

THE STUDY OF HOLISTIC MISSION SERVICES FROM A CHRISTIAN PERSPECTIVE

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Abstract

This study was carried out with the aim of providing a fresh understanding to the church and Christianity about holistic mission, specifically referring to the description pericope Luke 9:1-6. Jesus sent the twelve disciples. It is also to refresh the purpose of the holistic mission. The researcher found several things about holistic mission as the core of this study. There is a holistic mission that is carried out through a mission, carried out by the apostles followed by the Church, a holistic mission that requires transformation or change, then a holistic mission that proclaims about the Kingdom of God.

Keywords: Holistic; dispatch; transformation; Kingdom of God.

I. Introduction.

The mission is related to Vision, so the reviewer needs to reveal what Vision means, this word is a series of ideas or ideas that contain, ideals or core values of a person, institution, or organization's thoughts. It can be said that the vision is a view of the future goals of a person or an organization, a vision containing future thoughts from a person, leader, or founder. Vision is a broad panorama that is a desire, far-reaching ideals, or foresight (Simanjuntak, et al, 2006) from a person, an agency, a person, or an organization. Vision is a future-oriented ideal. Paul states:

A simple dictionary definition of Vision is The Power of seeing or imagining, looking ahead, and seeing something in the mind's eye, and or something seen during sleep. Therefore, the definition or use of the word Vision would be a marriage of the truths contained in both explanations above. Therefore; a Vision is: a Clear, Redemptive Revelation, received from God and seen in advance by someone who seeks it; A Vision is a Divine insight into God's plan for your life; A Vision is the unfolding of a Divine plan as it relates to your life; A Vision is that picture that God has shown you in your mind's eye, that keeps you going when things get tough. (Naul, 2009)

In terms of this study, of course, it is the vision from God that becomes the means for reference to the truth in the Proverbs it says: "Where there is no vision, people perish. (Proverb 29: 18), if there is no vision, then it is said that humans are extinct, in this case, what causes the mission first is the vision.

II. Research Method

The reviewer used a qualitative method, which focuses on literature review as well as an interpretation of the Gospel of Luke and books on missiology, and journals related to holistic missions to find out some things related to the purpose of the mission. The researcher found that the principles of the holistic mission were the answer from this study. A holistic mission is a comprehensive assignment whatever its form, the Bible explains that a holistic mission is an assignment carried out through a mission when Jesus sent the twelve disciples, then the holistic mission was also continued by the apostles and the Church. A

holistic mission is a mission that is focused and clear and requires transformation or change, and a holistic mission must preach about the Kingdom of God.

III. Results and Discussion

Definition and Understanding

Mission in general perspective

While the mission in general is a series of things done to achieve a vision. The two terms, namely the vision and mission, are related to each other. With the main goal in general is to advance and realize what will be built. And the mission is a way or movement or action that is oriented to carry out the vision that has been proclaimed.

Mission from a Christian perspective

Mission is the responsibility of every person who believes in the Lord Jesus Christ and as a reaction to the work of salvation that has been carried out by Him and has been accepted by humans. The mission in Christianity should be carried out by every Christian who is holistically related to all economic, social, political, and legal spheres, all believers can become love influencers. (Mangantibe, Taliwuna, 2021)

Holistic:

Derived from the word holism or understanding of holistic, while the word holistic is defined as a comprehensive perspective or as a whole. The term holistic is a term that comes from English from the root word "whole" which means whole. (Setiawan, 2022)

Holistic is the meaning, for example as a whole: anthropology does not see biological humans and socio-cultural humans separately, but holistically, as a unified biosocial phenomenon (Setiawan, 2022).

Holistic mission.

