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**Righteousness, suffering and participation in Philippians  
3:7-11: Integral mission and Paul's gospel**

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## Introduction

On a rainy night in 2011, a flatbed truck rumbled down a potholed road to Kijabe Hospital, perched high on the edge of the East African Rift Valley escarpment. The bed of the truck was littered with victims of a major road accident, some of whom had experienced traumatic amputations. Not an uncommon occurrence at the 102-year-old mission hospital, the “major disaster” code was sounded and off- and on-duty doctors and nurses poured into the hospital to treat the living.

I spoke with one of the doctors on-duty a few hours later. Exhausted and de-adrenalizing after hours in Emergency, she shared that this was the first time in her decades-long career that she didn’t have to ask where to go when she arrived at the hospital: she had followed the splashes of blood on the floor to the right surgical theatre. Wanting to encourage her, I asked, “What keeps you going when you have days like this?”. After a lengthy pause, she replied that she understood that the primary “gospel importance” of her work was that by treating the sick, she extended their lives so that they might have a greater chance of hearing the gospel and making a decision for Christ. This was what she drew encouragement from.

I was startled. I was prepared to hear that this faithful physician drew strength from Jesus’ encouragement “I was sick and you took care of me...just as you did it to one of the least of these...you did it to me” (Matt 25:36-40 NRSV), or perhaps from the exhortation of the Jerusalem apostles to Paul to “remember the poor” (Gal 2:10 NRSV). I was not prepared to hear that she saw her primary value in transactional terms: how many people she told about Christ, or who were treated and converted as a result.

Following this conversation and many like it later, I became interested in how different theological perspectives on the gospel mobilise and influence our praxis in mission. For example, when some of the victims of trauma in 2011 died in the Emergency Department before committing their lives to Christ, did the physicians with a transactional/salvific paradigm see their medical efforts as wasted energy? What gospel value did they see in their compassionate medical care *itself*? Not being a physician (but married to one), I have profound empathy and appreciation for these workers and others like them who labour amidst constant death and suffering often 60+ hours per week.

## Does it matter?

In one sense, who cares? Do theological perspectives really *matter* when under-5 mortality rates in East Africa are an order of magnitude higher than in the West<sup>1</sup> and there is only one surgeon for every 200,000 people?<sup>2</sup> Jesus told us to “Go...and make disciples...” (Matt 28:19, NRSV), so shouldn’t we just get on with it? In my field of long-term medical mission, cross-cultural workers are a self-selecting group of passionate, driven people. All of my colleagues are measurably fruitful in their participation with God in God’s mission of restoration and reconciliation, so *does it really matter* whether they have a “transactional/salvific” or an “integral mission” paradigm? It is beyond the scope of this paper to explore this question fully. God’s power is made perfect in our weakness (2 Cor

12:9), and it is my experience that God can move powerfully through those who wrestle with theological questions as well as those who do not.

However, it is also true that thinking well and deeply about God is not opposed to the Spirit. Christians have understood for millennia that we are to love God not just with our hearts and souls, but also our minds (Luke 10:27, NRSV). My entering thesis for this paper is that for most of the workers and churches with whom I interact, strategic and operational planning regarding how to best place resources in mission (Church planting? Justice? Economic empowerment?) *may be, at their core, influenced less by missional perspectives than they are by theological interpretations of the gospel.*

I have observed that the local church leaders and cross-cultural workers alongside whom I labour have diverse and divergent views regarding the gospel. In some cases, they understand it primarily in terms of individual salvation, in which the primary hope of humanity is being saved “from” the world so that they can “go to heaven when they die”.<sup>3</sup> In others, the gospel proclaimed by Jesus and the apostles of the early church has been wholly re-framed by post-Enlightenment European problems such as the Protestant Reformation.<sup>4</sup> For others, there is little theological contextualisation of their work, and their efforts have a largely humanistic emphasis.

So, is clear thinking about God and the gospel important? I suggest yes, for a few reasons. First, because none of three views discussed in the previous paragraph were held by followers of Christ in the first few centuries after Jesus’ crucifixion. Each of these different perspectives originated in the West relatively recently in modern history. Second, because I suspect that some conflict and burnout in cross-cultural workers and church leaders is influenced at least as much by their picture of God and what God is doing in the world (Saving us “from” it? Redeeming and restoring? Hovering wrathfully nearby?) as by mental/emotional factors. Finally, because I have seen relationships between cross-cultural workers and local church leaders deteriorate not simply because of cultural differences, but because of an underlying (and unspoken) “the ends justify the means” approach of a transactional/salvific theological paradigm.

