



Obstacles to carrying out the missio dei

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Abstract: This study identifies the obstacles churches and Christians experience in carrying out Missio Dei, God's purpose to protect humanity. Although Missio Dei is a public calling, many churches experience shrinking congregational participation due to a lack of theological explanation, little support from spiritual superiors, and a limited energy base. This research used a qualitative method with a problem research approach through monitoring services and analyzing church certificates. The results prove that important obstacles include the lack of lectures on Missio Dei, the lack of exploitation of digital technology, and the church's excessive focus on internal services. The findings suggest that churches adopt a more holistic approach by emphasizing nursery training, congregational participation, and the use of technology to support Missio Dei. With this shift, Missio Dei can again become an important focus of the church in reaching souls for Christ.

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Introduction

Missio Dei comes from the Latin Missio and Dei¹. Missio Dei means God's purpose, which is God's obligation to all believers to protect people from error². The essential purpose of Missio Dei is to mend the broken bond between people and God as a result of error³. This plan implies that God takes the initiative while people are brought on board as His co-workers⁴. Missio Dei is not limited to evangelistic activities but also encompasses social action, learning, and community strengthening⁵.

Through the birth of Jesus Christ, God's purpose is fulfilled. The birth of Jesus fulfills God's commitment to protect the earth⁶. Security can only be found through Jesus, who is the center of Missio Dei⁷. All of Jesus' life in nature illustrates the application of Missio Dei⁸. Through Jesus, Christians are called to participate actively in God's second's purposes⁹.

The Great Commission of Jesus Christ in Matthew 28: 19-20, Jesus instructed His disciples to make disciples of all nations¹⁰. Purpose service is the responsibility of every believer, not just church superiors¹¹. The Great Commission proves that the purpose of the church is not limited to a specific area or custom¹². Through this command, Jesus invites Christians to go on a mission until the end¹³.

Many Christians today focus more on visible service, a kind of arena service preferred because it is visible and displays individual skills¹⁴. The focus on visible services often diminishes the original meaning of Missio Dei¹⁵. Invisible services, such as evangelization and social causes, should be addressed¹⁶. The church must emphasize the meaning of service that centers on goals beyond the church building¹⁷.

The challenge in carrying out Missio Dei is that different languages and customs often become obstacles for preachers¹⁸. The church lacks a budget allocated to support destination services¹⁹. Social and political challenges make many Christians reluctant to participate²⁰. The church must mobilize the congregation to be more courageous in experiencing challenges²¹.

Although the Missio Dei plan is well known, many church superiors do not teach it in depth in sermons²². The congregation often views Missio Dei as a special obligation for good preachers²³. There is a gap between the philosophy and the application of Missio Dei in the local church²⁴. There is a lack of emphasis on the meaning of congregational participation in Missio Dei²⁵.

Due to a lack of enthusiasm and attention among Christian believers, many prefer a comfortable life to participating in a risky cause²⁶. The focus on the mundane has led many

¹ Thinane, "Missio Dei ' s Complexity Prefaced in Synergism."

² Amtiran, "Memahami Missio Dei Sebagai Suatu Perjumpaan Misioner Dengan Budaya."

³ Thinane, "Synchronizing Missio Dei with Process Theology and Theodicy."

⁴ "Missio Dei In The Context Of Covid-19 and Poverty Towards a Missional-Pastoral Approach Using the Informal Settlement of Zandspruit as a Case Study."

⁵ Amtiran, "Memahami Missio Dei Sebagai Suatu Perjumpaan Misioner Dengan Budaya."

⁶ Amtiran.

⁷ Thinane, "Synchronizing Missio Dei with Process Theology and Theodicy."

⁸ Thinane, "Missio Dei ' s Pleromatic Disposition: The Infinite Missionary God."

⁹ Thinane, "Translating Missio Dei: Indispensable Bible Translation in God ' s Mission."

¹⁰ Thinane and Smith, "Missio Hominum Guided by an Understanding of Ubuntu for Missio Dei: Nico Smith ' s Discovery."

