



MESSAGE

STUDY GUIDE

GROUP MATERIAL

SONGS

Examining the text & our hearts:

Bible Reading: Matt. 28:19-20; Eph. 6:10-15

1. The Great Commission (Mt. 28:19-20) & the Great Conflict (Eph. 6:10-18)

- 'Great Commission' in Matthew: "Go, therefore, & make disciples of all nations, baptizing them in the name of the Father & of the Son & of the Holy Spirit, 20 teaching them to observe everything I have commanded you..." (Mt. 28:19-20 CSB)
- 'Great Conflict' in Ephesians: "Be strengthened by the Lord &...his vast strength. 11 Put on the full armor of God so that you can stand against the schemes of the devil. 12 For our struggle is not against flesh & blood, but against the rulers, against the authorities, against the cosmic powers of this darkness, against evil, spiritual forces in the heavens." (Eph. 6:10-12)
 - "Stand, therefore, with...your feet sandaled with readiness for the gospel of peace" (Eph. 6:14-15 CSB)
 - "Having shod your feet in preparation [to face the enemy with the firm-footed stability...the readiness produced by] the gospel of peace." (Eph. 6:15 AMPC.)
 - "As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace." (Eph. 6:15 NRSV)

2. Is Eph. 6:15 Paul's 'Great Commission'?

- "Ephesians chapter 6 is Paul's 'Great Commission'" – Peter O'Brien
- "Feet sandaled with readiness for the gospel of peace" (Eph. 6:15; Is. 52:7)
 - "How beautiful on the mountains are the feet of the herald, who proclaims peace, who brings news of good things, who proclaims salvation, who says to Zion, 'Your God reigns!'" (Is. 52:7 CSB)
- Scripture Translation involves Interpretation
 - "As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace." (Eph. 6:15 NRSV)

- “Put on your shoes so that you are ready to spread the Good News that gives peace.” (Eph. 6:15 God’s Word Trans.)
- “Wear shoes that are able to speed you on as you preach the Good News of peace with God” (Eph. 6:15 TLB)
- Do ‘Gospel Shoes’ imply evangelism?
 - “The gospel-armor shoes in Eph. 6:15 should make the believers ‘ready to proclaim the gospel of peace’.”—Kevin DeYoung
 - “Eph 6:15...is best understood as a Pauline exhortation to evangelistic readiness.” [R. Plummer, Great Commission, p. 8]
 - “Paul’s language in Eph. 6:15 appears to allude to Is. 52:7 ‘How beautiful...are the feet of the herald, who proclaims peace, ...who proclaims salvation’...Paul obviously saw this text as descriptive of the evangelistic task, for he employs it elsewhere in a clear reference to the apostolic preaching of the gospel (Rom. 10:15)...It appears that the NRSV offers a correct translation of Eph. 6:15: ‘As shoes for your feet put on whatever will make you ready to proclaim the gospel of peace’ [Eph. 6:15 NRSV].” [Robert L. Plummer, Paul’s Understanding of the Church’s Mission, p. 79]
 - “According to P. O’Brien, [Eph. 6:15] is the ‘Pauline Great Commission’ since it speaks of readiness to proclaim the gospel. Paul’s language reflects Is. 52:7...a text used elsewhere by Paul to speak of those who preach the good news (Rom. 10:15). Reference can be made to the offensive...weapons (e.g., sword of the Spirit), suggesting the aggressive, forward thrust of evangelism, & to sandals as the proper footwear for runners with a message.” [(P. O’Brien, Gospel & Mission in...Paul, pp. 109-131) K. Yinger, “Paul & Evangelism” (2009) p.]
- “Ephesians...6 is Paul’s ‘Great Commission’”—Peter O’Brien
 - “We summarize...arguments...that...comprise a sort of Pauline Great Commission.” [Craig Ott...Theology of Mission, p 49]
 - “Peter O’Brien notes ‘there were relatively few texts in Paul’s letters urging believers in his churches to evangelize others.’ He finds...major support...for a Pauline mission mandate... [in] Ephesians chapter 6 [which] is Paul’s ‘Great Commission’ to his churches.” [(Peter T. O’Brien, Gospel & Mission in...Paul, p. x) summary: K. Yinger, “Paul & Evangelism” (2009) p.]
- The NT never uses Military Metaphors for the Church’s Evangelism.
 - “In contrast to modern missions literature & strategy, the NT does not use military metaphors to describe the task of evangelism. Missions in the NT are not portrayed in military terms...Evangelicals have ‘extended’...military metaphors... beyond the intent of NT authors.” [Rick Love, “Muslims & Military Metaphors,” Evangelical Missions Q., V. 37, #1, p. 66]
 - Prof. V-M. Karkkainen observes “Christians should also mind that—in contrast to some well-meant contemporary missions rhetoric—the New Testament does not contain military metaphors in its description of the evangelistic & missionary task of the church. The NT reminds the church time and again of the Great Commission...but never uses military terminology.” [V-M. Karkkainen, Spirit & Salvation, Vol. 4, p. 112]