The holistic mission of Christianity was originally an application of the overall task that must be carried out by the twelve disciples whom Jesus chose to carry out transformations in human life. This study is intended to provide a new understanding of the holistic mission to believers or the church in general so it is necessary to study using the right direction according to the Bible and the main purpose of the Bible (Budiyana, 2021). If you listen to the work of the Lord Jesus at the beginning of his career in the world, initially it was to find disciples and then send them out (Luke 9:1-6), this is the closest example according to the reviewer, from this point the mission has started a long process until now. If it is associated with holistic, then God's desire is completely comprehensive, heaven is fulfilled by every nation, ethnicity, people, and language (Rev. 5:9, 7:9) where this is also implied in the Great Commission). And as His ministers, we are privileged to cooperate with God to make disciples of all nations - all kinds of peoples everywhere. (Wiebracht, 2008)

Churches everywhere in every place and time must do what God has commanded for all His people, because God has worked beforehand since the creation process until today. If it is a holistic mission that must be carried out then humans will realize many things have changed from time to time, only God's message has not changed from the beginning until this moment. So believers who live in an age contemporary too still have to carry out this holistic mission, wherever the place or location is the way God will help this mission move, Wright stated:

The Whole World as the Arena of Our Mission Where do "missionary" work begin and end? We so easily fall into compartmentalized thinking, splitting up our world into different zones. The very word "mission" often comes along with the notion of "the mission field", which normally means "foreign countries out there, but not here at home." This has been a Western way of looking at the world, but it is also found in other parts of the world that now have strong missionary-sending churches. The reality is, of course, as soon as you think seriously about it, that the mission field is everywhere, including your own street - wherever there is ignorance or rejection of the gospel of Jesus Christ (Wright, 2010)

Wright explained that the mission field is everywhere, not just overseas or on other islands, and all churches should know that the mission being undertaken may not be far from our homes, or on the road to our homes, i.e. a forgotten or forgotten place. missed area. What is more important is the idea or thought of everyone who is moved to contribute to the mission that is carried out. In the Old Testament God sent Abraham to be the father of the Israelites. Looking back, the Prophets had different missions in their respective contexts. The thing important in this holistic mission study, Luke shows a concept of mission, believers and churches can experience change and development of understanding, what does not change is the source, and ecclesiastical mission always exists as an extension of God in the world, but God's mission will not change which is called Missio Dei/Mission of God.

The current mission has changed from the beginning and some churches may no longer see holistically the meaning of the church's vocation in witnessing, preaching the gospel, casting out demons, and curing diseases.

The Apostle Luke in this case tells of Jesus, after giving strength and power He sent 12 of his disciples to preach the good news and heal the sick. But actually also to other people, because this letter was addressed to Theophilus meaning Luke introduced this to other people or nations, Moreau explains:

The fact that Luke's Gospel was written to Theophilus (a Greek name) is an indication of Luke's personal commitment to going beyond the house of Israel and bringing Christ to the nations. In Luke, Jesus is not only the sent one but also the sender of others. This is clearly portrayed in two key passages: Luke 4: 18-19 and 24: 46-48(McGee, et al, 2004).

The point is that in carrying out God's mission, not only 12 disciples but also to other people, namely to other nations or people as well so that since the New Testament era, God has handed over His mission to everyone who believes, namely in the form of the Church. But because some things that happened have eroded the understanding of the mission. So that there is a change of view and mix up the original spirituality goals until now.

These tasks that were previously carried out by the Apostles are now considered completed so that they do not require repetition, so they are not reviewed or rarely discussed, so that the mission from Allah is no longer continued, even though the task does not contain the word stop, the mission still exists.

This study is to rethink the essence of the Christian faith as a belief in the nature of God's mission from the beginning, in the hope of strengthening the Church's perspective on responsibility Christians towards everyone who does not believe or know the truth and especially others who do not believe in the mission based on the Gospel of Luke.

God's Mission in the Gospel of Luke 9:1-6

1. A commission when Jesus sent the twelve disciples. 2. The holistic mission was also continued by the apostles and today by the Church. 3. A holistic mission that is focused and clear and requires transformation or change, and 4. A holistic mission is sent to preach about the Kingdom of God.

Goheen states: "The whole of God's world is a mission field, and the "base for mission is in every congregation in every part of the world." (Goheen, 2014) This means that God's entire world is a mission field, and the "base" of the mission is in every congregation in every part of the world. This explains that the mission field may be different but is a form of talent that moves to carry out the mission of the congregation.