¹¹ "Missio Dei In The Context Of Covid-19 and Poverty Towards a Missional-Pastoral Approach Using the Informal Settlement of Zandspruit as a Case Study."

¹² Amtiran, "Memahami Missio Dei Sebagai Suatu Perjumpaan Misioner Dengan Budaya."

¹³ Thinane and Smith, "Missio Hominum Guided by an Understanding of Ubuntu for Missio Dei: Nico Smith ' s Discovery."

¹⁴ Studies, "Battling with the Baton: (Dis) Connecting Today and Tomorrow ' s Leaders in African Pentecostalism Understanding Christian Leadership."

¹⁵ Thinane, "Translating Missio Dei: Indispensable Bible Translation in God ' s Mission."

¹⁶ Thinane, "Missio Hominum for Social Justice in South Africa: From Missio Dei to Missio Hominum."

¹⁷ Amtiran, "Memahami Missio Dei Sebagai Suatu Perjumpaan Misioner Dengan Budaya."

¹⁸ Amtiran.

¹⁹ Thinane, "Missio Dei ' s Pleromatic Disposition: ssioThe Infinite Missionary God."

²⁰ Thinane, "Synchronizing Missio Dei with Process Theology and Theodicy."

²¹ Studies, "Battling with the Baton: (Dis) Connecting Today and Tomorrow ' s Leaders in African Pentecostalism Understanding Christian Leadership."

²² Thinane, "Reformed Pulpit and God ' s Mission: ' Solae Doctrine ' to Missio Dei."

²³ Muswubi, Africa, and Muswubi, "Missional Perspective of Canaan ' s Curse as a Blessing in Disguise: A Biblical Paradox."

²⁴ Journal, Issn, and Access, "The Presbyterii Fidelium Representative of God ' s -Human Covenant in Missio Dei."

²⁵ Thinane, "Missio Politica on Coalition Governance: ' Better Devils ' in SA Coalition Politics."

²⁶ Fazal, Freeks, and Africa, "The Missiological Basis of Evangelism in Disadvantaged Communities I and the Pivotal Role of the Church."



Christians to neglect the call to purpose²⁷. Social tools are more often used for entertainment than evangelism²⁸. The church needs to adapt to technology to expand the reach of its purpose²⁹.

Many Christians feel worried and hesitant. The fear of social antipathy makes many Christians reluctant to go on mission³⁰. The lack of nursery training makes congregations feel unprepared for mission³¹. The lack of descriptions of the lower teachings creates doubts³². The church must distribute apologetics nursery courses to strengthen the congregation's faith³³.

Christians are often caught up in the comfort of service. Many are more focused on service in the church than going out³⁴. There is a lack of pressure from church superiors to urge congregations to go on missions³⁵. Destination services are seen as less attractive and less profitable socially³⁶. The church must make the congregation aware that genuine service begins outside the church³⁷.

More descriptions of purposeful opportunities in everyday life need to be provided. Many need to learn that Missio Dei can begin at home³⁸. The church needs to motivate the congregation to missionize in the immediate area³⁹. Missio Dei's services can be tried through

simple acts of love⁴⁰. Evidence of an unchanging life is more impactful than mere words⁴¹.

Why is every Christian called to be God's partner in Missio Dei? Missio Dei is a general call that God shares with every believer to participate in His concept of salvation⁴². Being God's co-worker means participating in the great task of bringing Christ to earth⁴³. Every believer has a moral and spiritual responsibility to spread the gospel⁴⁴. God has identified the church as essential for proclaiming His love and salvation on earth⁴⁵.

Responding to the call of purpose helps to restore the original enthusiasm for service. Purposeful service can revive lost enthusiasm in the congregation⁴⁶. Churches that focus on purpose can better maintain the congregation's spiritual commitment⁴⁷. By participating in purpose, Christians want to recreate the original meaning of service⁴⁸. Serving in Missio Dei deepens the bond with God and others⁴⁹.