3. Eph. 6:15: Not Paul’s Great Commission, but the ‘Great Conflict’

- “Having shod your feet in preparation [to face the enemy with the firm-footed stability...the readiness produced by] the Gospel of peace.” (Eph. 6:15 AMPC.)
- “On your feet wear the Gospel of peace for firm footing...” (Eph. 6:15 EXB Alt.)
- A. Not ready to Evangelize, but ready for Combat, for War
 - Eph. 6:15 “is...not...readiness to proclaim the gospel...but...readiness...for combat & for standing...for war.” —Andrew Lincoln

- “A different interpretation is to be preferred...as Lincoln states...‘The reference is...not to readiness to proclaim the gospel...but to the readiness...for combat & for standing in the battle that is bestowed by the gospel of peace.’ This understanding better suits the literary context which is part of a final call to ‘stand against the wiles of the devil’ by ‘put[ting] on the whole armor of God’.” [(A. Lincoln, Ephesians, p. 449) Kent Yinger, “Paul & Evangelism” (2009) p.]
 - B. “Feet to Go” (Is. 52:7) vs. “Feet to Stand” (Eph. 6:15)
 - “Some commentators argue that...Paul refers is the readiness to proclaim the gospel to the lost. They argue that Paul is referring to Is. 52:7, which refers to the feet of one preaching good news of peace. [However,] the context in Eph. 6:15 is about standing firm & defending...against the attacks of the enemy...Paul’s emphasis contextually is not evangelizing the lost, but defending the church & oneself against the attacks of Satan.” [Steven J. Cole, #58 Boots for Battle, Bible.org]
 - “Can we deduce from the obvious links [to Is. 52:7] that the writer [of Ephesians] expects [the feet] of the Ephesians to be shod as the messengers of the gospel of peace as Isaiah’s messenger is?...While the ideas and language in Is. 52:7...are all related to Eph. 6:15, to link the [‘feet’] of the Ephesians directly to the act of proclamation by...Isaiah’s herald is...an arbitrary endeavor.” [Bo Young Kang, Heralds & Community, pp. 118-119]
 - “Readiness” or “Firm Foundation” of the Gospel?
 - “Having shod your feet with the firm foundation of the gospel of peace.” (Eph. 6:15 Rcv.)
 - ‘Readiness, firm foundation’ “It is most likely that...Eph. 6:15 uses [Gk:] etoimasia in the sense of ‘foundation’ or ‘ground’ that is made ready...Therefore the sense of ‘stability’ or ‘fixedness’ may be sustained...What is the thing that is ready to be used by Christian soldiers?...Most likely...it is the ‘peace’.” [Bo Young Kang, Heralds & Community, pp. 116-117]
 - “Eph. 6:15, 17b [etc.] are often considered as evidence of Paul’s implicit & explicit expectation for the church’s organized & proactive evangelism. But none of these texts supports such a conclusion...Evangelistic exhortation is not clearly in view... in Eph. 6:15...‘Foundation’ is the most natural sense of [Gk:] etoimasia...The emphatic exhortation to ‘stand firm’ strongly suggests...a typical Pauline exhortation for socio-ethical fidelity to the gospel.” [B. Y. Kang, Heralds & Community, p. 287]
 - In “the context of [the peace achieved in] Eph. 2:11-18...Eph 6:15 exhorts believers to prepare for battle with the forces of cosmic evil by living out & living in the light of the victory achieved by Christ...This recognizes that Is. 52:7 is fulfilled principally by Jesus Christ not Christ-followers.” [Mark D. Owens, “Spiritual Warfare & Church’s Mission according to Eph. 6:10-17,” Tyndale Bulletin, Vol. 67.1, (2016) p. 99 #48]
 - “The gospel is basically the bringer of the message...that is the foundation [of] peace among the Ephesians (Eph. 2:21-22). Contrary to those who argue for the Ephesians’ evangelistic role...the [‘gospel of peace’] only serves as the origin of the armor.” [Bo Young Kang, Heralds & Community, p. 118]
 - Paradox: The ‘Gospel of Peace’ is Armor for War
 - The “idea...of Eph. 6:15 [is that] since the [cosmic] powers threaten the peace that the Ephesians’ now celebrate, they should stand firm on the ground so that the peace shall not be taken away...It is ‘paradoxical’ that the peace produced by the gospel is the armor to fight ‘against the...powers of evil’.” [Bo Young Kang, Heralds & Community, p. 118]
 - “Ephesians...[presents] the triune God’s peace-making mission and our participation in it. Ironically, this divine peacemaking mission [is] expressed, in part, [as] divine warfare and thus our warfare too...This irony...expresses a profound ...truth about the Mission of God and our participation in it.” [Michael J. Gorman, Becoming the Gospel, pp. 182-183]
 - War that brings peace: “This war against the demonic puts an end to the previous war against God. As we are making war with the Devil we are making peace with God.”—John Chrysostom