The mission of the church is always related to the mission of God, and there is no mission of the church that is not related to the character of God, this is very basic in thinking about the role of the church in the world. Goheen also stated that:

The horizon of God's mission is the ends of the earth. God's intention is to restore all nations, all cultures, and indeed all of the creation from the sinful rebellion of humankind and its effects. So God's purpose is restorative and comprehensive, and it involves a battle against the corruption and idolatry that befouls his creation. (Goheen, 2014)

Here it is seen that in this statement there is a comprehensive mission, it turns out that God wants the recovery of all nations in all respects, once again this holistic term is very appropriate today because human damage is also comprehensive. Every mission should be able to make a transformation of the situation for the better in the future, of course, Luke in this case has a rationale and it turns out that Luke has a view on the mission, Bosch explained:

In the previous chapter, we took note of the major role played by the Matthean "Great Commission" in providing a biblical foundation for the mission, particularly in the Western Protestantism of the past two centuries. In recent years, however, another New Testament passage has become very prominent in the debate about a biblical foundation for mission: Luke's rendering of Jesus' sermon in his home synagogue of Nazareth, in which he applied the prophecy of Isaiah 61: 1 to himself and his ministry. The incident is recorded, in this form, only in Luke's gospel, and it is clear from the entire context that it occupies a crucial place here. Precisely this has been recognized in recent years, particularly in conciliar and liberation theology circles. Luke 4:16-21 has, for all practical purposes, replaced Matthew's.

It is clear from this explanation that there is explanation that *Missio Dei* can be reduced to an approach mission towards a comprehensive deployment to the smallest degree and this is what is called a holistic approach.

This understanding of this has grown stronger in the past 100 years and has broadened and cleared up what was wrong before. Since the nineteenth-century mission was understood as a task of the church, but in the 20th century, a new understanding gradually emerged: mission is not just a task of the church but becomes something centralized, the mission is not just something the church does, the mission is not just about certain activities, but rather defines the identity of the church. (Phillips, Kulberg, 2020)

Some assumptions regarding mission can be characterized by the geographical expansion of Western Christian faiths to non-Western Christians so that with this kind of understanding mission develops that everything that happens in non-Christian areas, the church is called to carry out its mission. (Bosch, 2011)

Holistic Mission is actually an extraordinary way that is indispensable but also really requires a person who is willing to sacrifice because it reaches various aspects of humanity, which is not only physically but also financially sufficient to support God's work, Woolnough explains about holistic mission as follows:

A holistic mission, or integral mission, implies God is concerned with the whole person, the whole community: body, mind, and spirit. Many Christians concentrate only on one aspect. To follow the example of Jesus, the church must address the whole person in all their needs. It considers the meaning of the holistic gospel, how it has developed, and its implications for the individual Christian, the local church, denominations and church groups, missionary societies, and theological training institutions. It takes a global, eclectic approach, church leaders, academics, and practitioners, all of whom have much experience in, and commitment to a holistic mission. It addresses critically and honestly one of the most exciting, challenging, and important issues facing the church today. To be part of God's plan for God's people, take a holistic missions to the world. . . an excellent contribution. This is a valuable sample of evangelical "reflection on praxis" from men and women active in holistic missions in different parts of the world. (Ma & Woolnough, 2010)

The development of knowledge increasingly influences the meaning of mission, so different understandings emerge and can cause problems. The understanding of mission is reduced to even the task of carrying the gospel to unknown places, to remote areas, or interior.

Mission and church movements are carried out separately (Suderman, 2016) so that more look as if they have no relation to one another. Finally, at this time two different bodies emerged, namely the Church

and the Mission, the mission organization runs alone, and the church is aiming to become a pastoral without a mission and closed.

Now the mission organization is moving outside the church structure, circumstances become separate. And this proves that the modern world makes the Christian worldview the antithesis of the secular worldview and other religions. This situation becomes a conflict of various ideas and beliefs that influence each other. One side of the church is among the influences, on the other hand, the church is called to proclaim His truth.

The big problem has existed since the Middle Ages, the emergence of philosophers who started teachings on humanism, renaissance, and enlightenment. The purpose of this study is to provide knowledge to re-look at the holistic mission approach with Christian insight in order to be able to state the truth in every aspect of life and provide an important perspective for the church in the modern age, which has come as a tool of God's mission (Salurante, 2021).

In simple terms, everything has been implied in the Bible what mission believers should do, Newbigin simplifies the background of the discussion with the sentence: "The Christian mission is thus to act out in the whole life of the whole world the confession that Jesus is Lord of all. ." (Newbigin, 1995) Thus, the mission of Christianity is to manifest in all lives throughout the world the recognition that Jesus is Lord of all.