To fill the gap, Christians need to start from the immediate area. Missio Dei only sometimes requires long expeditions; it can start with the family and the community⁵⁰. Churches must urge congregations to be missionaries in the activity centers and schools⁵¹. Simple acts of love in the immediate area can be solid evidence⁵².

²⁷ Muswubi, Africa, and Muswubi, "Missional Perspective of Canaan's Curse as a Blessing in Disguise: A Biblical Paradox."

²⁸ Works, Performative, and Pouono, "Faith and Works . . . Or Works and Faith? A Performative Faith in Samoan Churches."

²⁹ Sekuli, "The Theology of the Ethnocultural Empathic Turn: Towards The."

³⁰ Izrael and Polievkov, "Church Communication through Websites of Bishops' Conferences."

³¹ González, "The Establishment of the Free Church of Scotland's Mission to the Conversion of the Constantinople Jews in the 19th Century."

³² Johnsen, "Ecclesial Online Identities during the Covid-19 Pandemic: Scandinavian Majority Churches on Facebook, Christmas 2020."

³³ Keren-kratz, "Leopold Cohn and the Evolution of Messianic Judaism into the Leading Missionary Movement among American Jews †."

³⁴ Izrael and Polievkov, "Church Communication through Websites of Bishops' Conferences."

³⁵ Ballano, "Inculturation, Anthropology, and the Empirical Dimension of Evangelization."

³⁶ Toar, "Exegesis of the Word Parthenos in Isaiah 7:14 a Theological Analysis of the Indonesian Bible Translation: Journal of the Institute for Biblical Aramaic Studies Vol I, Issue I, October 2024."

³⁷ Ballano, "Inculturation, Anthropology, and the Empirical Dimension of Evangelization."

³⁸ Sakupapa, "The Decolonising Content of African Theology The Decolonising Content of African Theology and the Decolonisation of African Theology Reflections on a Decolonial Future for African Theology."

³⁹ Keren-kratz, "Leopold Cohn and the Evolution of Messianic Judaism into the Leading Missionary Movement among American Jews †."

⁴⁰ Ballano, "Inculturation, Anthropology, and the Empirical Dimension of Evangelization."

⁴¹ Sakupapa, "The Decolonising Content of African Theology The Decolonising Content of African Theology and the Decolonisation of African Theology Reflections on a Decolonial Future for African Theology."

⁴² Journal, Issn, and Access, "The Presbyterii Fidelium Representative of God's -Human Covenant in Missio Dei."

⁴³ Thinane, "Missio Dei's Pleromatic Disposition: The Infinite Missionary God."

⁴⁴ Thinane, "Translating Missio Dei: Indispensable Bible Translation in God's Mission."

⁴⁵ Thinane, "Missio Dei towards the Kingdom of God: From Σωτηρία to Βασιλεία."

⁴⁶ Thinane, "Missio Hominum for Social Justice in South Africa: From Missio Dei to Missio Hominum."

⁴⁷ Thinane and Smith, "Missio Hominum Guided by an Understanding of Ubuntu for Missio Dei: Nico Smith's Discovery."

⁴⁸ Works, Performative, and Pouono, "Faith and Works . . . Or Works and Faith? A Performative Faith in Samoan Churches."

⁴⁹ Studies, "Battling with the Baton: (Dis) Connecting Today and Tomorrow's Leaders in African Pentecostalism Understanding Christian Leadership."

⁵⁰ Works, Performative, and Pouono, "Faith and Works . . . Or Works and Faith? A Performative Faith in Samoan Churches."

⁵¹ Thinane, "Missio Politica on Coalition Governance: 'Better Devils' in SA Coalition Politics."

⁵² Thinane and Smith, "Missio Hominum Guided by an Understanding of Ubuntu for Missio Dei: Nico Smith's Discovery."



Churches must create local service programs that empower the congregation⁵³.

Increase courage and strength in experiencing challenges. Service goals want courage because they often experience antipathy⁵⁴. Train the congregation to have spiritual strength in experiencing traditional and religious challenges⁵⁵. The church must distribute special nursery training to equip the congregation with destination skills⁵⁶. Strengthen the congregation's faith by pursuing illustrations of strong and courageous preachers⁵⁷.