- A similar ‘paradox’ appears in Rom. 16:20 “The God of peace will soon crush Satan under your feet.” (Rom. 16:15)
4. ‘Paul never explicitly charges his churches to evangelize’
- “Paul never assigns the task of evangelism...to the local Christian community”—E. Schnabel
 - “It is striking that the numerous...specific exhortations...in [Paul’s] letters...do not include appeals to be active in mission and evangelism and to work toward winning additional inhabitants of their cities & of the surrounding villages to faith in Jesus Christ.” [Eckhard J. Schnabel *Early Christian Mission*, Vol. 2 (2004) p. 1455]
 - “There is no conclusive...evidence [in his writings] that Paul mentions or expects congregational evangelism in the oft-cited Pauline passages...[These verses] reference Paul’s own apostolic mission or some Christian individuals’ evangelism... [or they] stress... the Christian’s socio-ethical life of fidelity to the gospel.” [Bo Young Kang, *Heralds & Community*, p. 125]
 - “Nearly all...recent studies conclude..‘Paul never assigns the task of evangelism and missionary outreach to the local Christian community as such.’ [(E. Schnabel, *Early Christian Mission*, p. 1455) K. Yinger, “Paul & Evangelism” (2009) p.]
 - Paul “does not instruct his congregations—at least not as explicitly as we might expect—to engage in the kind of pro-active evangelism among non-Christians that he [Paul himself] undertakes as an apostle to the Gentiles.” [Michael Barram, “Pauline Mission...,” in B. Rosner (ed.) *Paul as Missionary*, p. 234]
 - Evangelism is the task of Gospel Heralds (apostles, evangelists, etc.)
 - “The church in Paul’s letters is not expected or exhorted to carry out the role of gospel workers [apostles, evangelists, etc.]...Such an evangelistic task...is attributed to gospel heralds [apostles, evangelists]...[Yet,] there is an evangelistic effect in some aspects of the church...Paul calls for appropriate behavior...for the salvation of others...[which] is a by-product of a more fundamental...vocation of the church.” [Bo Young Kang, *Heralds & Community*, p. 193]
 - While Paul gives churches no explicit ‘mission mandate’ “he did expect them to be involved in various ways in the divine mission of taking the gospel to the nations...[e.g.] partnership in his own apostolic mission...prayer...financial support, & personnel...In relation to their own city, there are...locally recognized prophets, evangelists, & teachers, & Paul expects [his churches] to have some effect upon unbelieving outsiders (1 Cor. 14:23-25).” [K. Yinger, “Paul & Evangelism” (2009) p.]
 - “The absence in Paul’s letters of any explicit exhortation to evangelize or undertake mission demands explanation”—C. Ott
5. The Church’s Role: ‘Becoming the Gospel’ (Phil. 1:27; 2 Cor. 5:21)
- “As citizens of heaven, live your life worthy of the gospel of Christ. Then...I will hear about you that you are standing firm in one spirit, in one accord, contending together for the faith of the gospel.” (Phil. 1:27 CSB)
 - ““He made the One who didn’t know sin to be sin for us, so that...we might become the righteousness of God.” (2 Cor. 5:21)
 - “The ekklesia [church]...is called...become the gospel”—Michael Gorman
 - “Although Paul did not believe that all...members of the [church] should become... evangelists...he firmly believed that they should all become the gospel.” —Michael Gorman
 - “The ekklesia [church]...the community of those ‘in the Messiah,’ is called not only to believe the gospel, but to become the gospel, i.e., to embody it...” [Michael J. Gorman, *Apostle of the Crucified Lord*, p. 156]
 - “‘Becoming the gospel’ means taking the shape of the story...in Paul’s writings. Paul himself said this...succinctly...in...2 Cor.: “He made the one who did not know sin to be sin for us, so that in him we might become the righteousness of God.” (2 Cor. 5:21)...As