However, to start this world by acknowledging Jesus as Lord of all nations is, to begin with, the earliest holistic mission, namely the sending of twelve disciples, with reliable preparation from the Spirit of God, that is, they are given strength and power.

God the Father and the Son sent His Holy Spirit to carry out the work that continues in this world to the ends of the earth, and the Holy Spirit can be the missionary Spirit of Jesus who works in every church congregation to provide salvation and through the church as an instrument of salvation to others. And by uniting God's people in his work of salvation, the Holy Spirit in this world makes the congregation a communal witness. In this case, Jesus Christ also sent the world church to show salvation by the power of the Spirit: "As the Father has sent me, so I send you" (John 20:21). In this way, the church is raptured into God's mission or work of salvation. The term "deployment" is key. (Russel., 2015). The Father sent the Son to complete His work of redemption. The Father and the Son sent the Spirit to enter His people into that redemption.

Luke's Theology of God's Mission
An understanding of Jesus' mission in Luke's Gospel is marked when Jesus reveals the purpose of his coming into the world (Luke 4:18-19 cf. 24:46-48). That is to explain what He intends to do: preach the good news to the poor, proclaim the freedom of the prisoners and tickled sight of the blind, soothe the oppressed, and proclaim the year of God's blessing (Moreau, Corwin, TT). While the essence of the meaning of the mission carried out by Jesus explained that the Spirit was in Jesus who anointed Him to carry out his mission. The mission that comes out of the Spirit's anointing isn't initiative from ourselves, just as Jesus gave strength and power to the disciples, also believers who will carry out missions need the Holy Spirit as the source of their inner and outer strength. And the continuing mission of following Jesus is central to Luke's understanding of the church. (Tennent, 2010). Similarly, Jesus' parting words to his disciples in Luke's Gospel assure them that they will receive "power from on high" for their role as witnesses to Jesus' death and resurrection and the salvation He brings (Luke 24:46:49). Here the three persons in the Trinity are involved in the mission of discipleship, Jesus said, in effect, "And I am sending you what my Father promised. But you must stay in this city until you are clothed with power from on high", (Lk. 24:49). And the church continues what Jesus "worked and taught" (Acts 1:1). Meanwhile, Jesus' mission, such as controlling demons and curing disease (Wagner, 2012) should be a call for the church to this day.

The mission is to restore the lost, the sick and helpless, the isolated or the oppressed. The untouchables in the Jewish context in era Jesus was ostracized in social life because he was considered unholy. Jesus crossed past all the limitations of the time by touching, interacting, healing, and forgiving in His power. Luke in his testimony of the ministry of the Spirit throughout the description of the Gospel of Luke and Acts 1: 6-8, where Jesus states "power from on high" (Luke 24:48-49), later designated as the Spirit (Acts 1:5, 8), as the driving force behind the disciples' testimony.

Holistic Mission Findings in the Gospel of Luke 9:1-6.

Luke 9:1-6 parallels Matthew 10:5-15 as well as Mark 6:7-13. If you read in Matthew, you don't emphasize the power to cast out demons as found in Mark or Luke. Matthew gives a description of the mission that the twelve disciples carried out for the lost sheep of Israel. This is indeed a characteristic of Matthew. In the end, Matthew's version also provides an affirmation of the consequences they will receive if they refuse or do not accept the message of the Gospel of the Kingdom of Heaven conveyed by the apostles. Meanwhile, even though Mark is more identical to the information provided by Luke, it seems that Luke and Matthew are much more detailed in explaining this story. Luke chapter 9 shows how important it was for Jesus to prepare disciples for post-resurrection ministry. More Luke's understanding of mission in his writings appears that the Holy Spirit has an important role that he wants to emphasize to his readers. But the actions of the Triune God are also central and important in building a holistic understanding of mission. As Tennent puts it:

"This Trinity missiological structure seeks to help those who study mission to conceptualize it in the context of Missio Dei. To achieve this, it is important to see all missions within the framework of the Trinity." (Tennent, 2010)

What is meant is that God the Father sent God the Son into the world to carry out the mission of saving and freeing mankind from the bondage of sin. Then, God, the Son sent His Church (including His apostles) to give the gospel of the Kingdom of God to this world. Even after His ascension to heaven, after that the Holy Spirit was sent to accompany and guide the Church of Christ in carrying out Christ's mission and great commission.

