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ABSTRACT

MISSIONAL READINESS AMOUNG CHRISTIAN MEN:

HOW A STUDY ON JOHN 13-17 CAN IMPACT MISSIONAL READINESS

by

Steven C. Cosslett

The number of men in the churches across the UK is generally in decline. Christopher Wright and other scholars have been keen advocates for using a missional hermeneutic to read the Bible. When applying a missional hermeneutic to the whole Word of God, it is clear that God sends individuals, communities, and even Himself into mission field. But how does God prepare and ready those He sends? Missional Readiness is a common concept in the military, but how was it from the Farewell Discourse (John 13-17) that Jesus prepared His disciples for the mission? What lessons can be applied to Christian men living in the UK in the twenty-first century?

The purpose of this project was to measure the changes in knowledge, attitude, and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17. Twelve Christian men were measured before and after the ten-part workshop using quantitative and qualitative instruments to compare and contrast their knowledge, attitude, and behavior towards missional readiness.

The major lessons learnt from this project and the small sample of men who participated was that it is much easier to modify knowledge and attitudes towards missional readiness, particularly among younger Christians in the faith. Whereas to modify behavior the task is much greater and would most likely require deeper work.

MISSIONAL READINESS AMOUNG CHRISTIAN MEN:
HOW A STUDY ON JOHN 13-17 CAN IMPACT MISSIONAL READINESS

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by

Steven C. Cosslett

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CHAPTER 1

NATURE OF THE PROJECT

Overview of the Chapter

Chapter One provides a framework for investigating the challenge that many church leaders in England face when seeking to encourage the men in their churches to be more missional and engaged in reaching out with the gospel to their peers. The researcher provides rationale for this research project evolving from firsthand experience and supported by research.

Included in the overview of the project is the research design, and a purpose statement with clearly defined research questions which have guided the researcher and the participants. To add support for this type of project, themes of the literature review and contextual factors are identified, such as definition of terms and delimitations. Finally, the chapter will discuss the overall project and the anticipated project results for practitioners seeking to equip men to reach men.

Personal Introduction

As a young man growing up in the church in the South West of England, I heard through preaching and teaching that we are called by Christ to fulfill the Great Commission and obey the Great Commandment so that ultimately the world will know Him. However, in my own personal experience, I found I could very often demonstrate my faith through my actions and would feel comfortable quoting statements such as "preach the gospel at all times, and if necessary, use words" (often attributed to St Francis of Assisi). However, it is clear now looking back that I was not leading very many people to the Lord through "the works without words" method of evangelism.

I know from watching and interacting with other men in the church that I am not alone in this struggle. The ladies of our churches tend to be more relational and, therefore, often find sharing the Good News verbally an easier thing to do. There was one clear trend however that I have observed, which appears to be a challenge both for men and women: generally people in the church have become more and more reliant on "event-based evangelism". For example, one of the most successful contexts in our church setting for evangelism in recent years has been the Alpha Course. The Alpha Course is recognized nationwide as a safe way to explore Christianity further. The national Alpha team have bought advertising on the sides of buses and on posters at local cinemas making it easier for Christ-followers to invite their friends to an event. These events involve the combination of food (in our church's case, at a local pub; a neutral venue) and an informal presentation, followed by an opportunity to ask questions.

Whether it is a Billy Graham campaign, an Alpha course, a J John rally, or in the case of men, an event run by Christian Vision for Men called The Gathering, it would appear more and more that people in our churches have begun to rely on "event-based evangelism". This has meant there is now a mentality which says, "the church will put on an attractive event to invite my friends to, and the *professional* evangelist will do the rest".

While I give glory to God for the many men and women that have come to know Christ through the event or crusade style of evangelism (like we find in Acts 2, when Peter preached to the large crowd), we now find ourselves with a generational crisis whereby people in the church find themselves ill-equipped to share the Good News directly with their friends and neighbors. I relate this sense of being ill-equipped to an

army who has lost its missional readiness. Missional readiness is a term used by military commanders to assess whether or not the men and women under their command are ready for the mission at hand.

We see a crisis in the church today whereby men will have all but disappear from the church in England by 2028 if current trends are not reversed (Brierley and Christian Research Association). Therefore, I have particularly chosen to focus on men in this research project. The second reason is because men are the key to reaching families. This thesis is back by research which has shown that traditionally when children and women come to faith small percentages (3.5% and 17% respectively) of whole families subsequently come to faith in Christ. However, when the man of the house comes to faith in Christ, in nearly all cases (93%) the whole family will follow in starting their faith journey (Woodruff). Clearly, this means if we can reach our men, our women and children will follow. Lastly, I have chosen to zoom my lens in on men for research purposes, to narrow my field of study. This does not negate anyone taking this lens later on and zooming it back out to see if it could be applied to both men and women. As a research project I am keen to investigate how a ten-part workshop can help a group of men be more missional and engaged in reaching out with the gospel to their peers in a relational way, not just relying solely on event driven evangelism.

I come to this project acknowledging that in my initial research I have observed a fair amount written on issue of how men tend to struggle with the current church culture, which is an important area of study. However, I am more interested to find out why those who claim to love Jesus find it so hard to share the Good News with their broken and lost friends. My ministry context of the past eight years has been to serve in the very

relational culture of Mexico. Not only is the culture relational, but I taught and practiced in the world of church multiplication, which ultimately celebrates the lay person engaging with ministry themselves: leading their friends, families and neighbors to Christ one-on-one and does not rely on event-based evangelism.

An example of this contrast can be seen in two more extreme examples of men who sit on this continuum where on one end there is a belief that evangelism is the responsibility of the professional Christian and another who takes the responsibility very seriously. John (name changed) is a man from a church in South West England who heard a presentation I did on church multiplication. He has been a Christian for many years and would claim to know his Bible. However, he was concerned to learn of the reliance of *untrained* men and women being encouraged to make disciples. He holds the belief that it is clergy who are paid and trained to make disciple and that lay people should not be engaged in evangelism and discipleship. Contrast this with Juanito (name changed) who heard me give the same presentation (in Spanish) in Mexico who was a young Christian. He still did not know or understand the full narrative of scripture, and yet he came forward with tears in his eyes because he had only won half-a-dozen or so of his friends for Jesus. While these men sit on the extremes of the continuum, I believe if I was to plot the men, I've worked with in the past for the two cultures typically the Latin Americas sit more towards Juanito and the Europeans towards John. Although many would disagree with John and understand their commissioning to make disciples, they had never made a disciple in their life. Why is there such a stark contrast? Can some of the lessons I've learnt and felt on the mission field be applied to South West England?

Certainly, it is biblical; we find the model of relational evangelism carried out by lay people right throughout the New Testament, who of course had their own cultural challenges and differences. That being said, culture cannot be used as an excuse for why men in Southwest England struggle to engage in the Great Commission and Commandments.

As I enter this research process I hope, through the literature review, to fully understand where the challenge of missional readiness in the church is failing and where there is success. Then, by teaching a ten-part teaching based on five key chapters from the Gospel of John, I hope to identify some significant next steps for how the church of Jesus Christ in England can empower and engage their men to be more ready and effective missionally and relationally in sharing the Good News and making disciples among their peers.

Statement of the Problem

For millions of men aged 20-50, living in post-modern, post-Christian England, suicide is the most common cause of death (*Suicides in the UK - Office for National Statistics*). The best people to reach this generation are the relatively small number of men currently in the Church across England who appear ill equipped and/or unsure on how to reach out to their "mates". Their missional readiness for the mission at hand is critically low.

Research conducted at the beginning of this century warned churches that with the rate of decline amongst men leaving the church by 2028 men will have all but disappeared from the church in England (Brierley and Christian Research Association). In the practice of ministry, some church leaders are struggling to motivate and inspire the

men they have left, let alone reach more. Therefore, this research project has been designed to engage with these concerns to understand why men's missional readiness is so low, followed by the delivery of a ten-part teaching based on five key chapters from the Gospel of John to help men in the church be ready for the mission Jesus has given them to share the Good News and make disciples among their peers.

Purpose of the Project

The purpose of this project was to measure the changes in knowledge, attitude, and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17.

Research Questions

The following questions were designed to guide this study:

Research Question #1

What were the levels of knowledge, attitude, and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17 prior to the workshop?

Research Question #2

What were the levels of knowledge, attitude, and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17 following the workshop?

Research Question #3

What aspects of the ten-part workshop on missional readiness had the greatest impact on the observed changes?

Rationale for the Project

The first reason this project matters is because current research is demonstrating that the church in the United Kingdom is in decline, most significantly among men (Brierley and Christian Research Association). Ultimately the Bible does teach that the gates of hell will not prevail against Christ's Church (Matt. 16.18). However, in a post-Christian culture where the church is losing its influence and secularization is becoming more prominent, it could be argued that society needs, or will need, the church to give leadership on ethics and morals again.

The local church carries the message of the Good News, which many lost people are looking for whether they realized it or not. This leads to the second reason this project matters: the Bible clearly states that everyone who calls themselves a disciple of Jesus Christ is called and commission to go and make disciples (Matt. 28.19), to be salt and light (Matt. 5.13-16) and to love everyone, including one's enemy (Matt. 5.43). Therefore, if men are not being reached then current disciples of Christ are not fulfilling their calling to its fullest potential.

Thirdly, this project matters because many families across England are fragmented and lost, with the UK government highlighting absent fathers as being the main cause of fragmentation (*A Big Broken Society?*). Therefore, if the church is going to protect families from fragmenting, it needs to reach out and touch the fathers in our society. Family for many would be considered the foundation society, and if families are broken, then so is society. In fact, recent government policy has sought to reward couples who are in a marriage by introducing the Marriage Tax Allowance (Culliney et al.). Some writing on discipleship among men would suggest new and helpful ideas. For example,

Eric Flood writes, ‘Church for men may be better served by feeling less like a classroom and more like a boot camp. Disciple makers may need to act less like a professor and more like a drill sergeant’ (Flood 9). This will be explored in greater depth at the literature review.

Lastly, the reason this project matters is because men’s mental health matters. Young men in the UK are far more likely to die from taking their own life, than they will from cancer or a car accident. Suicide among men is three times higher than women in the UK (S. Parker; *Suicides in the UK*). Before the 1961 Suicide Act, taking your own life in Britain was illegal; the legacy of that is that it still is seen as a taboo and denotes dishonor and shame. Politian’s like former Deputy Prime Minister Nick Clegg have called for a ‘new ambition for zero suicides across the NHS’ (qtd. in S. Parker). With such high rates of suicide amongst younger men, the church has to engage and bring hope into the lostness and brokenness that these men are clearly facing. Somewhere at some point in the past the tables turned in England and a darkness fell that requires the Light of the World, Jesus, the church, and so-called ordinary Christians to shine once again to reclaim England with the light of Christ.

Definition of Key Terms

Christian men: For the purpose of this study, the researcher has identified Christian men as those who have made a serious commitment to follow Jesus as a disciple, are fully engaged in church life and have a desire and understanding to fulfill the great commission and commandment. The term does not encompass those with a nominal faith.

Missional readiness: The researcher is using the term missional readiness in its military context. It is vital that any force engaged in any kind of mission or combat, receive the training and have the right equipment to fulfill the mission at hand. 'Readiness measures the ability of a military unit, such as an Army division or a carrier battle group, to accomplish its assigned mission' (Spencer). Over half of the United States Department of Defense budget is spent on readiness and sustainability (Moore et. al. v) because it 'is essential for the safety and security of the United States that the military is ready' ("Military Aviation Leaders Discuss Readiness, Urge Budget Certainty"). The researcher wants to use this same way of thinking when it comes to accessing the readiness of the Christian men for the mission that Jesus has given to go into all the world to make disciples, baptizing and teaching them to obey.

Gospel: When the word gospel is used the researcher is defining it using F. F. Bruce's definition:

1. The prophecies have been fulfilled and the new age inaugurated by the coming of Christ;
2. He was born into the family of David;
3. He died according to the Scriptures, to deliver his people from this evil age;
4. He was buried, and raised again the third day, according to the Scriptures;
5. He is exalted at God's right hand as Son of God, Lord of living and dead;
6. He will come again to judge the world and consummate his saving work. ("Gospel")

The researcher also uses Gospel inter-changeably with Good News. Sharing this Good News is a key element to making disciples.

Delimitations

For this project the researcher chose participants based on the following criteria:

1. They had to be male
2. They had to live in the South West of England
3. They had to have been a Christian for at least two-years
4. They could not be working in Christian ministry as part of their profession

Twelve participants were recruited, and they were all over the age of 18. The limitations placed on the research project were there to keep the study realistic. However, these delimitations could easily be expanded or adapted for a subsequent study to include a different region and a female or mixed study group.

Review of Relevant Literature

The project consulted a wide range of literature with the review acting as a target board. On the outer ring moving inward it was necessary to consult articles around how the secular world, particularly the military, understand missional readiness so that potential parallels could be sought for the intervention. As the review moved inward, again it was necessary to establish a hermeneutic through which the biblical review could be carried out. The project relied heavily on work carried out by Michael Goheen and Christopher Wright, both leading scholars in the area of missional hermeneutics, the hermeneutic that was chosen for the Biblical review.

With a lack of literature around the area of missional readiness in the Bible, it was necessary for the project to do a full and thorough review of the Scriptural narrative. To achieve this, the project turned to a wide range of theologians and biblical commentators. When it came to *hitting the bullseye* and the biblical review arrived in John 13-17 (The

Farewell Discourse), the review paused to consider how scholars were reading this portion of Scripture before reviewing it. British theologian Phil Moore's structure, which was well supported by other biblical commentators. With this structure in place, the greatest influence came from scholars like Raymond E. Brown, D.A. Carson, Andreas Köstenberger, and Craig Keener.

Having completed the biblical review, the project began to move out from the bullseye to the theological review beginning by reviewing articles which speak directly to the current missiological challenges the Church is facing in the UK. This led to some key considerations around guilt and shame culture where Mischke and Tennant were both key voices. With the cultural stage set, it was necessary for the sake of the intervention to consider best practice amongst churches related to men's ministry, specifically how they were reaching out to them. David Murrow, Richard Rohr, and John Elderdge have been instrumental voices in this area. However, it was important to get a British perspective; so, the project reviewed work being carried out by Christian Vision for Men (CVM). Their work mirrors what has been taking place on the other side of the Atlantic, particularly around the worrying trend of men leaving the church.

This led the researcher to consider more broadly how the church was addressing the issue of declining numbers among the churches in the west to spot patterns and ideas that could be applied later on during the intervention. The Church of England's Archbishops' Council have been working on this question as recently as 2017. Their article propelled the project to study several models with practitioners Hawkins (USA), Keller (USA), Hirsch (South Africa/USA), Frost (Australia), and Breen (UK) all proving

to be insightful companions, not always agreeing, but laying some helpful foundations for the intervention phases.

As the project moved again to the outer rings, it was important to consult with social science. To fully engage with the social science and find the area that was going to be most helpful to the project, the review looked at what is most likely to hold people back in being ready to share the Gospel. The overriding answer appears to be a fear of rejection and an unwillingness to be vulnerable. Brené Brown's seminal work has provided a key platform for discussion around this area of vulnerability. Even though she is writing from a secular standpoint, much of her work is soaked in Christian values which has leant itself well to this project and the interventional phases of this study.

Research Methodology

Type of Research

This project was an intervention study with mixed research methods. The research was qualitative, with small additional quantitative information to support the qualitative findings. The research methods began and ended with a survey, which were accompanied by two focus groups: one before and the other after the ten-week study. All participants also had a semi-structed interview at the end of the study.

Participants

There were twelve participants for this study. They were all male and lived in the South West of England from a variety of education and vocational backgrounds. They had all been Christians for at least two-years and were consider laity. They were all over the age of 18.

Using the criteria above, participants were recruited after the researcher gave an informal invitation. If participants showed a reasonable level of willingness and interest, they were followed up with a formal invitation which required participants to sign their informed consent for going forward in the study.

Instrumentation

There were five instruments used in this study (see appendix A):

1. Pre-intervention Survey
2. Pre-intervention Focus Group
3. Post Intervention Survey
4. Post Intervention Focus Group
5. Post-Intervention Semi-Structed Interview

Both instruments 1 & 2 were designed to answer Research Question One, and instruments 3 & 4 to answer Research Question Two. Instrument 5 was designed to answer Research Question Three.

Data Collection

Data was collected over a twelve-week period. The intervention itself lasted five consecutive weeks with data being collected both before and after the intervention or ten-part study. Surveys were collected using SurveyMonkey. Focus groups took place behind closed doors in a relaxed environment at the same venue where ten-part workshop took place. The focus groups were led by an independent facilitator. The semi-structured interviews took place informally in a small office.

The Pre-Intervention Survey was sent out two-weeks before the first session of the ten-part workshop, and one-week before the Pre-Intervention Focus Group, which

took place one week before the ten-part workshop. Both of these instruments were designed to measure participants knowledge, attitudes, and behaviors to missional readiness before participating in the ten-part workshop as per the Purpose Statement and Research Question #1. The Post-Intervention Survey was sent out immediately following the last session of the ten-part workshop and was to be completed before attending the Post-Intervention Focus Group a week later. These instruments were designed to measure participants knowledge, attitudes, and behaviors to missional readiness after participating in the ten-part workshop as per the Purpose Statement and Research Question #2. During the month after the Post-Intervention Focus Group, all twelve candidates went through a Post-Intervention Semi-Structed Interview so the researcher could address Research Question #3.

Data Analysis

The data was collected in a mixed-method format. The Pre-and Post-Intervention Surveys provided the researcher with quantitative data. Whereas the Pre-and Post-Intervention Focus Groups and the Post-Intervention Semi-Structured Interviews provided the researcher with qualitative data.

To fulfil the Purpose Statement and Research Questions in measuring knowledge, attitudes, and behaviors both before and after the intervention the mean, standard deviation, and variance were analyzed using the quantitative data. Coded themes were created to analyze and identify changes in the qualitative data.

Generalizability

Four out of the five instruments mirror one another. Therefore, the consistency of the design and administration procedures of these instruments ensure a high level of

reliability in the measurements. This means the study could be repeated and tested in a different context and could be easily compared with the results of this study making it applicable to many other contexts. All the instruments have been reviewed by three expert reviewers to increase the credibility of the instruments.

The significance to the practice of ministry is significant because the instruments demonstrate a clear measurement in the difference towards missional readiness, particularly in knowledge and attitude. This potentially makes the ten-part study a useful tool to pastors and elders who wish to improve missional readiness among their congregations.

Project Overview

The project outlines how knowledge, attitudes, and behaviors towards missional readiness were measured following a ten-part workshop on John 13-17. Chapter two outlines the biblical mandate for missional readiness and then goes on to discuss what the most influential writers and practitioners are saying about missional readiness in the areas of theology, ecclesiology, missiology, and social science. Chapter three outlines the various ways the researcher will investigate the research questions. Chapter four analyzes the findings that emerge from the pre-and post-intervention instruments. Then finally chapter five will outline the study's major findings with implications for each discovery now and in the future.

CHAPTER 2

LITERATURE REVIEW FOR THE PROJECT

Overview of the Chapter

The literature review explores the current conversation happening around the theme of missional readiness, in Scripture, theology, culture and ecclesiology. This conversation was established so that patterns could be discovered and applied to take the story forward into the research phase of the project. The conversation first explores how the military define and understand missional readiness in order to build a framework or a boarder in which the literature review would sit. Working from the frame of a target the review then moves towards the bullseye: John 13-17, around which the ten-part study is based.

To get to the that bullseye an outer ring of hermeneutics needed to be establish through which the biblical foundations could be built around the Johannine commission found in John 13-17. Having established some biblical foundation, the literature review then examines the theological foundation of guilt & shame and mission. Next, the review looks at how culture understands the theme of vulnerability, especially in terms of men and how they connect with one another. The review ends by exploring current practice in the ecclesiastical world in men's ministry and spirituality.

Exploration of Missional Readiness

Normally when someone refers to missional readiness or being ready to deploy, they are referring to the military. However, being ready for God's mission and being ready to deploy for Holy Spirit should be no less important and should be taken as seriously as the military take it. As J. Punt notes, 'Greek and Roman philosophers often

used battle or war terminology for human moral efforts…Paul and others shared a world in which armies and warfare contributed to its contours' (208). Military analogy was as popular and relevant then as it is today. David Clines finds this language in some of the New Testament epistles. He writes, 'In the Deutero-Pauline Pastorals, Timothy is exhorted to be a "good soldier of Christ Jesus", "wage the good warfare", not "entangled in civilian pursuits", and living to please "the one who enlisted him" (1 Tim. 1:18; 2 Tim. 2:3-4)' (Clines 185).

In order to intelligently consider missional readiness in the context of theology and Scripture it is helpful to briefly understand how the military defines and understands missional readiness, so principles and ideas could be applied as a lens to further reading and study.

Lieutenant General Perna, the U.S. Army's deputy chief of staff, wrote in an article that 'the global demands for our Army remain high, which is why readiness is and will remain the Army's number one priority' ("Deployment Readiness"). Consensus among many military commanders, whether regular or special force, tend to make the same important point: predeployment activities; training and missional readiness is a soldiers number one priority ("Deployment Readiness"; Cole and Belfield 9; J. Parker 3) . Predeployable activities, according to General Perna, start with home-station fundamentals. This ties in strongly with what many Christians and business authors would call self-leadership (Goleman et al. 39; Kouzes and Posner 390; Prime et al. 36; Drucker 159; Covey 63).

In addition to self-leadership, the home-station fundamentals focus development movement plans, in other words planning and strategy. Next, it makes sure standard

operating procedures are being met: those things that seem basic but are fundamental. Third, the military check their deployment listing to make sure they have the correct people and equipment for the task at hand. Then last, they will rehearse the load out plans and execute the roll-out activities. Most, if not all of these initial steps of missional readiness could be transferred to church and the great commission to make disciples.

One would be hard pushed to find a book or an article by church and business leaders that would not cite planning, prayer, strategy and vision as a key component in being ready for the mission. Business author Max McKeown writes, 'To shape the future requires a combination of thinking, planning and reacting to events that emerge along the way' (5). There have also been countless books written on how to do the basics and the fundamentals of ministry well, and one could spend a lifetime learning and applying best practices to the ministry to their context.

Likewise, Christian and business leaders have invested thousands of words into the important and strategic role of building the right team and having the right resources in play. In the classic business book *Good to Great*, James C. Collins writes a whole chapter on getting the right people in the right places at the right time doing the right thing (41-63). While there is a lot of crossover between the military, the business, and church worlds, for these simple lessons the question is whether or not these lessons are applied intentionally in Christian organizations. Certainly, the idea of practicing and rehearsing some of the more basic and straightforward tasks is not something that is such a common recommendation amongst writers. In some church planting movements where multiplication is taking place, trainers encourage the people being disciples to practice what they have learned, like sharing their story (Smith and Kai 100).

General Perna goes on to highlight in his article that not only are plans rehearsed and executed, but ‘commanders have to develop a realistic training strategy to maintain unit proficiency for all tasks designated as mission essential’ (“Deployment Readiness”). Military commanders state that the reason for the intensive training is so that when it comes to using the skills, they perform on the battlefield it is already second nature to the operator.

This fairly standardize approach to missional readiness will be used to develop part of the ten-part teaching, but it will also now serve as a lens through which the Biblical Foundation section will be reviewed. It cannot, however, be the only hermeneutic lens used. For the purpose of this Literature Review it will be necessary to briefly explore a more tried and tested hermeneutical tool: Missional Hermeneutics.

Missional Hermeneutics

Missional hermeneutics (MH) is a relatively new layer to the art and science of reading the Scriptures. In recent years, scholars of MH have had a hard time persuading their colleagues that it is an area worthy of further study and consideration. Why?

Goheen believes fundamentally because there is a confusion over what the word “mission” actually means. For centuries, he says, ‘the word was used to describe the intentional efforts of the church to spread the Christian faith among unbelievers’ (Goheen 4). This could be at home, of course, but more often would apply to cross-cultural activities ‘to establish a witnessing presence in places where there have been none’ (Goheen 4). During the mid-twentieth century, there was a movement towards a broader understanding of mission: to incorporate deeds of justice and mercy. Both of these definitions involved intentional activities on the part of the church to spread the gospel

beyond its walls. In addition, during the middle to latter part of the twentieth century, a development in missiological thinking began to look much more broadly at mission culminating under the description *missio Dei*, led by scholars such David Bosch and Christopher Wright. However, Goheen believes this framework for mission is virtually unknown among biblical scholarship. Therefore, so long as "mission" means intentional efforts for spreading the Christian faith by word or deed, biblical scholars argue it cannot be a central rubric for interpreting Scripture, especially not the Old Testament.

Goheen also believes that too often missiology is not taken seriously as an academic discipline. Goheen argues that it is 'enslaved to the *theoria-praxis* dichotomy and therefore is divorced from the complex rigors of the more theoretical theological disciplines' (4). Goheen believes missiologist have too often contributed to this caricature because, as he states, when they 'sometimes use Scripture to construct a biblical and theological foundation for mission, their use of the biblical text is often considered naïve' (5).

There are at least two reasons, according to Goheen, why there seems to be this disconnect between missiology and biblical interpretation. Firstly, as Bekele calls it, the bridge: 'the gap between "mission then" and "mission now"' (153). Where do we start? With the Bible, adapting it to our situation, or do we work in the other direction? Many biblical scholars employ a historical-critical method to cross between the ancient text and today, but rarely, argues Goheen, 'do they make the journey back, and so they are reticent to draw any kind of direct connection between this alien text and the present' (5). Another big consideration, as should always be acknowledge in hermeneutics, is our presuppositions. Bosch points out that 'we usually presuppose far too readily that we may

summon the Bible as a kind of objective arbitrator' (44). Goheen takes this point a step further by observing that our 'missional identity has been suppressed, and so nonmissional assumptions inevitability influence biblical scholarship' (5). Despite the struggle, there is hope; scholars are beginning to find common ground. However, these warning should be considered and heeded going into the Biblical Foundation section.

Flemming, cautiously supports MH by pointing out that that:

> 'We will read Scripture more faithfully if we read it with an ear tuned to the music of God's mission. This does not mean that a missional hermeneutic will explain *everything* in our interpretation of Scripture. Nor is a missional reading exclusive of other ways of approaching biblical texts,' (7)

Despite his cautious approach, he is not alone. Even Goheen and Wright who advocate that 'mission is not just one of the many subjects that the Bible talks about. Rather it is a way of reading the whole Scripture' acknowledge that 'it is not the only lens we employ to read the entire canon of scripture' (Goheen and Wright 15).

Biblical scholar Richard Bauckham is one of a number of scholars who are now embracing the conversation surrounding MH. In a recent lecture at Cambridge University, he shared his definition, that MH is:

> 'a way of reading the Bible for which mission is the hermeneutical key…[it is not] simply a study of the theme of mission in the biblical writings, but a way of reading the whole of Scripture with mission as its central interest and goal…[it] would be a way of reading Scripture which sought to understand what the church's mission really is in the world as Scripture depicts it and thereby to inspire and to inform the church's missionary praxis.' (1)

In Bauckham's definition are three different dimensions of MH: firstly, reading the whole of Scripture with mission as a central theme. Secondly, reading Scripture to understand what mission really is. Lastly, reading Scripture to equip the church for its missional task. These three dimensions will form the outer rim of our target from which this review will move closer to the bullseye: John 13-17.

Another scholar, Brian Russell, a professor at Asbury Theological Seminary, argues in his recent book on reading scripture missionally that 'it is not enough to read Scripture for the world or for the church. We must learn the art and craft of reading the Bible simultaneously for both the world and the church' (8). He continues, 'we, as readers of the Bible, must locate and understand Jesus' life and ministry within the broader context of the larger narrative of the Bible' (7). He believes that '[d]iscipleship can never be understood adequately apart from mission' which means, he says, that 'this is a crucial paradigm for understanding a missional reading of Scripture' (8). The True biblicist, Russell argues, 'is able to alternate between an eagle's eye view of the broad shape of the Scripture and the ground level investigation of its smallest pieces' (107).

This review will heed the warnings but embrace the richness that can come from missional hermeneutics and will use it, particularly Bauckham's three dimensions in the Biblical Foundation.

Biblical Foundations

With the theme of missional readiness in place and a hermeneutic established, the review will begin its journey from the margin of the target towards the center. Firstly, by considering some influential and central figures that God called to His mission in the Old Testament, including the narrative and theme of how they were prepared by God.

Secondly, the review will move to the narrative of the New Testament, particularly Jesus' example and how the Holy Spirit sent the Apostles in the book of Acts. A key focus of the New Testament section will be on John 13-17—the Johannine commission or the farewell discourse. These are key chapters looking at how Jesus prepares his disciples for mission where 'the *mission-motif*' runs like a golden thread throughout the discourse' (Lombard and Oliver 366). It is also a key section of Scripture in the purpose statement and research questions, and therefore, it warrants further exploration.

Missional Readiness in the Old Testament

Abraham

Early into the Old Testament is the first of many stories of people who were called and prepared by God for something beyond themselves. Abraham was a key part of God's missional narrative in scripture. The early shoots of God's plans can be detected even as far back as the Abrahamic promise – that *all* nations would be blessed (Gen. 17.4-8). Something that 'was lost in the increasingly ethnocentric separatism of the Jewish people during their domination by one repressive foreign regime after another' (Goheen 18). Abraham, a man from Ur of the Chaldeans, just south of the Euphrates River, during the middle bronze age was called by God to leave all he knew to travel to an unknown land. His family, under the leadership of Terah, had made it as far as Haran but had stalled on their journey and had settled in there. However, after the death of his father Terah, Abraham left his life of possible sources of security, though without children, and moved to an unknown land. However, scholars point out that the Bible is far less concerned about Abraham's history than with his obedient response to God's claim on his life (Arnold and Beyer 92; Longman III and Dillard 59; Lasor et al. 44).

Abraham's willingness to be obedient and faithful is demonstrated on many occasions throughout the narrative of his life. Like many human beings, he failed at times to fully trust God. Yet, he is celebrated in scripture as someone who demonstrates faith in action (Heb. 11.8-19).