In this paper it is my hope to contribute to the conversations of Micah members globally by inviting the reader to spend some time reflecting on the nature of the gospel in conversation with one Pauline text in particular: Philippians 3:7-11. I invite the reader to ask, “What insights do Paul’s themes of righteousness, suffering, and participation in this passage give us about the good news of Jesus and the missional efforts of those who declare allegiance to Christ as Lord?”

Finally, acknowledging that the work of a vocational Christ-follower is often filled with suffering and loss, I hope to provide encouragement to those who are in a season of lament. I pray that the Spirit gives life and peace and that you might experience “the same mind...that was in Christ Jesus” (Phil 2:5 NRSV).

## **Summary**

In this essay, I explore Paul’s theology behind his self-reflections in Phil 3:7-11.

“Yet whatever gains I had, these I have come to regard as loss because of Christ. More than that, I regard everything as loss because of the surpassing value of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things, and I regard them as rubbish, in order that I may gain Christ and be found in him, not having a righteousness of my own that comes from the law, but one that comes through faith in Christ, the righteousness from God based on faith. I want to know Christ and the power of his resurrection and the sharing of his sufferings by becoming like him in his death, if somehow I may attain the resurrection from the dead.” (Phil 3:7-11, NRSV)

I argue that in commending the model of his own life in this passage, Paul is not simply encouraging the Philippians to have a hope in the midst of suffering which is based in a “belief in” Christ. Rather, Paul is describing how things *actually work* in the “new age” inaugurated by Christ: it is a reality defined by participation in and transformation through Christ’s cruciform life and death. Employing words linked grammatically and rhetorically to the Christ hymn of 2:6-11, Paul describes how he (and the Philippians, by extension) should live in light of the present reality of God’s righteousness and power: participating in Christ and conforming to Christ’s sacrificial, self-emptying death.

### **Context within and behind the letter: Paul’s usage of *dikaio-* words**

Before proceeding to analysis of the text, it is helpful to make a single contextual observation. Paul uses the Greek word *dikaiosyne* twice in the text of Phil 3:7-11: “not having a righteousness [*dikaiosyne*] of my own” (3:9a) and “the righteousness [*dikaiosyne*] from God based on faith” (3:9b). *Dikaiosyne* and other related words (which share the *dikaio-* root) are used by Paul frequently, more than 120 times in his letters. They are translated variously in context as “justly”, “righteousness”, “justice”, “justified”, “acquitted”, “declared righteous”, “righteous judgement”, or “justification” in the NIV, NRSV, and ESV. One form of particular relevance to our analysis of Phil 3:7-11 is *dikaiosyne theou* (“God’s righteousness”, or “righteousness from God”), used by Paul in 3:9b. In his other writings, Paul refers specifically to *dikaiosyne theou* six times in Romans (1:17; 3:5, 21, 22; 10:3; 14:17), and once each in 1 (1:30) and 2 (5:21) Corinthians.

There is significant discussion and debate amongst biblical scholars regarding Paul’s theological intent behind these words in each of their contexts. Given the importance of the themes of righteousness/justification for our understanding of the gospel and God’s mission, it is helpful to briefly summarise this scholarship into three major interpretative streams so that we might keep their unique insights in the backs of our minds as we analyse the passage. Why? Any student of scripture learns that amongst the 66 books of the (Protestant) Bible are found ancient forms of poetry, diatribe, persuasion, narrative, and lament—and that these different forms of writing should accordingly be read with different interpretative lenses appropriate to their particular form. Just as we do not read

the Song of Solomon in the same way that we read the book of Acts, it is helpful to approach the weighty themes of justification and righteousness with similar intentionality and intellectual humility.