Churches need to urge believers to push past traditional and social boundaries. Their purpose often involves breaking down traditional boundaries to reach the lost⁵⁸. The church must point out the meaning of honoring traditional comparisons in mission⁵⁹. They must use technology and social tools to reach many people from various backgrounds⁶⁰. They must motivate congregations not to worry about experiencing social challenges when reporting the gospel⁶¹.

Methodology

Research Concept

This research uses a qualitative method with a problem research approach centered on monitoring church activities and analyzing literature related to Missio Dei. The aim is to identify the obstacles that the church experiences in carrying out Missio Dei

Population and Samples or Materials The research population was local churches and churches that conduct online services. The materials used include church deeds, such as lectures uploaded online, information on destination activities, and church programs published on the web or social tools.

Instrumens The research instrument is a monitoring sheet used to record direct observations of the service, whether in-person at the church or online. In addition, deed analysis tools assess the content of lectures, information, and published program objectives.

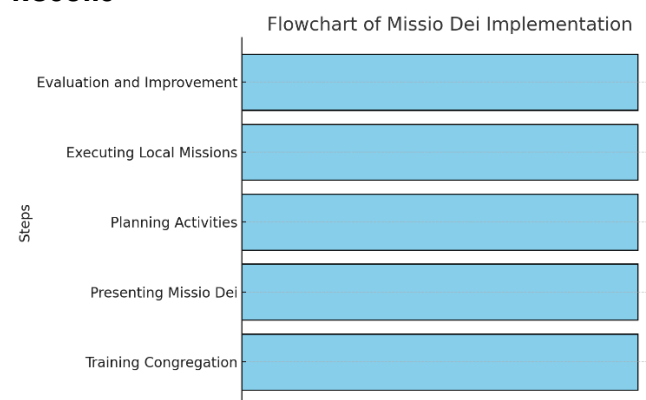
Procedures

Information Gathering: Researchers conducted service monitoring in some churches in person or through an online program. The monitoring focused on how often the Missio Dei talks were given and how the congregation responded.

Deed Analysis: Researchers accumulated and analyzed documents such as sermons, information on purpose activities, and posts from the church website regarding their purpose programs.

Information Analysis: The information obtained from the monitoring and deed analysis was analyzed using thematic analysis procedures to identify important themes related to obstacles in implementing Missio Dei

Results



Flowchart of Missio Dei Implementation (image 1)

No.	Main Obstacles	Explanation
1	Lack of Sermons on Missio Dei	Church sermons focus more on individual spiritual growth than on the Great Commission and Missio Dei.
2	Ineffective Use of Cell Groups as Mission Tools	Cell Groups are mostly used for internal discussions rather than evangelistic activities.
3	Limited Congregational Understanding of Biblical Content	Limited understanding of the Bible makes congregants less confident in addressing faith-related challenges.
4	Limited Resources and Budget for Missions	Budgets are often allocated for internal church activities rather than evangelistic programs.
5	Cultural and Language Barriers, and Technological Challenges	Cultural, linguistic, and technological challenges reduce attention to Missio Dei, especially among younger generations.

⁵³ Thinane, "Translating Missio Dei: Indispensable Bible Translation in God's Mission."

⁵⁴ Gomez, Newell, and Vannini, "Empathic Humanitarianism: Understanding the Motivations behind Humanitarian Work with Migrants at the US – Mexico Border."

⁵⁵ Ballano, "Inculturation, Anthropology, and the Empirical Dimension of Evangelization."

⁵⁶ Matamba, "Decolonising Religious Education in Sub-Saharan Africa through the Prism of Anticolonialism: A Conceptual Proposition."

⁵⁷ Keren-kratz, "Leopold Cohn and the Evolution of Messianic Judaism into the Leading Missionary Movement among American Jews †."

⁵⁸ Gomez, Newell, and Vannini, "Empathic Humanitarianism: Understanding the Motivations behind Humanitarian Work with Migrants at the US – Mexico Border."