Derek Kidner points out that the nearest scriptural parallel we find to the "forsake all and follow" comes in the Gospels when Jesus calls the disciples (*Genesis* 113). Baldwin takes this observation a step further believing that 'there is a sense in which every believer has to abandon the past, to make an about turn and start afresh in the service of Jesus' (*Message of Genesis* 30). In the account of Abraham (Gen. 12.1-9), this pattern emerges as he was exchanging the known for the unknown (Heb. 11:8), to find his reward in what he could not live to see (a great nation), in what was intangible (God), and in what He would impart (blessing) (*Genesis,* Kidner 114). Abraham had to decide whether to set aside his blessing, his inheritance, for the inheritance Yahweh describes. The initiative offers much, but its cost is significant. Therefore, Abraham must trust Yahweh (Walton 392). Many of the commentators agree that it is easy for people to read the words of Genesis 12 when they know the big picture, but for Abraham his step of faith into the unknown, which would shape the future of a nation he would never see, was a gigantic step of faith (Fretheim 422; Kidner, *Genesis* 113; Baldwin, *Message of Genesis* 30).

Another aspect of faith, trust, and obedience that is easy to miss for the casual reader is the amount of time Abraham had to trust God before the birth of his son Isaac (Gen. 21). According to the text, he became impatient on a couple of occasions (Gen. 15.2; 16.3-4). Between Gen. 12:4 and Isaac's birth in chapter 21 some 25 years pass by.

This is a long wait to see a promise fulfilled. Baldwin reflects on the joy found in chapter 21, writing:

> ‘nothing can give such deep, lasting satisfaction as the faithfulness of God, demonstrated in the fulfilment of his promises, especially, perhaps after a long time of expectant waiting. When delay seems interminable, there is encouragement here to persevere (Hab. 2:3).’ (*Message of Genesis* 85)

The final and most challenging step of obedience came for Abraham in chapter 22 when God asked Abraham to sacrifice the son, he had waited decades for. Commentators point out that child sacrifice was not unusual in Abraham’s day (Walton 513; Walton et al. 53). Nevertheless, it would have been an incredibly tough and painful step for Abraham to have taken. So, what was the reason for God giving Abraham this test and what do we learn about God’s purpose through it? Some commentators choose to highlight the opposition God has against human sacrifice, while also taking the opportunity to project into the future by introducing the concept of a substitute paying the price (Baldwin, *Message of Genesis* 92). However, John Walton takes the conversation a step further by stating that if God wanted to demonstrate His opposition to human sacrifice, He could have simply stated that human sacrifices repulsed Him. Therefore, that is not the main point God is making. His main ‘purpose is to see what Abraham is prepared to give up. In the end God’s reason and God’s purpose are one the same’ (513). So, Abraham is ultimately asked whether his trust is really in God and not just what God has promised, because this was an ‘opportunity to demonstrate his unswerving trust in the God who stands behind the promise’ (Mann 45).

When thinking about missional readiness, three important conclusions are highlighted by commentators and scholars about the life of Abraham and his interaction with God. He had courage and was willing to step into the unknown giving up on what was familiar and comfortable to be obedient. He also learned that patience and trust are important attributes because sometimes a long expanse of time can exist between God making a promise and the full fulfillment of that promise. Lastly, to follow God fully, Abraham demonstrates that one should be willing to give up the thing they value most in the world; sometimes that might even be the thing they thought God had promised them. However, one may also draw comfort from the narrative, since Abraham was human and was not immune to doubt. Williamson helpfully concludes this thought by stating:

> These two contrasting images of the patriarch's character (faith and doubt) should not be interpreted as being contradictory or mutually exclusive but rather as indicative of the genuine struggles between mental certainty and stark reality that even Abraham, "the father of those who believe," had to overcome.' (12)

Moses

Many of the lessons learnt from Abraham could be held like a transparent page over the life of Moses where similar conclusions could be made regarding Moses's obedience of stepping into the unknown, hi waiting for the promise, and his willingness to give up on what he held most dear. Of course, these lessons could be drawn from many other Biblical characters. The character of Moses also contains some new lessons on what it means to be ready and prepared for mission for the sake of the review.

Moses was a man who was aware, for the most part, of his limitations. He relied on others to help him fulfill his mission. He relied on Aaron to speak for him (Exod. 4.14-15). He later relied on Aaron and Hur to hold his hands up while he prayed over the battle at Rephidim (Exod. 17.12). These incidents reveal that believers must be careful not to allow their human weakness to become an excuse not to engage in the mission of God like Moses tried to in Exodus 4. However, it is also good to know and recognize one's human limitations and rely on a team who often have different gifts to support and enhance one another on mission. Church and business leaders are often in agreement that the key to success for people, whether engaged in a project, a business or a mission is an ability to value, reply-upon and delegate to others (Sinek 11; Damazio 279; Sanders 137). People, like Moses, tend to run into trouble when they try to do everything themselves, as Moses found out in Exodus 18.

Moses was fulfilling an extremely important role in chapter 18. He was giving the instructions (*tôrâ*) of God, not just practical advice or positive law, but the very Torah of God. He took this responsibility so seriously that he thought he was the only one who could do it, either that or Moses just did not seem to have much common sense about administrative matters (Brueggemann 827). All the commentators agree we encounter Moses on the verge of a burnout and that Jethro's visit was both timely and vital for the ongoing mission of Moses (Brueggemann 827; Cole 140; Enns 371; Moore, *Moses* 77). One of the key responses Moses has towards Jethro is Moses's humility to accept his father-in-law's advice. Not everyone is ready to accept that they need to rely on others and that others might be just as gifted and qualified, such as Joshua in Numbers 11:29. In the case of Moses, he was ready and willing to accept his father-in-law's advice and

empower others to help him in his mission. Sanders comments that ‘we do well to recognize our limitations. Our “Jethros” can often discern better than we can the impact of all our duties than we can discharge’ (140).

When commentating on chapter 18, Moore notes that ‘the Lord calls senior leaders to remember he is God and they are not, by resting in his presence through prayer’ (*Moses* 78). Even though Moses’s prayer life and relationship with God were completely unique, there are lessons we can learn from his example. A vibrant, open, and honest prayer life is key for anyone wanting to be ready for mission, not just senior leaders. In Moses is an example of a great intercessor who would often plead with God for his people (Exod. 32.9-14). His prayers were often conversational and two-way (Num. 11.11-23). In fact, in Numbers 11 Moses’s prayer is incredibly real and blunt, which is not often associate with the prayers we hear in our churches. Packer writes:

> ‘Knowing God is a matter of personal dealing…Knowing God is more than knowing about Him; it is a matter of dealing with Him as he opens up to you, and being dealt with by him…friends open their hearts to each other by what they say and do…We must not lose sight of the fact that knowing God is an emotional relationship, as well as an intellectual and vocational one, and could not indeed be a deep relationship between persons if it were not so.’ (42–43)

Moses is a man called by God to a huge mission, which required him to be humble enough to accept the help of others, while not disqualifying himself at the times when he doubted his ability. The key to Moses’s confidence in later ministry was that his relationship was so strong and intimate with God that he knew God would ultimately be

the one to carry the people. Despite that, Moses, like Abraham, would still allow his humanness to take over at times and mistakes were made. One such mistake resulted in the consequence that he would not make it to the promise land (Num. 20.19-13).

David

David was a man after God's own heart. Like Moses, he shared and open honest relationship with God. Like Abraham, he had to learn the about waiting, having been anointed king as a boy and would then have to wait many years before actually being crowned king. This review identifies two key lessons from David, one from his childhood and another from a later period in his reign as king.

As a child, David features in one of the most famous Bible stories known to humanity, the story of David and Goliath. David's mission that day was to deliver supplies to his older brothers fighting on the front line of the battlefield at Socoh where the Israelites were facing the Philistines (1 Sam 17). The key lesson for missional readiness is what Baldwin summarizes as the difference between the great warrior Goliath who is confident in the superiority of his equipment, as well as his great natural strength, and a young shepherd boy who is indignant that anyone, no matter how powerful, should presume to insult the people of Israel, and therefore, by implication Israel's God (*1 and 2 Samuel* 126). Goliath's perspective was on his human ability, whereas David saw the bigger picture that there was something wrong with the fact that 'this worshipper of dead idols has the audacity to reproach the armies of the living God' (Arnold 255). Therefore, David's mission changed that day. Because of his ability to see the bigger picture, David was willing to stand against the giant. So, a key here is to see something of David's 'character revealed when we remember that here was a person who

was stunned that the Israelites were terrified of Goliath' (Kendall 89). Coffey observes here (1 Sam. 17.45) 'David's words are not full of himself – rather they are full of the Lord. It is in His name and in His power that the victory will come…in the spiritual life, worshippers always make the best warriors' (16). David is not just a courageous underdog but the one who knows that there are resources beyond the technology of kingdoms (Birch 1114).

In addition to positive attributes that can be gleaned from David in the Old Testament, there are also warnings to be heeded. Later in David's life he displays the opposite to missional readiness when he decides to stay home instead of going to war (2 Sam. 11.1). Birch ponders some reasons why David may have decided to stay in Jerusalem: has he lost interest in military leadership? Is he now too valuable as king to go on such campaigns (2 Sam. 21.17)? Is the siege of Rabbah a tedious matter, and can David give time only to the final taking of the City (Birch 1284)? Mary Evans points out the main role of a king at that time was as a military commander. Therefore, David was ceasing to behave like a king by staying behind. She goes onto observe that 'when leaders begin to view their leadership in terms of status rather than in terms of task, it is more than likely that they will begin to fail at the task, and therefore cease, in any meaningful sense, to be leaders' (208). Therefore, there is a warning to those who seek to be ready for mission: remaining focus on the task over status is key.

There are also some important lessons to learn from David's recovery, which unlike Saul's repentance was genuine and heart-felt. Although Saul declared "I have sinned" (1 Sam. 15.24ff), Saul's confession was not accepted by God as genuine. This is because the heart response is what God seeks. Whereas David comes with the famous

Psalm 51 prayer and in his anguish, faces his sin. Coffey highlights four important components of David's repentance; 1) the speed, and its focus; 2) our sin affects others, but the greatest offence is to God; 3) its depth and its results, David found forgiveness because God is a God of love; 4) He is also a God of justice with meant David had to live with the consequences of his actions (167–68).

So, what are the lessons about missional readiness from this great king? First, one must learn to look at things with spiritual eyes just like Elisha's servant who saw the horses and chariots of fire (2 Kings 6.17). Second, one should not take their eyes off the task, for the potential to fall and fail potentially follows. The good news, however, is that with true repentance there is a way back via a road of forgiveness and restoration.

Daniel

Daniel displays a life of discipline and conviction, even when his life was in danger. In the military, routine tasks are practiced over and over and again until they become second nature to the operator. Getting the basics right and being faithful in the small things (Luke 16.10) can often build a strong foundation for God to work off to prepare people for the works he has for them (Eph. 2:10).

In chapter 6 of Daniel, Daniel is, most probably (according scholars) in his early 80's, who had lived a faithful life. As a younger man in chapter one, he accepted re-education and a new name, but he made his protest known when it comes to the ritually unclean food he was asked to eat. By chapter 6, Daniel is a key member of court in the vast and powerful Persian empire, and the favor shown to him by the King causes jealously among the others in the court who sought to discredit Daniel. However, even after a law is passed which Daniel knows full well, he is unable to uphold, Daniel

'steadily continued his lifelong habit of regular prayer, as his accusers expected he would' (Baldwin, *Daniel* 129). Tremper Longman writes, 'There is no speech or inner turmoil recorded in the narrative. The impression the narrative intends to impart is Daniel's unflinching obedience. He does not question, doubt, or worry; he acts' (160–61).

Smith-Christopher points out that when the text says the windows were opened 'the Aramaic reads in the passive – that is, the windows "were open," implying that they always were that way' (91). Here was a man for decades who had been faithful to his routine and the foundation principles of his life. As he turned and prayed towards Jerusalem, he was able to persistently and consistently declare to those around him that 'the truth and salvation of the world lay there and nowhere else' (Wallace 107). It was a sure sign that Daniel trusted in God alone and was not prepared to break his trust and relationship with God even when his life was at stake. There is much to be learnt from Daniel's example in seeking to remain focused, to have courage, and to be consistent to the mission at hand.

Nehemiah

While there are countless other examples in the Old Testament, the review will end the survey of those demonstrating missional readiness in the OT with Nehemiah. Nehemiah was given a very specific mission by God to rebuild the walls of Jerusalem. However, there is one key lesson from Nehemiah for guidance on missional readiness.

Nehemiah is called, goes, arrives, accesses, and begins to unite the people for work. However, by Chapter 4 there is opposition to the mission from outside (vv. 1-9) and depression within (vv. 10-23). Raymond Brown in his commentary on Nehemiah

highlights six basic principles that can be learnt from the ordeal Nehemiah and the people of Jerusalem went through those weeks.

Firstly, that conflict is inevitable (4.1-3). 'Nehemiah was up against formidable antagonism…anyone working for God can anticipate opposition in some form or another…suffering is the badge of discipleship' (R. Brown 73). However, despite that inevitable opposition secondly, we can turn to prayer (4.4-9), in this case Nehemiah's response to the enemy's assault is to turn to God in prayer, just as Hezekiah did many centuries earlier (2 Kings 19.1). The thing about these prayers that is helpful for the review is the level of honesty passion and realism in them. Kidner points out 'it is a prayer like many another in the psalms' (*Erza and Nehemiah.* 91). The third thing Brown points out is that discouragement is understandable (4.10-12). Again, the brutal honesty and humanity of the Holy Scripture (one of its most attractive features) helps to teach and encourage people that even when they pray, 'prayer is not a convenient device for removing life's problems but a loving God's provision for coping with them' (R. Brown 77). Nehemiah was aware that such intense discouragement could cause division among the people, which leads onto Brown's fourth principle that unity is essential (4.13-20). Nehemiah unites the people through a series of actions: he mobilizes the team and assigns them to the most vulnerable parts of the wall, he paused to consider his options, he then publicly shares in faith in God and announces the plan. This incredible act of leadership is what binds the people together in unity as they faced the opposition from outside. Fifthly, Brown points out that sacrifices are inescapable (4.21-23). Despite all the prayer and planning, people were going to have to workday and night for a season to push through this crisis. However, ultimately, and lastly, the most important principle to

observe is that God is invincible. Klein writes, 'Pray and act – *ora et labora*. Nehemiah exemplified the meaning of that old proverb. But he knew that all his preparations would be in vain if one bottom line would not hold: God ultimately must fight for the people (4:20)' (777).

Summary of OT review

In summary, this review has demonstrated that there is far more to learn about God, than there is about the characters we find in the OT. There are patterns that can be traced and highlighted about how the characters fulfill God's mission, but more significantly in conclusion is that God, who is the same yesterday, today and forever is still choosing to work in and through men (and women, though none were highlighted in the review – they are present in the OT), who at times were weak, foolish and fell short of his glory (Rom. 3:23).

Those highlighted show a pattern that can be applied to missional readiness: God is seeking out people who are humble, and willing to walk in complete obedience and trust with Him; people must be courageous and bold even if it might cost them everything. God is looking for people who want to relate to Him in prayer and rely on Him, to trust Him to fight for them and protect them.

Missional Readiness in the New Testament

Whereas the Old Testament survey focused much more on the characters, the New Testament survey is driven more by theme, beginning with the act of being sent. This action is present in the Old Testament, but even more so in the New, especially in the synoptic gospels when Jesus sends the disciples out. This section will also examine the Great Commission followed by a larger section on the farewell discourse in the book

of John. The NT section will end by looking at the book of Acts, then finishing with some themes in the pastoral epistles.

Sending and being sent

The purpose of missional readiness is that one is prepared to be deployed or sent. Sending and being sent is a huge part of the missional narrative in the Scripture. The review will then look broader across Scripture, including dipping back into the OT to consider the overall arc of Scripture.

God sending God

The best place to start the examination of sending and being sent has to start with the greatest example of the sent-one: Jesus, who did not just arrive, he was sent. Believing that Jesus was sent by God was part of John's key message of his readers. In fact, approximately forty times we read about Jesus being sent from John or Jesus himself (e.g., John 3.17, 34; 4.34; chs. 5–8; 11.42; 17.18; cf. 1 John 4.9, 14). The Synoptics also used the word sent, but proportionally less frequent. Nevertheless, it is still present (e.g., Matt. 15.24; Luke 4.18, 43; Mark 1:38; cf. Acts 3.20). Paul also supports this idea of Jesus being sent (e.g., Rom. 8:3; Gal. 4:4. Likewise, the writer to the Hebrews highlights Jesus as "our apostle", sent and appointed by God like Moses, only greater (Heb. 3.1).

While Jesus is sent by the Father, Jesus sends both the Spirit (John 15.26; 16.7-15; 20.22-23) as well as the disciples, which will be examined in more detail in the next section. In addition, there are further examples of God sending God in the Holy Spirit sending both Jesus and the disciples.

The Spirit sending Jesus can be seen most clearly follow His baptism (Mark 1.12). Not only is Jesus sent, but He is anointed (Luke 4.18-19). Luke stresses this point further

by highlighting several times that all Jesus did was by the filling or leading of the Spirit. Later in Acts, Luke records Peter telling Cornelius the same thing (Acts 10.38). Paul also supports this idea as seeing the Spirit sending Jesus when writing about the Spirit being instrumental in the resurrection of Jesus (Rom. 1.4). In addition to being sent by Jesus, the disciples were also sent by the Holy Spirit (Acts 13.1-4).

Wright makes an important observation then in conclusion to this idea of God sending God by pointing out that being sent 'is not some external structure built by the church itself – a program or a strategy devised by an institution. Sending in mission is a participation in the life of God' (C. J. H. Wright, *The Mission of God's People* 211).

The apostles being sent

For the purpose of this study, when the researcher says apostle he is referring to sent-ones, not necessarily just the Twelve apostles found in the Gospels. Being sent was the essence of apostleship in the New Testament context. Although, sending was seen more like a commissioning or authorizing for a task than necessarily travelling to another geographical location. For example, the disciples were apostles in Jerusalem itself before some became involved in itinerant ministry, whereas some itinerant preacher (such as Philip) were not necessarily seen as apostles. There are many examples scattered across the New Testament where others, other than the Twelve and Paul, are referred to as apostles (e.g. Acts 14.14; Rom. 16.7; 1 Cor. 12.28-29; 15.7; 2 Cor. 8.23; Eph. 4.11; Phil. 2.25).

Before someone can be sent, they first must learn to follow. In other words, before someone can become an apostle, they must become a disciple. Although, those called to be Jesus' disciples, who went onto be apostles, never stopped being disciples. The scope

of this review does not look in depth at the disciple's calling, but nevertheless it should be recognized as a key element and foundational part of apostleship.

What are then, some key elements to being sent as an apostle. Goldsmith observes that 'Matthew 10 shows clearly that the ministry of the apostle is a continuation of the work of Jesus himself' (92). Jesus gave them authority and sent them out to do the things He was doing: preaching the Good News of the Kingdom of God, driving out demons and healing the sick. Matthew 10 is prefaced by Matthew 9.35-36, where Matthew summarizes all that Jesus was *doing* before telling the disciples to pray that God would send out workers and then commissioning them to be the workers and the answer to their own prayer. Luke-Acts is set up in a similar way. Luke begins the account of all Jesus began to do and teach (Acts 1.1), and then Acts shows what Jesus continued to do through those he sent.

When reading the book of Acts, it could be misunderstood that the only priority of those sent was to preach the gospel. While gospel preaching was at the top of the agenda there was more of a holistic ministry going on. Stott points out that surely this was deliberate. He argues:

> 'that the work of the Twelve and the work of the Seven are alike called *diakonia* (Acts 6:1, 4), ministry or service. The former is the ministry of the word (4) or pastoral work, the latter' the ministry of tables (2) or social work. Neither ministry is superior to the other. On the contrary, both are Christian ministries that is, ways of serving God and his people. Both require spiritual people, "full of the Spirit."' (*Message of Acts* 122)

The rapid growth of the church, argues Wright, was the result of '*both* the teaching and evangelism of the apostles *and* the quality of love and care within the community of Jesus-followers (Acts 2:42-47; 4: 32-35)' (C. J. H. Wright *Mission of God* 214–15).

This same practice of ministry was true for Paul. His care for the poor cannot be pitted against gospel ministry, as Hood observes: 'The return to Judea to deliver the collection takes priority over Paul's visit to Rome' (Rom. 15.23-28) (134). The example of Jesus, the disciples, and Paul demonstrate that when believers consider their own missional readiness that they are first and foremost proclaimers of the gospel. However, that ministry cannot stand alone in isolation. It needs to be built up and surrounded by a concern and a priority to meet and minister to people's physical and emotional needs as well.

There is one other consideration though when it comes to the idea of the apostles being sent and that is waiting. Waiting and sending normally would be considered oxymorons. However, in the case of the apostles, they are told by Jesus that He is *sending* the Holy Spirit to them and that they are to stay in Jerusalem (Luke 24.49). Fast-forward from Luke into Acts, Jesus has ascended into heaven and the disciples are not out making disciples. They are in prayer waiting for the Holy Spirit (Acts 1.14). Shenk and Stuzman believe that:

> 'all ministries of the church need to be bathed in prayer. The early church was born in a prayer meeting. Although Jesus has promised the disciples, they would be his witnesses in Jerusalem, Judea, Samaria, and the ends of the earth, he commanded them to first wait in Jerusalem until the Holy Spirit would empower them.' (37)

In terms of missional readiness, believers need to firstly bathe ministry in prayer; one should never take on more works than they have time to pray over. Secondly, a lesson to be learnt from this is that Christians cannot and should not attempt ministry without the Holy Spirit. Billings picks up on this theme in his thought-provoking article entitle 'What if our mission is not to "be Jesus" to other cultures But to Join with the Holy Spirit?' (91). His thesis is that if Christians are to take incarnation as our model for ministry it will likely lead to burnout. Because, he argues:

> 'In spite of its motive to be relational and evangelistic, this approach functionally denies the adequacy of Christ's unique incarnation and the Spirit's work as the supreme witness to Christ (John 15:26). We forget that we are not equipped to represent Christ to the world without being united, as a community, to Christ through the Spirit.' (93)

Jesus sends the Twelve and the Seventy-Two

Before spending some lengthy study in the Johannine text, it will be necessary to consider two synoptic texts and look at the way Jesus prepared and mobilized people for mission. Matthew 10, Mark 6, and Luke 9-10 all contain passages which one can study missional readiness through the lens of Jesus. The Great Commission will be the focus of a later section. For the sake of brevity, this section will focus on the two accounts found in chapters 9 and 10 of Luke.

So far, the disciples have followed Jesus and witnessed some incredible things: healings (Luke 5.12-16, 17-26; 7.1-10; 8.45-48), new and profound teaching (5.33-39; 6.1-11, 17-49; 8.1-18), people rising from the dead (7.11-17; 8.49-56), difficult pastoral issues and leadership questions being dealt with (5.27-32; 7.18-35, 36-50; 8.19-21),

people's sins being forgiven (5.20; 7.48) and lastly, nature itself being commanded (8.22-25). Therefore, it must have come as a shock to the Twelve to be told, "it is now your turn" (9.1-2). Jesus calls the Twelve together and gives them *power*; the other synoptics use the word *authority*. Nevertheless, this concept that they are being sent in the name of Jesus, with the same power and authority He has, is important to highlight in light of the Great Commission. He divides them into pairs; so, partnership was valued. This partnership would have been important according to Mosaic law (Deut. 19:15), where two witnesses were required for a testimony to be credible. After this they were sent out for a ministry of word and deed: to preach the Gospel and heal, which is really an extension of Jesus' own ministry, even down to the detail of staying with their own disciples (9:4), not moving around and hassling people that did not want to know but staying in one place and ministering where they were welcomed.

Contained within the commission (9:3-5) are three topics Jesus teaches on: firstly, what they may or may not take, secondly how they are to receive hospitality, and lastly their response to rejection. Darrel Bock observes that they were 'not to act like other practitioners of religion in their culture, who expected to be paid for their labors and went begging house to house to get provisions. Jesus calls on them to trust God' (251–52). While there are some differences between the synoptics on what they should or should not bring on the journey, Morris clears this difference up by saying that 'perhaps both ways of putting it mean "Go as you are". Jesus is instructing them to make no special preparation for this trip' (*Luke.* 163). Moore believes Jesus simply wants them to see that their weakness is their strength and that by not relying on worldly resources they have to rely on God (*Luke* 101). Not only did the disciples attempt this challenging mission trip,

but they had success. Were the five thousand who came later, the fruit of this recent mission trip? Despite their success on the mission field, the disciples still failed when Jesus tested them over the feeding of the five-thousand. Clearly there was some more to learn before the next trip, and the first lesson was to participate in the feeding of the five-thousand. Jesus did not need them to, but he still valued their partnership (Moore, *Luke* 103).

In-between the two mission trips, the disciples have further teaching on who Jesus is (Luke 9.18-36), another experience of healing and driving out of demons (9.37-45), and a lecture on what following him really means (9.46-62).

Concerning Luke 10, there is a debate among scholars about the number of disciples Jesus sent out. The traditional view says Luke meant seventy because of the significance going back to Numbers 11.16 and the number of elders chosen to support Moses (Morris, *Luke.* 181; Barclay 135; Culpepper, "The Gospel of Luke." 219). Moore, however, takes a less symbolic approach and focuses more practically by speculating that because Luke uses the phases the seventy-two, *heteroi* (meaning others), the seventy-two does not include the original twelve. This means (Moore believes), one could image that the twelve divide back into their pairs: six pairs, with ten trainees each – meaning there were six groups of twelve going out (Moore, *Luke* 117). If Moore's conclusions are correct, this would support the 2 Timothy 2.2 model of being trained, practicing it, and then training others. This also may account for the rapid growth of the church early on. Aside from the group going out being larger, = the mission field's geography changes from the villages of Galilee to Judea and Perea.

Despite the differences, that Jesus teaches on how to go out and do the mission before them remained the same. The message is the same: they are to go out in word and deed, to preach the kingdom of God is near and heal the sick (10.9). The message still provokes such a strong reaction that Jesus warns them they are like lambs among wolves (10.3), a path Jesus was also walking and would walk later as the Lamb of God. The method was the same: go out in pairs (10.1) in total reliance of the Holy Spirit (10.4). The strategy was the same too: to find a person of peace (10.6) and set up a base from there to do further work, not moving around from house to house (10.7). Acts 16.15 is a classic example of this strategy at work with Lydia opening her home up. The same strategy applied when it came to the fact they were going out with the same authority and power as the Twelve had on their first journey (10.16). Lastly then, the urgency is the same. They were to shake the dust from their feet and move on (10.11). This act, says Bock, 'declares a separation between God and the rejecting city, exposing their accountability to Him for their decisions' (293). The message was so urgent they did not even have time for greetings (10.4b). This would have been underscored by the parable Jesus gives about the harvest (10.2), in every culture they would have understood harvest season was a time of great urgency and common day laborers would have been brought in to help (Culpepper, "The Gospel of Luke." 219).

After the mission trip, the disciples return. Their 'joy characterizes the experience of the disciples who have obeyed Jesus' mission charge' (Culpepper, "The Gospel of Luke." 223). In verse 19, Luke uses a Greek perfect tense to emphasis the fact that Jesus has given believers lasting authority (*exousia*) and power (*dunamis*) to defeat Satan and his demons in every generation (Moore, *Luke* 120). Lastly, in verse 21, Luke paints a

picture of Jesus' rejoicing and giving thanks. The word Luke chooses here (*agalliaō*) does not simply mean to smile happily but to 'jump for joy' (Morris, *Luke.* 186). Concluding this section, Culpepper gives ten guiding principles ("The Gospel of Luke." 222), which he believes can serve as a model for modern mission (see Table 2.1).

Table 2.1 Culpepper's Missional Principles from Luke

	Guiding Principle	Context
1	The world's need for the church's mission.	"the harvest is plentiful"
2	The importance of prayer in support of the mission.	"Ask the Lord of the harvest"
3	The insistence on the active participation of each disciple.	"Go on your way" All believer can contribute in their own way in the context of their own spiritual journey
4	The warning of the dangers believers will face and guidance on how to deal with it.	"I am sending you out like lambs among wolves" The metaphor provides a counsel to be innocent and sincere, vulnerable and non-resistant as a means of turning aside anger and danger.
5	The singularity of purpose.	"Greet no one on the road"
6	The purpose of mission.	"peace to this house and the Kingdom of God has come near to you". The disciples declare what God is doing and bring God's peace to whomever receives them and shares table fellowship.
7	The host, not the guest, sets the context for the disciple's witness.	"eat what is set before you". The disciples do not dictate the menu or impose their own cultural background on others.
8	The recognition that there will be failure.	"[when] they do not welcome you"
9	The admonishment of perseverance	"shake their dust from your feet"
10	The assurance of the fulfillment of God's redemptive mission	"know this: The Kingdom of God has come near".

When it comes to summarizing the Johannine model for mission, the review will come back to build a bridge to the Synoptic model found in this model to compare and contrast.

Sending in other parts of Scripture

Before moving onto the Great Commission, the review will briefly consider other important areas of Scripture which can be applied to the theology of sending and being sent.

First, in Romans 10.13-15, Paul is challenging the Roman church to consider the necessity of evangelism. If everyone who calls on the name of the Lord will be saved (v.

13) as Paul teachers here, then there are some important steps highlighted by the Apostle that the church needs to prioritize. Firstly, people cannot call on someone if they have not first believed, because as Stott points out, 'calling on His name presupposes that they know and believe His name' (*Romans* 285). This alone demonstrates the necessity of proclamation. Next 'just as believing is logically prior to calling, so hearing is logically prior to believing' (*Romans* 286). However, to hear that message God has chosen to use "sent people" to herald (*kērysso*̄) the message of the Good News. The role of the herald was a key role before the use of mass media. In fact, it was probably the main way of transmitting news across the known world at that time. When it comes to the type of sending Paul was referring to here, there is some debate. Some argue that because Paul is using the verb *apostellō* he was referring to himself and the other apostles. However, the more accepted view is that this is referring more to the apostles sent out by the church (2 Cor. 8:23). Colin Kruse supports this theory by pointing out that for the most part apostles point to the twelve but that the word does and can have a broader meaning (76).