A first stream of interpretation amongst biblical scholars is known as the **traditional Protestant perspective**, which tends to interpret Paul's theological orientation regarding *dikaiosyne* as being related to "works righteousness": the potential or futility of earning salvation by one's own efforts. This view derives most recently from Luther in the 16<sup>th</sup> century: the primary problem they understand Paul to be writing about is that by relying on the works required by the law, one is working to secure salvation by their own efforts. Accordingly, an emphasis within this first stream is on the antithesis between faith and law as well as between Christianity and Judaism.<sup>5</sup> According to this perspective, God's *dikaiosyne* is primarily understood in forensic or transactional terms—God's gift through Christ's death and resurrection which gives believers a right standing or right relationship with him which they were unable to "earn" on their own.<sup>6</sup>

The second stream of interpretation is the **new perspective on Paul**. Relevant particularly to Paul's gain/loss terminology within Phil 3:7-11, they argue that Paul is referring to casting aside not his *personal shortcomings*, but rather his *significant achievements* as a righteous Pharisee—in favour of a new *dikaiosyne*.<sup>7</sup> A key argument of this grouping of biblical scholars is that there is little evidence within "Second Temple Judaism" (the Jews of Jesus and Paul's day) that most Jews believed one could (or desire to) attempt to *gain* a right covenantal relationship with God by obeying the law. They point to the first-century Jewish religious commentaries on the Hebrew scriptures (the pseudepigrapha and Palestinian Targums), in which they find evidence that Jews of the Second Temple period believed "...the law was given not as a means to *gain* righteousness, but as a means of *living* righteously" (emphasis added).<sup>8</sup>

Finally, a third interpretative stream views Paul's usage of *dikaiosyne* in light of the unexpected inbreaking of the triumph of God in the Christ event, seeing an "apocalyptic" theme (in which a new age has broken in upon and superseded the old) as the coherent thread within Paul's gospel.<sup>9</sup> This **apocalyptic or "post-new perspective" stream** of biblical studies prioritises the unexpected disruption of the in-breaking of God in Christ, Paul's own experiences of vision and revelation, the present and future liberation of humanity and the world, and the cosmic nature of the powers of sin and death.<sup>10</sup>

Relevant to Phil 3:7-11 is one of the key differences regarding *dikaiosyne* between the third stream and the first two: the third stream has more of an emphasis on participation in and transformation by the believer in the new age inaugurated by Christ. Believers have received the action of God in Christ as an "apocalyptic event marking the end of the old age and thus the religious structures that defined the old age".<sup>11</sup> However they also receive and live in light of its reality through participation.

In conclusion, these different interpretive streams allow us scope for reflection regarding what exactly Paul is on about when he speaks of "the righteousness from God based on faith" (3:9). Space limitations do not allow me to engage with their debates in detail, but all three interpretative streams have important insights for our consideration

of Paul's theology and the gospel. However, in Phil 3:7-11 the emphasis by Paul is on participation and transformation, and the contributions of the apocalyptic stream are particularly helpful. Gorman has it right when he notes that in Philippians, "Paul calls the Philippian believers...to perform in their common life the story of the crucified and exalted Messiah Jesus, the Lord in whom they live".<sup>12</sup>

## Theological Reflections

### *Analysis*

In Phil 3:7-11 we find three important themes for Paul—righteousness, suffering, and participation—combined together concisely. To consider what might have been Paul's big-picture understanding of God and the gospel (his "theology") behind these themes, it helps to recall the source of Paul's profound shift from persecutor of Christ-followers to zealous apostle. Paul received a new understanding of God and Christ through direct revelation (*apokalypsis*) from God (Gal 1:12, 16; 3:23), and his encounter with the risen Christ in Acts 9:3-7 was likely the event that initiated this. It was not by careful study or persuasive argument that Paul changed his views; God "apocalypsed" to Paul that God was fully present in Christ, a truth that God was also revealing through the work of the Holy Spirit to Paul and others (1 Cor 2:10-16). This revelatory source of Paul's changed understanding permanently altered his awareness of God's self-revelation in Christ and *dikaioyne*.

Having experienced such profound change, Paul now has a new understanding of what is of most value: "knowing Christ Jesus my Lord" (3:8 NRSV). The thematic emphasis in this passage is on participation in God's righteousness which comes through faith in Christ (3:9b), and he speaks of "knowing Christ" as "[knowing] the power of his resurrection", "sharing in his sufferings", and "becoming like him in his death" (3:10 NRSV). Framed within an "already-not yet" eschatological (study of the final things, the ultimate destiny of the created order) orientation, Paul understands that he lives in a new age inaugurated by Christ.

