



DMin 303 Missional Ecclesiology: Frameworks for Functional Churches in Society

**Theme: “Church Scattered: Helping Develop
Functional Churches for a New Normal”**

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Combined SEATS MMin & DMin Students

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History of Ecclesiology from 1910



History of Ecclesiology from 1910

- **1910 Edinburg**
 - Mission was from West to world
- **1928 Jerusalem**
 - Older & Younger Churches
- **1938 Tambaram**
 - No more “Christian” & “non-Christian” countries
 - “West” is now part of mission field
 - Mission is not just an activity of the church
 - Movement from church-centered mission to mission-centered church
- **1952 Willingen**
 - Missio Dei (Mission of God)
 - Church not sender but sent



History of Ecclesiology from 1910

- **1958 Lesslie Newbigen**
 1. Church is mission
 2. Homebase is everywhere
 3. Mission in partnership
- **2nd Vatican Council**
 - ***1964 Lumen gentium* (Light of the Nations)**
 - Missionary ecclesiology
 - ***1965 Ad Gentes* (To The Nations) Decree on the Mission Activity of the church 9**
 - Church is “missionary by its very nature” based on 1 Peter 2:9
- **Bosch**
 - “God is a missionary God, so God’s people are a missionary people”



History of Functional Church Terms

- **1947 Whitby** *Kerygma & Koinonia*
- **1950 Hoekendijk** adds *diakonia*
- **1952 Willingen** adds *marturia*
- These terms dominate until the 1980s (see the Learning Resources for a list of papers talking about these terms).
- One key developer is Charles Van Engen who in 1991 wrote *God's missionary people: Rethinking the purpose of the local church*.



Van Engen's "God's Missionary People"

Thesis: "The missionary church emerges when its members increasingly participate in the church's being-in-the-world through koinonia, kerygma, diakonia, & martyria."

- **Koinonia** - "Love one another" (Jo 13:34-35; Ro 13:8; 1Pe 1:22)
- **Kerygma** - "Jesus Is Lord" (Ro 10:9; 1Co 12:3)
- **Diakonia** - "The least of these my brethren" (Mt 25:30,45)
- **Marturia** - "You shall be my witnesses; be reconciled to God" (Is 43:10,12; 44:8; Ac 1:8; 2Co 5:20)



Van Engen's "God's Missionary People"

Koinonia - "Love one another" (Jo 13:34-35)

- Connected to the Father's love for the Son & the Son's love for his people. The church is to reproduce this kind of love.
- "the Church's koinonia as a fellowship of love is also the foundation for diakonia, kerygma, & martyria. But the absence of diakonia, kerygma, or martyria may mean that the Church has turned inward upon itself to such an extent that there is no longer the kind of koinonia of which Jesus spoke. We cannot forget that all people will know if the disciples love each other in the church because this love is to be externalized" (91).

Van Engen's "God's Missionary People"

Kerygma - "Jesus Is Lord" (Ro 10:9; 1Co 12:3)

- The earliest Christian confession.
- "The church of Jesus Christ exists when people confess with their mouth & believe in their heart that Jesus is Lord – Lord of the church, of all people, & of all creation. Through this confession the Church emerges to become what it is, the missionary fellowship of disciples of the Lord Jesus Christ" (93).
- "... the proclamation is only kerygmatic when it is intentionally addressed to those who have not accepted Jesus as Lord" (94).
- Leads to toward diakonia



Van Engen's "God's Missionary People"

Diakonia - "The least of these my brethren"
(Mt 25:30,45)

- "Jesus does not speak of disciples being judged on the basis of good conduct, sacrifices, religious life, liturgy, theology, or racial makeup. *As servants they are judged by what they did or did not do for those in the world who were obviously in need.* They are judged on the basis of their diakonia as servants of the Master who gave his life as a ransom for many" (95).



Van Engen's "God's Missionary People"

**Diakonia - "The least of these my brethren"
(Mt 25:30,45)**

- "The NT teaching assumes that the diaconal ministry extends beyond addressing the needs of the believing community. Diakonia also calls the Church to demonstrate & contribute to the creation of a new world order where peace, justice, & mercy reign under the lordship of Jesus" (96). "



Van Engen's "God's Missionary People"

Marturia - "You shall be my witnesses"

- "Within the scope of these meanings the purpose of the body of Christ is to make the fact that Jesus Christ is present in the world tangible, real, visible, & effective. The people who do not know Jesus are to come to know him in the presence, the proclamation, & the persuading acts & words of the church. God's missionary Church witnesses to the fact that Jesus is alive & that he is the head of the body. The Church, through living koinonia fellowship, through confession that Jesus is Lord, & through actions of diaconal service" (97).