Richard Hays...put [it]: “Paul does not say ‘that...we might know the righteousness of God,’ nor ‘that...we might believe the righteousness of God,’ or even ‘that...we might receive the righteousness of God.’ Instead the church is to ‘become the righteousness of God’: where the church embodies in its life together the world-reconciling love of Jesus Christ, the new creation is manifest. The church incarnates the righteousness of God.” [Hays in Gorman, Apostle...p. 670]

- “What we find in 2 Cor. 5:21 & similar texts is good news...[which] entails [our] not merely believing the gospel but becoming the gospel.” [Michael J. Gorman, Apostle of the Crucified Lord, p. 671]
- “For Paul the church is the living exegesis [exposition] of the gospel of God. The church ‘performs the gospel...it lives the story, embodies the story, tells the story.’ It does so...as it participates in the life of the [triune] God...Although Paul did not believe that all...members of the [church] should become evangelistai ([Gk.] evangelists...) he firmly believed that they should all become the evangelion ([Gk.] the...gospel).” [Michael J. Gorman, Becoming the Gospel, p. 43]
- “We understand mission too narrowly...as something we do as opposed to something we are”—Scot McKnight
 - “Paul wants all believers to be ready to give a wise & gracious answer [Col. 4:5-6]... Similar...[to] 1 Pet. 3:15 be ‘ready at any time to give a defense to anyone who asks you for a reason for the hope that’s in you’...This is an important call for all believers, but [it] ought not to be confused with...regular...engage[ment] in evangelism...’If the church which preaches (the gospel) is not living a life that corresponds to it...then by its life it closes the doors which its preaching would open’ (Leslie Newbigin)...We understand mission too narrowly when we only think of evangelism as trying to have a spiritual conversation with [someone]—as something we do as opposed to something we are. When Christians become the gospel, their entire lives become immersed in & contribute to the mission of God.” [Scot McKnight, D. J. Hanlon, Wise Church, p.]

6. Paul’s Gospel Mission to (both) Christians & non-Christians

- Paul’s Mission—much more than Evangelism
 - Our familiarity “may easily give the impression that Paul was...as far as his missionary activity is concerned, devoted merely to preaching campaigns, to simple acts of gospel proclamation...Yet Paul’s evangelic mission embraced for him very much more than mere oral activity...Paul proclaimed with the intention to convert...[and] he was also forming communities...[Plus,] Paul repeatedly displays commitment not only to founding, but also to up-building...not only to planting, but also nurturing.” [Paul Bowers, “Fulfilling the Gospel,” JETS, Vol. 30/2 (June 1987) pp. 186-189]
 - “Paul...doesn’t restrict his mission to ‘evangelism’ & ‘church planting’— i.e., to the conversion of non-Christians & the formation of Christian communities—but that ongoing nurture is also integral to his vocation...[So,] Paul’s mission... includes [1.] initial evangelism, [2.] community formation, and [3.] on-going nurture...[Plus,] Paul understands ‘the gospel’ as that which his own vocation is centrally involved.” [M. Barram, Mission & Moral Reflection in Paul, pp. 17, 23]
 - “For Paul mission is much broader than the narrow modern view of mission as merely evangelism & church planting. It involves [also] nurturing Christian communities [e.g.] by his ethical instructions...For Paul Christian behavior in a social context is evangelistic... Hence, on one hand, inappropriate behavior could damage the cause of mission; on the other hand, appropriate Christian conduct could further Christian witness.” [R. T. George, Called into the Mission of God, pp. 30-31]
- Paul “fulfilled the Gospel” (Rom. 15:19)
 - Paul declares: “I have fully proclaimed the gospel of Christ from Jerusalem all the way...to Illyricum.” (Rom. 15:19 CSB)
 - “...I have fulfilled the ministry of the gospel of Christ” (Rom. 15:19 ESV)