⁵⁹ Perry, "Missionaries of the Party: Work-Team Participation and Intellectual Incorporation."

⁶⁰ Info et al., "How to Convert Millennial Consumers to Brand Evangelists through Social Media."

⁶¹ Correia, "Between Flood and Drought: Environmental Racism, Settler Waterscapes, and Indigenous Water Justice in South America's Chaco."



Caption; image 1:

The flowchart outlines five key steps for implementing *Missio Dei* in church missions. It uses a horizontal bar chart to represent the sequential stages:

1. **Training Congregation:** Equipping church members with the skills and knowledge necessary for mission work.
2. **Presenting Missio Dei:** Clearly communicating the concept and importance of *Missio Dei* to the congregation.
3. **Planning Activities:** Strategizing specific mission activities that align with *Missio Dei* objectives.
4. **Executing Local Missions:** Carrying out mission programs in the community to spread the Gospel and engage with social causes.
5. **Evaluation and Improvement:** Reviewing the outcomes and refining future mission strategies.

This diagram emphasizes the structured approach needed for effective implementation of *Missio Dei*. Each step builds on the previous one, ensuring a comprehensive and sustainable mission strategy. It is particularly useful for guiding church leaders in organizing and mobilizing their congregations.

Caption; image 2:

The table summarizes the key obstacles identified in the study on *Missio Dei*:

- a. **Main Obstacles:** Five major challenges hindering the effective implementation of *Missio Dei* in churches.
- b. **Explanation:** Details of how each obstacle affects the mission work.

Example rows include:

- c. *Lack of Sermons on Missio Dei:* Indicates that church teachings often neglect the importance of *Missio Dei*.
- d. *Limited Resources and Budget for Missions:* Highlights financial constraints as a significant barrier.

The table provides a clear and concise visualization of the research findings. It helps readers quickly grasp the challenges and their implications, making it an essential part of the article for decision-makers and church leaders. It also aligns with the narrative of promoting awareness and solutions for *Missio Dei*.

Drawing on the results of the monitoring and deed analysis attempted on several local churches as well as churches that conduct services online; this research identified 5 key barriers to the implementation of *Missio Dei*:

1. Lack of Lectures on Missio Dei

The monitoring proved that church lectures mostly center on individual spiritual development, success, and congregational revival, while points about the Great Commission and *Missio Dei* are not often addressed. As a result, many congregants need a sense of purpose as an integral part of the Christian faith.

2. Little Exploitation of Cell Groups as Mission Tools

Based on the deed analysis, Cell Groups or Cell Committees usually serve as a place of gathering and internal dialog among the church body but are not often used efficiently for evangelistic activities. This has led to a lack

of enthusiasm among congregants for participating in causes outside the church area.

3. Lack of Congregational Description of Bible Content

Another finding proved that the congregation's limited Bible exposition resulted in their low trustworthiness, especially among people of different religions. Limited biblical insight also makes congregants feel less confident about experiencing problems or challenges related to their faith.

4. Limited Energy Base and Budget for Goals.

Many churches do not have a special account to support purpose activities. Financial information proves that budgets are more often allocated for internal activities, such as religious gatherings and correction of church facilities, than for evangelistic activities, especially in remote areas. This budget constraint limits the implementation of larger-purpose programs.

5. Customary and Language Challenges in Alun-Alun, Reflected in Technology.

Based on literary research and monitoring of the plazas, preachers stationed in remote areas of Indonesia often need help adjusting to local customs and languages. Not only that, the impact of modern technology has resulted in congregations, especially the younger generation, being more enamored with entertainment-based digital content than spiritual content. These factors limit the delivery of the Gospel message and reduce attention to *Missio Dei* among the congregation.

Discussion

1. Even though the plan of *Missio Dei* has been widely discussed in churches, research results prove that many congregations currently view *Missio Dei* as a special responsibility for



church superiors or skilled preachers only⁶². This proves the lack of description that every Christian is called to participate in God's purpose⁶³. Many congregations assume that purpose services can only be attempted by those who have special nursery training or are located overseas⁶⁴. The research found that sermons on *Missio Dei* often need in-depth information⁶⁵. Christians often feel that participating in the cause could be more meaningful, especially in the local area⁶⁶.