At the heart of this passage though is the concept of being sent. This can be seen more clearly by reversing the verbs Paul uses: Christ sends heralds; heralds preach; people hear; hearers believe; believers call; and those who call are saved *(Romans* 286). Wright takes this point forward by arguing that 'an essential part of the mission of God's people is to fulfill the role of that messenger, to be the bearers and the embodiment of the good news. Our mission is to be gospel people' (C. J. H. Wright, *The Mission of God's People* 201). However, in everyday life people do not believe every message or messenger. This is why being sent as an official spokesperson or being authorized to share the message is a key factor.

Then, who does the sending? For Wright, the emphasis comes on the final verb, "unless they are sent", which is based on 'the intentionality of God…the process that begins with the authorizing, commissioning, sending action of the saving God' (C. J. H. Wright, *The Mission of God's People* 202).

Returning for a moment to the Old Testament, the Hebrew verb *šalah* appears in all kinds of places where people and things are sent. However, in the context of people being sent for the purpose of God's mission there are two main themes across the Old Testament argues Wright: to act as agents of His deliverance and salvation or to declare a message that somebody needs to hear (C. J. H. Wright, *The Mission of God's People* 203). Some of these themes have already arisen in the literature review and sometimes, as in the case of Moses, they are used for both of these themes. An example of someone sent to save might be Joseph, who's situation was used by God to bring about salvation for Joseph's family. An example of someone being sent to speak could be Isaiah or Jeremiah.

In addition to the main reasons for being sent in the Old Testament, Wright goes on to some other themes to consider under the concept of sending in the Old Testament. Firstly, God can send anybody on a mission, but most frequently it is to be an agent of his deliverance or to be the mouthpiece of his message as we have already considered (C. J. H. Wright, *The Mission of God's People* 209). In the NT, this idea is much subtler because, according to Köstenberger it does not:

> Dichotomize between "discipleship" on the one hand and "evangelism" or "mission" on the other. Those who follow Jesus closely are at the end commissioned to be sent into the world. Thus, while a disciple's being sent out is preceded by a time of following Jesus

> (discipleship), a person's discipleship *includes* and *entails* that person's (evangelistic) mission to the world.' (, *The Missions of Jesus* 177)

The second point of Wright's observation of sending in the OT is that the sent person embodies the presence and the authority of the one who is sending them (C. J. H. Wright, *The Mission of God's People* 209). This can be seen when contrasting 1 Samuel 25.39-41 and 2 Samuel 10.1-5 in the way their response to the messenger was taken as the way they were responding to the sender. There is a Jewish principle of agency or representing (*shaliach*) according to Baker, which is the possible or probable background of the sending language in the Fourth Gospel (Baker 41). However, this concept would have been familiar in the Roman world too as Keener points out:

> The sending of governmental representatives who acted on Cesar's authority, the sending of disciples by philosophers to teach in their place, and the sending of envoys from the gods for cultic and revelatory purpose were commonplace in the Greco-Roman world. (*John* 1:310)

Jesus is the ultimate example of a person embodying the presence and authority of the one who is sending them. This is seen in John 5.23 in the way those who reject Him ultimately effected how they were responding to the Father.

Lastly, under the concept of sending in the Old Testament, Wright says being chosen by God carried great honor and responsibility, but the more pressing reality was that it normally also involved suffering, rejection, persecution, and sometimes death (C. J. H. Wright, *The Mission of God's People* 209). Again, Jesus would be the ultimate example of this through His death on the cross. In his recent thesis, Mark Lee argues that suffering is not necessarily negative, and that suffering is the seedbed for growth. After

all, ‘Paul refers to his suffering as something that is actually ultimately meant for his benefit, as well as for the work of evangelism’ (49).

The Great Commission

Although there are variations on the theme of commissioning in the all the Gospels and Acts (cf. Luke 24.44-49; John 21:15-23; Acts 1.8), the Great Commission is perhaps one of the most quoted verses in the Bible. It has instructed those engaged in mission of centuries. Hertig argues it is the major turning point in the Bible from the division of the Jewish and Gentile people to a mission which is inclusive for all (343). But what new things, if any, can be learned for the value and importance of missional readiness in the New Testament from this text?

In the preceding context to Great Commission, Matthew clarifies that the Twelve are now eleven and whether it was just them present or the others Paul mentions who had seen the risen Jesus (1 Cor. 15:6). There is this interesting line that Matthew includes: “they worshiped him, but some still doubted” (28:17). Boring points out that:

> [w]hatever the nature of the resurrection event, it did not generate perfect faith even in those who experienced it firsthand. It is not to angels or perfect believers, but to the worshiping/wavering community of disciples to whom the world mission is entrusted. (502–3)

While this can seem confusing that Jesus would do this, it is a good reminder that ‘faith requires struggle. After all, belief is the constant conquest of unbelief’ (Barth 60). Likewsie, Hertig observes that by passing on the mission to a group of disciples at varying stages of belief, Jesus ‘demonstrates that mission is not exclusively for those at advanced stages of discipleship’ (345) (cf. Matt. 4:19). The doubting disciples serve as a

reminder that the success of the mission is dependent on the mission commander alone. Concerning this Karly Barth writes, 'the disciples carrying out the charge will not at all be determined by the excellency and strength of their own will and work; nor will it be jeopardized by their deficiencies' (60).

In the mixed state of worship, hesitation, bewilderment, and astonishment, 'Jesus comes close to them and addresses them to bring strength and calm' (Wilkins 950) by sharing the first element seen in the Great Commission. He begins with his authority, something observed in the disciples who were sent out by Jesus. Also, this is something seen in the OT by those sent out as agents or messengers. However, something has changed. Not only has he received the fullest possible authority, but that authority is found in both in heaven and on earth. 'The limitations that applied throughout the incarnation no longer apply to him. He has supreme authority throughout the universe' (Morris, *Matthew* 746). The resurrection was not only his vindication, but his enthronement, and as Green points out, Jesus now 'delegates that authority to his followers' (320).

The connecting word therefore (*oun*) should not be missed here. It is because of Jesus' universal authority he commands the disciples to go. The "therefore" points out there is an implication for the disciples because he has all authority, he tells them to "go" (which forms a contrast with the "do not go," which had earlier been his direction with respect to the Gentiles [Matt. 10.5]).

The grammatical structure of the Great Commission is focused around the main imperative verb *matheteusate* (to make disciples), combined with three parallel

participles: going, baptizing and teaching (Hertig 346; Wilkins 951; Keener, "Matthew's Missioloy" 3).

'The imperative explains the central thrust of the commission while the participles describe aspects of the process' (Wilkins 951). The implication is that Jesus is looking for the disciples to do more than just securing salvation; there is both *the call to* and *the process of* becoming a disciple. As Green puts it, the inclusion of 'baptism and care discipling of new believers…shows…Jesus is not satisfied with any hasty profession of faith…the apostles are called not to evoke decisions but to make disciples' (322). Becoming a disciple around the time of Jesus was very common, Pharisees focused on the academic (e.g., Matt. 22.16), followers of John the Baptist focus commitment to a person (e.g.,. Matt. 9.14), whereas Jesus began a totally new and unique form of discipleship: 'He broke through a variety of barriers – gender, ethnic, religious, social, economic and so on – by calling all peoples into a person discipleship relationship with himself' (Wilkins 952). The disciple of Jesus shares both in his suffering and missionary authority, but Jesus alone is Lord, Son of God and worthy of worship. How do one act on this verb then? To answer this question requires an examination of the three participles:

First to go. To be active, to leave one space and move to another. Going: 'this little word dispels churchly isolationism' (Hertig 346) and reminds Christ-followers that disciple making is costly. Making disciples is not about adding new church members to a congregation or expanding the church numerically, although that might be a byproduct of good disciple making. Disciple making is more personal than preaching. It refers to the process of transforming into the likeness of Jesus (Hertig 347). The disciples were to take their mission global to all nations, so everyone has the opportunity to become a disciple

of Jesus. As the disciples learnt early on in Acts, Jesus wanted to break down national and ethnic identify to take the Good News to the ends of the earth.

The next participle is to baptize in the name of the Father, Son, and Holy Spirit, which is seen by some as the act of marking a transition from outside the Christian community to discipleship within it (Boring 504; Hertig 347). Wilkins points out also that the acts of baptism identifies the new disciple with Jesus and His community of faith giving a public declaration that they have become a follower. The earliest converts at Pentecost, he argues, 'would have quite likely have undertaken baptism in the public baths surrounding the temple, a powerful, public testimony of their newfound commitment to Jesus Messiah' (Wilkins 954–55).

The final participle phrase connected to the verb "make disciples" is "teaching them to obey everything I have commanded you." There are many basic but significant elements contained within this last participle. The pronoun "them" indicates that everyone is to be involved in the discipleship journey and adventure, which may not sound too radical to a twenty-first century reader, but in the first century access to education, especially by an esteemed rabbi, was normally reserved for privileged men. Some rabbis, notes Wilkins, denied young women even the basics of Torah (956). Therefore, yet again Jesus breaks down barriers: women, men, Gentile and Jew, rich and poor, must be taught to obey everything He has commanded. The other key feature is not simply on acquiring knowledge; the distinguishing feature is always that disciples are to obey or conform their lives to the teaching (Wilkins 956). The verb for commanded (*entellomai*) demonstrates, says Wilkins, that 'Jesus is not pointing to particular

commands, but rather to the full explication of His life and ministry for disciples…therefore…this verb unifies Jesus' words and deeds' (957).

When thinking about Jesus' whole life and ministry, a verse which would seem a natural ally to the Great commission would the great commandment (Matt. 19.19; 22.39). As Stott points out, 'the Great Commission neither explains, nor exhausts, nor supersedes the Great Commandment' (*Christian Mission* 29). Jesus affirms the need for holistic ministry and supports the fact that love, care and compassion is including in the Great Commission via this participle. Stott says:

> We love. We Go. We serve. And in this we have (or should have) no ulterior motive. True, the gospel lacks visibility if we merely preach it, and lacks credibility if we who preach it are interested only in souls and have no concern about the welfare of people's bodies, situations and communities. (*Christian Mission* 30)

The key for any Christ-follower therefore is to strike the right balance between word and deed. Looking back through church history, there have been far too many occasions when the balance has gone one way or the other which has been harmful to the advancement of God's kingdom. Bruner gives a helpful summary and conclusion for this section, which will help in drawing conclusions about missional readiness:

> All three of the main responsibility verbs in this commission—disciple, baptize, teach—are three slow or earthly ways of circling the same object, saying the same thing: *disciple*—take your time with people, work carefully with them, bring them along gently. First, we disciple by living among people and talking with the inquiring; then we disciple by

teaching the baptized an ever-increasing loyalty to Jesus' commands.

(1102)

The final consideration about the Great Commission is how Jesus ends it. His final words are a promise of his continuing presence during the church's mission. This promise echoes right back to the beginning of Matthew (1.23) when Jesus is promised to be Emmanuel. These statements of God's presence essentially bookend the whole Gospel of Matthew. The worldwide mission task requires the assurance of God's presence because of the magnitude of the task. For those reading this promise a couple of millennia later, they have the same assurance that the risen Lord Jesus is with them always, to the end of the worlds and to the end of time.

New Testament Summary so far

For the research on missional readiness in the New Testament, the review began by considering the theology of sending and being sent, considering the whole narrative of Scripture. In examining that narrative in the synoptic gospels, the review also considered the model Jesus used including an examination of the Great Commission. This review has provided the inner rings of the target board. Now it moves into towards the bullseye. The work done so far will serve as context in considering the Johannine commission.

The Johannine commission

The Johannine commission, more commonly known as the Farewell Discourse (FD) (13-17), is much longer and much less direct than the traditional Johannine Commission found in 20:21-22. It is also unique to John (Hodges 29). It is also, according to Hodges, 'a brilliant and effective evangelistic tool' (44), but in this context of missional readiness, does it prepare people? Before going through the FD, it will be

necessary to consider both its background and its structure. This review will interact with scholars that have differing views to try and establish a healthy model going forward.

Many scholars agree that Jesus is preparing, as well as commissioning the disciples. Ben Witherington supports this premise when he writes:

> 'the issue being addressed in the [FD] as a whole is the preparation of the disciples for Jesus' departure and the promise that Jesus will equip them with the Advocate, not only to remain faithful but to continue to carry out the evangelistic task to which God has called them' (255).

Minear suggests that there is 'little doubt that John intended these five chapters to form a unit to serve as a major pivot in his narrative' (229). Essentially the hinge between Jesus' ministry (1-12: the signs) and the main purpose for why He came (18-21: The Passion). New Testament scholar N.T. Wright calls it 'one of the greatest passages in the New Testament' (157). Scholars mostly agree that during this final night of discourse Jesus is handing His ministry over to the disciples, even if they do not realize it at the time. Jesus has moved from the streets and his public teaching, that the Synoptic writers focus on during Holy Week, to a more intimate private teaching (Stube 2; Moore, *John* 161; Newbigin 166–67; Drickamer ii; Köstenberger, *The Missions of Jesus* 53; Köstenberger, *John* 395; Burge 363; Hodges 32-33) . In his thesis, Drickamer asserts that:

> John 13-17 records Christ's words to His first disciples as He prepares them for their coming work to be His apostles and for the coming time when He would leave them through the death on the cross. (ii)

Aune commentates on 'the necessity of the *imatatio Christi* for the Johannine community' and how in the FD 'the divine commission of Jesus was transferred to His

disciples…the mission of the disciples is therefore virtually identical with the mission of Jesus in both purpose and significance' (82). Stube, in his thesis, believes that:

> the purpose of the discourse in John 13-17 goes beyond a farewell sprinkled with words of consolation and encouragement…it is designed to prepare and move the disciples in their calling, their vocation, their mission which will follow Jesus' departure back to the Father. (2)

Stube goes on to point out that "farewell" is only one motif and that it should not be considered the most important one in the discourse. Therefore, if one considers the fact that the nature of John's 'writing was such that it could be read and understood by readers without the aid of critics or exegetes' (Keegan 10) then one might need to tweak their hermeneutical lens again to discover other motifs or elements. So far, this review has utilized missional hermeneutics and will continue to do so for this section of the review. However, many Johannine scholars in the literature are having a debate around another layer of hermeneutics related to the FD.

Stube argues that hermeneuticians should move away from the more traditional used of a diachronic historical-critical model to a synchronic one for the FD. Not because a diachronic approach cannot yield insight about text, but because it is good to have a fresh approach to the text. Others argue for both a synchronic and diachronic approach to the text (Ashton 141–65); Segovia adds weight to this argument, suggesting a move away from the diachronic model particularly in relation to the FD, pointing out that:

> '…it is now justifiably seen as much too narrow and restrictive in vision and scope, as overly concerned with the excavative dimensions of the text while unconcerned with its present literary structure and

> development…there exists, therefore, an unquestionable need for a radical change in basic orientation, for a view of the present speech as an artistic and strategic whole. (48)

There is another debate going on between scholars around the question of genre. Farewell Discourses, according to Bammel, were par for the course and a common literary genre at Jesus' time (4). They are found in extra-biblical literature and in Scripture too (Luke 9.31; 22.28; Acts 20/17-36; and possibly 2 Peter). However, Bammel actually advocates for the fact that Jesus' farewell is different in structure and message based on eight substantive differences, representing a transitional phase between Jewish farewells and early Christian literature. In other words, the FD of Jesus is unique. Segovia argues for the position that before one can understand fully the genre of the text one needs to understand its 'underlying rhetorical situation' (47). A message is conveyed from one party to another, but in the text as it stands, one needs to understand that there are levels of communication happening on two distinct levels according to Segovia:

> 1) The literary level of the narrative plot itself, with its own rhetorical exigence, the farewell address of the main character (Jesus) to a cooperate character (the group of his true followers) [and] 2) the extraliterary level of author and his intended audience--the purpose behind the specific reconstruction of such a historical scene involving Jesus and his earliest disciples in a work written for a much later group of disciples (55).

Culpepper suggests one should come to the Gospel of John like a mirror. For him it should be read as a novel, not history; the FD is a unit only in the plot (Culpepper, *Anatomy* 8). Carson rigorously pushes back against Culpepper's assertion and speaks of

an epistemological bankruptcy when it comes to such an approach (*Recent Studies* 62). Carson argues strongly that such a presupposition is totally the wrong way to approach the text and that this method is fundamentally anachronistic. He and other scholars argue that the text should not be a mirror but a window that enables the reader to see the ministry of Jesus (D.A. Carson 62; Klein et al. 184).

It is likely there is more going on here than just a consolation and encouragement, more than a farewell. This review will proceed with our two hermeneutical lenses, missional hermeneutics combined with a synchronic model, to consider a structure or framework to work within.

There are scholars, it should be noted however, that would want to build an argument to suggest there is no structure, such as Lussier and other form and redaction critical scholars. Their view is that the FD is 'a patchwork of independent pieces "strung together" without an overall unity' (Stube 11). For the purpose of this review, this review will not reiterate or expand the work done by Stube, but simply acknowledge it and align with him and those who believe the discourse is all part of the same narrative. By using narrative criticism Lemmer strengthens this thought by stating that:

> from a narrative point of view the upper-room scene constitutes *one* setting and *one* event and it is assumed that all elements, including discourse are subservient to the development of the plot concerning the identity of the protagonist. (293)

He carries this conclusion right throughout his argument for the whole FD.

Wilson builds his structure of John around the three-fold office of Christ as Prophet (1.19-12.50), Priest (13-17), and King (18-20) ('The Farewell Ministry of

Christ'). He then goes on to break his section down under the FD into seven principal doctrines:

1. The Second coming of Christ (14:3)
2. The way of approach to the Father: Priesthood (14:6)
3. The relations in the Godhead: Father, Son and Holy Spirit (14:8-17)
4. The Holy Spirit (14-16)
5. The inspiration of the Word (14:26; 16:13)
6. The new principle in prayer (14:13-14; 16:23-24)
7. A new testimony: the vine and the branches (15:1-8)

While Wilson's list offers insight, it does not tie into the mainstream of the sequential narrative of handing over the baton. Plus, Wilson's structure of prophet/priest/king feels forced and inconsistent with the text. For example, a function of the High Priest is in offering a sacrificial lamb, which would fit very well with John 18 and 19.

Suggit chooses a liturgical approach, arguing that the FD is in fact based on worship. His list includes: unity, love, remaining in Jesus, the coming/going/coming of Jesus, vine & the branches, and prayer & baptism. He drops baptism in here because he claims that in chapter 17 of Jesus' prayer, it reminds the disciples of the profession of faith they made at their baptism (48–54). His claim that John 13-17 is a liturgical exposition primarily of the eucharist and baptism is at best a stretch.

Du Rand argues that he believes the function of the FD is 'to strengthen discipleship' (33). However, his list is based around generalizations concerning Jesus' departure/return, the disciples' love, identity of the protagonist, and the confusion of the disciples. In doing so, he does not focus on the theme of discipleship for this text.

In his thesis Brouwer argues for a chiastic reading of the text (15):

A. Gathering scene (focus on unity with Jesus expressed in mutual love) 13:1-35

B. Prediction of the disciples denial 13: 36-38

C. Jesus' departure tempered by assurance of the father's power 14:1-14

D. The promise of the Παράκλητος (Advocate) 14:15-26

E. Troubling encounter with the world 14: 27-31

F. The vine and the branches teaching ("abide in me") producing a community of mutual love 15:1-17

E'. Troubling encounter with the world 15: 18-16:4a

D'. The promise of the Παράκλητος (Advocate) 16: 4b-15

C'. Jesus' departure tempered by assurance of the father's power 16:16-28

B'. Prediction of the disciples denial 16:29-33

A'. Departing prayer (focus on unity with Jesus expressed in mutual love) 17: 1-26

For Brouwer, this reading of the text means it takes on a different character. He believes it adds a new dynamic that cannot be seen through a linear reading. For one thing he says:

> the vine and the branches teaching of 15:1-17 becomes the apex if its development, proclaiming the dominant theme that spiritual unity with Jesus is at the centre of the discourse, shaping and pervading the surrounding material. (15–16)

Although the review will not be structed with a chiastic frame in mind, it is something that should be considered when preparing the material for the study later on.

Stube believes the discourse should be seen as two episodes (13.1-20 & 13.21-30) followed by ten discourses (7), which is similar to the structure used for this review. Stagg suggests that 'one should try to understand the text as it has reached us'. He argues the FD is a revelatory event and heavy with symbolism. Therefore, his list is both systematic and sequential with the text (460–61), which is similar to the approach taken by Moore who draws out ten different elements, which speak to our context of missional

readiness and commissioning (*John* 161–63). Moore's framework, which is allied to Stube and Stagg, meets the criteria of a majority view: That the FD should be seen as situational & sequential and should be read in a synchronic way. By no means is the list perfect, there are still gaps that might need to be plugged later on, nevertheless it at least provides a framework for this review:

Element One: Humility (13.1-16)

The first element, humility, is perhaps one of the easier elements to spot. It also mirrors some of the work already done in the review for example the life of Moses and his willingness to humble himself or David who comes back to God in repentance.

John begins his narrative recording that it was just before the Passover feat (13.1a), Jesus knew the *hour* had come (13.1b), and Judas Iscariot had already been prompted by the enemy to betray Jesus (13.2). Yet, 'it was not *in spite of* but *because* of His divine origin and destination' (Tasker 155) that Jesus stood up and removed his outer clothing (13.4), knowing the Father had put all things under His power, that He had come from God and was returning to Him (13.3). Jesus took the position of a servant. This is the sequence of events John describes; getting up from the table, probably the seat of honor, removing his outer clothing, laying down his dignity and putting on a towel to take on the role not just of a servant; but a slave. This was a symbolic act of His incarnation (cf. Phil. 2.6-11). Carson writes, 'His act of humility is as unnecessary as it is stunning and is simultaneously a display of love (13.1), a symbol of saving cleansing (13.6-9), and a model of Christian conduct (13.12-17)' (*The Gospel* 462–63). Likewise, concerning this scene, Kenner notes that by humbly serving his disciples Jesus is taking the role of the

Suffering Servant (cf. Isa. 52.13-53.12), that John has just mentioned (12.38), 'epitomizing Christological motifs from his Gospel' (*John* 2:902).

Why was Jesus washing during the meal? Maybe no one's feet had been washed because this was a private room? Or maybe, as Milne points out, the disciples were not going to wash the feet of a *peer* (196). Previously they had argued about who was the greatest (Mark 10.35-45). The task of washing dirty, smelly feet 'would never be perform by a social superior, let alone one who was called Lord and Master' (N. T. Wright 159). In fact, the task was so lowly and humble that it was included in a list of works which a Jewish slave should not be required to perform (Milne 196; Raymond E. Brown, *The Gospel and Epistles of John,* 72; Mlakuzhyil 380).

As Jesus comes to Peter, Peter displays normal human behavior at work in both his reactions: Firstly, Peter was displaying pride in refusing Jesus. It is the pride, says Tasker, 'of unredeemed men and women, who are so confident of their ability to save themselves that they instinctively resist the suggestion that they need divine cleansing' (155). Secondly, when Peter realizes by not allowing Jesus to wash his feet, he can have no part in his work, Peter swings to the opposite extreme in attempt to please Jesus—Peter wants a re-baptism. However, having his feet washed was symbolically enough, nothing needed to be added. 'Jesus is saying that he who is baptized needs no re-baptism' (R. Brown, *The Gospel and Epistles of John* 72). Jesus was taking the opportunity here, Milne points out, to distinguish between a once-for-all cleansing when people become Christians, (like when one takes a bath [v. 10]) and on the other hand 'in the course of our ongoing Christian lives the sin that obtrudes daily. That sin too is to be cleansed through a daily coming to the Lord for his renewed washing' (Milne 198). Therefore, ultimately

Jesus turns down Peter's request for a full head to toe wash because Jesus 'had already accepted Peter; he had already cleansed him' (N. T. Wright 160).

There are important lessons for missional readiness here, which Keener highlights. The foot washing section 'explains the salvific necessity of being washed by Jesus (13.6-11) and how it functions as a model for believers serving one another (13:12-20) (*John 2:*907). Believers are to be humble enough to accept the way of salvation, knowing that they are fully accepted and there is nothing more that can be done to change this acceptance. But on top of that, the other lesson is the powerful reminder to walk in daily communion with the Jesus as Christians walk through the world, where their "feet" get dirty again and once again need washing.

The last section of this passage holds one more key lesson though. Köstenberger writes:

> Jesus upon returning to his seat, drives home the lesson that he intended to teach his disciples by washing their feet. Rather than focusing on the external act itself, Jesus points to the principle that underlay that action. (*John* 407)

The disciples may call him Lord and Teacher, but he was willing to wash His disciples' feet. His followers should do the same for one another; Jesus had provided a model of humility (Carson, *Farewell* 13). The word used for example (*hypodeigma*) can be seen as an example (both good and bad) but also as a pattern. Some Greco-Roman writers used the word to describe an exemplary death or other virtues (Köstenberger, *John* 408). However, the main difference was that the Greeks and the Romans prized virtues such as courage or military prowess, whereas Jesus exemplified humility, self-sacrifice, and love. Barrett writes, 'The public acts of Jesus on Calvary, and His private act in the presence of

his disciples, are alike in that each is an act of humility and service, and that each proceeds from the love of Jesus for His own' (436).

Element Two: Loving Obedience (13.17-38)

In the survey of the Scriptures for elements of missional readiness time and time again the concept of obedience comes up. For example, it appeared in the lives of some of the Old Testament characters like Abraham, Moses, and Daniel. It is also in the Great Commission as Jesus commands His followers to teach the disciples they are making to *obey* everything Jesus has commanded. Without repeating lessons that have been learnt what new ideas of missional readiness can be taken from John 13:17-38?

Moore believes verse 17 is the key lead into the passages about Jesus predicting Judas' betrayal and Peter's denial because it states that He told the disciples "now you know these things, *you will be blessed if you do them*"—'Not if they knew them. Not even if they believed them' (*John* 16.8); they knew. Therefore, they would be blessed if they did—if they acted in this way.

Judas was the first to miss this; his decision was to substitute loving obedience for the love of power and money. He probably looked and acted like a believer on the outside, but inside he was trying to serve two masters (Matt. 6.24). Ultimately it tore him apart (Matt. 27.3-10). Jesus, the great "I am" (v.19), confronts Judas in love. He was not *surprised* by Judas' apostasy, but Jesus was deeply *affected* and *troubled* (v.21) that Satan should be allowed to snatch one of His own. In 'traditional Middle Eastern societies it is a mark of special favor for the host to dip a piece of bread in the common sauce-dish and hand it to a guest' (Keener, *John* 2:918). This demonstrates that despite feeling troubled Jesus loves Judas and gave him a choice to repent and turn back, or take the 'opportunity

of withdrawing from the fellowship of the children of light, and entering the realm of darkness' (Tasker 159). Sadly, he chose the latter and went out into the night and the darkness. Jesus made no attempt to bring him back, but expedited his departure, which is a demonstration of Jesus' obedience to His impending death (Carson, *Farewell* 15).

Leaping ahead a few verses to 36-38, another disciple, this time Peter, claims he would follow Jesus to the grave. Moore points out that Peter 'fell into the all-too-common trap of thinking that loud verbal profession of faith is the same thing as obedient action' (*John* 170). He was acting like the people of God in Micah who were offering God all their worship (Mic. 6.6-7) without any obedience. God told them then what He required: to act justly, love mercy, and walk humbly with Him (Mic.6.8).

In-between dealings with Judas and Peter, Jesus shares some positive teaching and opportunities for the disciples (13.31-35). The key learning point of missional readiness comes in Jesus' commandment (34-35) for loving one another and the power it has for evangelism. 'A loving community, says Jesus, is the visible authentication of the gospel. Love is the final apologetic. Jesus places no limit on this demonstration; *all* will recognize and know it' (Milne 206). While loving one another and one's neighbor was not a new concept, what was new was Jesus' command for his disciples to love one another *as he has loved them* – laying down their lives – the ultimate step of obedience. 'This rule of self-sacrificial, self-giving, selfless love, a unique quality of love inspired by Jesus' own love for the disciples will serve as the foundational ethic for the new messianic community' (Köstenberger, *John* 423–24).

Element Three: The Holy Spirit (14.15-31 & 15.26-16.15)

Like humility, the presence, direction, and help of the Holy Spirit are an obvious and an essential requirement for being ready for mission. He is also a central focal point for Jesus in the FD. The first fourteen verses of chapter 14 show Jesus encouraging His disciples to have faith. They were also to know who Jesus really is: the way, the truth and the life (14.6), and that He is the revelation of the Father (14.9). Lastly, they were encouraged towards a call to overcome the troubled fear and malaise brought by Jesus' "going away" (Carson, *Farewell* 52; Mlakuzhyil 381). Beginning in verse 15, Jesus introduces them to the Holy Spirit and His function or His role in their lives and the lives of future believers.

In Old Testament accounts, the Holy Spirit is present in a select few equipped for a special mission or task: for example, Gideon (Judg. 6.34), Samson (Judg. 14.6; 15.14) and David (1 Sam. 16.13). However, prophets like Jeremiah (Jer. 31.31-34) and Joel (Joel 2.28-29) prophesied that the Holy Spirt would be poured out on all people—specifically, according to Jesus, those who are living obedient lives (John 14.15-16, 21-24) (Keener, *John* 2:952). The Old Testament mindset was that neither man nor his structures could contain God (1 Kings 8.27). God's people longed for the day intimacy with God would be commonplace (Ezek. 37.27), when God would live *with* humankind (Zech. 2.10). Now though in the FD, the disciples were learning that not only was God living among them (John 1.14), but that God was taking things a stage further, revealing himself to the individual believer and taking up residence in them (14.16-17a, 23).

Jesus chose to use the word *allos* in John 14.16, meaning *another of the same kind*, rather than *heteros* which means *another of a different kind* (Carson, *Farewell* 57;

Köstenberger, *John* 434). By choosing this word, Jesus is teaching that the Holy Spirit is another person of the Trinity, just like Him and because the Holy Spirit is God as much as the Father and Son. Jesus is able to say in 14.18 & 23 that when the Spirit comes then the Father and Son come also. Not only that, but He will complete the revelation of God in Jesus Christ (16.13).

