Intro to Mission

IBS INSTITUTE OF BIBLICAL STUDIES

Intro to Mission
Institute of Biblical Studies
Course Syllabus and Notes

Course Description

Our God is a missionary God. From Genesis to Revelation, God is working to create a community of redeemed people from every tribe, tongue and nation for his glory. This class will help you better understand God's mission (*missio Dei*) and the vital role his church is called to play in advancing his kingdom. We will explore cross-cultural mission from four perspectives. First, we will look at what Scripture says about the mission of God (biblical/theological perspective). Second, we will examine culture and how we can more effectively communicate the gospel cross-culturally (cultural perspective). Third, we will trace the global history of Christian mission from the first century to the twenty-first century (historical perspective).Finally, we will explore how Cru fits into the global story of missions and how we, as Cru missionaries, can participate in God's mission to gather a redeemed people from every nation for his glory (strategic perspective).

Course Objectives

1. **Biblical (3 lessons)**
    a. Cultivate a God-centered and trinitarian view of Christian mission (*missio Dei*).
    b. Develop a greater passion to see Jesus Christ exalted in every nation and among every people.
    c. Beginning with God's promise to Abraham (Gen 12:1-3), trace the biblical basis for mission throughout the story of God from Genesis to Revelation.
    d. Better understand the nature and scope of the Great Commission Jesus gave to the church (Matt. 28:18-20; Mark 16:15-18; Luke 24:44-49; John 20:21; Acts 1:8).
    e. Investigate four missiological themes in Acts: the importance of cross-cultural witness, the need for contextualization, the power of the Holy Spirit and reality of suffering in Christian mission.
2. **Cultural (3 lessons)**
    a. Become a humble learner in the area of culture and ethnicity.
    b. Develop greater motivation to cross cultures in bringing the gospel of Jesus Christ to every people group.
    c. Grow in appreciation for the challenge in crossing cultures and effectively communicating the gospel.
    d. Better understand three aspects of culture (worldview, material-economic, social-relational).
    e. Discover tools that enable you to better understand and communicate more effectively with your ministry audience (ethnography).
    f. Become more persuaded of the need to contextualize the gospel in a way that is faithful to Scripture and meaningful to your ministry audience focusing on three areas: messengers, message and movements.
3. **Historical (4 lessons)**
    a. Beginning with the first century, learn how the gospel has spread around the world through the witness of the church.

b. Discover some of the surprising means God, in his providence, has used to spread the gospel around the world.
c. Better understand barriers to the spread of the gospel in the history of the church.
d. Further awareness about the current reality of the gospel among the people groups of the world.
e. Explore the life and ministry of a cross-cultural missionary.

4. **Strategic (2 lessons)**
   a. Understand how Cru, as a religious missionary order, fits into the global story of Christian mission.
   b. Consider and personalize how you, as a missionary with Cru, can participate in God's mission to gather a redeemed people for his glory from every nation.

Required Texts

Ralph Winter and Steven Hawthorne, eds. *Perspectives on the World Christian Movement: A Reader*. 4th ed. Pasadena: William Carey Library, 2013. ISBN-13: 978-0878083909. This will serve as the main course text. It contains hundreds of short essays addressing key topics in mission. The Kindle e-book version is also available. (ASIN: B00N5CI6HE) The EBook version includes two books, the Perspectives Reader and the Study Guide. We will not use the Study Guide in this course.

Timothy Keller. *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City*. Grand Rapids: Zondervan, 2012. ISBN-13: 978-0310494188. We will read Keller's discussion of contextualization in this class. This book is also a required text for other IBS courses so you will be reading more of it in the future. The Kindle e-book version is also available. (ASIN: B005JSGB5Q)

You may also need to purchase a text for your missionary biography assignment (see page 10.)

Recommended Texts

Timothy C. Tennent. *Invitation to World Missions: A Trinitarian Missiology for the Twenty-first Century*. Grand Rapids: Kregel, 2010.

Ruth Tucker. *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*, 2nd edition. Grand Rapids: Zondervan, 2004.

David Livermore. *Cultural Intelligence: Improving Your CQ to Engage Our Multicultural World*. Grand Rapids: Baker, 2009.

John Piper. *Let the Nations Be Glad: The Supremacy of God in Missions*, 3rd edition. Grand Rapids: Baker Books, 2010.

Arthur F. Glasser. *Announcing the Kingdom: The Story of God's Mission in the Bible*. Grand Rapids: Baker Books, 2003.

Course Requirements

This course is part of your required development as a Cru missionary. The first and most critical step is setting aside a regular weekly time in your schedule to work on the class. Find a time when you are fresh and not likely to be meeting people for appointments (e.g., the morning). Put this class into your schedule as an "appointment!" Occasionally, circumstances will arise that require you to adjust your study time, which means you will need to prioritize at some other time during the week. You will also find it beneficial to work in an undistracted environment. The majority of this course will be completed online and can be accessed at the IBS virtual website: ibsvirtual.cru.org.

For each lesson you will partake in the following activities:

- Praying for an unreached people group using Joshua Project
- Watching the corresponding video content
- Reading the required materials

In addition to your weekly activities, you will interact with your coaching group via forum posts at the end of each major section. There will also be four virtual coaching group meetings and two special projects during the course.

1. **Video Lectures**: Each lesson contains 60-90 minutes of lecture or other video content (broken into smaller units). The video lectures can be found online via the course site. You may also download these videos to watch on a device of your preference. The course site will have more information about downloading the video lectures.

2. **Reading**: Each session will include roughly 25pp of reading from the *Perspectives Reader, Center Church,* or other articles. Through this reading you will be exposed to leading missionary strategists and practitioners around the world. The reading assignments account for 25% of your grade. At the end of the course you will submit a report showing how much of the reading you completed.

3. **Missions Journal:** You will keep a journal throughout the course in which you will record reflections about how the course is impacting your understanding of Christian mission and what it means to be a missionary. Journal entries can be written in the space provided in the lecture notes or online. At the end of the course you will submit the number of journal entries you completed. The Missions Journal and the Group Posts combined constitutes 15% of your grade.

4. **Group Posts**: At the end of each major section (biblical, cultural, historical, strategic) you will write a short post in a forum describing what you've been learning and interacting with what others have shared. The forums can be found on the course site where you will be provided further instruction.

5. **Coaching Group**: You will be assigned to a coaching group with eight to ten other students. Your coaching group will meet on four occasions during the course using Google hangout. You are required to participate in these coaching meetings and need to adjust your schedule accordingly. Your coach will inform you of the dates and times of these meetings. The first meeting (during Lesson 1) will be a time to get to know your coaching group. The second (following Lesson 6) will center around your Missionary Self-Reflection. The third (following

lesson 10) will focus on your Missionary Biography assignment. The final coaching meeting (following lesson 12) will be geared towards how you've grown and what you've learned overall in the class. Each meeting will be around 90 minutes, and you will be expected to share, discuss and interact during these times. Coaching Group meetings account for 10% of your grade and will be assessed on your attendance and participation.