The solution that can be applied is for the church to actively point out that each congregation is called to be part of *Missio Dei*⁶⁷. The church must emphasize that *Missio Dei* can start from the immediate area, such as the family and the place of activity⁶⁸. A more organized nursery and formation course on *Missio Dei* needs to be organized for the congregation⁶⁹. The church can provide group dialogues that discuss each person's position in *Missio Dei*⁷⁰. Using Bible research can help the congregation master the meaning of their position in the goal⁷¹.

2. Lack of enthusiasm and attention in carrying out mission services. Research has shown that many congregations lack enthusiasm for mission service because they are more attracted to visible activities, such as arena service⁷². Many congregants feel that purpose

activities require much dedication and need to be more socially attractive⁷³. Enthusiasm for the mission is waning because of the lack of support from churches and spiritual superiors⁷⁴. The economic aspect and many activities related to worldly matters are often important alibis⁷⁵. The congregation feels they lack the skills or insight to do missionary work⁷⁶.

An efficient suggestion is that the church needs to carry out programs that generate enthusiasm for the cause, such as:

- a) Efficient and applicable evangelism nursery training, matched with local conditions⁷⁷.
 - b) Social service programs that allow congregants to participate directly⁷⁸.
 - c) Use of social tools to engage congregants in cause activities online⁷⁹.
 - d) Provide opportunities for congregants to share their experiences in mission⁸⁰.
3. Concerns and hesitations about doing mission work in non-religious areas One of the most important barriers identified was the fear of antipathy and difficulty relating to many non-religious people⁸¹. Many congregations feel uneasy about experiencing an atmosphere that might compromise their safety or comfort⁸². A lack of knowledge about apologetics makes them hesitant to discuss their faith⁸³.

⁶² González, "The Establishment of the Free Church of Scotland 's Mission to the Conversion of the Constantinople Jews in the 19th Century."

⁶³ "Missio Dei In The Context Of Covid-19 and Poverty Towards a Missional-Pastoral Approach Using the Informal Settlement of Zandspruit as a Case Study."

⁶⁴ Li et al., "Colony (Nanjing , China)— Architectural Heritage of the French."

⁶⁵ Matemba, "Decolonising Religious Education in Sub-Saharan Africa through the Prism of Anticolonialism : A Conceptual Proposition."

⁶⁶ Florentin, Mvondo, and Raza, "Impact of International Tourists ' Co-Creation Experience on Brand Trust , Brand Passion , and Brand Evangelism."

⁶⁷ Correia, "Between Flood and Drought: Environmental Racism, Settler Waterscapes, and Indigenous Water Justice in South America's Chaco."

⁶⁸ González, "The Establishment of the Free Church of Scotland 's Mission to the Conversion of the Constantinople Jews in the 19th Century."

⁶⁹ Sekuli, "The Theology of the Ethnocultural Empathic Turn : Towards The."

⁷⁰ Muswubi, Africa, and Muswubi, "Missional Perspective of Canaan 's Curse as a Blessing in Disguise : A Biblical Paradox."

⁷¹ White, "Church-Franchise : Missional Innovation for Church Planting and Leadership Mentorship in Neo-Pentecostal and Neo-Prophetic Churches in Africa."

⁷² Johnsen, "Ecclesial Online Identities during the Covid-19 Pandemic: Scandinavian Majority Churches on Facebook , Christmas 2020."

⁷³ González, "The Establishment of the Free Church of Scotland 's Mission to the Conversion of the Constantinople Jews in the 19th Century."

⁷⁴ Ballano, "Inculturation, Anthropology, and the Empirical Dimension of Evangelization."

⁷⁵ "Encouraging Brand Evangelism Through Failure Attribution and Recovery Justice : The Moderating Role of Emotional Attachment."

⁷⁶ Zurlo, Johnson, and Crossing, "World Christianity and Mission 2021 : Questions about the Future."