What does this mean? Present amongst many Jews of Paul's day was the concept of two epochs of world history: the present age, where evil and death are rampant, and the age to come, where evil and death will be destroyed and justice and peace will triumph.<sup>13</sup> In Phil 3:7-11 and some of Paul's other writings (Rom 16:25; Gal 1:3-5; 6:15; Eph 1:21; 2:7; 3:9; 1 Cor 2:7-8; 10:11), we find evidence that Paul shared this paradigm, believing that the "coming age" had been inaugurated by Christ (it is "already" here)—but is *not yet fully here* in completion—awaiting the return of the Messiah. Paul speaks from this convergence, where being "found in Christ" in the future is linked with being "found in Christ" in the present. Thus while the Philippians are directed to a future hope later in the sentence ("somehow to attain to the resurrection")(3:11), in these earlier verses Paul says it is an experience which is also present in orientation, entered into now.

Because the new age is already here, in the *present* Paul aligns his participation with the pattern of Christ described in the Christ hymn of Phil 2:6-11. This participation

includes a knowledge of “the power of his resurrection” and transformation (“becoming like him”)(3:10 NRSV) in the present. His present participation is founded in a *future* hope of physical resurrection when the new age which has not yet completely arrived comes in fulness. Paul encourages the Philippians that as they too participate in God’s righteousness and act with believing allegiance in Christ as Lord, they will inevitably experience suffering resulting from conformity to Christ’s kenotic (self-emptying) and cruciform pattern. In this passage we find evidence of a theological perspective in which imitation of Christ’s cruciformity is ultimately participation in God’s self-giving nature and mission: the loving mission of God to the world in Christ and through the Spirit.

So, what are some implications for workers in integral mission? I shall apply a missional hermeneutic proposed by Darrell Guder, asking “How did this particular text continue the formation of witnessing communities then, and how does it do that today?”<sup>14</sup>

*Reflection 1: Righteousness—God’s “right-wising activity”—is both received and entered into through believing allegiance*

In Paul’s two usages of *dikaio syne* in these verses, there is overlap between and support for each of the major three main streams of interpretation described earlier. However, unique amongst his writings, in Phil 3:7-11 Paul explicitly links God’s righteousness with participation in Christ’s death and resurrection on the one hand, and with transformation in the life of the believer on the other. In so doing, he describes a righteousness from God which is inseparable from transformative participation in Christ’s death and resurrection—the implication being that it is *both* received *and* participated in.

This view is supported by the views of the new perspective and the apocalyptic interpretative streams’ understanding of God’s righteousness as “God’s right-wising activity” amongst humanity and all creation, which requires participation by the believer and is inherently transformative.<sup>15</sup> In contrast to that which “comes from the law” (3:9a), Paul says it now comes “through faith in Christ” (3:9b). But what does Paul mean by “faith”? Paul’s description of the faith of the believer as the means by which God’s right-wising activity is entered into contains several theological and missional insights. The Philippians would likely have heard “faith” as “believing allegiance”<sup>16</sup> (in contrast to an understanding of faith as a kind of “mental assent”) to Christ as Lord. This would have been crucial in their formation as a witnessing community, due to its subversion of their Roman context—where allegiance was demonstrated in public to Caesar and other gods in daily life through cultic ritual and social activities. In my own context of East Africa, applying an understanding of faith as “believing allegiance” alongside Paul’s linking of participation and transformation to God’s righteousness provides similarly important insights.

A single example relates to the “faith” terminology in East Africa. Most cross-cultural workers and African Protestant churches are heavily weighted towards evangelicalism,<sup>17</sup> and salvation and conversion are often framed in the context of “believing in Jesus” or

“putting your faith in Christ.” This is linked with an understanding that the primary orientation of the gospel is towards the *future*, and explained primarily in terms of a *future* experience (“Do you want to go to heaven when you die?”).

An underlying assumption of this paradigm is a largely forensic understanding of God’s righteousness, and the traditional Protestant interpretative stream described earlier. The transactional aspect to righteousness as a declaration of right standing before God in Paul’s writings is a regular staple in evangelistic preaching. Kenyan theologian Jesse Mugambi suggests that this inclination towards the forensic (future-oriented) and away from the participatory (present-oriented) has had a negative impact on the formation of witnessing communities in East Africa:

“The numerical strength of African Christianity does not match its social engagement in any African country. Generally, Christianity has been introduced to the continent as a religion whose aim is to secure eternal life for believers after their death. Anything that the believers do now is not for the purpose of ensuring better livelihood on earth, but insurance for the life to come. The predominance of this other-worldly teaching has led to abdication of social responsibility on the part of clergy and laity, especially with regard to political and economic affairs.”<sup>18</sup>

A recovery of Paul’s emphases on the present aspects (the transformative and participatory) of a righteousness from God which is *both* received *and* entered into through faith has practical implications for the East African church and integral mission. It may help us to understand that participation in God’s ongoing transformative and redemptive work in Christ is an embodiment of the faith of a witnessing community. A focus on both receiving as well as participating in and being transformed by God’s righteousness through believing allegiance to Christ may begin to address the inverse relationship between size and “influence for good” within the African church that Mugambi has noted. Additionally, this “both-and” perspective provides support for the concept of integral mission and formation of resilient communities which are an embodiment of the kind of faith to which Paul is referring.