6. **Missionary Self-Reflection:** As we engage people with the gospel across differences of ethnicity, age, and more, it is vital that we know not only whom we are engaging, but also who we are—what we bring into these cross-cultural interactions. The various aspects of who we are shape the lenses through which we see and understand the world (e.g. John 4, where Jesus and the Samaritan woman explicitly mention that they are different in ethnicity, sex, and social standing, and they attempt to navigate these differences). Often, we perceive some things with ease and clarity, while other things remain cloudy or even hidden from us. Knowing who we are helps us grow in awareness of our lenses and how they may potentially help or hinder our work as missionaries.

   In this assignment, you will reflect on the various aspects of who you are, as well as how they impact your relationships with others - particularly those who differ from you in these areas. These aspects include, but are not limited to, things like your:

   - Age
   - Culture[1]
   - Education level
   - Ethnicity and/or race[1]
   - Family wholeness or brokenness
   - Language
   - Nationality[2]
   - Physical and mental abilities
   - Religion
   - Sex/Gender
   - Sexual orientation
   - Socio-economic class
   - Ability to influence change

   Some of you may already think about these things with great regularity. Others of you may not have needed to consider how these things shape your views and your interactions with others. Wherever you are on your journey of self-understanding, the goals for each of us in this assignment are: 1) to acknowledge the aspects of yourself in which you have deeper self-awareness, and 2) to reflect on, and deepen your understanding of, the aspects of yourself that you typically do not think about.

   The above list is a starting point for your reflections. Using complete sentences, describe in 900-

[1] Please consult the definitions in "Our Cultural Journey," the Culture and Mission team's cultural competency training. http://tiny.cc/ourculturaljourney

[2] Nationality describes a legal relationship between an individual and a state, involving "allegiance on the part of an individual and usually protection on the part of the state." (Merriam-Webster)

1000 words how these aspects have shaped who you are, how you see the world, and how you relate with others (especially those who do not share that same trait). Discuss 1) aspects in which you have greater self-awareness, and 2) aspects in which you are growing in awareness, with an emphasis on the latter. You are welcome to share what you sense the Lord is leading you to disclose appropriately, and do not need to address each aspect listed above. But at a minimum, please discuss your ethnicity/race, age, and sex.[3]

As you craft your missionary self-reflection, consider the following questions:

1. Which of these aspects do you think about most when it comes to yourself? Which do you think about least? Which of these aspects do other people tend to notice about you first?
2. In which of these areas have you experienced significant pain? In which areas have you hurt others the most (perhaps unintentionally)? How has God brought healing or redemption in these painful areas, in both yourself and your relationships?
3. Think about the areas (if any) where you have a greater ability to influence change. What might it look like to steward that ability well, particularly in situations where you work alongside or lead others who have less of this ability?
4. Think about the areas (if any) where you have less ability to influence change. When interacting with those who possess more of this ability, what do you want to be true of these interactions? For yourself, what might it look like to step out in God's power, in the midst of your own powerlessness?
5. Which aspect of who you are would you like to leverage more for the Kingdom?

You will also share what you are learning about yourself with your coaching group during one of the virtual meetings. The Missionary Self-Reflection constitutes 20% of your grade and is required to pass the course. Points will be deducted for late submissions.

[3] This is based on the mission and promise of Oneness and Diversity in Cru. https://staffweb.cru.org/oneness-and-diversity.html

Missionary Self-Reflection Grading Rubric

Category	Questions to Consider	Total Possible Points
Quality of Reflection	Do your reflections go beyond superficial responses? Are they thoughtful, genuine, and thorough?	30 points
Growth in Self-Awareness	Do you identify aspects where you have greater self-awareness as well as aspects where you are growing? Do you demonstrate a willingness to explore and wrestle with areas of growth?	30 points
Answering Qs	Do your reflections incorporate responses to the questions? At minimum, do you discuss ethnicity/race, age, and sex?	30 points
Quality of Writing	Is your report readable? Do you use proper grammar and spelling?	10 points
Total Grade		100 points

7. **Missionary Biography**: You will select a cross-cultural missionary to study. You can either read a biography (minimum of 50pp) or interview someone who has served, or is presently serving, on the mission field in a language and/or culture that is different from his or her own. You will find a list of recommended missionary biographies at the end of the syllabus, along with suggested interview questions (see page 10; they are also on the course site in Lesson 10). After you finish your reading or interview, you will write 900-1000 words summarizing what you learned. Structure your paper around the following three themes: **(1)** an introduction which describes the historical, cultural and geographic context of the culture in which your missionary served (additional research beyond your book is welcome, though optional), as well as a brief overview of the missionary's life and ministry; **(2)** positive lessons you learned from this missionary about crossing cultures effectively, and how they may be applicable to your own context, and what you might change about yourself (either cognitively or behaviorally) as a result; and **(3)** any additional personal or critical insights gleaned from studying the life of this missionary, including (for example): how you might disagree with them, or how you might update what they did for the modern world, or how you might revise them to be more biblical, or anything that surprised you, or any huge takeaway that was a revelation to you. As you reflect on the context of the missionary's audience and the lessons learned by the missionary, be sure to look for and consider the ways God was already at work among this people - individually and collectively - prior to the missionary's arrival. (Theologians call this work of God the *preparatio evangelica*.) Be sure to include a bibliography at the end. Further details and direction can be found on the course site (Lesson 7). You will also share what you learned with your coaching group during one of the virtual meetings. The Missionary Biography constitutes 30% of your grade and is required to pass the course. Points will be deducted for late submissions.

Missionary Biography Grading Rubric

Category	Questions to Consider	Possible Points
Missionary Context and Characteristics	How well does your report describe the historical, cultural, and geographic context in which the missionary serves (or served)? How well does your report describe (briefly) the life and ministry of the missionary?	30 points
Positive Lessons about Crossing Cultures	How well did you share a positive lesson(s) learned about crossing cultures? How well did you apply this lesson(s) to your own context and determine what you might change about yourself (cognitively, behaviorally) as a result?	30 points
Personal or Critical Insights	How well did you share personal or critical insights into the missionary's life? (See assignment description for examples of what to look for.)	30 points
Quality of Writing	Was your report readable?	10 points
Total grade		100 points

Course Grade

Reading	25%
Group Posts	15%
Coaching Group	10%
Missionary Self-Reflection	20%
Missionary Biography	30%
Total	100%

Grading Scale

94-100	A
92-93	A-
90-91	B+
84-89	B
82-83	B-
80-81	C+
74-79	C
72-73	C-

*You will need a grade of 72 or better to pass the course and obtain the required IBS credit.

When do I start?
You are automatically registered for Intro to Mission when you start your staff training. Your Intro to Mission course will start the week following the completion of your training. The chart below shows an approximation of when your course starts. You should receive a schedule with the exact start date and deadline of your course.

Date	Approximate Start Date	Approximate Deadline
Winter Training (Jan/Feb)	February 15	June 1 (same year)
Spring Training (May)	June 1	September 15 (same year)
Summer Training (July)	August 1	November 15 (same year)
Fall Training (September)	September 15	January 1 (following year)

How do I get started with the class?
Please order the required texts as soon as possible. Before the course begins, you should receive an email with the necessary information to enroll in the course. At this time you will also be assigned a coaching group. You will have to set up an account on the course site (ibsvirtual.cru.org) using your Relay account. This is the same account information you use for the StaffWeb and to check your Cru email. After you create an account, use the enrollment key provided in the email to enroll in the course. The enrollment email will include more specific details on how to start this process. If you have not received an enrollment email, please contact Ibs.Virtual@cru.org.