In addition to his deity it is also worth noting something about his personhood and personality. "Spirit" in Greek is a neuter noun, and therefore should take the pronoun "it". But Jesus is keen to emphasis the Holy Spirit is a person by almost always using the pronoun "Him" (although he does use "it" in v.17). Jesus refers to the Holy Spirit as the *paraklētos* (one who comes alongside to help). The best way to understand this word argues Burge, Brown, and Wright is to think of the Holy Spirit like an advocate in the legal sense, as in someone who stands up for someone in a court of law (Burge 396–396; Brown, *The Gospel and Epistles of John* 76; N. T. Wright 176).

Another role the Holy Spirit has is to remind believers of Jesus' teaching and to instruct them further (16.12-14). Carson speculates that 'these earliest witnesses were enabled, by the Spirit's help, to remember everything Jesus said, and make sense of the events of Passion Week and beyond' (*Farewell* 87), and yet, he goes on to suggest that there is a legitimate application that concerns Christians today. The Holy Spirit helps believers call to mind, as they need them, the words of Scripture they have first learned. This promise, Carson suggests, can remove the pressure of the fear of personal failure in our witness (cf. Matt. 10.19f.), something that should come as a great comfort for those preparing for mission. Carson sums his argument up well by stating, 'The humblest saint with a growing knowledge of the Bible and the help of the Holy Spirit is able to stand up

gently but tellingly to the most sophisticated of unbelievers' (Ps. 119:99) (Carson, *Farewell* 87).

One of the goals of Jesus' words here was to encourage and comfort his followers (Burge 393), which is especially import as Jesus begins to talk about His departing. His departing is accompanied by two promises: greater works will accompany those who believe (14.12) and prayer will be answered (14.13. The "greater works" referred to here do not necessarily mean more stupendous acts, but it does recognize that these works will be done by regular people, which is why they are greater and why the departure of Jesus is crucial for the mission ahead.

Another crucial factor comes in 16.8-11, which has called forth a great deal of debate because in the Greek they are terribly compressed. Some of the words have very broad semantic ranges, so it is very difficult to build a consistent interpretation. For example, "will convict" in the NIV (16.8) means just that; others think it means "will convince" or "will expose". Some argue that the Counselor comes to convince *the disciples* of the *world's* guilt—which would mean the Holy Spirit here functions only with respect to the believers, not the world (see Barrett 486–87 for more detail). This review does not have the scope to deal with the technical issues from the text. However, for the sake of forming a pneumatology around which one can draw out some application for missional readiness the review proposes Carson's translation (Carson, "The Function 16"):

When he comes, he will convict the world
of its sin,
its righteousness
and its judgement:

its sin

because they do not believe in me;
its righteousness
because I am going to the Father and you will no longer see me;
and its judgement,
because the prince of the world stands judged.

For the missional readiness journey this means one can understand that the Holy Spirit, the counsellor, will convict the world of its sin: that is, 'he will bring the world to self-conscious recognition of personal and collective guilt' (Carson, *Farewell* 161–62). If He did not work in this way, people caught in their sin would have no way to break free from the chains of the world and turn to Jesus.

He will also convict the world of its righteousness – not the worlds shortcomings in the light of Jesus' righteousness because this produces an unwarranted change in the verb. Carson argues that although the possessive "its" doesn't appear in the text, it does fit into the symmetry of the passage, which means "its righteousness" must be read ironically to refer to what the world holds to be righteousness, even if God judges it unrighteous (Carson, *Farewell* 163). This irony is deployed in other places in the New Testament such as Romans 10.3, which talks of *their* own righteousness. Titus 3:5 likewise speaks of the righteous things people have done. Then lastly, in Phil. 3:6-9 Paul talks about how he had his own righteousness coming from the law. This is relevant today because men and women of the world do not ordinarily think of themselves as lost, as sinners, like Nicodemus (John 3) who needed to be born again. The Holy Spirit will convict the world of its righteousness *because*, Jesus said "I am going to the Father where *you* can see me no longer" (16.10). Here we see the Holy Spirit taking hold of the baton of the ministry Jesus had in exposing the worlds sin and false righteousness (15.22-24) (Keener, *John* 2:966). If this is the case, one could be forgiven for asking why the second

person pronoun (you) is used instead of the third (they). However, the attention is turned back to the disciples for two important reasons. Firstly, that the Holy Spirit bears witness; the disciples must also witness (15.26-27). Carson writes, 'we are to join the Holy Spirit in preserving the presence of Christ in a Christ-rejecting world' (*Farewell* 165). Secondly, this passage is *about* the Holy Spirit, but it is addressed *to* the disciples, meaning that Jesus is informing the believers what the Counselor will do, whilst also assuring them that they are not abandoned in their witness. Putting these together one might conclude that Jesus is saying the Counselor is coming and He will convict the world by working in part through the believers.

Lastly, the Holy Spirit convicts the world of its judgement "because the prince of this world now stands condemned" (16.11). Jesus of course was speaking proleptically of the cross (12.31). Jesus' victory on the cross, according to Carson:

> 'heralds the inauguration of the eschatological age of blessing: believers enjoy eternal life right now…[b]ut by the same token…it also heralds the inauguration of the eschatological age of judgement' (3.18; 3.36).
>
> (*Farewell* 166)

The cross-work of Jesus Christ is a crucial turning point in the history of redemption, both salvation for the believer and defeat for the prince of this world. Within this eschatological age everything is immensely urgent. 'I have no confidence', points out Carson, 'that on my own I could successfully persuade anyone of their deeper need of the truth of the gospel' (*Farewell* 168). In the task of witnessing, Christians have been chosen to be instruments by which the Spirit customarily performs His ministry. 'Such a perspective invests our labor with a transcendent significance and obliterates the fear of

failure' (Carson, *Farewell* 168). This fear often holds people back in their witness and engagement of the great commission. This theme will be explored more in element eight.

One of the other gifts given as Jesus' bequest is the gift of peace. Peace, *shalom,* 'is the essential substance of the promised blessings which is the goal of the whole human journey' (Newbigin, *The Light* 192). This is not a type of peace that brings a cease-fire to a battle but a peace that comes while the battle is going on (e.g., 15.18ff; 16.1-3, 33). 'The spirit's coming will unite the disciples to the risen Jesus in a new intimacy of communion (14:17-21)' (Milne 215) with the Father (23).

It is worth noting three dimensions of *shalom* in terms of missional readiness: Firstly, vertical peace with God. Those who have been justified by faith in the Messiah, Jesus Christ, enjoy peace with God (Rom. 5.1). Secondly, horizontal peace with humankind. Even the great barrier between Jew and Gentile is overcome (Eph. 2.15) through the cross of Christ. Third, a peace with oneself – a personal serenity based 'not on an ability to avoid troubles but on a faith that transcends them' (Carson, *Farewell* 89). All three of these dimensions must be pursued together, because all shortages of peace are bound together with a common tie, sin. Sin alienates God from people, alienates people from each other, and alienates people from themselves. This is something peacemakers and those seeking to be ready for the mission must be aware of as they make disciples.

Element Four: The Gospel (14.6)

Peter preached in Acts 4.12, "Salvation is found in no one else, for there is no other name under heaven given to mankind by which we must be saved." To have missional readiness means to ready and prepared to proclaim and share the Gospel. The

disciples, like so many others in the world, are troubled and anxious about the future. In the context of this passage, Jesus begins by telling them not to be troubled, to trust in God, and ultimately that means to trust in Him also. There is a need for trust at this point because Jesus has begun to talk to them about the fact that he is going away. Peter asks in 13.36 about the destination, and later Thomas asks a follow up question (14.5) about the journey for getting to the place that Jesus is talking about. Thomas's confusion is understandable. Jesus, up until this point, has been talking about *His* way to the Father. Therefore, Jesus, sensitive to Thomas' misunderstanding, stops talking about his own way to the Father (the cross) and answers Thomas' question by telling him the way the disciples must travel (Carson, *Farewell* 31).

The second part of the verse is also key: that no one comes to the Father except by Him. Keener emphasizes that although the way to the Father is through Jesus, if believers are to follow Him, 'we must go the same way (12.25-26); the road to experiencing such hostility from this world begins with embracing Jesus' identify (14.8-11) and thus sharing in his rejection. By the world (15.18-16.4)' (*John* 2:939). On the other hand, Carson believes that Jesus is not saying to them you come to Father *like me.* That believers are not asking people to imitate Jesus in His way to the Father (the cross), but they are to go to the Father *through* Him and Him alone. This is reiterated in the NT over and over again (Acts 4.12; Gal. 1.8) (*Farewell* 35).

Köstenberger points out here, that like pluralism today, it was also a big part of the culture then. Therefore, in Jesus' response here is plain and straight forward lesson to be learnt. The articles he uses are not accidental. He does not claim to be "a" way, "a" truth or "a" life, but "*the* way, *the* truth and *the* life" (Köstenberger, *John* 430; Carson,

Farewell 34). ‘Access to the Father’s presence in heaven will only be through Jesus and no other’ (Burge 392). The emphasis of the three terms fall on “the way” – the main reason He is “the way” is because He is “the truth,” which leads onto the resulting “life” both now and for eternity. ‘The way,’ according to Brown, ‘is the primary predicate, and the truth and the life are just explanations of the way. Jesus is the way because he is the truth and the life’ (*John (XIII-XXI)* 621). Bruce puts it like this, ‘All truth is God’s truth, as all life is God’s life; but God’s truth and God’s life are incarnate in Jesus’ (289–90). Only God can lead people to Himself, to understand this fully people must know and acknowledge Jesus’ divinity. Jesus is not simply a religious leader or guide, nor is he simply the means to some other destination. Jesus cannot be compared with another religious idea or philosophy, because He is God, which is why He can make this claim that He is the only way to the Father. Milne articulates it this way:

> Jesus alone is the way to God, but He is the way for all, and so whatever the religious background of an individual, or lack of religion, Jesus in His grace welcomes every one of them to the Father if they will come through Him. For them too He is ready to prepare a place in the Father’s houses. (Milne 212)

It is an amazing triple claim that Jesus is making here: the way, spoken by one whose way was the ignominious shame of a Roman cross, the death reserved for despised and debased criminals. The truth, spoken by the one about to be condemned by lying witnesses, not believed by his own people or his family. The life, uttered by one whose battered corpse would shortly rest in a dark sealed tomb. There is glory in this paradox though. Because Jesus, the lamb of God took away the sin of the world (1.29) through the

cross, He Himself became the way for others. As the Good Shepherd, He laid His life down for the sheep (10.11). He is the gate by which people enter and find life (10.9; cf Heb. 10.19f.). The law given by Moses, yet when the *logos* came, He came full of grace and truth (1.14). Not just that he *speaks* the truth, but that He Himself *is* the truth. He is truth incarnate. He is also the life, just has he declared earlier at Lazarus' tomb (11.25-26). He who died, condemned, enables others to live, forgiven.

It is the responsibility and joy therefore for Christ-followers to introduce those who are seeking and searching to the person of Jesus Christ. For in Him only do people encounter the path of salvation. 'In looking at Jesus we discover the creator of the universe, and in discovering Him, we know Him as our Father, just as Jesus did' (N. T. Wright 169–70).

Element Five: Greater Works (14.11-12)

In the passage here, the questions have gone from Peter (13.36), to Thomas (14.5), and now it is Phillip's turn (14.8). Philip has missed that Jesus is doing the work and speaking the words of the Father who is dwelling in Him (14.11). Jesus then reminds them of all that the works that have been performed were evidence and justifications for His claims. Not only that, but those who believe in Jesus would have the power by the Holy Spirit to perform such works—even greater works (14.12).

It has already been noted in looking at the synoptic accounts of Jesus sending the disciples out that there is a balance to be struck when it comes to word and deed. This idea is supported again here in the Johannine account. Jesus has done many signs (20.30), and the world itself could not contain them all (21.25). But somehow his followers could do more works. It has also been noted that these "greater works" will not necessarily be

more stupendous, but it does recognize that these works will be done by regular people when the Holy Spirit comes and empowers them. For example, Paul was able to write in Romans that by AD 57 they had made disciples across the Empire "by the power of signs and wonders, through the power of the Spirit of God" (Rom. 15.18-19). Examples of these signs and wonders are littered throughout the book of Acts (5.12-16; 9.32-42; 13.6-12; 19.11-20; 28.1-10). There were setbacks of course, but the preaching of the Gospel was accompanied by signs and wonders because of the outpouring of the Holy Spirit. Can one assume that when Jesus was refereeing to "works" here that they directly correlate to signs and wonders, to miracles? Keener, in his study, acknowledges the debate among scholars when it comes to defining what Jesus meant by works (*John* 2:946). Some believe he is referring to the Gentile mission (Jeremias and Hooke 38; Tasker 166), while others suggest it is Jesus' ministry through the church's sacraments (Richardson 360). Barrett believes it refers to the gathering of many converts (460), whereas Keener, Brown, and Moore make a strong case for miraculous signs (Keener, *John* 2:946; R. Brown, *John (XIII-XXI)* 622; Moore, *John* 186). They believe the immediate context is one of miraculous works, because it echoes 10.32, 37-38, which probably reflects Jesus' recent healing of a man born blind (9.3-4). Therefore, argues Keener, "the disciples *should* do miraculous works through faith, though such signs by themselves cannot produce adequate faith and must be supplemented with proclamation which remains central: cf. 20.29" (2:946). This idea is consonant with the disciples joining the Spirit as witnesses (15.26-27) and the Spirit presenting the living Christ through their word (16.7-11).

This is an important lesson for missional readiness, if people are going to proclaim Jesus as Lord, they need to have the faith to back that claim up with powerful signs and miracles of His grace sometimes. Carson helpfully reminds readers that they need to remember this should not be seen as the exclusive strategy for people trusting in Jesus:

> Some come to put their trust in Jesus because they are wooed by his love; others come because they fear the threat of judgement. Some learn to trust Christ because of the example of other Christians; others come to faith reading the Scripture on their own, with no Christian witness anywhere near. Some come to Christ because they are intellectually convinced of the truth of His claim; others come because of the impact of His miracles. Our sovereign, gracious God uses all of these means and more; and we must not despise any of them, nor elevate one to a position of exclusive supremacy. (*Farewell* 47)

Element six: Prayer (14.13-14)

In holding element four (The Gospel), five (Works), and six (Prayer) together Tasker notes that the disciples':

> proclamation of this gospel will be attended by signs following, miracles of the same kind that Jesus performed. Moreover, in the strength and reality of this faith, the prayers which the disciples will pray will be prayers such as Jesus Himself would pray. (166)

Jesus promises seven times in this third section of John's gospel that He answers prayer in His name (14.13, 14; 15.7, 16b; 16.23, 24, 26). This is a major theme of the Johannine commission and Scripture overall, for example the life of Nehemiah.

Moore observes these verses help people to pray four different ways (*John* 190–92). Firstly, to pray prayers of faith. It is important to remember their connection to the previous element, which highlights the works or miracles that can be experienced by praying in Jesus' name. Moore speculates that 'the reason we pray as little as we do is that it takes faith to shut ourselves away and pray to someone we can't see' (*John* 190). Next, the verses help believers to pray prayers with authority. "In my name" are three vital words contained here in the narrative. Just as the ancient messenger who came "in the name of the King" or today the police officer who comes "in the name of the Law", the power and authority is found name of the one in who the person is being sent. Therefore, when believers pray, they can come into the throne room of the Father, with confidence that as we pray in Jesus' name, our prayer will be heard (Heb. 4.16) (Barrett 460–61).

These verses also help Christians to pray for specific things. Köstenberger believes that, 'Praying in Jesus name does not involve magical incantations but rather expresses alignment of one's desires and purposes with God (1 John 5.14-15)' (*John* 433–34). Wright believes that because 'in the ancient Middle East, somebody's name was the clue to their character' this means that 'when Jesus talks about asking 'in my name he means 'in my character' (N. T. Wright 173). What Köstenberger and Wright are attempting to do is clarify what Jesus means when He says, "I will do *whatever* you ask in my name." What believers ask will be granted if it is in accordance with the will of

God and brings glory to His name. The last thing these verses help Christians to do, is to pray with perseverance. As Christians seek to pray in accordance with God's will and purposes, there will be unanswered prayer. However, in 15.7 Jesus implies the more believers get to know Him and His Word, the more their prayers will be in accordance with His will. If believers are to be ready for mission and have a productive prayer life the next element is essential.

Element seven: Partnership (15.1-17)

As Jesus leaves with his disciples (14.31), he spots the vines on the way to the Garden of Gethsemane and uses this familiar everyday sight and an important Jewish symbol (Ps. 80; Hos. 10.1; Jer. 2.21; Ezek. 19.10; Isa. 5.1-7) as an allegory to remind the disciples of two potential mistakes that any Christ-follower can fall into when thinking about missional readiness. One may succumb to pride and assume that they have enough strength and talent to do it alone (messiah complex), whereas the other extreme is to despair when they see the size of the impossible challenge before them. The healthy balance is between the two remembering that "if you remain in me and I in you, you will bear much fruit; apart from me you can do nothing" (15.5). This is good news (15.11), because, as Moore comments, 'if we can truly achieve nothing…without Him, the pressure is off. If our calling is not to *produce* fruit, but simply *bear* fruit, then the burden is on Him, not on us. All we have to do is to stay connected to Him' (*John* 195). One task – to "abide in the vine". But how does one abide in the vine? Bultmann suggests a mutuality, that abiding means:

> holding on loyally to the decision once taken, and one can only hold on to it by continually going through it again; but the loyalty demanded is not

> primarily a continual being *for*, but a being *from*; not the holding of a position but an allowing oneself to be held. (531)

Newbigin argues that where there is mutual abiding, four things follow answered prayer (15.7b), glory to the Father (15.8a) abundant fruit (15.8b) and a recognition that those mutually abiding are disciples of Jesus (15.8c) (199). This mutual abiding will also produce joy (15.11), meaning that with the peace promised in 14:.7 matched with joy in 15.11. This abiding results in the peace and joy that Paul so often talked about in his letters.

While these verses contain good news for missional readiness, there is also a certain amount of pain contained within them. 'Jesus knew His disciples would have to learn a great deal as they attempted to live for Him in the world' (N. T. Wright 181). Whether it is a branch bearing no fruit that is removed (maybe referring to Judas) or the pruning process (maybe referring to Peter) to increase fruitfulness, there is a cleansing that is going on (15.3). As O'Day points out, the verb *kathairō* has a double meaning for "to prune" and "to cleanse" (757). A branch cut away from the vine might last 24 to 48 hours before it begins to wither and die. However, branches that remain in the vine which are pruned will go on to bear much fruit. None of this seems "pleasant at the time, but painful. Later on, however, it produces a harvest" (Heb. 12:11). Milne points out that

> '"Pain produces" is one of the primary laws of spiritual growth. It is a commonplace both of horticulture and of Christian experience that the harder the pruning, the greater the fragrance and beauty which will later be released.' (221)

What is the fruit that is being produce? Newbigin believes it is 'love and obedience. Its presence will be the sign that the disciples belong to Jesus (13.34-35)' (197). Love and obedience, a theme picked up on in element two, is right at the heart of the FD. Others point out that the fruit is found through relationship. Verses 9-10 of this chapter make the connections between John 14 and 15 explicit: 'the ground of the community's abiding with Jesus is the love that God and Jesus share with each other and that the community is called to enact' (cf. 14.20-24, 31) (O'Day 758). Jesus has already demonstrated what this looks like, and He will complete that revelation on the cross. If one combines these ideas of obedience and friendship, the challenge now comes as Jesus brings this command of love to His followers (15.12). A command that is not the, according to Newbigin:

> slavish obedience which is concerned with rewards and punishments. But the obedience which Jesus asks of his friends has a quite different center of concern...the very life of the vine, is love manifested in obedience, and obedience manifested in love. (Newbigin 203–4)

It is 'not that obedience makes the disciples Jesus' friends; it is simply characterizes them as such' (Carson, *The Gospel* 522). The word translated "friend" (*philios)* in 13-15 is from the verb "to love" (*phileō*), which means when Jesus is saying friend, He means those who are loved. O'Day points out that 'the English noun "friend" does not fully convey the presence of love that undergirds the Johannine notion of friendship' (758). Milne likewise argues:

> When the dignity of our status as the friends of Jesus is imprinted on our hearts, we shall be more effective ambassadors for our Lord and Master. And what better inducement to share the gospel with others than the

> recognition that he offers them also the supreme honor of becoming the friends of Jesus. (Milne 223)

Element Eight: Courage (15.18-16.16)

This is the first time in the farewell discourse where Jesus addresses the believing community's relationship with those outside the community. O'Day observes how the community's relationship to the world stands in stunning contrast to the picture of its internal relationships. 'Where its internal relationships are governed by love (14.15, 21, 23; 15.12, 17), its relationship with the world will be governed by hate (15.18-19, 23-25), persecution (15.20; 16.2a), and death (16.2b)' (762).

Just as Jesus commanded the disciples in the synoptic gospels, here too Jesus' words (15.22) and deeds (15.24) are at the center of and the priority for Jesus' mission to shine a light on a dark world. However, the context of mission here is opposition. 'The very shape of mission is cruciform,' writes Stott, 'we can only understand it in terms of the Cross' (*Our Guilty Silence* 73). Milne highlights the fact that Jesus mentions four things here regarding the opposition that Christ-followers will face. Firstly, opposition is inevitable (15.18-25) (224). Jesus is clear about this and does not hide the fact that following Him means opposition from the disciples' new nature (15.19), their association with Jesus (15.21), and by exposing evil through Jesus' words (15.22) and deeds (15.24). Next, Jesus teaches that opposition to the disciples' mission may be terrible but also respectable (16.2) (225–27). Although the disciples at the time may not have fully understood this, the new first-century Christ-followers reading the gospel would have understood what Jesus was saying when He referred to martyrdom for example, and the suffering and persecution that was to come. They would have also known that some, like

Saul for example, believed their motivations were good and respectable in crushing this Jesus movement. Thirdly, Milne highlights that 'opposition to the disciples' mission is endurable' (227). This is because God remains Lord despite the opposition (16.33), Christians also experience the fellowship of Christ's sufferings (Phil. 3.10), and then lastly, being opposed is a confirmation of our belonging to Christ (15.19).

Interestingly though, all this talk of opposition and persecution causes Jesus to turn the disciples' attention back to the one who is coming: The Holy Spirit. Without repeating too much of what came in element three, Jesus actually states that His leaving is a good thing for the disciples (16.7), which must have created a lot of confusion for them. However, Milne helpfully clarifies by pointing out that:

> Jesus is not implying that the two persons of the Godhead cannot be co-present…this is not so much a spatial movement as a spiritual exaltation…Jesus will now "go away" through death and resurrection to the glory of the Father's presence! It is this going away which will make the ministry of the Spirit possible. (229)

The ministry of the Spirit is not simply to be a source of encouragement but to help believers "bear witness" within their witness as they speak courageously before the world about the hope of Jesus (Burge 424), which again is essential if they are to be ready for mission.

Element Nine: The Lord's prayer A: Protection (17.6-18)

In chapter 17 one encounters what Moore calls 'the real Lord's Prayer' (*John* 209). The prayer found in Matthew 6, which is often referred to as the Lord's Prayer, is more of a model for prayer given to the disciples. Others believe what is found in John 17

is an extension of the prayer found in Matthew 26. However, John states that this prayer happens en route to the garden because they do not arrive there until 18.1.

Jesus begins by praying for himself (17.1-5), not focused on himself in respect of being self-centered or on the impending tragedy, neither on his disciples, but he was fixed on the fact that God is His Father, that God's timing is perfect, and that what really matters is completing the will of the Father. Next, he prays for His disciples in verses 6-14. He is praying for them to look and see who He really is. In 15-19 he is focused more on them seeing what He has given them, and in 20-26 Jesus is praying for future generations of believers. However, in terms of missional readiness this review will focus on two items taken from this prayer: protection and unity.

The impending departure of Jesus is going to cause a crisis for the disciples; therefore, he prays for their protection from the two formidable foes they will face. They will face them because the disciples are not to find their safety in separation from the world. They are sent, as Jesus was sent into the world. The first foe they would face is the thing already highlighted under element eight; "the world" itself, which "has hated them" (cf. 15.18-25) and where they will remain (17.11). Remaining in the world carried with it the challenge to be "in the world" yet not "of it" (17.14-18). This, according to Kenner, is 'a task Israel usually proved unable to fulfill when confronted by pagan practices around it' (*John* 2:1057). Likewise, it is something the apostate Judas succumbed to. The next is Satan (17.15), someone Peter would later describe as a roaring lion (1 Pet. 5.8), but not just Satan himself, as Paul would highlight, but from all the forces of evil who are at work (Eph. 6.12). Carson points out that the

> spiritual dimensions of this prayer of Jesus are consistent and overwhelming. By contrast we spend much more time today praying about our health, our projects, our decisions, our finances, our family, and even our games than we do praying about the danger of the evil one. (*The Gospel* 191)

Jesus prays that His followers would be protected through His Father's name, the same name given to Jesus. The idea of God's name offering protection was not a new concept (e.g., Prov. 18:10). It is already obvious there is authority in his name, as seven times in John 14-16 it is stated that God will answer prayers offered in Jesus' name. Milne points out that God's name is His revealed character (245), which is visible through various Old Testament names. Even here in the book of John, Jesus–who reveals God–gives seven "I am" sayings, which are actually connected with Psalm 23 (see Table 2.2).

Table 2.2 The I Am sayings of the Gospel of John

Ref.	I am…	Character revealed
10:11	…the Good Shepherd	God will protect and guide us (Psalm 23:1)
6:35	…the Bread of Life	We will lack for nothing (Psalm 23:1-2)
14:6	…the Way, the Truth and the Life	God will lead us on a path of righteousness (Psalm 23:3)
8:12	…the Light of the World	God will bring light into the darkest valley (Psalm 23:4)
10:7	…the Gate	Jesus is the one who admits us to the banquet table (Psalm 23:5-6)
15:1	…the True Vine	We are anointed by God's Spirit and our cup overflows because of our connection with Jesus (Psalm 5c)
11:25	…the Resurrection and the Life	Goodness and mercy will follow us forever, even after death (Psalm 23:6)

From a missional readiness standpoint, both the strategy of being in the world, but not of it, and the reliance on God's protection from the world and the enemy are important considerations for the development and the implementation of mission.

Element Ten: The Lord's prayer B: Unity (17.20-25)

The last element of the Johannine commission is unity. According to Köstenberger, 'Jesus' concern for His followers' unity is His greatest burden as His earthly ministry draws to a close' (*John* 497). The type of unity Jesus prays about is firstly a supernatural unity, 'defined by and included in the unity of the Father and Son: "as we are one" (21-22)'. Jesus' prayer for the future unity amongst his disciples (17.20-23), not just amongst themselves, 'but a participation in the trinitarian relationships (17.25) and the trinitarian love (17.26). This participation in the life of the Trinity will be complete when we share the trinitarian glory (17.24)' (Chester 184). Therefore, the life Christians share is nothing less than a participation in the life of the Godhead (Milne 247). According to Newbigin, 'it is a unity which not merely reflects but actually participates in the unity of God' (*The Light* 234). Believers' "complete" (*teteleiōmenoi*) unity results from being 'taken into the unity of God, and once unified, believers will be able to bear witness to the true identify of Jesus as the Sent One of God' (Köstenberger, *John* 498–99).

The type of unity Jesus was praying about was also a tangible one, which would cause the world to believe (21), which ultimately makes it an evangelistic unity (21, 23). 'Similar to the display of authentic love among believers, the display of their genuine unity ought to provide a compelling witness to the truth of the gospel' (Carson, *The Gospel* 568). The same could have been said for the prayer Jesus prayed at Lazarus's tomb (11.42). Milne argues that this 'dimension in evangelism is commonly ignored or underestimated, and yet is central to Jesus' evangelistic strategy for his church' (cf.

13.34-35) (250). This means that evangelism is a proclamation of the church's relationships as well as its convictions. Milne finishes his conclusions by stating that:

> the biggest barriers to effective evangelism, according to the prayer of Jesus, are not so much outdated methods, or inadequate presentations of the gospel, as realities like gossip, insensitivity, negative criticism, jealously, backbiting, an unforgiving spirit, a root of bitterness, failure to appreciate others, self-preoccupation, greed, selfishness and every other form of lovelessness. (250–51)

Christians are to take missional readiness seriously in their pursuit of telling others about Jesus. They have to seek unity in the church in order that they might be a witness to those who do not know the name of Jesus.

Conclusion to the Biblical Foundation

Having taken the opportunity of looking at the theme of being sent and prepared through some Old Testament characters, then examining the themes of God sending God, God sending the apostles, the Great Commission, and the Johannine Commission, the biblical foundation will conclude acknowledging that there are more angles that could be examine in terms of missional readiness, but for the sake of brevity the review will now move onto the Theological Foundation.

Theological Foundations

Now having built a bibical foundation with a definition of missional readiness it will be necessary to move away from the bullseye of the Johannine commission to build a theological and later a social science foundation. In this section, the Theological

Foundation, the review will consider five areas: firstly, the context into which the research will be taking place—Britain's post-modern, post-Christian culture, which could be considered a potential barrier to the Gospel. The second section will then look at another potential barrier for Britain's context as a guilt/innocence culture. Then thirdly, the review will consider some praxis around the area of male spirituality and discipleship, which can help build into the intervention for the research phase. Next, the review will briefly consider absenteeism, especially why men are absent. Then lastly, the review will examine the wider current ecclesiological praxis and research as practitioners have sought to understand the current cultural climate and ask how the Church can equip and prepare people for mission.

Evangelism in Britain's post-modern, post-Christian culture.