*Reflection 2: Knowing Christ by participation in the suffering inherent in a life lived for the sake of others*

Paul’s language of “knowing Christ” provided a theological basis for the Philippians’ own suffering: as they participated in God’s righteousness with believing allegiance in Christ as Lord, it was inevitable that they would experience similar sufferings as Christ did through their own kenotic and cross-shaped behaviour. In our own contexts of integral mission globally, how are we to locate our own suffering in the context of a “right-wising” God?

A theological understanding of the kind of suffering Paul describes in 3:7-11 as being that which is naturally experienced in a cruciform life lived for the sake of others (as modelled by Christ) is helpful. It provides a hope founded not only in the eschatological—one day, the Lord will return and restore and redeem all of the suffering creation—but also in the present. Paul encourages the Philippians and us today that power and “knowing Christ” are found in the present *by participating in the same kinds of sufferings that Christ did: those which are for the sake of others*. An understanding that being willing to subject yourself to this kind of suffering is participation in God’s “right-wising activity” and God’s nature provides encouragement and hope when children continue to die of preventable illnesses, we face corruption or opposition, and exhaustion sets in. This, at the core, suggests Wright, is an embodiment of the gospel:

“The “present age” and the “age to come” are grinding against one another, like upper and lower millstones, as God’s new world is brought to birth. Those who find themselves seized by the message of Jesus will be caught in the middle, *and will thereby provide in themselves further evidence of the message*, the news that the crucified Messiah is now the Lord of the whole world.”<sup>19</sup>

*Reflection 3: Participation—the Pauline inseparability of the proclamation and demonstration of the gospel and its implication for integral mission*

Paul’s self-reflections in 3:7-11 linking knowing Christ, righteousness, faith, suffering, and participation imply active rather than passive participation in Christ. “This is how things actually work in God’s righteousness”, he may be understood to be saying: “as we receive and enter into it, we will partner with Christ and conform to Christ’s sacrificial, self-emptying life and death by taking on the burden of loving others at cost to ourselves. In so doing, we will experience the power of the Spirit both in the present and the future.”

Paul emphasis on participation in these verses has implications for integral mission and our understanding of the gospel, particularly in regards to how a witnessing community might participate in the *missio Dei*.<sup>20</sup> Paul *tells* the Philippians to bear witness to God’s divine mission (2:12-18), and then in 3:7-11 he *shows* them that bearing witness involves Spirit-enabled participation in the divine mission as described in 2:1-4 and as revealed in the incarnate, crucified, and exalted Christ (2:6-11).

What can practitioners of integral mission learn from this? Do we place priority on evangelism and proclamation of the gospel, or are participatory and demonstrative efforts such as compassionate health care in resource-poor contexts, social justice, and peacemaking initiatives given equal weighting in the strategic and operational plans of churches and mission organisations? While important ecumenical declarations including the Lausanne Covenant of 2010<sup>21</sup> note that proclamation and demonstration of the gospel must go hand in hand, a quick glance at the mission statements of a few of the larger mission organisations show a continued emphasis on proclamation to the “unreached” or “least reached” instead of embodying God’s righteousness in the form of

ongoing redemptive and transformative efforts.<sup>22</sup> Recovering Paul's emphasis on Christ's cruciform life and death as the paradigmatic example of God's righteousness may assist us in looking through a more critical theological lens at our missional efforts.

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<sup>1</sup> UN Inter-agency Group for Child Mortality, "Mortality Rate, under-5 (Per 1,000 Live Births)," accessed May 29, 2018. <https://data.worldbank.org/indicator/SH.DYN.MORT>.

<sup>2</sup> College of Surgeons of East Central and Southern Africa, "Global Surgery Map," accessed May 29, 2018. <http://www.cosecsa.org/global-surgery-map>.