What if I have Questions?
Your first resource for course questions is your coach. Your coach's contact information will be included in the initial enrollment email. If you still have unanswered questions regarding Intro to Mission or if you are having technical problems, please send an email Ibs.Virtual@cru.org.

What if I am working full-time?
If you will still be employed full-time outside of Cru as you raise your support, you are eligible to defer Intro to Mission. You would be expected to start the course as soon as your full-time employment ceases. To apply for a deferral, please email Ibs.Virtual@cru.org with the subject line, "ITM Deferral". Please include your name, a brief explanation of your work situation and which NSO training you are attending. Please send this email immediately.

Course Schedule – Overview

This schedule below shows a timeline for Intro to Mission. To stay on pace, you will need to complete one lesson per week, which will require approximately 5 hours. Begin by writing the start date of your course into "Week 1" of the chart below. You can then fill in the rest of the dates for your schedule. You should be given an exact start date and deadline during your training or in an informational email. If you complete the course by the deadline given, you may apply for a tuition rebate of $150 on the course site. If you don't finish by the deadline, you will receive an "incomplete" for the course.

Date	Write in the Dates	Section	Lesson Schedule
Date & Time			Virtual Coaching Session #1
Week 1		Intro	Introduction *Coaching Group Post #1 due*
Week 2		Biblical	LESSON 1 – The Missionary Heart of God in the Old Testament
Week 3		Biblical	LESSON 2 – The Great Commission
Week 4		Biblical	LESSON 3 – Missionary Themes in the Book of Acts *Coaching Group Post #2 due*
Week 5		Cultural	LESSON 4 – Becoming a Cultural Learner
Week 6		Cultural	LESSON 5 – Understanding your Audience (Ethnography)
Week 7		Cultural	LESSON 6 – Communicating the Gospel Cross-Culturally *Coaching Group Post #3 due*
Week 8		Cultural	Complete Missionary Self-Reflection
Date & Time			Virtual Coaching Session #2
Week 9		Historical	LESSON 7 – Turning Points in Mission History before 1792
Week 10		Historical	LESSON 8 – The "Great Century" of Missions (1792-1910)
Week 11		Historical	LESSON 9 – The Flowering of Global Christianity (Part 1)
Week 12		Historical	LESSON 10 – The Flowering of Global Christianity (Part 2) *Coaching Group Post #4 due*
Week 13		Historical	Complete Missionary Biography
Date & Time			Virtual Coaching Session #3
Week 14		Strategic	LESSON 11 – How does Cru fit into the Mission to the Nations?
Week 15		Strategic	LESSON 12 – Serving as a Missionary with Cru *Coaching Group Post #5 due*
Date & Time			Virtual Coaching Session #4
Deadline			*Final date for Reading Report and tuition rebate*

Recommended Missionary Biographies

Reading missionary biographies offer several benefits:

1. They inspire us to obey God's call wherever, to whomever, whenever...no matter the cost.
2. They challenge us with those who have gone before as we see their faith and flaws, while recognizing God's grace in it all.
3. They teach us what has been done well in missions history and what may need to be "undone".
4. They help us recognize and wrestle with missiological dilemmas.

Note: Here is a more exhaustive list of recommended missionary biographies (also linked in the assignment on the course site, Lesson 10). http://tiny.cc/missionarybiographies

A Chance to Die: The Life and Legacy of Amy Carmichael by Elisabeth Elliot

Missionary: Amy Carmichael
Date: 1867-1951
Missionary's Ethnicity/Nationality: Scottish Irish
Audience of Gospel: Tamil (India)

Bruchko: The Astonishing True Story of a 19-Year-Old American, His Capture by the Motilone Indians and His Adventures in Christianizing the Stone Age Tribe by Bruce Olson

Missionary: Bruce Olson
Date: 1941-
Missionary's Ethnicity/Nationality: Scandinavian American
Audience of Gospel: Barí (Venezuela/Colombia)

Profiles of African-American Missionaries by Robert J. Stevens

***Missionary:** Multiple
***Date:** 1700-present
Missionary's Ethnicity/Nationality: African-American
Audience of Gospel: Multiple

***Note:** For this biography, select one of the eight eras between 1700 to the present and study the missionaries from that era.

George Liele's Life and Legacy: An Unsung Hero by Various Authors

Missionary: George Liele's
Date: 1750-1828
Missionary's Ethnicity/Nationality: Black American
Audience of Gospel: Jamaica

Biography of Elder Lott Cary by J.B. Taylor OR Lott Carey: First Black Missionary to Africa by Leroy Fitts

Missionary: Lott Cary
Date: 1780-1828
Missionary's Ethnicity/Nationality: Black American
Audience of Gospel: Liberia

Rebecca's Revival: Creating Black Christianity in the Atlantic World by Jon Sensbach

Missionary: Rebecca Protten **Missionary's Ethnicity/Nationality:** Antigua(African, European descent)
Date: 1718-1780 **Audience of Gospel:** African slaves (St. Thomas), Ghana

A Secret Hope by Ria Zebua

Missionary: Ria Zebua **Missionary's Ethnicity/Nationality:** Indonesian
Date: Current **Audience of Gospel:** Manobo (Philippines)

Samuel Morris: The African Boy God Sent to Prepare an American University for Its Mission to the World by Lindley Baldwin

Missionary: Samuel Morris **Missionary's Ethnicity/Nationality**: Kru (Liberia)
Date: 1873-1893 **Audience of Gospel:** United States

Missionary Biography interview questions: http://tiny.cc/missionaryinterview

Reading Report

Unless otherwise indicated, all the articles listed below can be found in the Perspectives Reader. The numbers preceding the author and title indicate the chapter. Any PDFs can be found on the course site.

Lesson	Assignment	Assigned Pages	# Pages Completed
Intro	1. Stott, "The Living God is a Missionary God" (7) 4. Stott, "The Bible in World Evangelization" (6)	13	
Lesson 1	2. Kaiser, "Israel's Missionary Call" (7) 5. Wright, "Mission and God's Earth" (7) 11. Blackaby, "On Mission with God" (4)	18	
Lesson 2	13. Ladd, "The Gospel of the Kingdom" (13) 17. Goerner, "Jesus and the Gentiles" (6) 19. Coleman, "The Master's Plan" (4)	23	
Lesson 3	23. Thomas, "The Turning Point: Setting the Gospel Free" (3) 25. Glasser, "The Apostle Paul and the Missionary Task" (5) 29. McQuilkin, "Lost" (6) 33. Tson, "Suffering and Martyrdom" (4) 35. McClung, "Apostolic Passion" (3)	21	
Lesson 4	"Building a Biblical Theology of Ethnicity for Global Mission" - PDF (17) 80. Dye, "Discovering the Holy Spirit's Work in a Community" (4)	21	
Lesson 5	69. Richardson, "Redemptive Analogy" (7) Keller, *Center Church* chapter 7, "Intentional Contextualization" (9) chapter 8, "Balanced Contextualization" (6)	27	
Lesson 6	Keller, *Center Church* chapter 9, "Biblical Contextualization" (9) chapter 10, "Active Contextualization" (14)	25	

