

ABIDING PRINCIPLES OF MISSION AS TRANSFORMATION

Building process to achieve the vision for transformation in response to the challenges before us:



MISSION AS TRANSFORMATION

An effort to define a comprehensive approach to transformation must be “rooted in the theology of the mission of the Kingdom of God and seeks to express the Lordship of Jesus over every aspect of life, economic, religious, personal, and political. It does not give priority to any area of life as an area for mission . . . but this change will be effected whenever people address issues of life directly, rooted in a gospel perspective.”¹

Transformation is a concept rooted in the New Covenant (see John 4:14, Romans 12:2, 2 Corinthians 3:18, 5:17, and I John 3:9). The term itself derives from the Greek word “metamorphoo” which means to change from one degree of glory to another, with ever increasing glory. It is the spiritual equivalent of a caterpillar being metamorphosed into a butterfly.

As the head of the church, Christ initiates and His body—the church responds—as one body. The basic idea behind “transformation coordination” is that, not only can we do more together than we can separately, but we move to a new ministry realm that operates on entirely new laws of input and output.

Like the gushing forth of waters, the love of God through the people of God unleashes multiple mission initiatives in which divine resources are channeled through willing servants to meet human needs to the glory of God.

A transformed world is a place where the power, the presence, and the peace of God are experienced by

all. The power of God is unleashed. The peace of God rules. Shalom-Salaam embrace. The presence of God fills the earth.

Transformation is the progressive and ongoing measurable supernatural impact of the presence and power of God working in, through and apart from the Church on human society and structures. In the church, this is characterized by increased holiness of life, reconciliation in relationships, and appetite for prayer and worship. In the culture, this may be characterized by pervasive awareness of the reality of God, a radical correction of social ills, a commensurate decrease in crime rates, supernatural blessing on local commerce, healing of the brokenhearted (the alienated and disenfranchised), and regenerative acts of restoring the productivity of the land.

To this end, a catalytic core of saints typically embrace a lifestyle of persistent repentance, humility, and sacrificial servant hood that attracts the favor and presence of God, and breaks the predominating influences of the ruling power structures of human flesh and negative spiritual forces.

Transformation involves seeking positive change in the whole of human life materially, socially and spiritually, by recovering our true identity as human beings created in the image

of God and discovering our true vocation as productive stewards, faithfully caring for our world and people.²

Transformation is the change from a condition of human existence contrary to God’s purposes to one in which people are able to enjoy fullness of life in harmony with God. According to the biblical view of human life, then, transformation is the change from a condition of human existence contrary to God’s purposes to one in which people are able to enjoy fullness of life in harmony with God (John 10:10, Col. 3:8-15, Eph. 4:13).

As Duane Litfin has observed, Christ’s church has often found it difficult to find and maintain a proper biblical balance between word and deed.⁵ At times the pendulum has swung toward words at the expense of deeds as the church has lost touch with its social conscience. At other times our concern for justice and mercy has led to a benign neglect of our verbal witness. But both of these extremes must be avoided. According to the Bible, the proclaimed Gospel is “the power of God for salvation to everyone who believes” (Rom. 1:16). This verbal witness is indispensable and nothing can replace it. On the other hand, our deeds constitute the crucial framework within which that verbal witness is heard. Our deeds have the power to “adorn” (Titus 2:10) that Gospel or bring it into disrepute. As the Apostle John put it, “let us not love merely in word or talk but in deed and in truth” (1 John 3:18). In Transform World 2020 we are committed to a biblically-based mission of transformation the Jesus Way, by word and deed.

Transformation is a reference to two points of time in a city’s history: where the city is now and where it once was. For a growing number of cities, the language that best describes the degree of societal change occurring between those two historic points is transformation. Deep and profound change is possible in human beings and is equally possible for the social organisms that we call cities and communities.³

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A comprehensive movement to bless the nations includes many emphases. Transformational leadership engages a new generation in participatory leadership with current leadership. A transformed world is a place where the power, the presence, and the peace of God are experienced by all. The power of God is unleashed. The peace of God rules. Shalom-Salaam embrace. The presence of God fills the earth.

² Ibid

³ Jack Dennison

⁴ Vinay Samuel and Chris Sugden, eds., “Introduction,” Mission as Transformation, (Regnum, 1999)

⁵ Word versus Deed: Resetting the Scales to a Biblical Balance (Crossway, 2012)

¹ Vinay Samuel and Chris Sugden, eds., “Introduction,” Mission as Transformation, (Regnum, 1999)