⁷⁷ Thinane, "Missio Dei 's Complexity Prefaced in Synergism."

⁷⁸ Warwer, Education, and Warwer, "The Role of Ondofolo to Maintain Religious Harmony : A Study in a Christian Perspective."

⁷⁹ Johnsen, "Ecclesial Online Identities during the Covid-19 Pandemic: Scandinavian Majority Churches on Facebook , Christmas 2020."

⁸⁰ "Encouraging Brand Evangelism Through Failure Attribution and Recovery Justice : The Moderating Role of Emotional Attachment."

⁸¹ Izrael and Polievkov, "Church Communication through Websites of Bishops ' Conferences."

⁸² Perry, "Missionaries of the Party : Work-Team Participation and Intellectual Incorporation."

⁸³ Gomez, Newell, and Vannini, "Empathic Humanitarianism : Understanding the Motivations behind Humanitarian Work with Migrants at the US – Mexico Border."



Customary and language barriers are also aspects that reduce congregational courage⁸⁴. Social aspects, such as fear of being perceived as pushing religion, exacerbate the situation⁸⁵.

To overcome these obstacles, the church can:

- a) Share apologetics nursery training and intercultural communication with the congregation⁸⁶.
 - b) Carry out imitating the atmosphere to acclimatize the congregation to discuss their beliefs⁸⁷.
 - c) Engaging congregants in more comfortable local destination programs before sending them to more challenging platforms⁸⁸.
 - d) Creating a supportive community where congregants can share their experiences and challenges⁸⁹.
4. The Highly focused on comfort within the church, many congregants are trapped in a safe realm and prefer to participate in church activities that do not require leaving the church premises. Congregants aim for safety with services that require little dedication⁹⁰. The focus on activities within the church has led to the neglect of purposeful service⁹¹. Service customs in the church often emphasize relief from dedication⁹². The lack of encouragement to leave the safe realm makes the church run out of opportunities to reach the lost⁹³.
- a) Urge the congregation to participate in services outside the church, such as home visits or social programs⁹⁴.
 - b) The church needs to set up a program that urges the congregation to regularly perform destination services⁹⁵.
 - c) Share appreciation with congregants who actively participate in-destination activities⁹⁶.
 - d) Provide opportunities for congregants to practice and grow in purposeful service⁹⁷.
5. There is a gap in the description of purpose opportunities in everyday life; many Christians assume that purpose service can only be attempted through formal evangelism in the church or distant destinations⁹⁸. Research has shown that many believers must know that *Missio Dei* can be practiced in the activity center, school, or home⁹⁹. Destination ministry is often thought of as a bonus obligation, not part of daily life¹⁰⁰. Congregations feel they lack the skills to do missionary work in their area¹⁰¹. The church lacks clear illustrations of how to implement purpose in everyday life¹⁰².
- The church needs to instruct the congregation that:
- a) Every act of love and kindness can be part of *Missio Dei*¹⁰³.

The steps that can be taken are:

⁸⁴ Ballano, "Inculturation, Anthropology, and the Empirical Dimension of Evangelization."

⁸⁵ Gomez, Newell, and Vannini, "Empathic Humanitarianism: Understanding the Motivations behind Humanitarian Work with Migrants at the US – Mexico Border."

⁸⁶ Gomez, Newell, and Vannini.

⁸⁷ Baron, "The Questions for Post-Apartheid South African Missiology in the Context of the Fourth Industrial Revolution."

⁸⁸ Perry, "Missionaries of the Party: Work-Team Participation and Intellectual Incorporation."

⁸⁹ Schrieck, Wiesche, and Krcmar, "Capabilities for Value Co-Creation and Value Capture in Emergent Platform Ecosystems: A Longitudinal Case Study of SAP's Cloud Platform."

⁹⁰ White, "Church-Franchise: Missional Innovation for Church Planting and Leadership Mentorship in Neo-Pentecostal and Neo-Prophetic Churches in Africa."

⁹¹ Journal, Issn, and Access, "The Presbyterii Fidelium Representative of God's -Human Covenant in *Missio Dei*."