The European churches, writes Risto Ahonen, 'have been fighting a defensive battle for the last two or three centuries against many ideologies and intellectual movements' (425). There has been a desire to disconnect the secular and the sacred, and to push the church to the margins into the sphere of the private life. 'There has also been a desire to "modernize" the church's message by eliminating all parts of Christian doctrine that are difficult for modern human beings to accept' (Ahonen 425). Ahonen, when commentating on evangelism today, believes that 'traditional Christian proclamation cannot reach them, and evangelism in their case is only possible through discussion between equals or dialogue. But first their trust must be won' (427). Everything can be doubted and questioned, and there is no absolute truth. The words "true" and "false" are meaningless in a post-modern, post-Christian culture where religion is considered a private subjective matter. It could well be that this is why the

Billy Graham style, event based, proclamation evangelism no longer seems to be working and why more people are encountering Christ through courses like Alpha and Christianity Explored where those attending are able to openly discuss and debate around a meal table. Newbigin comments that in a post-Christian society, many have developed a much more resistant attitude to Christian faith. Quasi-information, prejudice, and bad experiences feed such attitudes. In encounter with them, it is essential to generate trust and correct false information. The traditional methods of evangelistic work fail to break down a solid anchorage in a secular worldview (*Truth to Tell* 94–123).

The Sri Lankan theologian D.T. Niles characterized evangelism as 'one beggar telling another beggar where to find bread' (158). A simple, yet profound image of what it means to be a witness today. The call to witness, to evangelize, is not a separate extra activity, but belongs to faith itself. Faith as the gift of God cannot remain hidden but must be shared with others – and so also communicated to others. Kim writes that:

> With the growing social emphasis on respect for others' cultures and religions, British churches were no longer sure about proclaiming the gospel overseas in word, but were comfortable with doing so in deed, and in order to raise funds some mission agencies so played down the evangelistic and pastoral aspects of their work overseas that they became almost indistinguishable from secular relief and development agencies. (Kim 11)

It would be right to say that this attitude described by Kim is not just true for overseas work, but for evangelism in some local churches too. There has often also been too much emphasis placed on the use of certain forms and methods of evangelism. 'However,

evangelism is not a product to be marketed' (Ahonen 434). As demonstrated in the Biblical Foundation, it is a lifestyle of disciple making. Yes, old forms of presenting the Gospel no longer work in today's modern Britain. Yet the church is not to lose heart. The message remains the same and the gates of hell cannot prevail against the church (Matt. 16.18).

Guilt and Shame

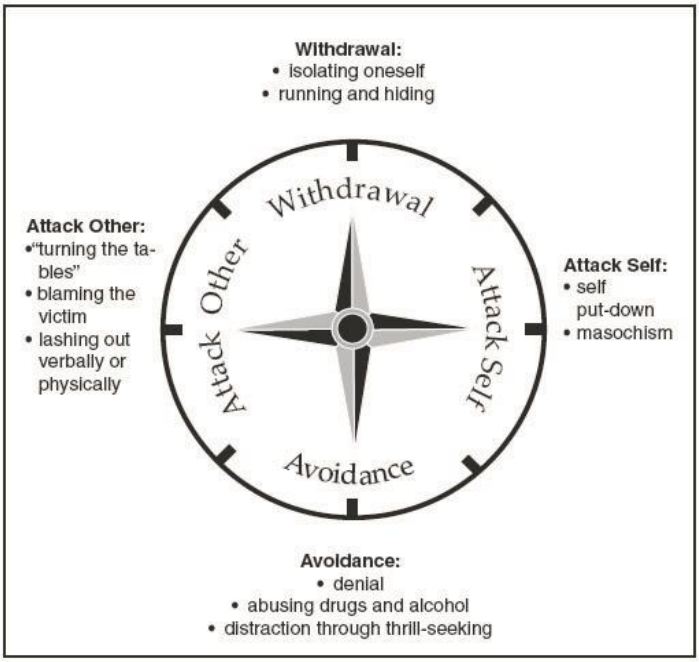
Aside from the cultural challenges just highlighted, some might argue that one reason for a lack of evangelistic activity is the shame that people carry around in their hearts. Traditionally in the western world Christians tend to preach Jesus died for your sin and guilt, because we're a "guilt/innocence" culture. However, the majority of the world would be described as "honor/shame" cultures (Mischke 24), where traditionally they preach Christ died for your sin and shame. Mischke's overall thesis is that the gospel as commonly articulated in the West contains some Western assumptions. This means people read the Bible in light of our cultural values and end up with theological blind spots (Mischke 34). Essentially, points out Tennent, shame cultures rely on external sanctions for good behavior—the court of public opinion. Whereas guilt cultures rely on an internalized conviction of sin arising from someone's internal values system (*Theology* 79). Mischke summaries it like this: 'Shame tells us: *I* did that horrible thing," whereas guilt tells us: "I *did* that horrible *thing*" (63). To say, to be western is to be part of a guilt-based culture and to be eastern is to be part of a shame-based culture is changing dramatically as Tennent points out:

> significantly, the last few decades of anthropological research have demonstrated that no known cultures of the world can be spoken of as

> exclusively guilt-based or shame-based. Virtually every culture in the world contains concepts of both guilt and shame. (*Theology* 79-80)

What does this mean in the context of the review? There is potentially an issue for men in South West England if they have had salvation from guilt but carry persistent shame around in their hearts. Dr. Donald Nathansan has developed a way of pathologizing the effects of shame using something he calls “The compass of shame”. (Nathanson; see figure 2.1)

Figure 2.1 The Compass of Shame



Although this review does not have the scope to unpack the compass, at a glance it is easy to spot that the north, east, and south poles could have a drastic effect on someone’s ability to be ready for mission and to make disciples with freedom and confidence. Mischke in his study goes onto to do a theological study to demonstrate how the Gospel of Jesus Christ is robust, comprehensive, and global enough to provide a cure to the burden of shame.

Male Spirituality and Ecclesiological Praxis among Men

So far everything in the theological foundation could equally apply to both men and women. However, this ministry transformation project is aimed at making men ready for mission. Therefore, it is important to ask about the condition of men's ministry and how churches are activating men across the British Isles and beyond.

Authors such as Murrow, Rohr, and Eldredge have sought over the last decade to introduce the concept of male spirituality—that men need to learn and serve differently when it comes to the mission of God. Rohr would not want to discount a feminine spirituality in favor of a male one, after all: "male and female God created them" (Genesis) – both are loved and valued by God. So, he promotes the idea of both a male and female spiritualty. Whereas he believes caution needs to be exercised because:

> much of the modern, sophisticated church is swirling in what I will describe as a kind of "neuter" religion. It is one of the main reasons that the doers, movers, shakers and change agents have largely given up on church people and church groups. (10)

Murrow would go as far to say that there are things men fear about the church (Murrow 79–87). This means in terms of missional readiness, part of that journey, in Murrow's opinion, has to be preparing the church to be more male friendly. He states that 'churches that reestablish the masculine footholds are seeing men return. These guys are bringing growth, innovation, and dynamism with them' (Murrow 125). In the last third of his revised and updated book, *Why Men Hate Going to Church,* Murrow gives detailed ideas on establishing those masculine footholds. They could be summarized around 8 keys ideas:

1) Authentic Leadership (145-152).
2) Challenging teaching, rich with stories with a clear call to action (153-161).
3) Promise of risk and reward (163-171).
4) Church is for everyone – both men and women, however, Murray advocates that women should step back to cure, what he calls "she'll-take-care-of-it" (173-180 & 219-223).
5) Promote "the discipline of friendship" where prayer especially can be recrafted (191-199)
6) Deploy men towards external projects – but make sure you disciple them in the process (201-207).
7) Your church does not need a men's ministry program to reach men. In fact, Murray recommends not starting one (209-212).
8) Men who regularly walk with Christian brothers grow deep in faith, strong in service and extravagant in love. But generally, men have a hard time finding and starting "relationships" because (212-218):
    a. Relationships scare men to death, but they are his deepest need.
    b. Men don't usually use the word *relationship* about other men.
    c. Women bond face to face, whereas men bond side by side.
    d. Enduring bonds are formed under pressure.

Rohr works with an organization call M.A.L.E.S (Men As Leaners and ElderS) whose vision is to 'reclaim the spiritual limitation of men through experiential journeying into the True Self, creating a tradition for future generations' (179). They believe the key is to gather men into groups of about six called 30-30-30 meetings to direct men in lifelong spiritual learning and training men to be elders, by maintain ongoing relationships with participants, proving Men's "Rites of Passage", and developing additional Rites as needed. The reason they call it a 30-30-30 meeting is that meetings ideally meet for 90 minutes; 30 minutes for background, "where I am right now", 30 minutes for sharing on the selected theme for the meeting, and 30 minutes for the foreground, "what I need to do/change/improve in the month ahead" (Rohr 178–79).

Eldredge's message from his popular book *Wild at Heart* would be that men must have a battle to fight, a beauty to rescue, and an adventure to live (9). For him, his ministry is all about 'the recovery and release of a man's heart, his passions, his true

nature, which he has been given by God' (18). To do this, he argues, men need to abide in the love of God, which 'is our only hope, the only true home for our hearts…we let God love us; we let him get real close to us…few men are ever so vulnerable as to simply let themselves be loved by God' (130). Vulnerability is an important theme that will be picked up in the social science section.

One of the largest networks in the United Kingdom set up to reach men is Christian Vision for Men (CVM). Their vision is to introduce one million men to Jesus by forming men's groups or "bands of brothers" (*CVM*). These groups not only meet together, but they participate in activities together. Within the groups CVM promote four-levels of evangelism:

> Level 1: Is the starting point for engaging with men, which are focused around events or activities with zero Christian content. 'At these gatherings believing and not-yet-believing men should meet together for a fun, friendship and banter' (*CVM*).
> Level 2: They suggest hosting an event with a good Christian speaker.
> Level 3: Next, they recommend a course for men to "chew the fat and debate the Gospel.
> Level 4: Lastly, they say, the aim of all the efforts so far is to see men discipled in the ways of Jesus. They recommend that the men get integrated into a church that can support, challenge and encourage men in their faith.

In addition to setting up and running the groups, they recommend partnering those groups with CVM to create a sense of belonging to something bigger. This may include being part of their annual event called The Gathering, which attracts thousands of men from around the country. The idea of the event is to put something on that none-threating to unchurched men—a weekend filled with comedy, cool cars, live music and sport—but that also has opportunities for the men to hear testimonies and the Gospel preached.

In terms of equipping and making men ready for mission they have twelve-part series called *The Code* (*Code*):

1) Jesus is my Captain, Brother, Rescuer and Friend.
2) I owe everything to Him. I will do anything for Him.
3) I will unashamedly make Him known through my actions and words.
4) I will not cheat in anything, personal or professional.
5) I will look away from the gutter but be prepared to pull people out of it.
6) I will keep my body fit and free from any addictions.
7) I will put the welfare of those closest to me before my own welfare.
8) I will treat all men and women as brothers and sisters.
9) I will lead as He would lead. I will honour my leaders provided this also honours Him. I will follow Him in company with my sisters and brothers.
10) I will use my strength to protect the weak and stand against the abuse of power.
11) I will protect the world that God has made.
12) If I fail, I will not give up. He never gives up on me.

CVM are very keen to stress that the codelife is not there to replace the Bible, and they have produced a detailed study which demonstrates the biblical routes for the code in the hope that this will inspire men to spend time studying God's word.

Nathan Blackaby, executive director of CVM says, 'as we see the gaps in church where men used to be, the generations of men still pursuing Jesus are feeling the lack of brotherhood and mentoring to sharpen them as gospel operators' (Blackaby 13). Murrow, another author writing about men's ministry, says 'men freely acknowledge the goodness of Christ. Many recognize the value in the church, but they cannot see a place for themselves within it' (4). Researchers widely conclude that men are either absent from church (Murrow 12) or are present but almost completely disengaged (Murrow 202).

So far, the review has considered models for growth and preparation among men. Now the review will look at a recently written article addressing the issue of disengagement from the church and why people, men in particular, need to be a part of a community. Then the review will briefly consider what (in the course of reviewing the literature) seems to be the favored models on both sides of the Atlantic currently.

Absenteeism – Why are People not Coming?

In an entertainment, consumeristic culture, people are coming to church asking themselves what they can *get* from the experience, like a modern tv-talent judge deciding whether or not *they like* the song choices and the way the sermon was preached. In his research Hawkins says that:

> while many are actively searching for answers to their spiritual questions, others attend church mostly out of habit or for reasons of social acceptance – and they demonstrate little or no interest in pursuing a relationship with Christ…when it comes to the worship experience…we need to help them understand that worship is not a spectator activity, but something in which they may fully and freely engage…we need to teach from Scripture, while encouraging them to read it for themselves. (Hawkins 32–33)

In his article entitled "The Challenge of Churchless Christianity", Tennent says 'All believers, in all times, in all parts of the globe must seek – whenever possible – to form themselves into visible communities of faith' (174). But why are people disengaged, particularly men?

Beeke and Smalley in their article outline what they believe are three key reasons:

1) There are people who seek personal spirituality while rejecting authority, organization, and historic Christianity.
2) Some people believe that the local church has failed to fulfill its divine mission, so we need a revolution that will redefine church as an individualistic "lifestyle" instead of as "a specific group of believers"

3) Other people are deeply concerned about the inroads of unbiblical teachings and practices in churches, and wonder if it is wiser and safer just to worship as a family or meet with a few friends rather than with the compromised church in their community. (232)

But what recommendations do they have and how can these recommendations be feed into the research phase to measure knowledge, attitudes, and behaviors?

They argue that being a part of a church community enables people to follow Christ's appointed leaders (232), because believers are to imitate their Faith in Christ (1 Cor. 11:1). To imitate a leader's faith, they argue, you have to live in community with that leader and see them regularly. Listening to audio recordings and going to conferences is good they say, but it is no substitute (234). They also believe in following Christ's appointed leaders Christians need to be gathered by them to be taught the word of God (Deut. 31.12-13; Heb. 13.7). Lastly, they argue that when God's people come together, and the word is proclaimed people experience the Spirit's power together (Neh. 8.9; Heb. 4.12). They believe that 'reading the Bible in private devotions and family worship is powerful. However, the Scripture indicate that God sends His power especially through the preaching of the word by the minsters of the word (Rom. 10.14, 17)' (236). While power comes through God's preachers, people also to recognize that they are only vessels of clay, God has willed to fill them with His treasure: the power of the Gospel (2 Cor. 4.7).

The second reason they give for not giving up meeting together is that being a part of church enables believers to worship God as His holy temple. Though each believer in Christ is indwelt by the Holy Spirit (1 Cor. 6.19), the emphasis of Scripture is that the

church is the temple (1 Cor. 3.16-17; 2 Cor. 6.16; Eph. 2.20-22). It is when believers gather together to worship the church is at its most complete and Christians are able to draw near to God through Christ and enjoy a foretaste of Heaven.

Lastly, they believe by gathering together it enables believers to serve one another in sharing God's gifts (1 Pet. 4.11) and speaking truth to others (Heb. 3.13).

Beeke and Smalley have stated that gathering people together is important, to serve one another and ultimately the world, to be missionally ready to share the gospel. However, it's important to ask what models are there are that are worth highlighting at this point of the research phases? Also, what trends can current research show and what can be learnt historically from the church that will aid it moving forward?

Current Ecclesiological Practice

A report recently published in February 2017 by the Church of England's Archbishops' Council found that that 98% of people in the church are lay-members with only 8% of the 98% engaged in meaningful ministry (1). This means only 10% of church members are engaged in significant kingdom ministry within the church. If Paul was talking about the whole body in 1 Corinthians 12.4-31, then most of the body is not currently engaging or working properly.

The Archbishops' Council suggest that what is needed is a change and a shift in culture rather than a program or a strategy. They write, when addressing the need for change, 'Our goal is not one of re-organization…[T]his report concludes that what needs to be addressed is not a particular theological or ecclesiastical issue but the Church's overall culture' (2). In their opinion, they believe that two main shifts need to take place. Firstly, that 'until, together, ordained and lay, we form and equip lay people to follow Jesus

confidently in every sphere of life in ways that demonstrate the Gospel we will never set God's people free to evangelise the nation' (2). Secondly, that:

> until laity and clergy are *convinced,* based on their baptismal mutuality, that they are equal in worth and status, complementary in gifting and vocation, mutually accountable in discipleship, and equal partners in mission, we will never form Christian communities that can evangelise the nation. (2)

There are two important verbs contained within these statements (italicized). All believers need to feel confident and convinced, not just clergy. It can be much easier and far less time-consuming for a member of the church to let the pastor do all the work while seeing oneself as a 'customer' on the receiving end of a service. This latter impression is often backed up by the evidence of the job descriptions produced by churches who are looking for a new minister. These invariably list a vast range of expectations laid upon a pastor and show little evidence of a thought-through partnership between clergy and laypeople. This can only be truly achieved, as the council suggests, when everyone understands their identity in Christ. This will build confidence in those who feel disenfranchised and unsure of their role and will challenge those who wish to take a back seat and allow the pastor to take the lead. Nouwen summarizes this point by writing that 'Jesus came to announce to us that an identity based on success, popularity and power is a false identity- an illusion! Loudly and clearly, He [Jesus] says: "You are not what the world makes you; but you are children of God"' (27).

Looking back historically at church growth movements, they were at their most effective when the laity was empowered. This was true of how Christianity came to the

United States. The clergy of the Protestant mainline denominations (Episcopalians, Presbyterians, and Congregationalists) were well educated and refined, drawn from the social elites. At least 95 percent of Congregational, Episcopalian, and Presbyterian ministers were college graduates, compared to only ten percent of the Baptists (Addison 90). Higher education lifted the mainline clergy above the social status of their congregations and turned them into religious professionals.

According to Addison, the clergy preferred to educate their hearers rather than convert them. The clergies carefully drafted scholarly sermons did little to stir hearts; they were out of touch with the common people. There also was not enough of them; it was not possible to mobilize enough well-educated, well-paid clergy to respond to the challenge of the rapidly expanding frontier (91). 'If expansion had been left to the older denominations, American Christianity might have ended up today looking more like the church of Europe—theologically refined, but declining' (Stark 51). On the frontier, it was hard to tell Methodist and Baptist preachers apart from ordinary people. They were ordinary folk with limited education. They spoke the language of the people and preached from the heart. The Baptists and the Methodists developed strategies that made it easy for gifted and committed laypeople to take up leadership and go where the people and the opportunities were.

According to current research the laity are not as engaged as they could be, and according to historical research trends of church growth has been most effective when the laity were engaged. So, what models offer us potential solutions to preparing more people in our churches to be ready for mission?

Hawkins's Model

Hawkins's approach is based on answering the question 'is our church really helping people to become devoted followers of Christ, or are we just giving them a nice place to go to church' (Hawkins 15)? Hawkins and his team of researchers surveyed a quarter of a million people in over a thousand churches—diverse in size, denomination, and geography—to try and discover the four best-practice strategies common to highly effective churches in answering the question about them becoming fully devoted followers of Christ: missionally ready, making and growing disciples.

Hawkins has observed how spiritual growth occurs in three movements across a spiritual continuum (see figure 2.2.).

Figure 2.2 Hawkins' Spiritual Growth Continuum

Each movement, according to Hawkins, is based on moving up the Spiritual Continuum. Movement One is about the Christian basics: developing firm foundations of spiritual beliefs and attitudes. Movement Two involves a decision that their relationship with Jesus is personal to them. At this point, the believer begins to form a routine of personal spiritual practices that make space and time for a growing intimacy with Christ. Movement Three is where the believer replaces their secular self-centeredness with Christlike self-sacrifice. They pour out their increasing love for Jesus thorough spiritual

outreach activities, especially evangelism (Hawkins 22). It is vital when considering missional readiness that those being prepared are moving towards Christ-Centeredness. This will also prove a useful tool when measuring knowledge, attitudes, and behaviors.

Hawkins and his team were not satisfied just to create a continuum on which everyone could be plotted. They know spiritual growth happens; what they really wanted to learn was 'which activities produced the most spiritual growth' (16).

They came up with four best practices and one overarching principle of leadership:

> Practice One: Getting people moving. Instead of offering up a wide-range of ministry opportunities to newcomers, you promote and provide a high-impact, nonnegotiable pathway of focused first steps designed to jumpstart a spiritual experience that gets people moving toward a Christ-centered life (ch. 12).
>
> Practice Two: Embed the Bible in Everything. Hawkins points out that in this practice churches go beyond using the Bible as the foundation for teaching and life instruction, churches need to breathe Scripture. Every encounter and experience with church begins with the question, "What does the Bible have to say about that?" (ch. 13).
>
> Practice Three: Creating Ownership: Churches following this practice have people that do not just believe they *belong* to the church they *are* the church. These churches hold people accountable for changing their behavior, for becoming more Christlike (ch. 14).
>
> Practice Four: Pastoring their local community: Churches following this practice do not just *serve* their community. They act as its shepherd, becoming deeply involved in community issues and frequently serving in influential positions with local civic organizations. They partner with nonprofits and other churches to secure whatever resources are necessary to address the most pressing local concerns (ch. 15).

In addition to the four practices, Hawkins and his team identified one overarching leadership principle: a leader *consumed* with making disciples. For them, making disciples is the most important aspiration and the deepest desire of their heart (ch. 16).

This conclusion will need to be synthesized along with the models the review will look at now to provide a healthy framework in which the intervention can sit.

Keller, Hirsch, Frost, and Breen's models

Keller (USA), Hirsch (South Africa), Frost (Australia), and Breen (UK) are four names of many who are advocating missional church or missional communities as they are sometimes known. They believe in terms of missional readiness that missional communities are the best way forward into penetrating a post-modern, post-Christian culture. However, Keller also advices caution as some in the ongoing conversation about the missional church are making significant errors (264).

First, some see the missional church as being purely evangelistic. It must of course be pervasively, intensely evangelistic; the church must call people to personal conversion. However, 'to reach this growing post-Christendom society in the West will take more than what we ordinarily call an *evangelistic* church; it will take *missional* church' (Keller 265). The others would agree with this observation (Breen 21; Frost and Hirsch 187).

The second error, according to Keller, is that there is a tendency to put too much emphasis on a particular church form. Whereas Breen, Frost, and Hirsch would say when it comes to missional church, form, practically size does matter. Keller would want to argue this is shortsighted (267). Breen says a 'missional community is a group of approximately 20 to 40 people who are seeking to reach a particular neighborhood or network of relationships with the good news of Jesus' (6). Although the number is an approximate says Breen, size does matter. 'They must be mid-sized communities, bigger than small groups but smaller than whole churches, because they must be small enough to

care but also big enough to dare' (7). They should be small enough to care because it feels like an extended family where everyone can be known and loved and contribute meaningfully to the community. But they are also not so small that a new person coming in feels intimidated. They are also big enough to dare, because there is enough human resource to substantively impact their chosen mission context. Breen also believes that this size of group is easier to multiply. Small groups often do not want to multiply because they do not want to be spilt of from their closest friends. Hirsch and Frost support the size issue by pointing out that it is:

> much closer to the New Testament ecclesiology and missions practice. The household church unit was the primary unit of missional community in the New Testament. Today house church movement or not is irrelevant. What is important is that they tend to be smaller, more diverse, less organized, life-orientated, missional, relational, faith communities, not requiring their own specialized churchy buildings. (211)

Keller concludes his point of view by stating:

> I don't believe any single *form* of church (small or large, cell group based or midsize community based) is intrinsically better at growing spiritual fruit, reaching nonbelievers, caring for people, and producing Christ-shaped lives. (267)

Keller's last error, and his greatest concern, which is by Breen, Hirsch, and Frost, is that some missional church books use the term "gospel" constantly. It is obvious they do not mean the same thing by the term. His concern would reach back to what Ahonen said about a desire some would have to "modernize" the church's message by eliminating

all parts of Christian doctrine that are difficult for modern human beings to accept, especially in the case of Keller's point, the wrath of God. A church, he says, 'can robustly preach and teach the classic evangelical doctrines and still be missional' (271). While one could unpack Keller's comprehensive argument, it might be more helpful to consider what he considers to be the Six Marks of a Missional Church:

1) A missional church, if it is to have a missionary encounter with Western Culture, will need to confront society's idols and especially addressing how modernity makes the happiness and self-actualization of the individual into an absolute (271-272).
2) A missional church, if it is to reach people in a post-Christian culture, must recognize that most of our more recently formulated and popular gospel presentations will fall on deaf ears because hearers will be viscerally offended or simply unable to understand the basic concepts of God, sin, and redemption (272). Keller argues not that the classic Christian doctrines change, but that skillfulness in contextualizing them is applied.
3) A missional church will affirm that all Christian are people on mission in every area of their lives (272). He argues, like the Archbishops' council and others in this review that 'we must overcome the clericalism and lay passivity of the Christendom era and recover the Reformation doctrine of "the priesthood of all believers"' (Keller 272). To be missional in every area of our lives means to be a) a verbal witness to the gospel in our webs of relationships, b) to love our neighbors and do justice within our neighborhoods, and c) to integrate our faith with our work in order to engage culture through our vocations.
4) A missional church must understand itself as a servant community – a counterculture for the common good (273).
5) A missional church must be in a sense "porous" (274). That means the church does not depend on an evangelism program or department to do outreach. Almost all parts of the church's life must be ready to respond to the presence of people who do not yet believe.
6) A missional church should practice Christian unity on the local level as much as possible.

Hirsch, in his book, *The Forgotten Ways*, has his own list of six marks for what he would call movement-DNA (mDNA) (78–79). Here is a summary:

1) The epicenter around which the other 5 marks are built is that Jesus is Lord. 'We need to always have an eye to the lordship of Jesus and the exclusive claims consistent with his nature' (89-108).
2) We make disciples (109-133).

3) We follow the Missional-incarnational impulse. Allowing Jesus to lead us into the marketplaces—this is similar to Keller's third mark. (135-158).
4) Liminality and Communitas. Meaning there is movement—a bit like Hawkin's model. Liminality to leave securities and comforts to be a *communitas*, which is a group formed around a mission and undertaken by a group of uncertain but brave comrades (159-186).
5) Awakening APEST culture into the church. APEST being Apostle, Prophet, Evangelist, Shepherd and Teacher (Eph. 4.11) (187-217). Hirsch explores this principle to a greater degree in his new book, *5Q*.
6) Lastly, Organic Systems where we see reproducibility and exponential growth (219-260).

Breen believes there are five marks of a missional community:

1) That that size does matter: They are around 20-40 people—small enough to care, but big enough to dare (7-8).
2) They have a Clear Mission Vision focused on sharing the good news of Jesus and making disciples among the people of a specific neighborhood or network of relationships (8-9). Something Frost and Hirsch are key proponents of (42).
3) They are lightweight and low maintenance. Breen argues it is about learning to live a missional lifestyle together, not attending a series of missional events (9-10).
4) They should be accountable to a leader who will exercise low control, but high accountability (10).
5) They have and up/in/out rhythm: Growing with God (up: Matt. 22.37), with one another (in: Mark 12.31), and with those they are reaching out to (out: Matt. 28.19).

When it comes to forming a model in which the study will be delivered for the research it will be important to synthesize the thinking of the experts here to create the most appropriate context.

Social Science Foundation

This review has built a Biblical Foundation for understanding missional readiness. It has also considered theological themes such as Evangelism in a post-Christian, post-modern context and Evangelism in a changing world where guilt and shame cultures are no longer as clearly defined. It has also considered different potential models that could be used to create the context into which the study could be given. The review will now

move right back out to the outer rings of the target board to briefly consider some aspects of social science, which may help to get over certain barriers when it comes to working with the men in the study.

The priority now will be to consider the theme of vulnerability so that the research will be better equipped to filter knowledge, attitudes, and behaviors during the research phase. Shame about sin, a lack of training and mentoring, clergy not releasing laity, and men not forming relationships, among other things, have all been identified as possible barriers to men not being ready for mission. One last barrier worth considering comes from something Eldredge said when he stated that 'few men are ever so vulnerable as to simply let themselves be loved by God' (130). This is not just a vulnerability to be loved, but to love others too. This is a vulnerability to take relationships to such a level that spirituality and emotional health can be talked about freely among men.

As it was stated in the rational for the project, with suicide at such alarmingly high rates, especially among men, emotional and mental wellbeing need to move out of the taboo column into an acceptable conversation that can be had among men in a social context. Historically this might have seemed impossible, but things are changing in the UK. Their Royal Highnesses, The Duke and Duchess of Cambridge and Prince Harry launched a campaign in 2017 called *Heads Together*, which has brought eight leading charities with decades of experience in tackling mental health stigma. One of their key strategies is to get men talking. Current research is showing that social media spikes demonstrates that the conversation is changing ("Changing the Conversation").

In the USA, in a recent article, researchers have shown that nearly 1 in 5 adults are suffering with a diagnosable mental health problem (Viverito et al. 35). They say that

public stigma, self-stigma, and label avoidance have been shown to affect mental health attitudes and beliefs and that there are continued efforts to promote affirmative attitudes and beliefs toward individuals with mental health problems (Viverito et al. 39). From their research they believe the key to public stigma reduction is educating and face-to-face contact with people (Viverito et al. 40).

The stigma associated to talking about your emotional and spiritual wellbeing seems to have spilled out over into society in general. Some researchers point out that historically this has been true, certainly in Britain. Veterans coming back from World War 2 for example would have accepted their symptoms to be so-called "battle fatigue" and as painful as the war experience was they simply had to live with it (Cuervo-Rubio). Something one will hear often from the baby boomer generation was that their Fathers and Grandfathers never talked about their experiences in the Great Wars.