- Paul begins saying: “I’m eager to preach the gospel to you [Christian believers] also who are in Rome.” (Rom. 1:15 CSB)
- “Paul proceeds in the remainder of his letter [Romans] to do [this]: he proclaims the gospel to the Christian community in Rome.” [Paul Bowers, “Fulfilling the Gospel: Scope of the Pauline Mission,” JETS, Vol. 30/2 (June 1987) p. 196]
- “Paul’s missionary vocation finds its...fulfillment in the presence of firmly established churches. What’s [included in] ‘proclaiming the gospel’ is...not simply an initial preaching mission, but the full sequence of activities resulting in settled churches. All of this involved the application of the gospel & its full elaboration. When Paul states that he has ‘fulfilled the gospel of Christ’ [he means] churches have been brought forth & firmly set on their way.” [Bowers, “Fulfilling,” p. 198]
- Paul sought the salvation of “potential & previous converts alike”—Michael Barram (1 Cor. 9:22; 10:32-33)
 - “Paul’s ‘missionary’ efforts...are not restricted to those outside the community of faith, as if...evangelism were his narrow concern...Paul’s...calling requires not only evangelistic outreach among non-Christians...but also ongoing efforts to nurture [Christian] communities in their faith & life—even to the ‘day of the Lord’ (2 Cor. 1:14 [cf. 1 Cor. 1:8])... Paul’s vocation leads him to seek the salvation of ‘all people’ [1 Cor. 9:22; 10:32-33]—potential and previous converts alike; his apostolic commission cannot be understood restrictively in terms of ‘evangelism’ [as conventionally understood].” [Michael Barram, “Pauline Mission...,” in B. Rosner (ed.) Paul as Missionary, p. 238]
 - “Mission involves...the Christian community...intentionally embod[ying] Christ’s [saving] example for the sake of all people, Christian & non-Christian alike [1 Cor. 9:22; 10:32-33]. Mission for Paul is best understood not in terms of evangelism, but rather a ... comprehensive [saving] intention...The believers...engage in mission...by manifesting a thorough-going...missional consciousness in every aspect of their lives—in order that their corporate behavior will reflect Christ.” [Michael Barram, “Pauline Mission...,” in B. Rosner (ed.) Paul as Missionary, p. 241]

7. Phil. 2:16 “holding forth” or “holding (clinging) to” the Word of Life? (Phil. 2:16)

- “Do everything without grumbling & arguing, 15 so...you may be blameless & pure, children of God...faultless in a crooked & perverted generation, among whom you shine like stars in the world, 16 by holding firm to the word of life.” (Phil. 2:14-16)
- “Holding forth...” or “Holding (clinging) to the word of life” (Phil. 2:16)?
 - “Holding forth the word of life...” (Phil. 2:16 KJV) “Holding out & offering to everyone the word of life...” (Phil. 2:16 AMP)
 - “Holding fast to the word of life...” (Phil. 2:16 ESV) “As you hold firmly to the word of life.” (Phil. 2:16 NIV)
 - “Clinging on to the word of life” (Phil. 2:16 NTE)
 - Did “Paul intend his communities [churches], & the individuals within them, to actively evangelize others—to spread the evangelion, [Gk. gospel] the good news as Paul did? This is a legitimate question, since Paul only appears to issue such an imperative [command] once—in Phil. 2:16—if at all, since the translation is debated: ‘holding fast to the word of life’ (NRSV) versus ‘holding forth the word of life’ (KJV).” [Michael J. Gorman, *Becoming the Gospel*, p. 56]
 - “This brings us to the most controversial phrase in the passage. Does Paul want the Philippians to remain firm in their faith, ‘holding fast to the word of life’ (Phil. 2:16; NRSV)? Or does he envision them ‘holding forth the word of life’ (e.g., NIV) in an active, evangelistic sense (the minority view)? The disagreement over the interpretation of the verb *epecho-* in Phil. 2:16 provides a window into a larger debate. Recent studies by James Ware, Robert L. Plummer, & Mark J. Keown have insisted that Paul expected the congregation in Philippi to actively evangelize & proclaim the gospel. In contrast, Brian K. Peterson has argued that