⁹² Thinane, "*Missio Dei* towards the Kingdom of God: From Σωτηρία to Βασιλεία."

⁹³ Journal, Issn, and Access, "The Presbyterii Fidelium Representative of God's -Human Covenant in *Missio Dei*."

⁹⁴ Suleiman, Nance, and Neill, "A Localized Home-Based Health Care Delivery Model for Refugees in Jordan."

⁹⁵ Thinane and Smith, "*Missio Hominum* Guided by an Understanding of Ubuntu for *Missio Dei*: Nico Smith's Discovery."

⁹⁶ Thinane, "*Missio Hominum* for Social Justice in South Africa: From *Missio Dei* to *Missio Hominum*."

⁹⁷ Thinane, "Translating *Missio Dei*: Indispensable Bible Translation in God's Mission."

⁹⁸ Gomez, Newell, and Vannini, "Empathic Humanitarianism: Understanding the Motivations behind Humanitarian Work with Migrants at the US – Mexico Border."

⁹⁹ Baron, "The Questions for Post-Apartheid South African Missiology in the Context of the Fourth Industrial Revolution."

¹⁰⁰ Amani, "Demystifying Factors Fueling University Brand Evangelism in the Higher Education Sector in Tanzania: A Social Identity Perspective Demystifying Factors Fueling University Brand Evangelism in the Higher Education Sector in Tanzania: A Social Identity Perspective."

¹⁰¹ Thinane, "Translating *Missio Dei*: Indispensable Bible Translation in God's Mission."

¹⁰² Baron, "The Questions for Post-Apartheid South African Missiology in the Context of the Fourth Industrial Revolution."

¹⁰³ Martin Hetényi and Peter Ivanič, "The Contribution of Ss. Cyril and Methodius to Culture and Religion."



- b) Formation programs on how to carry out the purpose in the place of activity or community¹⁰⁴.
- c) Provide guidance and a base of energy to help the congregation master how to be missional in the area daily¹⁰⁵.
- d) Share evidence of congregations successfully implementing Missio Dei in their areas¹⁰⁶.

Conclusion

This research established that churches and Christians experience various obstacles in carrying out Missio Dei, from the areas of description and attention to traditional and technological challenges. These obstacles result in shrinking congregational participation in the cause, even though Missio Dei is a legal vocation for all believers. Amidst the growing significance of service in the church in the current era, Missio Dei continues to be unpopular. Spiritual superiors only sometimes have time to socialize the meaning of Missio Dei. As a result, the congregation needs to pay more attention to the Great Mandate that all Christians must live. The

servants of God are more concerned with the services of the visible arena, which emphasizes performance. Even so, these obstacles should not be an alibi for shirking this obligation, but rather experienced with full responsibility as a church sent by God.

The results of this research prove that to overcome obstacles in Missio Dei, churches need to innovate by emphasizing purpose talks, improving nursery training programs, and using digital technology for evangelism. These findings reinforce the idea that Missio Dei is a calling for every believer, not just preachers or spiritual superiors. That purpose can be practiced in various conditions, listed in everyday areas. Despite the challenges, as claimed by the Lord Jesus, "Behold, I send you as sheep into the midst of wolves..." (Mt 10:16), with God's help, this arduous task continues to be a day of harvesting souls. This discovery urges the church to reinvent itself, be more relevant in responding to the era's challenges, and remain loyal to the call of Missio Dei, entrusted to all believers.

¹⁰⁴ Schrieck, Wiesche, and Krcmar, "Capabilities for Value Co-Creation and Value Capture in Emergent Platform Ecosystems: A Longitudinal Case Study of SAP's Cloud Platform."

¹⁰⁵ Baron, "The Questions for Post-Apartheid South African Missiology in the Context of the Fourth Industrial Revolution."

¹⁰⁶ Amani, "Demystifying Factors Fueling University Brand Evangelism in the Higher Education Sector in Tanzania: A Social Identity Perspective Demystifying Factors Fueling University Brand Evangelism in the Higher Education Sector in Tanzania: A Social Identity Perspective."





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