However, things are changing; people are becoming more open. But how can the Church teach men to have the courage to be vulnerable and transform the way they live? To be more confident in going out and fulfilling the Great Commission to make disciples? Some of these questions can be addressed when considering some of the themes picked up by Brené Brown in her groundbreaking research *Daring Greatly*. She advocates "wholehearted living," which is about believing despite one's failings that they are enough, worthy of love and belonging. She bases this around five fundamental ideas, which all build on top of one another and have vulnerability as their foundation:

1) Love and belonging are irreducible needs of all men, women and children. We're hard wired for connection—and the absences of it always leads to suffering.
2) Taking those that say they have connection and those that do not in equal measure—they are not separated by their circumstances or trauma in their

lives. The one and only distinguishing feature, according to Brown, is their ability to believe they are *worthy* of love, belonging and joy.
3) This belief does not just happen; it is cultivated by choices and daily practices.
4) This cultivation happens by living a life defined by courage to be imperfect, compassion to be kind to themselves first and then to others, and connection as a result of authenticity.
5) The catalyst for courage compassion and connect is vulnerability. In fact, she says, the willingness to be vulnerable emerged as the single clearest value shared by all women and men who she would describe as wholehearted. They believed their ability to be vulnerable accounts for most, if not all of their most successful moments. (10–12)

One of the first stops on the way to vulnerability is to understand and combat shame. Shame is already something covered theologically in an earlier section. Now, this review will focus on its description from a social science perspective. Shame, says Brown, 'derives its power from being unspeakable. That's why it loves perfectionists – its's so easy to keep us quiet' (67). Brown points out that, in her opinion, shame is universal and one of the most primitive human emotions. Humans are all afraid to talk about it and the less they talk about it the more control it has over their lives (68). Brown defines shame as the fear of disconnection, that something one has done or failed to do, or an ideal one has not lived up to, or a goal one has not accomplished makes them unworthy of connection (68–69). Shame, she says, is often referred to as being synonymous with embarrassment, guilt, and humiliation. However, they are different emotions—this is something she would support as a sociologist.

Through her research, Brown also demonstrates how men specifically define shame. Shame is failure, being wrong, and defective. Shame happens when people think you are soft. Revealing a weakness is shaming, and showing fear is shameful. In summary she says, 'men live under the pressure of one unrelenting message: Do not be perceived as weak' (92).

In combatting shame and being more vulnerable Brown makes three observations about shields people have to vulnerability and how they can overcome them by daring greatly:

1) The first shield she said is the foreboding of joy. Brown believes 'joy is probably the most difficult emotion to really feel' (118). Why? Because we are a society of worriers—when everything is going well, we have a "it's too good to be true" mentality which robs us of our joy in the moment when it should be at its most powerful. To combat this, she recommends the practice of gratitude (117-127). This is something the apostle Paul recommended millennia before (Phil. 4:4-7).
2) The next shield is perfectionism, not striving for excellence or self-improvement, but the perfectionism that is a defensive move to avoid the pain of blame, judgement, and shame—a perfectionism which is based on a belief that I am what I accomplish. Perfectionism is not the key to success, says Brown. It actually hampers achievement and leads to anxiety and missed opportunities. Brown says the way to overcome this shield is to appreciate the beauty of the cracks Regardless of where people sit on the continuum of perfectionism people have to move from "what will people think?" to "I am enough" (131-137). This is another solution rooted in Scripture (2 Cor. 4.7).
3) The last shield is numbing. Something statistically, we all struggle with to one degree or another. Take busyness for example. Some have bought into the idea that if we stay busy enough, the truth of our lives won't catch up with us. There are several ways to combat numbing says Brown, such as learning how to actually feel our feelings, staying mindful about numbing behaviors, and learning how to lean into the discomfort of hard emotions. The main overriding way to combat numbing though, in Brown's opinion, is connection and belonging. Which, Brown states, is deeply spiritual. She says it has 'emerged as a fundamental guidepost in wholeheartness. Not religiosity but the deeply held belief that we are inextricably connected to one another by a force greater than ourselves – a force grounded in love and compassion. (137-151).

In breaking down barriers to vulnerability, Brown's work will be a key tool during the research phase. Although she is not a theologian, there are many bridges that can be built between this bit of social science and scripture, as already demonstrated.

Research Design Literature

This project was a mixed-method intervention, using both quantitative and qualitative pre-and post-intervention instruments. According to the literature on research, a mixed method approach 'can help develop rich insights into various phenomena of interest that cannot be fully understood using only a quantitative or a qualitative method' (Venkatesh et al. 6). Creswell advocates this mixed method too by pointing out the potent benefit (22, 558) and that by combining both quantitative and qualitative data it provides a broader knowledge base to engage in the evaluation of the findings, providing a better and deeper understanding of the research problem (22). Different instruments also broaden the understanding, for example: survey's for 'fact-finding' (Bell 14) quantitative data, focus groups for gathering qualitative points of view from several sources at the same time (Sensing 120), and interviews to enter into the participants perspective (Sensing 104) in a qualitative way.

Summary of Literature

With the purpose statement and research questions set, it was necessary for the project to listen to the discussion going on around the topic of missional readiness to effectively measure knowledge, attitudes, and behaviors. It was also necessary to prepare for the chosen intervention using John 13-17.

To achieve this outcome, it was necessary to understand the term missional readiness from other points of view. From a military standpoint, it appears to be of the upmost importance, with self-leadership, planning, strategy, and standard operating procedures being met. These are met by practicing and drilling over and over again, ensuring one has the right people with the right skills in the right place.

In the biblical review it was important to develop lenses through which the review could take place, namely missional hermeneutics. According to Bauckham, reading Scripture this way keeps mission as a central theme, allowing one to understand what mission really is from a Biblical perspective and look at how Scripture can equip the church for its missional task.

With a working definition of what missional readiness is and the hermeneutical lenses in place, it was then possible to begin the Biblical review starting with Old Testament characters who display elements seen later on in The Farewell Discourse of John 13-17 such as humility, obedience, trust, courage, and a reliance on God and prayer to help them achieve their mission. Through the review, a theme developed that can be traced forward to the twenty-first century, that God is calling His people to fulfill His mission.

That theme of calling was expanded in the review in terms of sending (or deploying in terms of missional readiness). God is seen sending His people in the Old Testament, and, by the time the narrative developed to the New, it is possible to conclude that God was sending himself in the person of Jesus. Jesus is then seen preparing and sending his disciples before finally commissioning them to make disciples by going, baptizing, and teaching them to obey.

This theme of preparation or missional readiness can be seen clearly in The Farewell Discourse, as advocated by Witherington and others. Thematic characteristics seen in Old Testament characters are present in how Jesus was preparing his disciples. Humility, loving obedience, the power, and reliance on the Holy Spirit combined with the power of the Gospel packs a powerful punch. When you add into the mix the testimony

of *greater* works, prayer, partnership with Jesus, courage, the Lord's protection, and unity one can understand why Jesus felt confident in the mission he was handing over.

However, as the theological foundation made clear, culture and context have a huge bearing on how the gospel is presented and received, even to the degree of male and female spirituality. The theological review demonstrated that even if one has missional readiness built with strong foundations from Scripture, one still needs to have the right vessel from which it can be launched. To use the military analogy again, it is no good having troops trained if one has no way of flying them to the battlefield without the right tools in their hand to execute the mission. Some of the practitioners that were reviewed provided some helpful frameworks that can be synthesized during the intervention phase.

Lastly, the review considered some social science which will help in developing the intervention, but also in the measurement of knowledge attitudes and behaviors. Vulnerability was drawn out as a key theme to explore in terms of unlocking the potential success of missional readiness.

CHAPTER 3

RESEARCH METHODOLOGY FOR THE PROJECT

Overview of the Chapter

This chapter will give a detailed overview of the research methodology and the various elements involved in the research phase of the project to measure the knowledge, attitudes, and behavior regarding missional readiness among Christian men in South West England. The chapter will also outline and unpack each research question individually to demonstrate how they are tied back to the purpose of the project, whilst additionally projecting forward to address what instrumentation was used to ensure the research questions were satisfactory explored.

The chapter will then go on to outline the methods used to select the participants and the context from which they came. Then lastly, the chapter will layout step-by-step procedures outlining how the project was done detailing the research tools and instruments necessary to collect the data.

Nature and Purpose of the Project

With statisticians demonstrating that the church in the UK is in decline and others pointing out that men are the key to winning the whole family to Christ, how is the church engaging and preparing the men in their congregations? According to researchers. lay church members are not engaged in meaningful away, and as a result, the church is in decline. Historians point out that the church flourishes when all are engaged in making disciples, but how does the church in the UK equip men in particular? How do the church make them ready for the mission or the Great Commission that God has given them? It is

these observations and questions that have fueled the nature of this project, which is to design and test an intervention based on a ten-part workshop rooted in John 13-17.

Therefore, the purpose of this project was to measure the changes in knowledge, attitude, and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17.

Research Questions

To achieve the purpose of the project the research was guided by the following three questions:

RQ #1. What were the levels of knowledge, attitude, and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17 prior to the workshop?

The purpose of this research question was to measure what the participants knowledge, attitude, and behavior was prior to the intervention so that the data collected could be compared and contrasted against the data collected for RQ #2.

There were two instruments that were used to measure this data. Firstly, there was the 15-question pre-intervention survey with questions 1-5 addressing knowledge, questions 6-10 attitudes. and questions 11-15 behaviors. Each question used the Likert Scale (1-4) and was sent to the participants two-weeks before the ten-part workshop began via SurveyMonkey. The pre-intervention survey included a demographic section.

Secondly, the pre-intervention focus group was conducted one-week prior to the ten-part workshop with six questions. This was conducted in the same venue where the ten-part workshop took place and was led by an independent facilitator, so the researcher could be a present, but only as an observer.

RQ #2. What were the levels of knowledge, attitude, and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17 following the workshop?

The purpose of this research question was to measure what the participants knowledge, attitude, and behavior was following the intervention so that the data collected could be compared and contrasted against the data collected for RQ #1.

In an attempt to get comparative data, there were two instruments used just in RQ #2, just like in RQ #1. First was the 15-question post-intervention survey. Like the survey from RQ #1, questions 1-5 addressed knowledge, questions 6-10 attitudes, and questions 11-15 behaviors. Each question used the Likert Scale (1-4) and was sent to the participants immediately following the part-ten of the workshop via SurveyMonkey. The post-intervention survey included a demographic section.

The post-intervention focus group was conducted one-week after the ten-part workshop with six questions. It was carried out at same venue where the ten-part workshop took place and was led again by the independent facilitator who did not participate in the ten-part intervention. The researcher was present, but only as an observer.

RQ #3. What aspects of the ten-part workshop on missional readiness had the greatest impact on the observed changes?

The purpose of this research question was to measure the effectiveness of the workshop. Most importantly, it was designed to learn what elements potentially had the most influence on the participants missional readiness. The instrument used for this RQ was the post-intervention semi-structured interview. The researcher filmed and conducted

the interview individually with each participant during the month following the focus group.

The interview protocol was set up with four questions: a global question, a descriptive question, an intent question, and finally a question designed to ask the participant about how they felt about their experience. The semi-structed nature of the interview allowed for deeper exploration if needed, using spontaneous follow-up questions.

Ministry Context

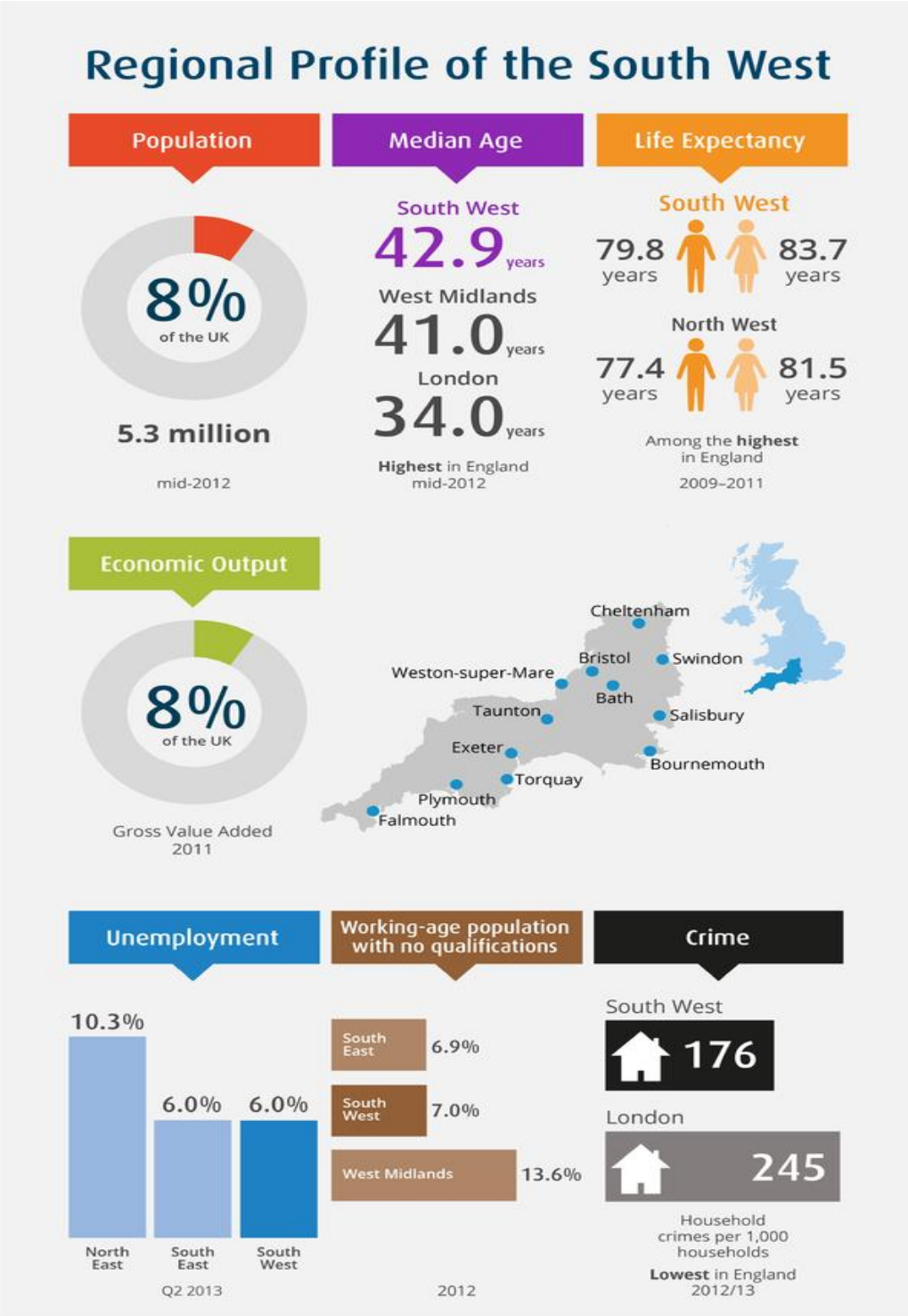
South West England is one of nine official regions in England. It is the largest in area, covering 9,200 square miles and the counties of Gloucestershire, Bristol, Wiltshire, Somerset, Dorset, Devon and Cornwall, as well as the Isles of Scilly. During the 2011 census, 5,289,000 people were recorded to be living in the region. Figure 3.1 is a graphic from government office for national statistics which gives an overview of some other details (*2011 UK*) .

While it is the largest geographical region of the United Kingdom, it holds less than 10% of the population in a combination of rural and small urban centers. South West England is far less multicultural & multiethnic than other parts of the country. Like most other parts of the country church attendance is low. Also similar to other parts of the country, South West England would be considered post-Christian, post-modern, and pluralistic.

Like other parts of the country, the majority of churches are led by men, but male members are in the minority. Men in South West England tend to work local to home and

participate locally in their leisure activities. Many would socialize through sport or through meeting to drink alcohol socially in a local pub.

Figure 3.1 Regional Profile of the South West of England



Participants

Participants were chosen to match the purpose of the project and research questions related to this study. This section outlines the criteria for selection, description of participants, and ethical consideration that were made.

Criteria for Selection

The researcher chose a purposive sample (Sensing 83), with a sample size of twelve participants selected by the researcher. Each participant was invited verbally by the researcher, followed up by a formal invitation in writing.

Twelve participants were chosen because typically the intervention will be used a small group or home group settling. The criteria for selection was based on whether they met the description of the participants as outlined below.

Description of Participants

The description of the participants, which was also the determination for selection, was four-fold:

1. They had to be male
2. They had to live in the South West of England
3. They had to have been a Christian for at least two-years
4. They could not be working in Christian ministry as part of their profession

The rational for numbers 1 & 2 was determined by the purpose statement, which stipulates the researcher is sampling men in South West England. It is worth pausing to point out that it could have been argued that by only choosing men to be a part of this study the project has missed the richness that gender-neutral research might offer. However, the researcher has already provided rational for a male-only-study in the personal introduction and statement of the problem in Chapter 1. This does not mean that this research cannot be applied to both men and women subsequently. The purpose of this

project is help men become better disciple makers so that men, women, and children can hear and respond to the Good News and in turn become disciple makers themselves.

The rational for number 3 was that if someone was a new Christian it might be more difficult to measure their knowledge, attitudes, and behavior towards missional readiness had they not had enough experience to make that observation. The rational for number 4 was that being missionally ready for someone working in Christian ministry might be considered part of their job and therefore would not provide the correct data for the project.

Ethical Considerations

Informed consent was received in the format of a signed consent form (see Appendix B). This was given to participants and returned completed to the researcher before the first research instrument was sent out. Consent forms were kept in a locked filing cabinet for the duration of the research project and will be shredded and burnt one year after the date the dissertation is completed and approved.

Confidentiality for the pre- and post-intervention surveys was ensured by using privacy protocols of the online survey tool SurveyMonkey[1]. A separate SurveyMonkey account was set up for the purpose of this research. A year after the date the dissertation is completed and approved, this account will be deleted along with all its data. All survey responses were only accessible by using a strong password on the site which remained strictly confidential at all times.

Confidentiality for the pre- and post-intervention focus groups were ensured in three ways. Firstly, the video recordings of the group were kept in a secure, encrypted

[1] https://www.surveymonkey.com/mp/legal/privacy-policy/

folder on the researcher's computer with a complex password only known to the researcher. One backup was stored on a flash drive and was kept in a locked filling cabinet. Data saved on the researcher's computer and flash drive will be securely deleted by FileShredder, and all hard copies of data will be shredded and burned one year after the date the dissertation is completed and approved. Secondly, any notes recorded by the researcher in his observations of the focus group were kept in a locked filing cabinet for the duration of the research project and will be shredded and burnt one year after the date the dissertation is completed and approved. Lastly, as part the consent form, clause X, participants were expected to adhere to the confidentiality agreement. The facilitator reminded the focus group of this clause before each focus group began.

Confidentiality for the post-intervention semi-structured interviews was ensured in two ways. Firstly, the recordings of the interviews were kept in a secure, encrypted folder on the researcher's computer with a complex password only known to the researcher. One backup was stored on a flash drive and was kept in a locked filling cabinet. Data saved on the researcher's computer and the flash drive will be securely deleted by FileShredder, and all hard copies of data will be shredded and burned one year after the date the dissertation is completed and approved. Secondly, any notes recorded by the researcher during the interview were kept in a locked filing cabinet for the duration of the research project and will be shredded and burnt one year after the date the dissertation is completed and approved.

To protect anonymity, the actual names of participants were not addressed in the study. For the purpose of the project, participants were identified using a lettering system, e.g., "Par. A and Par. C both thought the talk was too long".

Instrumentation

This project used five instruments: two quantitative and three qualitative, all designed by the researcher. Here is a description of each in turn:

First are the two quantitative instruments named Pre-intervention Survey and Post-intervention Survey. These surveys were designed by the researcher to act as bookends to the workshop to allow the researcher to measure if knowledge, attitudes, and behaviors altered as a result of the intervention in a quantitative way. Each survey contained a demographic section, which identified the age, education, church denomination and years as a Christian. Each survey contained 15-questions with 1-5 addressing knowledge, questions 6-10 attitudes, and questions 11-15 behaviors. Each question used the Likert Scale (1-4). The pre-intervention survey was sent to participants two-weeks before the workshop with a one-week deadline, and the post-intervention survey sent out immediately following the workshop with a one-week deadline.

Two of the qualitative instruments—the Pre-intervention Focus Group and the Post-intervention Focus Group—were also designed by the researcher to act as bookends to the workshop. The focus groups took place one-week either side of the workshop's beginning and ending. Each time the group met they discussed six questions designed by the researcher. The questions asked were open and designed to provoke discussion, with questions 1 & 2 probing knowledge, 3 & 4 attitude, and 5 & 6 behavior. The focus groups were led by an independent facilitator who did not participate in the ten-part workshop. The independent facilitator was not known to any of the participants. The facilitator has experience in academic work and so therefore understands the way interview protocols

work. The researcher was present, but only as an observer. The goal of the focus group, as Sensing points out, was to gather data from several points of view (120).

The final qualitative instrument, called the Post-intervention Semi-Structured Interview, was set up with four questions designed by the researcher. Question one was a global question which enabled the participant to describe the experience in their own terms (Sensing 86). Question two was a descriptive question to garner some more details. Question three was an intent question designed to discover how the participant is intending to apply what they learnt to life. In Question four, participants were asked to describe how they felt about their experience during the ten-part intervention. The semi-structed nature of the interview allowed for deeper exploration if needed, using spontaneous follow-up questions. The rationale for the Post-intervention Semi-Structured Interview was to allow participants to express individually how they might have changed their knowledge, attitudes, and/or behavior as a result of the intervention. If change had occurred, the goal was to identify what elements of the intervention had the greatest impact. These interviews took place over a period of two weeks following the Post-Intervention focus group.

Expert Review

The protocols for each instrument were sent to three experts for review. They received an introductory letter (see Appendix C) with an explanation of the problem being addressed, the purpose of the research project, and research questions. A rubric was created for each of the instruments (see Appendix D), which asked whether each question was needed or not needed, clear or unclear, and suggestions to clarify. Expert reviewers

were also asked at the end for any recommendations for questions that were not asked, that needed to be asked.

The expert reviewers were my dissertation coach, Dr. Eric Flood, Senior Pastor of South Park Church, Chicago, Rev. Jamie Redfern, Senior Pastor of Teignmouth Baptist Church in South West England who has a strong track record working with potential participants, and lastly, Neil Jones Ph.D., a local secondary school teacher and a Christian man living in South West England, who was a potential participant of this project.

After some very minor alterations to the demographics section, the expert reviewers made the following observations and recommendations for the Pre- & Post-Intervention Survey: Firstly, there were suggestions to change certain words to improve the clarity of the questions, which were implemented. Also, a recommendation to remove the 'i.e.' options that had been included because of the risk it could lead the participants too much in their response. Thirdly, reviewers also noted two questions that were more or less identical, so one of the repeated questions were rewritten. Lastly, there was a recognition from one reviewer that terms like 'The Gospel' and 'The Mission of God' are so hard to define that it could lead to some subjective responses that might affect the overall sampling of the survey. To negate the potential for too much subjectivity a short, but broad definition was added to clarify what the terms meant in this context.

For the Pre- and Post-Intervention Focus groups, aside from some positive encouragement, only one reviewer had a suggestion to improve not so much the clarity of the question, but the way in which the question was asked. It was felt the old question was too direct and needed to be soften slightly to come across as less judgmental.

For the Post-Intervention Interview, reviewers suggested amplifying one of the questions to encourage the participant to unpack some examples of what changes they have made as a result of the study. One reviewer suggested that question four was too vague. However, it was decided to leave it open and vague to allow for a wide range of potential responses; in addition, the interviewer has the option of clarifying questions should they wish to narrow the focus of a response.

Reliability & Validity of Project Design

The purpose of this project is to measure knowledge, attitudes, and behavior as a result of an intervention. By having both quantitative and qualitative instruments before and after the intervention that were identical the researcher was able combine and contrast the results to achieve the purpose of the project and answer RQ # 1 and 2. In addition, the post-intervention semi-structured interview meant the researcher could measure the impact of the intervention on observable changes, thus answering RQ #3.

Both the pre-and post-intervention surveys used the Likert Scale (1-4). These surveys were positively evaluated by three expert reviewers and received an 100% response rate during the time it was offered. In addition, the Pre-and Post-Intervention Focus Groups and the Post-Intervention Semi-Structured Interviews followed best practice by having a mapped-out procedure of asking questions and rules for protocols in place. These qualitative instruments were also positively evaluated by three expert reviewers.

All instruments were administered to the participants in a consistent way: the pre-intervention survey was sent via SurveyMonkey to participants one-week leading up to the pre-intervention focus group (two-weeks before the workshop began) and was open

for seven days for responses. The rationale for closing the survey before the focus group began was to learn the individual's responses before the focus group might influence or modify their knowledge, attitudes, or behaviors. A reminder was sent out on day five for any participants who had not completed the survey. Likewise, the post-intervention survey was available for seven days following the final session of the workshop and closed before the post-intervention focus group. The pre-and post-intervention focus groups had the same questions and were led an independent facilitator who had not participated in the workshop. In the post-intervention semi-structured interviews, all the questions were asked in the same way each time, and the researcher was intentional not to make any comments to indicate approval or disapproval of answers to the questions. Plus, the findings of all the instruments were trustworthy and generalized because there was a mixed-method approach of quantitative and qualitative instrumentation.

Data Collection

This project design was a mixed-method intervention. Mixed methods 'can help develop rich insights into various phenomena of interest that cannot be fully understood using only a quantitative or a qualitative method' (Venkatesh et al.). The main advantage this project had for using an intervention is that a quantitate and qualitative comparison could be made 'to access a potential relationship between the exposure and outcome' (Thiese 199). The project used a pre-and a post-intervention survey, a pre-and a post-intervention focus group and a post-intervention semi-structured interview. Surveys are for 'fact-finding' quantitative data (Bell 14); focus groups are for gathering qualitative points of view from several sources at the same time (Sensing 120). Interviews enter into the participant' s perspective in a qualitative way (Sensing 104). The whole research

phase ran over a twelve-week period. The researcher took the following steps to collect the data:

1. I verbally approached potential participants that I knew fitted the "Description of Participants" criteria to gauge their level of interest. If they were interested, I asked them to email me to create a "paper trail". I then wrote back to interested potential participants outlining the purpose and nature of the project, the intent to lead the ten-part workshop requesting their full participation (with the dates included), and the research instruments they would be involved in, so they fully understood the time commitment. I wrote to each potential participant until I had twelve potential participants committing themselves to the project.
2. Before I sought their formal participation, I asked them to read and sign the consent form (see Appendix X) to ensure I had their informed consent to proceed with the research formally. Each willing participant who signed their consent form was provided with a stamped addressed envelope with my address on, marked "Private and Confidential". If anyone had not given their consent, I would have sought other participants as per point 1.
3. I then sent a thank-you note to each participant confirming I had received their informed consent.
4. Two weeks before the first session of the workshop, one-week before the pre-intervention focus group, I sent out the pre-approved Pre-Intervention Survey via SurveyMonkey. The SurveyMonkey link was sent with an email containing instructions to complete the survey alone, that there were no wrong answers, and

that the survey would close in seven days. I sent a follow-up email out five days later to all participants as a reminder.

5. The participants gathered at the same venue where the workshop took place one-week prior to starting the workshop for the Pre-intervention Focus Group. I trained the facilitator beforehand using the Pre-Intervention Focus Group protocol. The group was set up in a circle with light refreshments available on small tables. I sat outside the circle with a notepad. A video camera was also set up in the corner of the room with a wide shot to incorporate the circle. I welcomed the group, thanking them again for their participation, introduced them to the facilitator, and explained my role as an observer. Before beginning, the facilitator reminded the group of the confidentially agreement in clause X on their consent form. At the conclusion of the Pre-Intervention Focus Group, I thanked the facilitator and the participants for their time and went home to immediately process the data. My notes were locked in a filing cabinet, and the video recording was downloaded to my laptop and stored in a password-protected encrypted folder. I also made a backup stored on a flash drive which was kept with the notes in the locked filing cabinet.
6. I then led the participants through the ten-part workshop, which ran weekly for five weeks, two-parts per week.
7. At the concluding session of the workshop, I informed the participants that the Post-Intervention Survey would be waiting in their inbox when they got home. They were to complete it alone, that no answer was the wrong answer and that the

survey would close in seven days. I sent a reminder out via email to all participants after five days.

8. One-week following the final part of the ten-part workshop the participants met in the same way as point 5 for the Post-intervention Focus Group. Everything was conducted in exactly the same fashion, including the layout. It is important to note the facilitator did not participate in the workshop.
9. In the month after the Post-intervention Focus Group, I met with each participant for their Post-intervention Semi-Structured Interview in which I followed the protocol to ask the pre-approved questions. The interviews took place informally in a small office with a video camera in the background. After each interview, my notes were locked in a filing cabinet, and the video recording was downloaded to my laptop and stored in a password-protected encrypted folder. I also made a backup stored on a flash drive kept with the notes in the locked filing cabinet.

Data Analysis

The data was collected in a mixed-method format with twelve participants having their knowledge, attitudes, and behaviors measured before and after a ten-part workshop.

For the pre-and post-intervention surveys, the online service SurveyMonkey provided the quantitative data. The data was collected and analyzed in Mac's software Numbers, which computed the statistics for each question in the pre-and post-intervention survey. Most notably, these statistics included the mean, standard deviation, and variance so that knowledge, attitudes, and behaviors could be measured and tested for changes.

For the pre-and post-intervention focus groups, I read through my notes and watched the recordings several times, listening to certain sections to clarify certain

themes. Having watched several times, I created codes for themes that reoccurred firstly in the pre-intervention Focus Group and then the Post-intervention Focus Group. I then created two documents with each coded theme along with related responses for that theme. I then compared and contrasted the two documents to firstly compare themes and secondly to look at responses to identify potential changes in knowledge, attitudes, and behavior.

In the same way as the focus groups, for the post-intervention semi-structured interviews I read through my notes and watched the recording several times. I created a document with all ten parts of the workshop listed to try to credit responses in the interviews for each part of the workshop to see which parts had the greatest impact for change, if any occurred.

CHAPTER 4

EVIDENCE FOR THE PROJECT

Overview of the Chapter

In the United Kingdom, there is a worrying trend of men leaving the church and others not being reached to become disciples of Jesus. In addition, suicides rates among men are at their highest, and the men left in the church typically feel ill-equipped for the Mission of God to reach their peers for Jesus. The purpose of this project was to measure the changes in knowledge, attitude, and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17.

This chapter describes the participants who took part in the workshop and their demographic makeup. It also presents the data analyzed from the quantitative Pre-and Post-Intervention Survey and the qualitative data harvested from the Pre-and Post-Intervention Focus Group and the Post-Intervention Interviews. The chapter concludes by identifying five major findings gleamed from the data analysis.