Lesson 7	37. Beaver, "The History of Mission Strategy" (11) 38. Sunquist, "Asian Christianity: Facing the Rising Sun" (5) 39. Winter, "The Two Structures of God's Redemptive Mission" (10)	26	
Lesson 8	40. Walls, "Missionary Societies and the Fortunate Subversion of the Church" (9) 45. Kraft, "Women in Mission" (5) 46. Cornelius, "A Historical Survey of African Americans in World Missions" (6) 47. Howard, "Student Power in World Missions" (7)	21	
Lesson 9	43. Woodberry, "The Social Impact of Christian Missions" (5) 52. Zwemer, "The Glory of the Impossible" (6) 54. Winter, "The New Macedonia" (14)	22	
Lesson 10	55. Mandryk, "The State of the Gospel" (8) 57. Africa Sending, Brazilian Sending, Korean Sending, Indian Sending, Chinese Sending, Filipino Sending, Latin American Sending (5) 61. Johnson and Lee, "From Western Christendom to Global Christianity" (6) 61b. Jenkins, "The Next Christendom: The Coming of Global Christianity" (2)	23	
Lesson 11	84. Winter and Koch, "Finishing the Task: The Unreached Peoples Challenge" (16) "What is Cru?" - PDF (9)	25	
Lesson 12	"Win, Build, Send in the Context of Love" - PDF (2) 126. Winter, "Reconsecration: To a Wartime, Not a Peacetime, Lifestyle" (3) 127. Hickman, "Life on Purpose" (6) 133. Shaw and Norsworthy, "Welcoming the World at Your Door" (2) 136. "The Lausanne Covenant" (5)	18	
	TOTAL*	**283**	

**The total number of pages completed will be submitted at the end of the course on the course site.*

LESSON 1 (Part 1)
Biblical: The Missionary Heart of God in the Old Testament
Dr. Rodney Orr

Before you begin this lesson, pray for an unreached people group using Joshua Project

I. Introduction

II. Understanding the Drama of Scripture (N.T. Wright)

A. God creates

B. Humanity rebels

C. God's promise to Abraham

D. Christ comes

E. Holy Spirit

F. New Jerusalem

III. A Key OT Text: Genesis 12:1-3

Genesis 12:1–3 (ESV)
12 Now the Lord said to Abram, "Go from your country and your kindred and your father's house to the land that I will show you. **2** And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. **3** I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed."

A. Threefold blessing

B. Blessing repeated

Gen 12:1-3
Gen 22:16-18
Gen 26:4-5
Gen 28:11-17

C. Three key themes in the Abrahamic covenant

1. God is the source and _____ of mission.

2. The Abrahamic covenant reveals Yahweh as a _____ God.

3. The Abrahamic covenant reveals God's _____ for all nations

IV. The Suffering Servant of Isaiah (Isaiah 42:1-9; 49:1-6; 50:2-9; and 52:13-53:12)

Isaiah 42:1–9 (ESV)
42 Behold my servant, whom I uphold,
my chosen, in whom my soul delights;
I have put my Spirit upon him;
he will bring forth justice to the nations.
2 He will not cry aloud or lift up his voice,
or make it heard in the street;
3 a bruised reed he will not break,
and a faintly burning wick he will not quench;
he will faithfully bring forth justice.
4 He will not grow faint or be discouraged
till he has established justice in the earth;
and the coastlands wait for his law.
5 Thus says God, the Lord,
who created the heavens and stretched them out,
who spread out the earth and what comes from it,
who gives breath to the people on it
and spirit to those who walk in it:
6 "I am the Lord; I have called you in righteousness;
I will take you by the hand and keep you;
I will give you as a covenant for the people,
a light for the nations,
7 to open the eyes that are blind,
to bring out the prisoners from the dungeon,
from the prison those who sit in darkness.
8 I am the Lord; that is my name;
my glory I give to no other,
nor my praise to carved idols.
9 Behold, the former things have come to pass,
and new things I now declare;
before they spring forth
I tell you of them."

A. Four key themes regarding the Suffering Servant

1. Servant is sent on a _____ from Yahweh

2. The mission involves vicarious _____.

3. Although the Servant will suffer and be rejected, He will be _____ and vindicated.

4. His suffering will bring justice, salvation and blessing to all _____.

B. Application

V. Mission in the Psalms: Psalm 67:1-3

> Psalm 67:1–3 (ESV)
> **1** May God be gracious to us and bless us
> and make his face to shine upon us, *Selah*
> **2** that your way may be known on earth,
> your saving power among all nations.
> **3** Let the peoples praise you, O God;
> let all the peoples praise you!

VI. Application: experiencing God's blessing

VII. Other important OT texts

A. Melchizedek (Genesis 14)

B. Jethro (Exodus 18)

C. Balaam (Numbers 23-24)

D. Nineveh (Jonah)

E. Abraham (Genesis 12:1-3)

F. Moses (Exodus 19:5-6)

G. Psalms 67 and Numbers 6:24-26

VIII. Conclusion

A. God's purpose was for Israel to be a _____, proclaiming, evangelizing nation. (Isaiah 42, 49)

B. What was the basis of God's missionary mandate to Israel?

C. Why is it crucial to see that the phenomenon of blessing was not intended to be passive?

D. Is this happening in your life?

E. Final Vision from Isaiah 45:23

Isaiah 45:23 (ESV)
23 By myself I have sworn;
from my mouth has gone out in righteousness
a word that shall not return:
'To me every knee shall bow,
every tongue shall swear allegiance.'

LESSON 1 (Part 2)
Biblical: Trinitarian Framework for Mission
Dr. Rodney Orr

I. Introduction

II. God the Father is the source, initiator, and goal of the *Missio Dei*

A. Mission is about what God does _____ us and not what we can do on our own

B. God the Father is the _____ in missions (Romans 8:3, Gal. 4:4)

C. History is the _____ for God the Father's actions

D. Missions as an _____ of God's love.

E. Buddhism, Hinduism, Islam do not offer _____ to have a relationship with God.

F. Obedience is an _____ of appreciation for God's blessing

G. Our lives must _____ the message we proclaim.

III. God the Son is the _____ of the *Missio Dei*

A. In Islam, Muhammad can only be the _____ of Allah

B. Missionaries are both _____ of a message and embodiments of that message.

C. God spoke in the common _____ (koine Greek) and the message can be translated into any language. (Christianity is the only world religion whose primary source documents are in a language other than the language of the founder.)

D. Ephesians 2:14 describe the coming together of diverse _____ into a new identity in Jesus Christ

Ephesians 2:14 (ESV)
14 For he himself is our peace, who has made us both one and has broken down in his flesh the dividing wall of hostility

E. Incarnation and holistic missions

IV. God the Holy Spirit is the _____ presence of the *Missio Dei*

A. God the Spirit Empowers the _____ for witness

B. Pentecost was the culminating _____ of the temple, priest, altar, sacrifice, law and ceremony. (p. 95)

C. Compared to Christ's presence these are only _____ (Heb. 8:5, 10:1)

D. The Holy Spirit is the divinely appointed _____ for the church.

E. The Holy Spirit teaches us to prepare for the _____ of Christ.

F. We should _____ the Spirit's catechesis in all that we do.

V. Conclusion

JOURNAL ENTRY: From this lesson, what surprised you most, confused you, or motivated you? What was most helpful?