<sup>3</sup> While there is support for this view in scripture, scholars point out that it has roots in the pre-Christian philosophies of Plato and ancient Gnosticism

<sup>4</sup> One example: the dichotomy between 'faith' and 'works' which arose during the Reformation period of the 16<sup>th</sup> century, which has dominated Protestant theology regarding salvation and justification since. Many scholars have pointed out that the insights of 16<sup>th</sup> century Protestants regarding "justification by faith alone", while prophetic for the 16<sup>th</sup> century, are also anachronistic, as they forced a 16<sup>th</sup> century framework of the excesses of the Catholic church onto Paul's immediate problem of whether Gentile converts to Christianity should adhere to Torah law.

<sup>5</sup> See, for example, John M. G. Barclay, *Paul and the Gift* (Grand Rapids, MI: Eerdmans, 2015), 137.

<sup>6</sup> Graham Tomlin, *Philippians, Colossians, Rcos* (Downers Grove, IL: InterVarsity Press, 2013); Martin Luther et al., *Luther's Works*, American ed., vol. 4 (Saint Louis, MO: Concordia, 1955), 156-57; John Calvin, *Commentaries*, ed. John Pringle (Bellingham, WA: Logos Bible Software, 2010), 92.

<sup>7</sup> Krister Stendahl, "The Apostle Paul and the Introspective Conscience of the West," *HTR* 56, no. 3 (1963): 199.

<sup>8</sup> James D.G. Dunn, *The Theology of Paul's Letter to the Galatians* (Cambridge: Cambridge University Press, 1993), 82.

<sup>9</sup> "Apocalyptic" is a term used often in biblical scholarship, in the biblical context of the Greek term *apokalypsis*, "unveiling, to make fully known". Usages of the word "apocalyptic" in this paper should be read with this definition in mind, not the modern definition which refers to destruction, devastation, or the "end times".

<sup>10</sup> Ernst Kasemann, *Primitive Christian Apocalyptic* (London: SCM Press, 1969), 131-37; Johan Christiaan Beker, *Paul the Apostle* (Philadelphia, PA: Fortress Press, 1980); Douglas A. Campbell, *The Deliverance of God* (Grand Rapids, MI: Eerdmans, 2009).

<sup>11</sup> J. Bassler, "The Theology of Rom 1:18-4:25" (paper presented at the Paper presented at the Theology of Paul's Letter Group at the Society of Biblical Literature annual meeting, Washington, DC 1993).

<sup>12</sup> Michael J. Gorman, *Apostle of the Crucified Lord* (Grand Rapids, MI: Eerdmans, 2017), 412.

<sup>13</sup> N. T. Wright, *Paul and the Faithfulness of God* (London: SPCK, 2013), 476-77; John Barclay et al., *Apocalyptic Paul*, ed. Beverly Gaventa (Waco, TX: Baylor, 2013), 21.

<sup>14</sup> Darrell Guder, "Missional Hermeneutics," *MFAR* 15 (2007): 108.

<sup>15</sup> Michael J. Gorman, *Becoming the Gospel* (Grand Rapids, MI: Eerdmans, 2015), 152.

<sup>16</sup> *Ibid.*, 69.

<sup>17</sup> James Nkansah-Obrempong, "Evangelical Theology in Africa," *ERT* 34, no. 4 (2010): 294.

<sup>18</sup> Jesse Mugambi, *Christianity in Africa, 1910-2010, Atlas of Global Christianity, 1910-2010* (Edinburgh: Edinburgh University Press, 2009), 110.

<sup>19</sup> N. T. Wright, *Paul: A Biography* (San Francisco: HarperOne, 2018), 123.

<sup>20</sup> I use the term "*missio Dei*" alongside the concept of Christian "mission" here with the understanding that Christian "mission is not primarily a human work but the work of the triune God." Kevin Daugherty, "Missio Dei: The Trinity and Christian Missions," *ERT* 31, no. 2 (2007): 163.

<sup>21</sup> The Lausanne Movement, "The Cape Town Commitment," accessed May 29, 2018. <https://www.lausanne.org/content/ctc/ctcommitment#p2-1>.

<sup>22</sup> Serving in Mission, "What We Do," accessed May 29, 2018. <https://www.sim.org/what-we-do>; Africa Inland Mission, "Reaching Africa's Unreached," accessed May 29, 2018. <https://aimint.org/>;

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