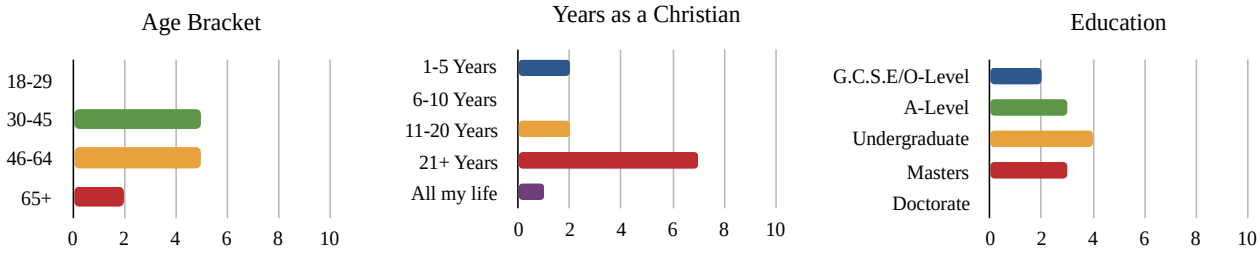
Participants

The intention of the study was to recruit men across the South West of England to participate in the ten-part workshop. However, to achieve full attendance and consent of a group across South West England proved too difficult. The main reasons cited were either the burden of travel weekly to Torquay or an inability to be there for a majority of the ten-part study. Therefore, all twelve participants who consented to participate in the study came from the church where the researcher is a pastor. Despite this, all participants

still met the criteria set out in chapter 3 and were therefore eligible to take part in the workshop.

Upton Vale Baptist Church (where the participants came from) is large and diverse; this meant the researcher was able to find willing participants across a wide demographic spectrum. Many of the participants had not met before despite being part of the same church. This allowed a chance for a range of views and beliefs to be expressed, which was what the researcher was originally hoping to achieve by recruiting across a wider regional area. Also, because missiology, not ecclesiology, was the main theme of the intervention, the study did not appear to have suffered by not having other denominations represented among the participants. Lastly, because the researcher is a leader in the church, the independent facilitator, who led both the Pre-and Post-Intervention Focus Groups, encouraged the participants to express their full range of views, including negative ones, as this would help the researcher to truly evaluate changes as a result of the intervention. This gave the participants more freedom in their responses. Figure 4.1 illustrates the demographical makeup of the participants:

Figure 4.1: Demographics of Participants



All participants took part in the workshop as well as every research instrument. The group was diverse in terms of age and educational background. For their Christian

experience, there was a spilt with one-third being a Christian less than 20 years and the majority following Jesus for more than 20 years.

Research Question #1: Description of Evidence

What were the levels of knowledge, attitude, and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17 prior to the workshop?

The instruments used for collecting answers to this research question was the Pre-Intervention Survey (quantitative) administered through SurveyMonkey and the Pre-Intervention Focus Group (qualitative) conducted by an independent facilitator with set predetermine questions. The Pre-Intervention Survey contained 15-questions with questions:

- 1-5 addressing knowledge;
- 6-10 attitudes;
- 11-15 behaviors.

The Pre-Intervention Focus Group questions asked were open and designed to provoke discussion, with questions:

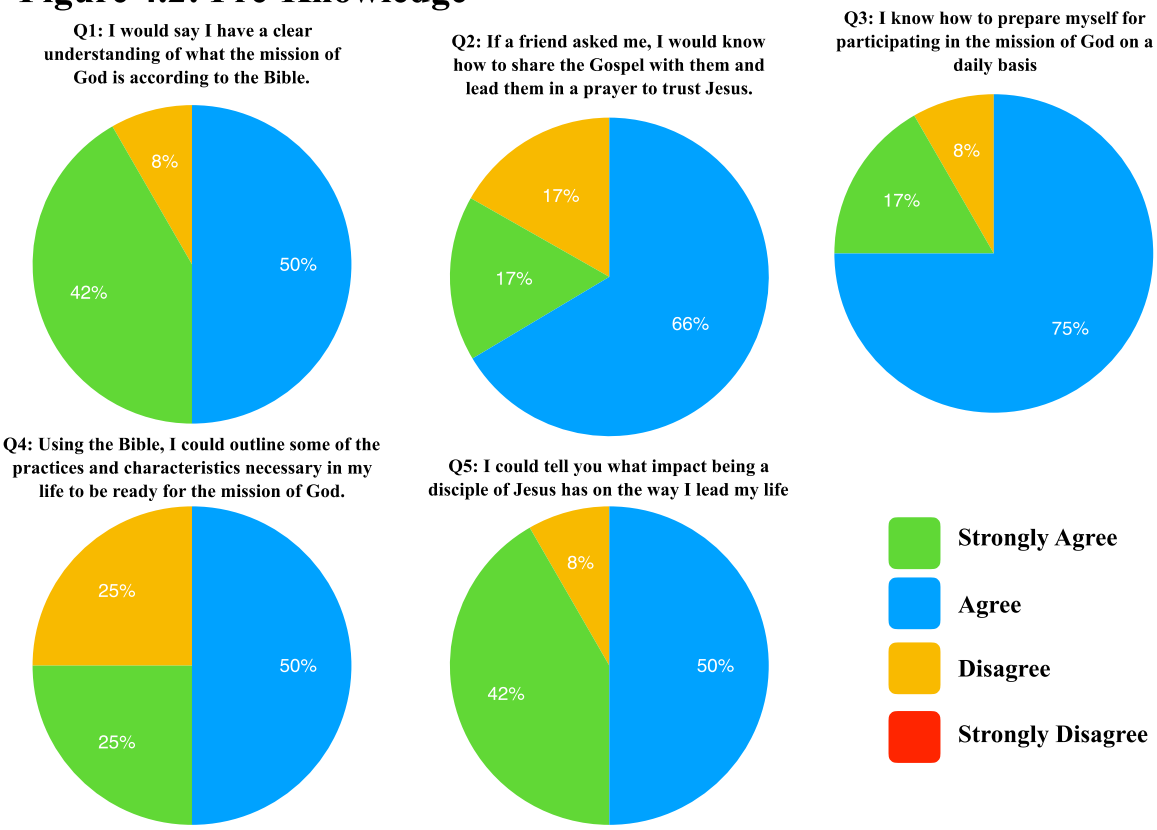
- 1-2 probing knowledge;
- 3-4 attitude;
- 5-6 behavior.

Pre-Intervention Knowledge

Figure 4.2 illustrates that when surveyed the participants measured confidently high in the area of knowledge. An average of 86% of the time they strongly agreed or agreed with the statements they were presented with (see Appendix A for the questions in full). When disagreeing, no one “Strongly Disagreed,” and only one-third of the

participants overall disagreed at any one time; the other two-thirds were constantly in the strongly agree and agree bracket.

Figure 4.2: Pre-Knowledge



Whereas when it came to the Pre-Intervention Focus Group it was clear many felt they had knowledge to share, but it was not uniform. For example, question one: How would you define what the Mission of God is? Seven out of the Twelve participants answered, but with four different themes.

- **Theme one**: Making Jesus known.
- **Theme two**: Worship of God
- **Theme three**: God does not have a mission because His mission is complete through the Cross of Jesus.
- **Theme four**: Our mission is different to God's

When it came to question two of the Pre-Intervention Focus Group:

> In your Christian experience what teaching, book or course has best prepared your understanding of how you participate in the mission of God and why has it?

10 out of the 12 responded, again with a variety of answers. Of the 10 that responded;

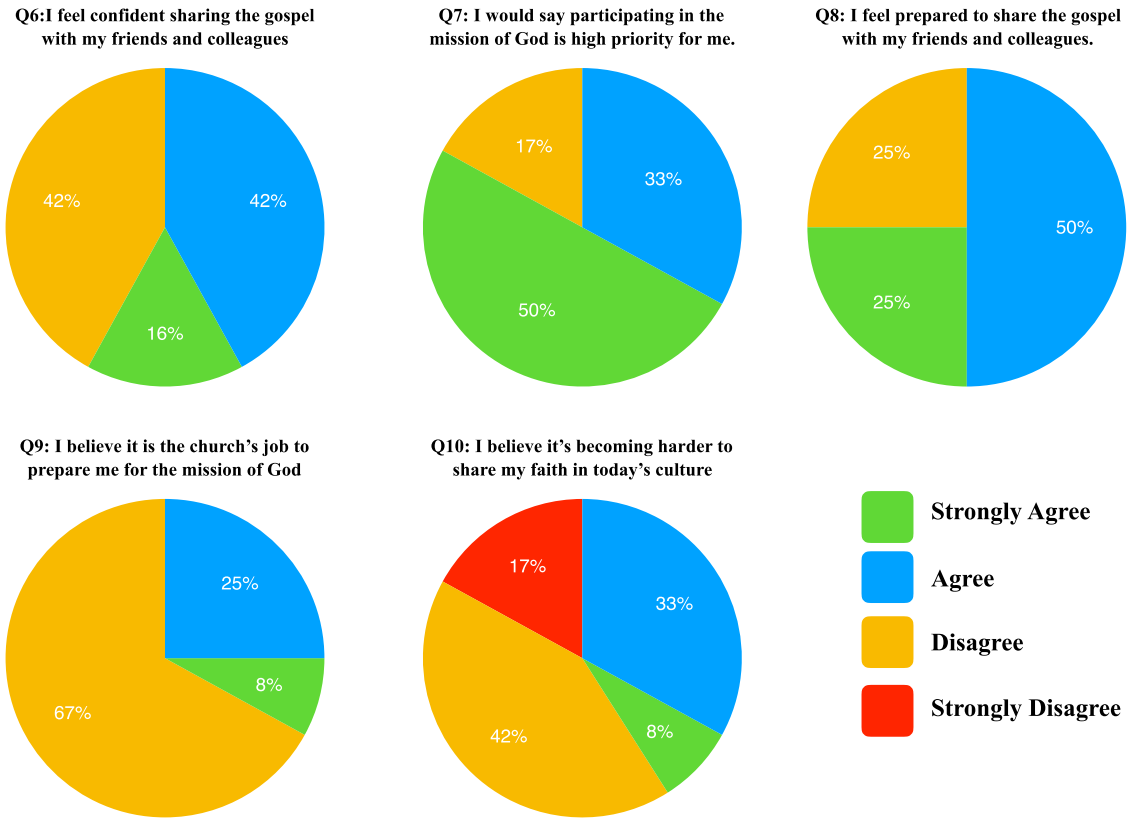
- 20% said sermons,
- 10% said their Christian experience,
- 20% said courses such as Alpha and Christianity Explored,
- 40% books, especially C.S. Lewis's works.

Par. F who has been a Christian for over 10 years, who answered 'disagree' to 60% of the knowledge Pre-Intervention Survey statements, said in the focus group that he could not answer the question because he did not know what the Mission of God is (field notes).

Pre-Intervention Attitude

Whereas an average of 86% answer affirmatively to questions about knowledge, when it came to attitude this reduce to 72% when related to personal questions about themselves and their attitude (Statements 6-8). Figure 4.3 also illustrates that an overall majority felt they should take some personal responsibility for being prepared for the mission of God and that it has not become harder today to share one's faith. Interestingly, Par. H, one of the most mature Christians in the group (21+ years), answered negatively to all the questions about attitude, whereas one of the youngest Christians, Par. C, answered positively to all the questions about attitude. This theme also was present in others: in that the younger Christians attitudes were generally more positive.

Figure 4.3: Pre-Attitude



In the Pre-Intervention Focus Group, they were firstly asked whether they felt like they had been prepared well for the Mission of God, of which every participant had an answer. When one of the most mature Christians in the group, Par. B expressed "I do not feel worthy, let alone prepared for the Mission of God" (Field Notes) this created an avalanche of agreement where 91% agreed with his statement. When the independent facilitator unpacked this, he found most, if not all, were in agreement that despite feeling ill-prepared, they would like to be better prepared. Par. J said, "again it depends how you defined what the mission of God is as to whether or not you feel prepared" (field notes). Par. D said he believes what makes us ready is the Spirit of God (field notes), which Par.

J supported by saying “all we have to do to be prepared is let God use us” (field notes). Par. I also supported this theme stating how God uses a catalogue of broken people and ill-prepared people in the Bible (field notes). Par. H did not like the analogy of an athlete preparing, as this represents someone preparing for competition or in the case of a solider someone preparing because this is an obligation of employment.

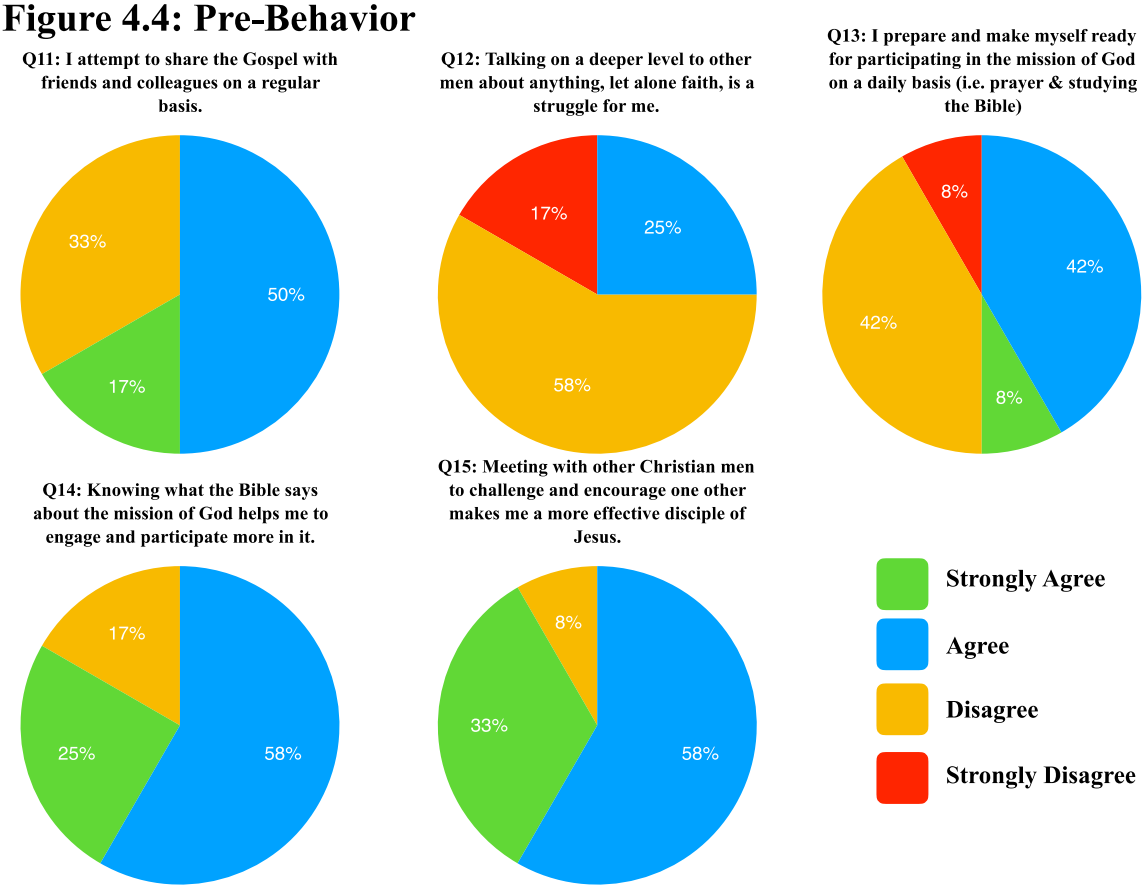
For the next question on whether or not they felt Christians should be preparing themselves for participation in the Mission of God, 83% were positive about this. For the 17% who were not supportive, Par F. was seeing the Mission of God as apologetics and therefore said “you can prepare as much as you like, but you are bound to get asked “that” difficult question you have not prepared for” (field notes). Par. H felt so negative about today’s culture that he believes people are not interested in what the Bible has to say, so it does not matter how much we prepare because people will not want to listen (field notes). Additional themes were that Par. B felt it was important for us to prepare in our area of giftedness (field notes) and Par. D believed it is hard for people to prepare by themselves, but that we should prepare each other in the context of community (field notes).

Pre-Intervention Behaviors

Participants were generally positive about their behavior, with two-thirds stating they try to share the gospel regularly and three-quarters saying they are comfortable talking on a deep level with other men. How well they prepare themselves on a daily basis for mission was a fifty-fifty spilt, whereas a vast majority, 83% agreed that having knowledge helps in engaging with the mission of God more effectively. In addition,

eleven out of the twelve supported the idea that meeting regularly with other men makes them a more effective disciple.

Figure 4.4: Pre-Behavior



The quantitative data described above, did not line up well with the Pre-intervention Focus Group. The experience the participants were describing appeared less positive. For example, question five in the Focus Group asks if they were sharing their faith as frequently as they would like. Eight participants contributed with only one out of those eight giving a positive account. Of the seven less-positive accounts:

a) Five had responded positively in the survey but were now describing a sense of disappointment around the lack of opportunities they were having.

b) Four identified their circumstances, such as working environment for their reason for a lack of opportunities. Where the other three attributed their struggle to a lack of confidence and training. Of these three, two were new Christians, whereas the other (Par. I) has been a Christian for 21+ years. In fact, Par. I said he had never led anyone to Christ during all his years as a Christian (field notes). A comment made by Par. G really resonated around this theme, when he said "I have seen opportunities, but I have not felt confident enough to engage" (field notes), which again is strange when Par G. along with three-quarters of the participants overall said in question twelve of the Pre-intervention Survey that they felt confident engaging with other men on deep issues.

When it came to the question about how they prepare themselves for mission, seven responded with all those seven acknowledging there is a need for both personal and cooperate preparation. However, after Par. B said he preferred others to prepare him rather than he do the work himself (field notes) there was wide consensus and a feeling that without discipline it is easy to rely on a pastor who you might only see once a week to prepare you in the context of a Sunday morning service.

Research Question #2: Description of Evidence

What were the levels of knowledge, attitude, and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17 following the workshop?

The week after the intervention (which ran over five-week) participants were invited to the Post-Intervention Focus Group where they were asked the same questions

they answered six weeks earlier in the Pre-Intervention Focus Group. In the week following the Post-intervention Focus Group, participants completed the Post-Intervention Survey, in which they responded to the same statements posed to them two-months previously in the Pre-intervention Survey. 100% of the participants complete both the post-intervention instruments.

Post-Intervention Knowledge

Table 4.1 contains the data from both the Pre-and Post-intervention Surveys, including any variables. Overall, the data tells reveals that knowledge increased by 9.2% as a result of the intervention. Biblical knowledge saw a 25% increase. The two areas where there still seems to be a perceived lack knowledge was firstly in knowing how to share the gospel and lead a friend to Christ. Then secondly, knowing what impact being a disciple of Jesus has on the way you lead your life. The participants who both triggered the disagreeable responses have been Christians for more than a decade. The greatest increase in knowledge was among the younger Christians.

Table 4.1: Pre-and Post Survey Comparison (Knowledge)

	Pre-Strongly Agree	Post-Strongly Agree	Pre-Agree	Post-Agree	Pre-Disagree	Post-Disagree	Pre-Strongly Disagree	Post-Strongly Disagree
1. I would say I have a clear understanding of what the mission of God is according to the Bible.	42%	**42% (=)**	50%	**58% (+8%)**	8%	**0% (-8%)**	0%	**0% (=)**
2. If a friend asked me, I would know how to share the Gospel with them and lead them in a prayer to trust Jesus.	17%	**27% (+10%)**	66%	**64% (-2%)**	17%	**9% (-8%)**	0%	**0% (=)**
3. I know *how* to prepare myself for participating in the mission of God on a daily basis	17%	**17% (=)**	75%	**83% (+8%)**	8%	**0% (-8%)**	0%	**0% (=)**
4. Using the Bible, I could outline some of the practices and characteristics necessary in my life to be ready for the mission of God	25%	**25% (=)**	50%	**75% (+25%)**	25%	**0% (-25%)**	0%	**0% (=)**
5. I could tell you what impact being a disciple of Jesus has on the way I lead my life	42%	**42% (=)**	50%	**50% (=)**	8%	**8% (=)**	0%	**0% (=)**

From the point of view of the Post-Intervention Focus Group, there was also evidence of increase knowledge and unity in the answers. In the Pre-intervention Focus group, there were a number of themes around what the Mission of God was, including some answers not even rooted in Scripture. Now, in the Post-Intervention Group, eight out of twelve responded with coherent unified definitions. In addition to increase knowledge there was also a sense of increase confidence. Of the eight that responded, half highlighted the comfort gained from knowing they are not alone, which really resonated in the group. Par. C summarized well when he said “it’s us, not I, in the mission of God. Not only do we do it together, but we do it with God as well” (field notes).

For question two of the Focus Group, participants still had a variety of historic influences that were almost identical to the answers given in the Pre-Intervention Focus Group. However, five participants commented on how the intervention itself had increased their knowledge of how to participate in the Mission of God, particularly Par. F who had expressed concern about his lack of knowledge both in the Pre-Intervention Survey and Focus Group. He shared that he finds reading a challenge, but "the group discussions and the different perspectives in the group has really helped me learn" (field notes).

Post-Intervention Attitude

From Table 4.2 it can be seen that there was a dramatic 20% increase from the statements related their attitude (Statements 6-8). The greatest increase (34%) coming for those (92% now in total) who would now say the feel more confident sharing the Gospel with their friends and colleagues. Attitudes about church (Statement 9) indicated that more felt the church was responsible to prepare them for mission, although a slim majority overall (58%) still felt personally responsible. In terms of attitudes towards culture, there was both an increase and overall majority view that believed it is *not* becoming harder to share their faith in today's culture. Again, of those who still hold a negative attitude towards sharing, participating in, and feeling prepared for the Mission of God, all have been Christians for 21+ years.

Table 4.2: Pre-and Post Survey Comparison (Attitude)

	Pre-Strongly Agree	Post-Strongly Agree	Pre-Agree	Post-Agree	Pre-Disagree	Post-Disagree	Pre-Strongly Disagree	Post-Strongly Disagree
6.I feel confident sharing the gospel with my friends and colleagues	16%	**34% (+18%)**	42%	**58% (+16%)**	42%	**8% (-34%)**	0%	**0% (=)**
7. I would say participating in the mission of God is high priority for me	50%	**50% (=)**	33%	**42% (+9%)**	17%	**8% (-9%)**	0%	**0% (=)**
8. I feel prepared to share the gospel with my friends and colleagues	25%	**33% (+8%)**	50%	**59% (+9%)**	25%	**8% (-17%)**	0%	**0% (=)**
9. I believe it is the church's job to prepare me for the mission of God	8%	**0% (-8%)**	25%	**42% (+17%)**	67%	**58% (-9%)**	0%	**0% (=)**
10. I believe it's becoming harder to share my faith in today's culture	8%	**0% (-8%)**	33%	**33% (=)**	42%	**59% (+17%)**	17%	**8% (-9%)**

During the Post-Intervention Focus Group, there was a similar pattern to the Pre-intention one in that the quantitative statistics were more encouraging than what was being expressed during the focus group. There was a cautious optimism in terms of attitude to readiness and being prepared. Participants were saying things like "I feel ready, but I still have my L-Plates on" (Par. B) or "I feel much better prepared but fear still holds me back" (Par. J) (field notes). Par E. spoke about how the intervention had helped him realize that even though he still ill-prepared he now knows he has the Holy Spirit to help him (field notes).

A vast majority were also very agreeable regarding the need to be prepared for the Mission of God. Two themes emerged though during this discussion: Firstly, knowledge is really important, but if people do not put it into practice then it is wasted (field notes). The other theme was that us being prepared is important, but believers must balance this with abiding in Jesus and staying close to him (field notes). In other words, Christians can get so wrapped up in preparing themselves and believing it is down to their readiness, that they miss the divine reality that it is impossible without Jesus' help (field notes).

Post-Intervention Behavior

Table 4.3 illustrates that from question 11 and 12 confidence decreased slightly (8%) in terms of engaging with friends and colleagues when sharing the Gospel. The same decrease (8%) in confidence was seen related to sharing on a deeper level with other men. So, while outward behavior appears to have been negatively impacted, inward behavior related to readiness saw much more positive results:

There was a 34% overall increase in terms of daily preparation for the Mission of God. The knowledge increase they have acquired around what the Bible says about the Mission of God has meant a slimmer margin of 9% now would say they are more able and willing to participate in it. Finally, the idea of meeting with other Christian men to challenge and encourage one another moved 26% from agreeing to now agreeing strongly.

Table 4.3: Pre-and Post Survey Comparison (Behavior)

	Pre-Strongly Agree	Post-Strongly Agree	Pre-Agree	Post-Agree	Pre-Disagree	Post-Disagree	Pre-Strongly Disagree	Post-Strongly Disagree
11. I attempt to share the Gospel with friends and colleagues on a regular basis.	16%	**8% (-8%)**	51%	**59% (+8%)**	33%	**33% (=)**	0%	**0% (=)**
12. Talking on a deeper level to other men about anything, let alone faith, is a struggle for me.	0%	**8% (+8%)**	25%	**17% (-8%)**	58%	**66% (+8%)**	17%	**9% (-8%)**
13. I prepare and make myself ready for participating in the mission of God on a daily basis (i.e. prayer & studying the Bible)	8%	**17% (+9%)**	42%	**67% (+25%)**	42%	**8% (-34%)**	8%	**8% (=)**
14.Knowing what the Bible says about the mission of God helps me to engage and participate more in it.	25%	**34% (+9%)**	58%	**58% (=)**	17%	**8% (-9%)**	0%	**0% (=)**
15.Meeting with other Christian men to challenge and encourage one other makes me a more effective disciple of Jesus.	33%	**59% (+26%)**	59%	**33% (-26%)**	8%	**8% (=)**	0%	**0% (=)**

When asked during the Post-intervention Focus Group, ‘are you sharing your faith as frequently as you would like? If not, what is hindering you? If you have, how did you go about sharing your faith?’ the statistics backed the comments being made. Only one participant, again a young Christian, described a truly positive experience (field notes). Six other participants answered the question, and all described disappointment at not

sharing their faith as often as they would like (field notes). Most described their environment (for the majority, the workplace) as being the hinderance. This is the main environment where they are meeting non-Christians. Par. H pointed out that they are paid to be there, to do a job, and so apart from living out a good testimony, it is hard to talk openly about faith (field notes).

When it came to the final question in the Post-Intervention Group, eight participants answered. All agreed that self-development was more difficult, but that the group they had met in to participate in the ten-part workshop was a huge source encouragement in helping them prepare better for the Mission of God. Par. J mentioned he feels "coming to church and listening to a sermon is not the best way of learning, but that the group has helped and challenging my thinking" (field notes). Par F. said he found that coming to church meant he could be anonymous, whereas in community within the group there was a higher level of accountability. Par E was keen to express that he hoped some in the group would continue to meet after the workshop had concluded (field notes).

Research Question #3: Description of Evidence

What aspects of the ten-part workshop on missional readiness had the greatest impact on the observed changes?

Research question #3 was answered using the Post-Intervention Semi-Structured Interview. All twelve participants gave an interview. Each interview lasted approximately ten minutes; it would therefore be impossible to unpack two hours of material. However, in seeking to answer research question #3, the description of evidence focuses in on eight clear aspects that were either shared by all participants or *at least* three (25%) in order to

establish patterns that can inform the major findings found in the next section of this chapter.

Aspect #1: All participants noted in the global question (question 1) that the *teaching* given on John 13-17 was a key in their growth. They used adjectives such as informative, challenging, useful, beneficial, insightful, enjoyable, and fresh insight.

Observed change: An increase in knowledge about the mission of God and how it can be seen in John 13-17.

Aspect #2: When answering question one, all participants also agreed that the *diversity of views* within the group sharpen their thinking. Every participant commented that learning with people they would not normally spend time with at church broadened their views. Some participants described feeling safe to express their views without fear of judgement and that trust was established early on.

Observed Change: All participants expressed a willingness to join a workshop like this again and some participants have committed to meeting following the workshop.

Aspect #3: In addressing the descriptive question (question 2) about what they found most helpful or unhelpful, nearly all participants described *the missional hermeneutic* a new and exciting way to try reading the Bible.

Observed Change: Many are now looking at other parts of the Bible missionally. Some are looking into other hermeneutical lenses.

Aspect #4: Also, when answering question two, three participants said they found there was too much material for ten-parts, and they could have either done with less material or more time.

Observed Change: While knowledge was increased overall, some found they were only able to carry one or two concepts forward.

Aspect #5: One other unhelpful aspect that came out in the descriptive question (question 2) from four participants was that there was not enough challenge to put the knowledge into practice.

Observed Change: That despite having knowledge and attitude modified, behavior remained relatively unaltered.

Aspect # 6: When asking about intent (question 3), nearly all participants described how the session of the Holy Spirit and abiding in the vine has meant they have been more committed to spending time in prayer and study.

Observed Change: Participants are spending more time preparing themselves for the mission of God.

Aspect #7: All twelve participants when asked the intent question (question 3) said that they are unlikely to change the way they participate in the mission of God, which relates to Aspect #5.

Observed Change: When it comes to witnessing and sharing the Gospel it appears participants are not more active post-intervention.

Aspect #8: When asked how the participants felt about their experience (question 4), all participants said that they did feel challenged about their lack of engagement with the Mission of God and that they knew would have to push outside their comfort zones.

Observed Change: The participants attitude towards the mission of God has been modified and their sense of responsibility has increased.

Summary of Major Findings

The data collected from this project have produced a number of findings that have become clear from the analysis. These are the five major findings that will be discussed in Chapter 5:

1) The Intervention helped to clarify and increase knowledge about what the Mission of God is but did not necessarily increase knowledge in how to participate in it.
2) Younger Christians have a more positive attitude towards missional readiness and are more able to modify their attitude.
3) There was a lack of certainty about where to place confidence and conviction which have a huge impact on behavior. Behavior was the hardest factor to modify.
4) The missional hermeneutic really helped participants to engage in John 13-17 more fully. The main result of this being a growing sense of conviction about their lack of engagement and practice in the Mission of God, particularly in sharing their faith.
5) Learning in a group is the preferred learning method and increases the level of support and challenge.