LESSON 2
Biblical: God's Missionary Heart in the NT – The Great Commission
Dr. Timothy Tennent

Before you begin this lesson, pray for an unreached people group using Joshua Project

I. Introduction

II. Mission as a Work of the Triune God

A. Terminology: "mission" vs. "missions"

B. Three movements in mission

1. Divine _____

2. Historical _____

3. Indigenous _____

C. Father, Son and Holy Spirit

1. The Father is the _____ of mission

2. The Son is the _____ of mission

3. The Spirit is the _____ of mission

III. Background of the Great Commission Texts

A. History of the term "Great Commission"

B. Great Commission includes four texts

C. Perspective on the Great Commission texts

1. The "Great Commission" refers to _____ texts, not a single text

2. All of these are _____ sayings of Jesus

3. Variety of _____ in which they are delivered

4. These represent the _____ spoken words of Jesus in his earthly ministry

5. They represent the _____ texts in the context of the gospel genre

IV. The Great Commission in Matthew's Gospel

A. Matthew 28 in the history of the church

1. Used to address doctrines like . . .

2. Not used as a missions text

3. Why wasn't it used as a missions text?

B. Great Commission is integrated in Matthew's Gospel

1. Genealogy from "son of Abraham" and includes four gentile women

2. Gentile Magi from the East

3. Flight to Egypt

4. Galilee of the Gentiles (Zebulun/Naphtali)

5. God's grace beyond Israel

6. Sign of Jonah

7. Matthew's Apocalypse

8. Great Commission

C. Exposition of Matthew's Great Commission

Matthew 28:16–20 (ESV)
16 Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them.
17 And when they saw him they worshiped him, but some doubted. **18** And Jesus came and said to them, "All authority in heaven and on earth has been given to me. **19** Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, **20** teaching them to observe all that I have commanded you. And behold, I am with you always, to the end of the age."

1. "All authority"

2. The central command

3. Focus on "nations" (Greek = *ta ethne*)

4. People not places

5. How could Jesus have said "country" if he was just talking about geographic location?

6. Why is the term "ethne" important?

7. In summary, Matthew's Great Commission focuses on discipleship/church planting and ethnic groups

D. Why "ethne" as a geographic/political term is a problem.

1. How many people groups are there in the world?

Learning about People Groups

1. Joshua Project
http://joshuaproject.net/

2. IMB
http://www.imb.org/

3. World Christian Database (Gordon Conwell)
http://www.worldchristiandatabase.org/wcd/

2. How many people groups have no viable gospel witness?

3. “reached” vs. “unevangelized”

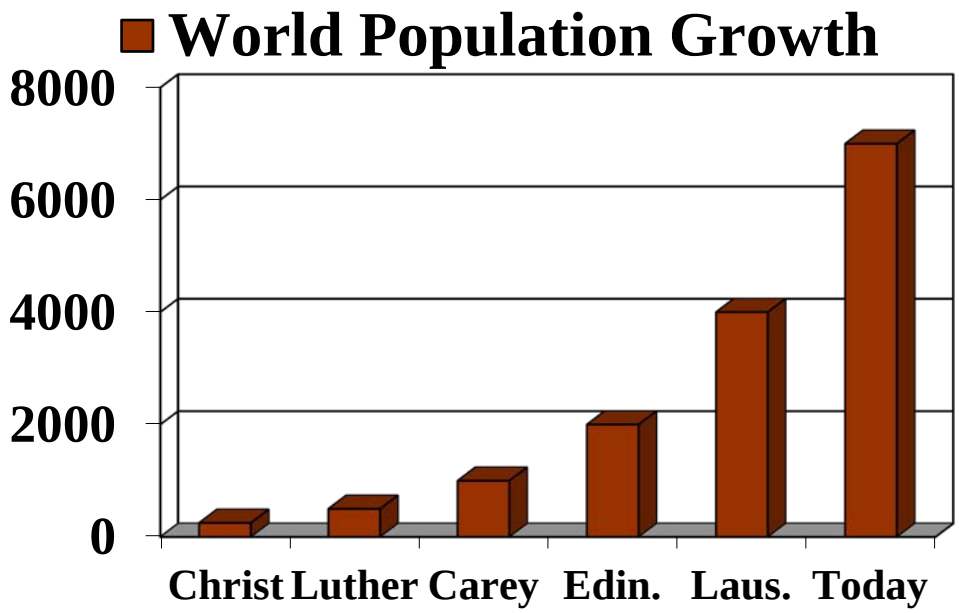
V. The Great Commission in Mark’s Gospel

Mark 16:15–16 (ESV)
15 And he said to them, “Go into all the world and proclaim the gospel to the whole creation.
16 Whoever believes and is baptized will be saved, but whoever does not believe will be condemned.

A. One imperative (command)

B. Whereas Matthew focuses on “nations,” Mark focuses on _____

C. Growth in the population of the world



D. Observations about Mark's commission

1. _____, not people focus

2. _____ love for every person (prevenient grace)

3. _____ is connected to incorporation in the church

4. Bold _____ between those who believe/baptize and those who do not (urgency)

V. The Great Commission in Luke's Gospel

Luke 24:44–49 (ESV, bold emphasis added)
44 Then he said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." **45** Then he opened their minds to understand the Scriptures, **46** and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, **47** **and that repentance and forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.** **48** **You are witnesses of these things.** **49** And behold, I am sending the promise of my Father upon you. But stay in the city until you are clothed with power from on high."

A. Great Commission in the context of Luke's Gospel

B. Key themes in Luke

1. Specific reference to _____ of the Gospel message

a. Witness to the nations

Genesis 22:18 (ESV)
18 and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice."

Isaiah 49:6 (ESV)
6 he says:
"It is too light a thing that you should be my servant
to raise up the tribes of Jacob
and to bring back the preserved of Israel;
I will make you as a light for the nations,
that my salvation may reach to the end of the earth."

b. what is the main point of the gospel?

2. Continuity of the Great Commission with the _____ Testament

3. _____/_____-group emphasis

4. The important role of the _____ in fulfilling the Great Commission

5. There is a new term in Luke's commission: "bearing witness" *(this is not listed on Tennent's slides)*

C. The Great Commission in Acts (also written by Luke)

Acts 1:6–8 (ESV)
6 So when they had come together, they asked him, “Lord, will you at this time restore the kingdom to Israel?” **7** He said to them, “It is not for you to know times or seasons that the Father has fixed by his own authority. 8 But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.”

1. Parallels to Luke 24

2. Progression (Jerusalem, Judea, Samaria and to the end of earth)

VI. The Great Commission in John

John 20:21 (ESV)
21 Jesus said to them again, “Peace be with you. As the Father has sent me, even so I am sending you.”

A. Different from the synoptics (Matthew, Mark and Luke)

B. Jesus speaks of himself as the _____ - one

“sent one” – 40 times in John’s gospel
“For God to loved the world that He sent…”
“my food is to do the will of Him who sent me.”
“whoever hears my word and believes in him who sent me has eternal life.”
“I have come…to do the will of him who sent me.”