the Philippians' mission was not to 'tell [their neighbors] about Jesus'. Instead, they were simply to "be the church" & let their communal life do the talking. But this is not an 'either/or' question. Ware's argument that Paul envisions the Philippians spreading the gospel by 'holding out/forth' the life-bearing word seems to be compelling. However, even if Paul is here urging the church to hold firmly to the gospel, this does not rule out an active mission. Being faithful to the gospel surely includes sharing the word that imparts life when the opportunity arises. Furthermore, Gorman rightly asks whether we can imagine the Philippian congregation regularly worshipping Jesus as Lord, living a counter-cultural lifestyle in Philippi, without ever explaining their strange behavior or introducing their pagan friends to the story of Jesus. Can we account for such a stiff opposition to these Christians if there were no active and verbal aspect to their witness?" [Dean Flemming, "...Missional Reading of...Philippians," EQ Vol. 83.1 (2011), p. 13]

- "It's often suggested that Paul here [Phil. 2:15-16] expresses the missional responsibility of the Christian community for the rest of the world. As Paul's [practical] focus is the Philippians' obedient life...this missional emphasis is primarily concerned about witness through a Christian's behavior and attitude...However, for some scholars this missional responsibility...includes the Christian's proactive verbal engagement with the gospel... [They argue] that the meaning of the verb epecho in Phil. 2:16 is not 'hold fast,' but best taken as 'hold forth,' which indicates Paul's explicit command for the church to spread the gospel...Rather...I would suggest that 'holding fast' is Paul's primary intention, whereas 'holding forth' is his corollary intention...What is admonished [in Phil. 2:16a] is the Philippians' obedient life in sticking to, or staying in or taking hold of what is preached to them: the message of life which guides them to final salvation..." [Bo Young Kang, Heralds & Community, pp. 99, 102, 106]
- "Live...worthy of the gospel...Contend for...the gospel"—Evangelism? (Phil. 1:27)
 - "As citizens of heaven, live your life worthy of the gospel of Christ. Then...I will hear about you that you are standing firm in one spirit, in one accord, contending together for the faith of the gospel." (Phil. 1:27 CSB)
 - "My suggestion is to paraphrase 'for the faith of the gospel [of Christ]' (Phil. 1:27c) with 'by following the exemplary faith of Jesus Christ, whom the gospel speaks of,' or 'by having faith in Jesus Christ whom the gospel presents as the model of faithfulness to God.'" [Bo Young Kang, Heralds & Community, p. 96]
- "Proponents of the evangelistic interpretation [a charge to go gospel preaching] of the text [Phil. 1:27-30] have little exegetical ground. Rather, Paul's emphasis is laid on the Philippians' life in conformity with what their Lord had shown... [i.e., that] the Philippians' life [would be] shaped by Christ's character & example." [B. Young Kang, Heralds, pp. 97-98]

Questions

1. Eph. 6 says: "Stand, therefore, with...your feet sandaled with readiness for the gospel of peace." (6:14-15 CSB) Prior to Sunday's message & your study, how did you understand this statement? Discuss.
2. Various Bible translators render Eph. 6:15 differently; there are examples in II. A. (see others on BibleGateway.com)
 - a. Note the differences; what are the translators' underlying understandings?
 - b. Given Eph. 6:10-18 is on God's armor in cosmic warfare, which translation better suits the context? Why?
3. Eph. 6:15 suggests the "gospel of peace" gives us a firm footing/foundation for standing
 - a.
 - a. What's the significance of 'peace' earlier in Ephesians (Eph. 2:14-15, 'gospel/good news of peace' 2:17; 4:3)
 - b. Why might Satan & cosmic powers seek to undermine this 'peace'? How can we defend/maintain it?
4. The 'armor of God' & 'cosmic/spiritual warfare' are military metaphors. Prof. Karkkainen says, "The NT does not contain military metaphors in its description of the evangelistic/missionary task of the church."
 - a. What other (non-military) metaphors are used in the NT to depict evangelism/gospel preaching?

- b. Why might the NT have recorded these other metaphors, rather than warfare/combat metaphors?
5. Scholars point out that, “Paul never assigns the task of evangelism...to the local Christian community [all members of the local church].” Others say, “The absence in Paul’s letters of any explicit exhortation to evangelize...demands explanation.”
What do you think the “explanation(s)” might be? Discuss.
6. Some commentators talk about the church “becoming the gospel,” rather than simply proclaiming the gospel. What do they mean? What might that statement imply? Discuss.