CHAPTER 5

LEARNING REPORT FOR THE PROJECT

Overview of the Chapter

With the number of men in the church declining, this ministry transformation project began with an observation and assumption that the men who are left in the church seem ill-equipped for the Mission of God. The project then sought to measure knowledge, attitude, and behavior before and after a ten-part workshop based on John 13-17. The project is now concluding with this chapter discussing the major findings that have come from the research conducted and their implication on the practice of ministry.

The chapter begins by identifying five major findings and how they correspond to the researcher's personal observations, the literature review, and the biblical & theological framework. The chapter will then consider ministry implications, limitations of the research, unexpected observations, and then recommendations for further study. Finally, the chapter will conclude with a postscript.

Major Findings

Increase knowledge in what the Mission of God is, but not how to participate in it.

As part of the analysis and synthesis of this major finding, this section will consider the finding through three lenses: 1) my personal observations as the researcher about what I observed prior to the project, during and after it; 2) chapter two and the literature review to consider whether the findings correlate to the research or not; 3) how the research relates to the biblical and theological framework.

My sense when beginning this project was that there would be differing views about what the Mission of God is. This was confirmed by the Pre-Intervention Focus

Group. I believed people were trying to participate in God's Mission but lacked the confidence and assurance to engage. I was shocked, however, during the course of the research to learn that some Christian Men who had known and followed Christ for over two-decades had never led anyone to Christ. While feeling an overwhelming sense of sadness, I also felt encouraged that they were participating in the ten-part workshop.

After the research phase, I was greatly encouraged at how the participants knowledge and attitude had been modified when it came to the Mission of God. They were much more united and certain about what is was and how they could be a part of it. There was, however, still and a sense from the majority that even though I had given them some challenging questions to think about at the end of the workshop (see Appendix E) only a couple had only really dipped their toes in and therefore their behavior had not changed much as a result of the workshop.

While it was disappointing not to see more modification in behavior, the reality is that when considering the research in the light of the literature review the evidence was pointing to this potential outcome. Here are four examples.

Firstly, and most importantly is the example of Jesus and how he modified. The reality is Jesus did not put his disciples through a ten-part workshop. The Farewell Discourse came after years of relationship building, teaching, rebuking, and practicing. In fact, the literature review did consider how Jesus sent the twelve and the seventy-two, particularly how he sent them off on mission in Luke 9 & 10.

Another example of the evidence from the literature review pointing to this outcome comes from the social science: the issue of shame, for example. In the Post-Intervention Focus Group, it was clear that while they felt more confident about the

theory there was still a sense of shame when it came to the practice. Brown's work pointed to the fact that there has to be a willingness to be vulnerable and fail in order to see breakthrough from shame, to exercise joy and gratitude to combat worry, to avoid a perfectionism that is based in a belief that "I am what I accomplish", and to push back against the temptation to compare ourselves to others through "numbering". Additionally, when holding Nathanson's compass of shame against the research, especially the Post-Intervention Focus Group, it is clear that all four points of the compass were present: *Withdrawal*, "It's easier to leave it to the extroverts and those gifted for evangelism" (field notes); *Attack Self*, "I don't even feel worthy, let alone ready" (field notes); *Avoidance,* "I'm paid to work, not share my faith at work" (field notes); *Attack Others*, "what's the point, people are not interested in God anyway" (field notes).

The third example where the review and research aligned was in the process of discipleship. The Archbishops' council made it clear that:

> 'until, together, ordained and lay, we form and equip lay people to follow Jesus *confidently* in every sphere of life in ways that demonstrate the Gospel we will never set God's people free to evangelise the nation.' (2)

For too many years discipleship has taken the form helping people acquire more knowledge, rather than calling them out to make radical changes to the way they live their lives as followers of Jesus. This is similar to what Addison described in his book, that the clergy preferred to educate their hearers rather than convert them (91). During the Post-Intervention Semi-Structured Interviews, Aspect #1 demonstrated that the knowledge gained was insightful and beneficial. However, in Aspect #5, the challenge and direction to put that knowledge into practice was lacking. The knowledge they learnt

demonstrated that both ordained and lay are commissioned by Jesus to make disciples, but that, in their opinion, clergy have the advantage of training and experience to carry out the Great Commission more effectively.

Lastly then, what other evidence found in the review could have been employed more effectively to modify behavior? Ahonen wrote that 'evangelism is not a product to be marketed' (434). Additionally, it was recognized that the old forms of presenting the Gospel no longer appear to work in modern Britain. Despite that, Scripture tells believers that they are not to lose heart, that the message and the God they worship remains the same. The gates of hell cannot prevail against the church (Matt.16:18). I believe some of what Murrow was advocating could be introduced to help modify the behavioral aspect of this workshop, especially in the way we teach. He would recommend teaching that is rich with stories, with a clear call to action (153-161), whilst also deploying men towards external projects —making sure you disciple them in the process (201-207).

A major emphasis in the literature review when it came to the biblical framework was the theology of being sent: the idea of gathering and then scattering. During the gathering phase, Jesus calls the disciples and allows them to witness Him at work. This is combined with teaching to illustrate and help them see clearly that Jesus was about bringing God's Kingdom here on earth. However, it was not just about modifying knowledge and attitude. There came a time, as part of their discipleship, when Jesus sent them out on mission in the power and authority of His name. Despite the challenge that was there in the workshop to go and modify behavior, clearly the workshop is more attuned to modifying knowledge and attitude. To modify behavior the act of sending and debriefing may need to form part of a revised ten-part workshop.

Younger Christians are more positive in their attitude and are more willing to modify it.

I felt it was important prior to this project to have a cross section of experience in participants to test how the ten-part workshop could potentially modify knowledge, attitude, and behavior among those with different Christian experience. My aim when giving people the opportunity to participate in the study was to try and have one-third of participants who were experienced Christians, say more than 30 years. Another third would have been Christians more than five years, but maybe not their whole lives or more than 30 years. I was then keen give an opportunity to those who have been Christians less than five years. In the end the split was 16% under 5 years, 42% 5-30 years, and 42% their whole lives or more than 30 years. Admittedly, the sample size was small, only twelve men, so personality was to be a factor too. One of the participants who had only been a Christian for 7 years was more closely aligned with the newer Christians when it came to attitude. I was certainly not anticipating the clear and obvious finding that came through in nearly all the research instruments. Consistently both during and after the project, those who had been Christians for a shorter amount of time were more willing to modify their attitude.

In the Literature Review, Stark observed that 'If expansion had been left to the older denominations, American Christianity might have ended up today looking more like the church of Europe—theologically refined, but declining' (51). It could be argued that there is a correlation this and the more establish/experienced Christian who has been part of institutional church for a long time. This would not be a fair generalization of all experienced Christians, but in some cases the point applies. Whereas on the other hand the young Christian who has less formation might correlate to the frontier preachers that

Stark observed where it was hard to tell Methodist and Baptist preachers apart from ordinary people. They were ordinary folk with limited education. There is something to be said about holding in tension the youthful enthusiasm of a newborn Christian and the wisdom of an old saint who has been through the fires of spiritual formation. As Keller wrote, a church 'can robustly preach and teach the classic evangelical doctrines and still be missional' (271). So, to a degree the research does line up with the review. For those who have been steeped in Christian tradition, there needs to be a challenge to remain open hearted to change and to try new approaches and ideas.

When considering the biblical framework, the obvious comparison would be the ordinary, unschooled men Jesus called to follow Him (Acts 4.13). Like the frontier preachers, there was obviously something about their lack of education that made them more favorable for Jesus to disciple over those who had been schooled in the traditional rabbinic tradition. There is also merit in considering the story of David, where the hardened experience soldiers were focused on their inability to slay the giant Goliath and became paralyzed by the attitude that no one can stand against this mighty warrior. David, a younger man, who had known God was with him in the recent past, should not just be seen as a courageous underdog. He was the one who knew that there are resources beyond the technology of kingdoms (Birch 1114). Paradoxically the same biblical character demonstrated in his later years how easy it is to take one's eye off the target. Evans pointed out in the literature review that the main role of a king at that time was as a military commander. Therefore, David was ceasing to behave like a king by staying behind. Maybe in our attitudes and indeed our behaviors as followers of Jesus, we too are

guilty at times of ceasing to engage with the Great Commission and losing sight of that which God has called us to.

The relationship between confidence, conviction, and behavior.

Again, this finding seems obvious, prior to the research phase I could have told you that those with a greater confidence and conviction were more likely to modify their behavior, but it was striking both during and after the research how stark this was. There were three participants, again less experienced in their walk, who demonstrated a greater confidence in knowing what they had to do in order to be more active in the Mission of God. Then, two more experienced Christians who demonstrated a huge conviction from God that they had been wayward in their pursuit of the Great Commission and needed desperately to change their ways.

From the Missional Readiness section of the Literature Review, where military missional readiness was considered, the idea of drilling, practicing, and preparing, especially some of the more basic and straightforward tasks, was not something that was seen as a common theme in the literature that was reviewed. The research has demonstrated that where confidence is present behavior is modified. Therefore, confirming the hunch that I had before beginning the project, if confidence can be increased through practice, then behavior was more likely to be modified. This was not prominent enough in the ten-part workshop and needs reviewing.

While Missional readiness can increase confidence and thus modify behavior, so too can conviction can have an influence as well. Early on, the biblical framework reviewed the life of Abraham and how he was not just a man of conviction but also demonstrates a willingness to be obedient and faithful on many occasions. Like many

human beings, he failed at times to fully trust God. Yet, he is celebrated in scripture as someone who demonstrates faith in action (Heb. 11.8-19). In fact, as Kidner pointed out in the review, the nearest scriptural parallel to the "forsake all and follow" comes in the Gospels when Jesus called the disciples (*Genesis* 113). Baldwin took that observation a step further when he said that 'there is a sense in which every believer has to abandon the past, to make an about turn and start afresh in the service of Jesus' (J. Baldwin *Genesis* 30). This sense of conviction leading to obedience is a theme throughout Scripture.

When it comes to the disciples, confidence is an interesting theme. Peter would make an obvious case study. He often fluctuated between Simon (the unstable) to Peter (the solid rock). There are, even within the Farewell Discourse, many examples of this as seen in the literature review. Peter had insecurities about having his feet washed (13.8), and then his overly zealous confidence that emerged in 13.37 when he offered to lay his life down for the Lord. After the discourse is over in chapter 18, Peter is at it again; this time cutting the ear of the high priest's servant (18.10). However, this self-confidence is short lived as chapter 18 progresses and Peter denies knowing Jesus. Outside of these Johannine chapters, there are of course many other examples we could draw upon. But following the infilling of the Spirit in Acts 2, Peter's self-confidence shifts to a reliance on the Name of Jesus and the power of the Holy Spirit. He preaches to crowds of thousands; he saw the sick healed and the dead raised. He defended Christ before the authorities and courageously took the Gospel to the gentiles.

Missional Hermeneutics and the impact on studying the text.

When I added Missional Hermeneutics as a hermeneutic to the text, I believed it would be more for my benefit in how I prepared and presented the text. However, I felt it

was also worth talking about the process and benefits of different hermeneutical approaches in the workshop. I was surprised at the level of interest and fascination there was about the fact we can read the Bible through different lenses. Some of the mature Christians were noting the fact they had read the farewell discourse many times and heard it preached but had completely missed some of the elements that were brought out during the course of the workshop. During the Post-Intervention Semi-Structured Interview all participants referred to the exciting new possibilities that came about (for them personally) in how they can read the Scripture through different lenses, in particular the missional lens.

The Literature Review considered both what Missional Hermeneutics is as well as its merits for this study. We acknowledged the richness that can come, but also heeded the warnings too. I tried, as far as it was possible, to demonstrate Flemming's point that,

> We will read Scripture more faithfully if we read it with an ear tuned to the music of God's mission. This does not mean that a missional hermeneutic will explain *everything* in our interpretation of Scripture. Nor is a missional reading exclusive of other ways of approaching biblical texts. (7)

It is clear from the research that it was the correct decision during the review to employ the missional hermeneutic to bring fresh insight to the text. I believe it also demonstrates the potential benefits in discipleship—to teach those being discipled, as Russell pointed out in the review that '[d]iscipleship can never be understood adequately apart from mission' meaning that 'this is a crucial paradigm for understanding a missional reading of Scripture' (8). The true biblicist, Russell argued, 'is able to alternate between an eagle's eye view of the broad shape of the Scripture and the ground level investigation of its

smallest pieces' (107). Therefore, the research reveals that there was value in bringing this way of reading the Scripture into the intervention.

The Bible is a vast complex library of genres and authors written over hundreds of years. It would be unfair to label it as a missional text. That being said, it would be foolish when looking at the larger grand metanarrative not to see this vast complex library in its context which is as Wright pointed out 'that the Bible does not just contain a number of texts which happen to provide a rationale for missionary endeavor but that *the whole Bible is itself a "missional" phenomenon*'. He goes on to point out that '[t]he Bible renders to us the story of God's mission through God's people in their engagement with God's world for the sake of the whole of God's creation' (C. J. H. Wright, *The Mission of God* 22).

Learning Context for growing in Missional Readiness.

It was clear that just as Jesus had brought together twelve men, there would be a benefit in doing the same. Typically, in a large church like Upton Vale, people tend to stick in their homogenous units, or tribes as they are sometimes called. It was vital for this study to recruit a variety of men, from different age groups, experiences, and even theological persuasions. There was diversity in the group, and I recognize had I been able to recruit other men from other churches, the diversity could have been even richer. For this particular study, the group came together extremely well. There were disagreements, some of the men were challenged about their positions by other men in the group, but this just added to the richness of the experience. All the men said they had enjoyed the dynamics of the group in the Post-Intervention Semi-Structured Interview, and many

expressed a sense of disappointment that the ten-part study was over and were keen to continue meeting.

The Literature Review and the results of the research aligned in three key areas: male spirituality, spiritual development or forms of discipleship, and models of learning communities. In the area of male spirituality. several things were noted, but the essential fact remains, as Murrow pointed out, '[m]en who regularly walk with Christian brothers grow deep in faith, strong in service and extravagant in love' (212). This was certainly true over the ten-part workshop. Men were grouping deeper in their faith, and some developed a keen service of love and service. In terms of formation, it was important to note Hawkins' conclusion that 'A leader *consumed* with making disciples' (254) is the key to the formation of others as they are moving from self-centeredness to Christ-centeredness. It was interesting to note as part of the research they had noticed my passion and example in making disciples, but they had seen what I was doing as a clerical role. However, in the course of the intervention, many of them understood what Keller noted in the review that 'we must overcome the clericalism and lay passivity of the Christendom era and recover the Reformation doctrine of "the priesthood of all believers"' (272). The community context is also important to this too, as Breen pointed out, 'it is about learning to live a missional lifestyle together, not just attending a series of missional events' (9) and that those that attend need to be 'accountable to a leader who will exercise low-control, but high accountability' (10). I believe a natural next step after the ten-part workshop would be to hold participants accountable to think about how their lives can be more missional and what could be done as a group to support those efforts.

An obvious place to reflect on the biblical framework would be the fact that Jesus was no stranger to the idea of gathering a group of men to challenge, encourage, and grow them as they engaged in extending God's kingdom. How he called them, disciplined them, loved them, stretched them, and released them would all make for a fascinating study. However, the clearest example from the biblical framework comes from some of the elements of the farewell discourse. In the foot washing section, Keener explained how it functions as a model for believers serving one another (13.12-20) (*John* 2:907). Then through the command of Jesus to abide in the vine (15.5), not only are we connected to Jesus but the natural biproduct is that we are connected to one another; finally in fulfilling the prayer of Jesus to be united. As part of the biblical framework, Carson noted that 'similar to the display of authentic love among believers, the display of their genuine unity ought to provide a compelling witness to the truth of the gospel' (*The Gospel* 568).

Ministry Implications of the Findings

When considering the impact that this study can have on the practice of ministry, I have identified three key areas:

Firstly, behavior is really difficult to modify in the area of missional readiness. However, there were two bright spots during the course of the project. One was that if confidence can be increased in *why* there is a mission and *how* one goes about participating in it, behavior will modify. The other bright spot was that after seeing a greater increase in knowledge and attitude, as a result of the ten-part study, there was more motivation and interest in modifying behavior in the future, this came through strongly during the post-intervention semi-structured interviews. To me this implies that

in addition to teaching the knowledge and modifying the attitude believers need a period to put into practice what has been learnt in a supportive way with accountability built in. This was exactly how Jesus led his disciples, demonstrating that this research project confirms that human behavior has not changed in the past two-thousands years. To really see people change their behavior, leaders need to journey with them over a period of time coaching, correcting, and teaching out on the mission field itself.

Secondly, when believers disciple and train followers of Jesus, they need to recognize that those who have been Christians for a long time might struggle to modify their attitude. The study revealed that those who had been Christians for a *shorter* amount of time they were both hungry to learn and willing to be formed. In the practice of ministry, the church needs to think strategically about those early years of someone's walk with Jesus and how leaders can help them in their formation and growth to develop good patterns of ministry. Paradoxically though the church should not give up on the more experience followers of Jesus, it must recognize that a greater degree of patience is needed as one encourage changes in those who have been Christians for a long time.

Lastly, I want to note the benefit and blessing that comes from gather a group of men with varying views and outlooks on life who all want to follow Jesus better to challenge and equip them on that journey. One hundred percent of the participants in this study said that they benefited greatly from studying the Bible together in community like the ten-part study. Often, it is hard to recruit people to a long-term, ongoing group, especially if they are already part of a small group. However, there appears to be great benefit in gathering people for a couple of months to focus intentionally on a particular

area of study. I believe many of the participants would be open again to doing something similar say on an annual basis.

Limitations of the Study

The most notable limitation to this study relates to the participants, which was highlighted in chapter four. There was a real struggle to gain consent from men across the region of the South-West of England. This was primarily related to the challenge of regular weekly travel for both the research instruments as well as the ten-part workshop itself. Those who were willing to travel were only able to do some weeks and could not guarantee their participation in the whole study.

Therefore, I made the decision to accept twelve participants from the same church, where travel and time commitments were not an issue and where full participation could be almost guaranteed. In addition, all twelve participants did meet the criteria set out in chapter 3 and were therefore eligible to take part in the workshop. Upton Vale Baptist Church (where the participants came from) is large and diverse, which meant I was still able to find willing participants across a wide demographic spectrum. Many of the participants had not met before despite being part of the same church.

The other limiting factor was that as well as being the researcher I am also their pastor. This was mostly overcome in the focus group sessions which were led by an independent facilitator who encouraged the participants to be candid with their answers, and they were discouraged from sharing the answer they thought I would want to hear.

One difference I would consider would be to have done the ten part-study over a long weekend in a retreat type setting. I would have still done the pre- and post-

intervention research instruments a week either side of the weekend. This might have enabled participation of men from other churches across the region.

Unexpected Observations

I was surprised at the interest there was in the missional hermeneutic. I mentioned it in the course of the opening session so they could understand why we were reading John 13-17 the way we were. However, I was shocked, not only at the level of discussion it generated but also the conversations during the post-intervention focus group and semi-structured interview. There was real excitement and interest in knowing there are new and different ways to read and understand the Bible. As a trained clergyman, it is easy to consign hermeneutics to the toolbox for the professional preacher and forget that it is a tool we can share with those we are discipling even at its most basic level.

Recommendations

When considering recommendations, I will look at four areas: recommendations for the practice of ministry, future use for this research, recommendations for how this research could be built on, and then lastly ask who may benefit from this study.

I would recommend any of the ministry implications found in this chapter for the practice of ministry. However, when I hold the problem I presented in chapter one in one hand and the knowledge I now have in the other, I would like to make the following recommendations for the practice of ministry:

1) Do not assume everyone in your church congregation understands fully what the mission of God is.
2) Even if you believe people might understand the mission of God, do not assume they understand the part they are to play in it.
3) Start by teaching on missional readiness so that you might modify knowledge and attitude. However, do not expect to see behavioral change without intentional practically based accountability. This might include:

    a) Personal testimonies about your own experience of participating in the Mission of God.
    b) A chance to observe you in your engagement in a missional activity.
    c) A Luke 9 & 10 type field trip, where they have an assignment to go and engage in a missional activity with a chance for a full debrief afterwards.
    d) A chance to develop a strategic plan for reaching their community with the Gospel. This plan could be tweaked with coaching, supported through mentoring, and executed with strong partnership and accountability.
4) Men in the church want to be equipped to participate in the mission of God, but often lack confidence. This confidence can be built most keenly through the encouragement that:
    a) Jesus, and only Jesus is responsible for building His church
    b) our mission is to make disciples
    c) we do not do it alone! We have the help of the Holy Spirit and one another.

I believe this research could be used in future to develop missional readiness material based on the ten-part workshop which is centered around John 13-17. Either in the context of a course which could be run over ten-parts or a weekend retreat. I also believe the use of a missional hermeneutic on the Farewell Discourse is not widely available in literature. Therefore, a book or commentary looking at these chapters with this hermeneutic could also be a good way to use the research in the future.

In terms of future research, I believe a post-intervention project could yield interesting results, especially when considering why the behavior was not modified like the knowledge and attitude were. I also believe there would be validity in repeating the research among a mixed gender group as this material does not just apply to men along. All of God's people have the mandate and commissioning to make disciples.

I believe that any church leader who is wanting to activate a missional community could benefit from both the things I learnt but also the areas that need further work. There

is real potential in developing these precious words of Jesus in John 13-17 and deploying them to inspire a new generation to bring God's Kingdom here on earth.

Postscript

These past four years have been a real adventure beginning with a growing burden to help Christian men become more effective in reaching their friends for Jesus. Having read the words of Jesus in John 13-17, I was convinced these words could echo through history and move the hearts of men in the 21st century. I have had a wonderful companion on this adventure, my coach Eric, and I certainly share the same burden and the growing sense of excitement that all is not lost and that God is still equipping His church for the task ahead, in spite of the rapidly changing world around us where the global north seem to be hemorrhaging church members.

My faith has grown too in the course of writing this Ministry Transformation Project, and I will certainly be taking all that I have learnt into the next chapter of my ministry.

APPENDIXES

Appendix A. Research Instruments

Pre-& Post Intervention Survey

Demographics

Name: _____

Age Bracket: - 18-29 - - 30-45 - - 46-60 - - 65+

Years as a Christian: - 1-5 years - - 6-10 years - - 11-20 Years - - 21+ years - - all my life

Education: - G.C.S.Es/O' Levels - - A-Levels - - Undergraduate - - Masters - - Doctorate

Which church denomination do you attend?
:_____

All questions will have a Likert Scale (1-4 (not 0-4 removing the neutral option)) under it like this:

* Strong agree * Agree * Disagree * Strongly Disagree

Knowledge:

1. I would say I have a clear understanding of what the mission of God is according to the Bible.

2. If a friend asked me, I would know how to share the Gospel with them and lead them in a prayer to trust Jesus.

3. I know *how* to prepare myself for participating in the mission of God on a daily basis

4. Using the Bible, I could outline some of the practices and characteristics necessary in my life to be ready for the mission of God

5. I could tell you what impact being a disciple of Jesus has on the way I lead my life

Attitude:

6. I feel confident sharing the gospel with my friends and colleagues
7. I would say participating in the mission of God is high priority for me
8. I feel prepared to share the gospel with my friends and colleagues
9. I believe it is the church's job to prepare me for the mission of God
10. I believe it's becoming harder to share my faith in today's culture

Behaviour:

11. I attempt to share the Gospel with friends and colleagues on a regular basis.
12. Talking on a deeper level to other men about anything, let alone faith, is a struggle for me.
13. I prepare and make myself ready for participating in the mission of God on a daily basis (i.e. prayer & studying the Bible).
14. Knowing what the Bible says about the mission of God helps me to engage and participate more in it.
15. Meeting with other Christian men to challenge and encourage one other makes me a more effective disciple of Jesus.

Add some definition of key terms i.e. gospel/mission of God.

Pre & Post Intervention Focus Group

Knowledge:

1. How would you define what the mission of God is?
2. In your Christian experience what teaching, book or course has best prepared your understanding of how you participate in the mission of God and why has it?

Attitude:

3. If a solider or an athlete is prepared for their mission or race with training, knowledge and practice, do you feel you have had the training, knowledge and practice to be ready for the mission of God? If so, how? If not, what are you lacking?

4. Do you believe every Christian should be actively preparing themselves for the mission of God? How strongly do you believe this?

Behaviour:

5. Are you sharing your faith as frequently as you would like? If not, what is hindering you? If you have, how did you go about sharing your faith?

6. Is preparation for the mission of God part of your daily self-development or do you tend to rely on others to teach you? How do you prepare? How do others prepare you? Which do you prefer?

Post-intervention Semi-Structured Interview

1. Tell me in your own words how you found the 10-week study? (global)

2. What parts of the study did you find most helpful? Was there anything that was unhelpful? (descriptive)

3. How likely do you think the 10-week study is to change the way you participate in God's mission? What will you do differently as a result of the course? (intent)

4. How would you describe your overall experience? (feeling)

Follow up questions I could ask:

- Tell me more about that…
- Why was that?
- Can you unpack that for me some more?
- What could have been different about that?
- Is there anything else you would like to share with me?

Appendix B. Participants signed consent form

INFORMED CONSENT LETTER

MISSIONAL READINESS AMOUNG CHRISTIAN MEN: HOW A STUDY ON JOHN 13-17 CAN IMPACT MISSIONAL READINESS

You are invited to be in a research study being done by Steve Cosslett from Asbury Theological Seminary. You are invited because you are a Christian man living in South West England.

If you agree to be in the study, you will be invited to participate in the following:

I. Fill out a confidentiality agreement to agree not to share what's discussed during the time of the study, focus groups and interviews with anyone outside the study.
II. Fill out a short online survey before and after the study (takes about 15 minutes to complete)
III. Attend a focus group session before and after the study (this will last about 90 minutes)
IV. Attend an interview right at the very end of the study (this will last between 20-45 minutes)
V. The study itself will run for 5 consecutive weeks. (each session will last approximately 90 minutes)

If anyone is given information about you, they will not know your name. A coded lettering system will be used instead of your name. Although confidentiality will be encouraged it cannot be guaranteed.

The focus groups and the interviews will be recorded for research purposes only. One year following the completion of the thesis all footage will be deleted and destroyed. Also, all copies of forms and notes will also be deleted and destroyed one year following the completion on the thesis.

If something makes you feel uncomfortable in any way while you are in the study, please tell Dr. Milton Lowe who can be reached at milton.lowe@asburyseminary.edu. You can refuse to respond to any or all of the questions, and you will be able to withdrawal from the process at any time.

If you have any questions about the research study, please contact Steve Cosslett at steve.cosslett@asburyseminary.edu**.**

Signing this paper means that you have read this, or had it read to you, and that you want to be in the study. If you do not want to be in the study, do not sign the paper. Being in the study is up to you, and no one will be upset if you do not sign this paper or even if you change your mind later. You agree that you have been told about this study and why it is being done and what to do.

_____ _____

Appendix C. Expert Reviewers Introductory Letter

Rev'd. Steve Cosslett
Doctoral Candidate/Beeson Fellow
Asbury Theological Seminary
Wilmore, Kentucky 40390, USA.

Rev. John Smith
Make Believe Baptist Church
South West England

Local address:
My address,
Torquay, Devon

Dear Rev. Smith
I am Doctor of Ministry student at Asbury Theological Seminary. The purpose of this study is:

To measure the changes in knowledge, attitude and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17.

My research questions have been approved by my Dissertation Committee. They are:

1. What were the levels of knowledge, attitude and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17 prior to the workshop?

2. What were the levels of knowledge, attitude and behavior regarding missional readiness among Christian men in South West England who participated in a ten-part workshop based on John 13-17 following the workshop?

3. What aspects of the ten-part workshop on missional readiness had the greatest impact on the observed changes?

As a part of my dissertation-project, I am using three researcher-designed instruments to collect data. The first is a **pre-and post-intervention survey** to measure quantitative data. The other is a **pre-and post-intervention focus group** which will be hosted by an independent facilitator to allow me to gather more qualitative data. Thirdly, I will conduct a **semi-structured post-intervention interview** with participants to gather qualitative data for research question 3.

Prior to using these instruments, I am in need of an expert review. I am asking you to serve as one of my reviewers.

I have included a copy of my personal introduction from chapter one of my project to give you some context. Please evaluate the attached documents using the evaluation forms included. I welcome and value your feedback. Please return the evaluation to me by 30th November 2018. Thank you in advance for your assistance.

Gratefully,

Steve Cosslett
Beeson Fellow
Asbury Theological Seminary

Appendix D. Rubric for Expert review of instruments

Expert Review
Pre & Post Intervention Survey

Question #	Needed	Not Needed	Clear	Unclear	Suggestion to clarify
1					
2					
3					
4					
5					
6					
7					
8					
9					
10					
11					
12					
13					
14					
15					

Review Completed by:
_____

Signature_____ Date:

Expert Review
Pre & Post Intervention Focus Group

Question #	Needed	Not Needed	Clear	Unclear	Suggestion to clarify
1					
2					
3					
4					
5					
6					

Review Completed by:
_____

Signature_____ Date:

Expert Review
Post Intervention Semi-Structured Interview

Question #	Needed	Not Needed	Clear	Unclear	Suggestion to clarify
1					
2					
3					
4					
Follow up Qs					

Review Completed by:
_____

Signature_____ Date:

Appendix E. End of Workshop Questions

Element		Scripture	Missional Question
I	Humility	13: 1-16	How can I serve those around me more effectively?
II	Obedience	13: 17-38	How am I doing at loving others? Do my words match my actions?
III	The Holy Spirit	14:15-31 & 15:26 -16:15	How can I have an active relationship with the Holy Spirit that feels alive in my life?
IV	The Gospel	14: 6	How I am doing as a witness for Jesus?
V	Great Works	14: 11-12	Am I seeing God's miracles on a regular basis though my ministry?
VI	Prayer	14: 13-14	How can I make prayer a central driving force of my life?
VII	Partnership	15: 1-17	Do I have effective strategies in my life to connect to Jesus?
VIII	Courage	15:18- 16:16	Do I need to pray for more boldness and courage to be a witness?
IX	Protection	17: 6-18	How often do I pray for protection over my family, my marriage and my ministry?
X	Unity	17: 20-25	Are there people in my life that I haven't forgiven or that I am not at peace with?

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