C. Continuity between Jesus and the church

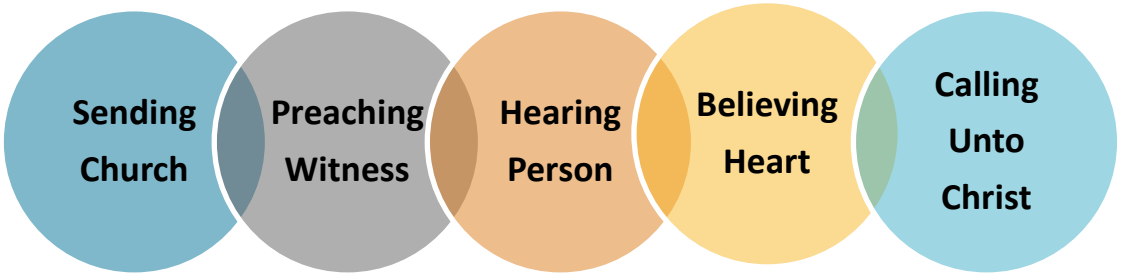
1. God sent his _____

2. Jesus sends _____ into the world

3. Jesus (who was sent) becomes the _____

D. Links in Romans 10:14

Romans 10:14-15 (ESV)
[14] How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? [15] And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!"



E. Three key themes

1. Sending _____ of the Church

2. Continuity between Christ's mission with the mission of the _____

3. Role of the _____ in missions *(this is not listed on Tennent's slides)*

VII. Summary

A. Unique emphases

1. Focus of Matthew 28:18-20

2. Focus of Mark 16:15-16

3. Focus of Luke 24:46-47 and Acts 1:8

4. Focus of John 20:21

B. Mobilization… evangelism….church planting

JOURNAL ENTRY: From this lesson, what surprised you most, confused you, or motivated you? What was most helpful?

LESSON 3
Biblical: Missionary Themes in the Book of Acts
Dr. Timothy Tennent

I. Introduction

II. The Holy Spirit in the Life and Experience of the Early Church

A. The Holy Spirit _____ the Church for global mission.

B. The Holy Spirit _____ the church with God's authority.

C. The Holy Spirit _____ the inbreaking of the New Creation though the powerful manifestation of signs and wonders and holiness of life.

III. Cross-cultural mission in Acts (This differs from points III and IV on the slides)

A. Believers scattered through persecution (Acts 8:1)

Acts 8:1 (ESV)
8 And Saul approved of his execution.
And there arose on that day a great persecution against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles.

B. Some are sharing the gospel with those of the same ethnicity (Acts 11:19)

Acts 11:19 (ESV)
19 Now those who were scattered because of the persecution that arose over Stephen traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one except Jews.

C. Full Circle of Mission Strategy

Step #1: Cross-cultural communication of the Gospel: Acts. 11:20 (Greek vs. Hellenist)

Acts 11:20 (ESV)
20 But there were some of them, men of Cyprus and Cyrene, who on coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus.

Step #2: Church Planting in a new people-group: Acts. 11:21

Acts 11:21–22 (ESV)
21 And the hand of the Lord was with them, and a great number who believed turned to the Lord. **22** The report of this came to the ears of the church in Jerusalem, and they sent Barnabas to Antioch.

Step #3: New Believers are Discipled: Acts 11:26

Acts 11:25–26 (ESV)
25 So Barnabas went to Tarsus to look for Saul, **26** and when he had found him, he brought him to Antioch. For a whole year they met with the church and taught a great many people. And in Antioch the disciples were first called Christians.

Step #4: New Laborers are Sent out: Acts 13:2

Acts 13:1–3 (ESV)
13 Now there were in the church at Antioch prophets and teachers, Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen a lifelong friend of Herod the tetrarch, and Saul. **2** While they were worshiping the Lord and fasting, the Holy Spirit said, "Set apart for me Barnabas and Saul for the work to which I have called them." **3** Then after fasting and praying they laid their hands on them and sent them off.

IV. The Rule and Reign of God Proclaimed in Context (Contextualization)

A. The Contextual Nature of the Church's proclamation

1. John's use of "Lamb of God who takes away the sin of the world"

2. Three approaches to contextualization

a. Ebionite solution

b. Judaizer solution

c. Multicultural solution

3. We _____ the gospel in a cultural frame

B. Four key terms:

1. Accommodation

2. Inculturation

3. Indigenization

4. Contextualization

C. Contributions of “contextualization” discussion

D. Critique of Contextualization

1. The term has become identified with the increasing _____ of theological discourse.

2. Contextualization is sometimes used as a vague synonym for cultural _____

3. Contextualization has served as a shibboleth “code word” which provides _____ for any kind of experimentation that helps us identify with the target culture.

E. _____ is a better than “contextualization”

1. Parallel with _____ translation, moving faithfully from text to context

2. Reinforces the priority of the Gospel message being _____ communicated in context

3. Acknowledges that _____ is possible.

F. Examples of contextualization

1. Examples from India

2. New Testament Examples

V. The Suffering, Advancing Church

A. Church's Views of Persecution

1. Impending Parousia: Persecution as a _____ of the End Times

2. Early Church Perils: Persecution before _____

3. Majority World Problems

4. Daily _____: Explanation for Every Difficulty

5. Preferential _____: Specially Chosen Martyrs

B. Defining Persecution

Various kinds of hostile acts or unjust discriminations by individuals or groups, including both religious and political representatives, which are primarily in response to someone's Christian beliefs or action and can be found throughout the history and experience of the church.

1. Persecution and the Nature of the Church

2. Persecution and our Identification with Christ

JOURNAL ENTRY: From this lesson, what surprised you most, confused you, or motivated you? What was most helpful?

LESSON 4
Cultural: Becoming a Cultural Learner
Dr. Miriam Adeney

I. Introduction

A. Why Study Culture?

1. What does effective communication require?

B. Three approaches to culture

1.

2.

3.

II. Theological Critique

A. Humans are both made in the _____ of God and also _____.

B. God loves diversity

C. Because of God's gift of creativity, _____ displays beautiful qualities—patterns of wisdom, kindness, truth, beauty.

D. Because the people who make cultures are also sinners, every culture also contains patterns of _____ and _____.

E. In light of this, how do we respond to culture?

1. Not _____
2. Not _____
3. But creatively _____

F. Who judges cultures?

G. Our Focus

1. Every culture has gifts, and every culture has _____

2. We aren't called to _____ other cultures

3. We aren't called to _____ our own civilization

4. We are called to introduce _____

III. Systematic Analysis (Anthropological Approach to Culture)

A. What is a culture?

B. Multiple Images:

A culture is a _____ like the anatomy of a body or the motor of a car.

C. What are some areas of difference in culture?

D. Basic parts of a culture system

1. _____-economic patterns

2. _____--relational patterns

3. _____ patterns

E. Aspect #1: Worldview patterns

1. Example of majority-culture American values

2. Example of Native American values

3. Reflections on majority-culture values in the U.S.

a. Efficiency

b. Frankness

c. Privacy

d. Individualism

e. Flexibility

E. Aspect #2: Material-Economic Patterns

- How does a paycheck get spent?

