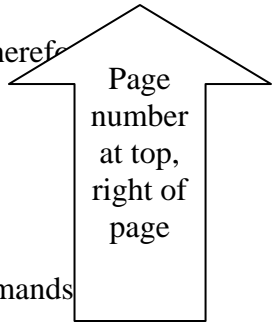


act is both shared by the missionary enterprise and its secular counterparts. Therefore, the task of interdisciplinary integration of the two constructs is possible.



Title all tables and graphs. Margins still apply.

*Textual and Thematic Parallels*

He formulated his theological conviction from the “one another” commands in the New Testament. He concludes that our nature of relationship is that of interdependence.

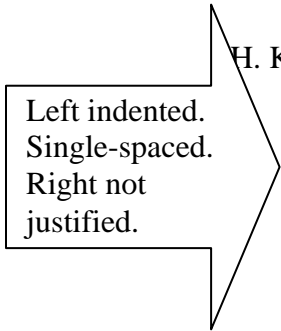
The following chart offers a preliminary look at these parallels:

**Table 4.2 Texts Compared**

<i>Ecclesiastes 9:7-10 (NRSV)</i>	<i>Epic of Gilgamesh – Siduri Speech</i>
	O Gilgameš, where are you wandering? You cannot find the life that you seek:
	when the gods created mankind,
	for mankind they established death,
	life they kept for themselves.
Go, eat your bread with enjoyment and drink your wine with	You, Gilgameš, let your belly be full,
a merry heart	keep enjoying yourself, day and night!
for God has long ago approved what you do	
	Every day make merry,

The church through the missionary enterprise is about bringing God’s kingdom rule personally and corporately, resulting in individual and social transformation. Charles

H. Kraft writes about the power of the gospel to create cultural transformation:



Thus when we speak of cultural transformation, whether gradual or rapid, we must assume that we are speaking primarily of the people who bring about that change. When we speak of the preparation for rapid transformational change, we mean that the people within that society ... have felt a need and prepared themselves to bring about the changes necessary to meet that need.<sup>63</sup>

Kraft is on target in establishing that culture change is one of the consequences of mission work. He differentiates between the roles of missionaries as outside cultural

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<sup>63</sup>Charles H. and Marguerite G. Kraft, *Christianity in Culture: A Study in Biblical Theologizing in Cross-cultural Perspective* (Maryknoll, NY: Orbis Books, 2005), 289.