In the passage of Luke 9:1-6. There are four important things in a holistic mission related to sending out to preach the Kingdom of God.

First, who was sent? The answer: The twelve disciples. And the one who sent was Jesus Christ. Joel B. Green said, in Luke 9's narrative, verses 1 to 50, tell a number of views regarding the identity of Jesus. John is presented as "the prophet of the Highest" (Luke 1:76), but Jesus is presented as greater than John, John the Baptist's own prophecy indicates that Jesus is greater than himself: "After me, he will come who is mightier than me; bend down and untie His sandals, I am not worthy." Mark 1:7. In other words, John was not at all equal to Jesus. (Green, 1997). John was baptized with water, but Jesus will baptize with the Holy Spirit (Mark 1:8). The story is reminiscent of the baptism story which is also narrated by Luke (3:22), even God stated, "You are my beloved Son, to you I am well pleased" (cf. 9:35).

Second, in realizing his mission of Jesus embracing the twelve disciples more thoroughly, Neale comments:

Notice that Jesus provides for these disciples the strength, equipping, ability, and miraculous power to do the task. The word for power is from the Greek (*dunamis*) which gives us the English word for dynamite. Jesus gives the disciples authority. So Jesus empowers his disciples and gives them the authority, or the proper credentials, to see the task through. (Whaley, Neale, 2020)

It is clear here that Jesus provides all the necessities for the mission of acting, possessing, controlling, and using something or someone. In addition, they are also given the power to perform miracles, as well as gifts to support the missionary service performed or supernatural powers to subdue demons and heal various diseases.

Third, to whom were they sent? It is not written, but in verse 6 it is stated that they surrounded all the villages. That is, they are sent there or that is where they go. But, why the village? Because in the village there are many serious problems, there are problems as disease, social, economic, to crime (Matt.11:20-24, Luk.10:12-16), so when the apostles were sent there they were given the mandate to eliminate or cure all of the above diseases. In addition, the context of Luke 9:1-6 is that the mission is still centered in Galilee, the northern region of Israel which was also the center of Jesus' ministry during His incarnation.

Fourth, what were they sent for? The sending of the apostles, also cannot be separated from the purpose of that mission. They were to “preach the kingdom of God” and “cure the sick, raise the dead, cleanse those who have leprosy, cast out demons” (Luke 9:2; Matt 10:7–8). This is in accordance with what Michael Wilcock said “The first paragraph of the chapter (9:1-6) describes a mission on which the twelve apostles were sent out. Sometime before, Jesus had spoken of himself as a missionary: 'I must preach the good news of the kingdom of God... for I was sent for that purpose (4:43)’” (Wilcock, 1979). This means that because Jesus' mission is to preach the Kingdom of God, now in this context He also sends every apostle to preach the message of good news, because HE was indeed sent for that purpose. Therefore the disciples had to proclaim the kingdom to all people (9:2:11). So according to Luke, it applies that at any time there is a possibility that the kingdom of God will come in the near future (King, et.al, 2021), therefore the disciples need to be on guard and alert, (Luke 12:35-48).

IV.

Conclusion

By examining the holistic mission contained in the text of Luke 9:1-6. Then get concluded **First**, a holistic mission is a mission carried out by sending and is a continuation of God's mission to Jesus, then to the apostles, and run continued by the Church to the present day. **Second**, a holistic mission is a comprehensive mission as a mandate from Jesus to carry out targeted social transformation or change in a varied society so that energy and power are needed. **Third**, Holistic missions are tasks centered around reaching the world with the gospel of Christ. In the context of Luke 9:1-6, at that time it was represented by the region of Galilee.

Fourth, Holistic missions are missions that proclaim the Kingdom of God and are expressed in the actions, preaching, and teachings of Jesus. The gospel of the Kingdom of God reached its peak post-resurrection of Jesus. Because Jesus has triumphed over death so that everyone who believes and accepts the gospel of the Kingdom of God will be saved, when the Church has done it correctly and biblically, the Church is carrying out a holistic mission process.

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