- What is an average meal?

- What transport is used?

- What technology is owned?

- What health care is available, and how is it paid for?

- What is a rare luxury?

- If finances are tight, what strategies are used?

- Who is borrowed from?

- What large organizations or institutions dominate the local economy?

F. Aspect #3: Social-Relational Patterns

- Intergenerational relationships
- Singles and marrieds
- Hierarchy
- Leaders
- Teaching and Learning
- Counseling
- Conflict resolution
- Life Cycle Stages
- Celebrations

IV. Empathic Encounter

A. Jesus as a model

V. Understanding Ethnicity

A. Ethnicity in Cru

B. Why ethnic-specific ministry?

C. Living in a pluralistic society

1. Many people operate in terms of _____ than one culture

2. Some people feel little _____ with their ethnic heritage

3. Others feel it _____

4. Others _____ between one heritage and another

D. Defining Ethnicity

1. Self-ascription

2. Other-ascription

3. Boundaries

E. Common elements of ethnic heritage

F. Encountering ethnicity: When you meet people who have made choices about their ethnic identity:

G. Growing in the faith

H. Multiethnic Groups

I. Applications to ministry

JOURNAL ENTRY: From this lesson, what surprised you most, confused you, or motivated you? What was most helpful?

LESSON 5 (Part 1)
Culture: Understanding Power
Dr. Miriam Adeney

I. Inequality in power

II. Power in the United States

A. In the US, white-majority culture is the _____ culture.

B. African-Americans

C. Chinese and Japanese

D. Hispanics

III. Global Power

IV. A Christian response to power

V. Redistributing power

VI. Christianity, power and cultures

LESSON 5 (Part 2)
Cultural: Understanding your Audience (Ethnography)
Dr. Miriam Adeney

I. Introduction

II. Researching Culture

1. _____ about the culture.

2. Set up _____ for research—the questions or areas about which you want to learn.

3. Immerse yourself in the _____.

4. Observe what _____ do and say.

5. Record your _____ and file them according to your categories.

6. _____ people, and record and file your interview notes.

7. Adjust your _____ on the basis of what you've learned, and repeat steps D, E and F

III. Case Study #1: Questions for Asian American Christians

QUESTIONS FOR ASIAN AMERICAN CHRISTIANS

1.Can you think of a Bible text that speaks especially to Asian Americans? Give an example.

AREAS OF LIFE

2.What celebrations/ceremonies are important for Asian Americans? Think of funerals, weddings, birthdays, anniversaries, graduations, New Years, etc. How is the Christian faith expressed in Asian ways at these events? Give examples.

3.What Asian American economic habits reflect Christian values? On the other hand, where does the Christian faith critique Asian American economic habits?

4.How do Asian American family and social structures reflect Christian values? Yet where does the Christian faith critique these structures?

5.How do Asian American attitudes toward education reflect Christian values? Yet where does the faith critique these attitudes?

6.How does the immigrant experience help us understand the Christian faith? For example, what Bible stories or teachings do we understand better because of the immigrant experience?

ASIAN TRADITIONS

7.Do you think Confucianism, or Buddhism, or Taoism shape part of our thinking as Christians? What are some examples?

8.Can you think of a traditional Asian story or proverb that shows Christian truth?

AREAS OF MINISTRY

9.Think about witness and service. Do you think there are emphases in Asian American outreach that are distinctive?

10.Think about worship. Do you think there are emphases in Asian American worship that are distinctive?

11.What are some of the most common Bible teachings in Asian American churches?

AREAS OF STRUGGLE

12.Think about mainstream American culture. How would you contrast mainstream American culture with the Christian faith?

13.What are the most difficult parts of the Christian faith for Asian Americans?

14.What life problems is the church NOT handling well? Where does the church need to improve?

THINKING CHRISTIANLY

15.Christian doctrines include: 1God 2Jesus 3Holy Spirit 4Humans in God's image but sinners 5Salvation 6Church fellowship 6Heaven & Judgment
Which of these are easiest for Asian Americans to understand? Which are hardest? Why?

16.Biblical periods include: 1Adam & Beginnings 2Abraham & Covenant 3Moses & Law 4David & Kingdom 5Esther & Exile 6Jesus & Gospel 7Luke & Church 8Paul & Mission 9John & Final Vision Which of these interest Asian Americans most? Why?

LOOKING AHEAD

17.What would be your dreams for Asian American Christian life and worship twenty years from now?

Interviewee Data: Church & denomination. Ethnic heritage. Immigrant generation. Approx. age.

Look again at the questions on the previous page. Note how each question addresses a distinct topic, such as celebrations, economic patterns, family structures, etc. This specificity results from reading about Asian cultures, spending time with Asians, and thinking long and hard about what categories to emphasize, all BEFORE doing the research.

IV. Case Study #2: Muslim Women

V. Conclusion

JOURNAL ENTRY: From this lesson, what surprised you most, confused you, or motivated you? What was most helpful?

LESSON 6
Cultural: Communicating the Gospel Cross-Culturally (Contextualization)
Dr. Miriam Adeney

I. Introduction

A. Bridges to the gospel in a Seattle mosque

B. For effective cross-cultural communication, we need to give attention to three areas:

1.

2.

3.

II. Movements

A. How do we nurture a movement?

B. Theology is shaped by your _____

1. Example #1: Themes in Hispanic ethnotheology

2. Example #2: Native American ethnotheology

III. Contextualizing as Messengers

A. Paul _____ his message for different audiences

B. Example of Jesus

C. How do we need to adapt?

D. Culturally sensitive witnessing

1. Part of someone's story is their _____, the patterns that have shaped their lives

2. Respectful witness takes their _____ seriously

3. Respectful witness hopes that the gospel will spread through that _____

E. Understanding the missionary task

1. "The missionary task should not be seen as proclaiming the gospel to every person. Rather the missionary task is to bring about the beginning of gospel movements among every people, so that the people of that culture will hear the gospel communicated by someone in their own group." Perspectives on the World Christian Movement

2. MESSENGERS begin MOVEMENTS expressing the MESSAGE incarnationally, sacrificially, empathetically so that others are empowered to share the good news throughout their society.

IV. Contextualizing the Message

A. Beginning where our hearers are

B. Bridges to the worldviews of young adults in Western culture (N.T. Wright)

C. Five kinds of audiences (Drew Dyck)

1. Postmoderns

2. Recoilers

3. Moderns

4. Earthkeepers

5. Rebels

D. Three dysfunctions to which we can build bridges (Tim Keller)

1. Commodification of _____

2. Problem of _____

3. Sin as _____

E. Bridging to our message

1. Hinduism

V. Putting it all Together

A. Why talk about culture?

B. What is God doing?

C. Remember the missionary task

D. Cultures excel in different areas

1. Every culture is made by people who are both in God's _____ and also _____.

2. Every culture contains patterns of _____, wisdom, and kindness, and also patterns of exploitation.

3. Every culture is to be _____, and also _____, by those who follow the Lord within that culture.

E. Contextualized _____ will shape a contextualized _____ that can birth a contextualized _____.

JOURNAL ENTRY: From this lesson, what surprised you most, confused you, or motivated you? What was most helpful?

