevailed simply because there is no war or overt conflict.

Positively, peace is where *there is* something specific that *supports* peace. Hence peace exists where people can live with dignity, or where there is a just social structure that sets people free from oppression (explicit or hidden). It is not enough that there is no war or overt conflict; as long as things that support peace do not exist, it can only mean that peace has not yet prevailed.

Another approach to peace is to focus on what constitutes the *violence* (individual, institutional or cultural/systemic), or to focus on the dynamic and mechanism of *conflict* and how it can be transformed creatively and non-violently.

The biblical peace, however, is all that and even more. In the OT, 'peace' (*shalom*) appears about 235 times, and its meaning is very wide-ranging. Sometimes it is used in relation to the condition or well-being of a person (Gen. 29:6; 43:23; 1 Sam. 29:7), a group of people (Jer. 15:5), animals (Gen. 37:14), and even war (2 Sam. 11:7). But sometimes it is used in a more serious context such as in relation to worship, laws, politics, and so on (Num. 6:24–26; Lev. 26:6).

OT 'shalom' refers to physical *well-being and material prosperity*, alongside the absence of the threat of war, disease or famine (Gen. 37:14; Jer. 33:6, 9; Eccl. 3:8; 1 Sam. 7:14). It also refers to *just relationships* between people and nations. It points to a social order and harmony where there is no economic gap, injustices, social-political oppression or exclusion of other human beings in any form (Isa. 32:16–17; 54:13–14; 57:18–21; 1 Kgs 5:12; see also 1 Sam. 7:14). A person whose life is oriented toward peace does not pursue her or his own interests, but cares for others, whoever they are (Ps. 34:14; Jer. 29:7). Peace even refers to the *moral integrity* of a person where there is straightforwardness, and no deceit, fault or blame (Ps. 34:13–14).

In the NT, the word 'peace' (*eirēnē*), which appears over 100 times, brings yet another nuance. It is related to *God and the good news from God*. It is from here that we get the proclamation of God as 'the God of peace' (Rom. 15:33; 16:20; 1 Cor. 14:33; 2 Cor. 13:11; Phil. 4:9; 1 Thess. 5:23; Heb. 13:20). Jesus is proclaimed as 'the Lord of peace' (2 Thess. 3:16). Peace is also connected to the Holy Spirit (Rom. 8:6). Out of this