LESSON 7
Historical: Turning Points in Mission History before 1792
Dr. Timothy Tennent

I. Introduction: Why study missions history?

II. Seven Turning Points in the History of Missions

A. Snapshot #1: Unnamed Disciples from Cyprus and Cyrene: Acts 11:19-21

Acts 11:19 "telling the message only to Jews"

Acts 11:20 "some of them from Cyprus and Cyrene…began to speak to the Greeks also, telling them the good news about the Lord Jesus."

Acts 11:21 "a great number of people believed and turned to the Lord."

Acts 13:1-3 – multicultural church sends out Paul and Barnabas on missionary journeys

B. Snapshot #2: St. Thomas Preaches the Gospel in India

1. Multi-directional _____ of the early church

2. Multiple _____ of Christian tradition in Asian Christianity

Seven Strands of Christian Tradition

1. Apostolic tradition
2. Eastern orthodox
3. Roman Catholic
4. Protestant
5. Ecumenical
6. Pentecostal
7. Indigenous

C. Snapshot #3: The tale of two monks: Alopen and Augustine

1. Augustine of Canterbury was sent to England (by Pope Gregory the Great)

a. Letter to Augustine of Canterbury by Pope Gregory (July 601)

> The heathen temples of these people need not be destroyed, only the idols which are to be found in them… If the temples are well built, it is a good idea to detach them from the service of the devil, and to adapt them for the worship of the true God… And since the people are accustomed, when they assemble for sacrifice, to kill an oxen in sacrifice to the devils, it seems reasonable to appoint a festival for the people by way of exchange.
>
> The people must learn to slay their cattle not in honor of the devil, but in honor of God and for their own food…If we allow them these outward joys, they are more likely to find their way to the true inner joy… It is doubtless impossible to cut off all abuses at once from rough hearts, just as a man who sets out to climb a high mountain does not advance by leaps and bounds, but goes upward step by step and pace by pace.

b. Lessons

i. Commitment to the _____ of the gospel

II. Principles of _____, exchange and gradualism

2. Alopen was sent to the Chinese court (Nestorian Christianity)

D. Snapshot #4: Raymond Lull and the Challenge of Islam

1. Seven Crusades (1095-1250)

2. The Apostle of Love in an Age of Hate: Raymond Lull (1232-1315)

> I see many knights going to the Holy Land in expectation of conquering it by force of arms…. It is my belief that the conquest of the Holy Land should be attempted in no other way than as Christ and his Apostles undertook it; by love, by tears and by the offering up of our own lives…. Force of preaching not the force of arms….

3. Lull recognized long term ill _____ of the Christendom-sponsored military confrontations with Islam

4. Lull understood role of _____ in Christian mission

5. Lull was committed to missions _____

E. Snapshot #5: From Padroado (1493) to Propaganda Fide (1622)

1. Columbus discovered the New World (1492)

2. The Padroado divided the world between Spain and Portugal (1493)

3. Bartolomè de las Casas (1484-1566)

4. Alessandro Valignano (1539-1606)

a. Distinction between European culture and _____ of Christian faith

b. Problems arise when the _____ given sovereignty over missionary work

c. Rejected the _____ principle

d. Encouraged missionaries to _____ Japanese cultural practices

5. Matteo Ricci (1552-1610)

6. Frances Xavier (1506-1552)

7. Sacred Congregation of the Propaganda Fide (1622)

F. Snapshot #6: Count Nicholas von Zinzendorf (1770-1760) and the Moravian Mission

1. Reformation approach to mission (example of Luther)

2. Pietism influenced von Zinzendorf

3. Moravians at Herrnhut (The Lord's Watch) August 13, 1727

4. What can we learn from the Moravian movement?

a. Moravians deeply committed to _____ for world evangelism (100+ year "Prayer Wall")

b. Moravians were _____ missionaries.

c. Sent missionaries to work with _____ people in difficult places

d. Missionary enterprise was work of _____ Christians, not just select few.

G. Snapshot #7: The Odd Origins of Korean Christianity

1. Church born _____ of country through expatriates

2. First Korean missionaries came to Christ _____ Korea, returning as indigenous propagators of the gospel

3. Earliest documentations of Christian message was from Chinese documents, not the gospel explained in _____ terminology

JOURNAL ENTRY: From this lesson, what surprised you most, confused you, or motivated you? What was most helpful?

LESSON 8
Historical: The "Great Century" of Missions (1792-1910)
Dr. Timothy Tennent

I. Introduction: Four Eras of Modern Missions

A. Represented by four individuals

B. Time periods overlap

First era	1792 - 1910
Second era	1865 - 1974
Third era	1934 - 2004
Fourth era	1989 – Present

II. Holy "Subversion": The Birth of the Protestant Missionary Society

A. William Carey and the "Enquiry" (Modern Missions "First Era")

1. Background

2. Carey's *An Enquiry into the Obligations of Christians to Use Means for the Conversion of the Heathens* (1792)

a. Whether the commission given by our Lord is still binding on us (biblical)

b. An examination of what has been done up to that point (historical)

c. An account of the present state of the world - population, religious adherence etc. (anthropology)

d. Practical issues - Technology/ability? Danger? How will it be funded? (practical)

e. Duty of all Christians to participate in the global advance (passion – call to action)

B. Modalities and Sodalities: Two Structures of God's Redemptive Mission: The Birth of the Protestant Missionary Society

1. Explains why even though the Reformation produced good theology, they were not engaged in global missions. The problem was not theological, but structural.

Modality	**Sodality**
• Broadest organizational structures of a culture; • Structured organization with a general category of belonging; • A general fellowship/organization which transcends normal boundaries such as age and gender; • Group applies to everyone who is in the organization	• Secondary commitment beyond modality membership • Membership restricted in some way • Narrower focus • Task oriented • Creative risk taking

2. Two structures of God's redemptive mission

a. Paul's missionary band is a distinct structure from the _____ church

b. Paul's missionary band was _____ to church at Antioch

3. Historically the Catholic Church has _____ with this distinction

Ignatius Loyola founded the Society of Jesus (Jesuits)
Francis of Assisi founded the Franciscans
Mother Teresa founded the missionaries of Charity
Bill Bright founded Campus Crusade for Christ in 1951

4. Roman Catholic church was/is highly _____, but allowed for flexible sodality structures like monastic communities with different orders or rules of service

5. The Reformation was a major attempt to renew the church, but in the process they did not adopt or accept the extensive _____ structures in RC

C. Relationship between modality and sodality in contemporary context

D. Adoniram Judson: America goes cross-cultural

E. Overview of Key Features of "First Era" missions

1. Emphasis on planting the church in a new _____

2. Emphasis on the coast-lands _____, primarily of Asia and Africa

3. Emphasis on _____resident missionaries

4. This era was dominated by _____ missionaries

III. Going Inland (Second Era: 1865 - 1974)

A. Hudson Taylor and CIM (China Inland Mission)

1. China Evangelization Society

2. "Faith" missions – China Inland Mission in 1865

3. Characteristics of Faith Missions: Mission to “interior places”

a. Emphasis on _____, not just coastland

b. “Faith” missions, not just supporting _____

c. New kinds of _____ – students, non-ordained, less educated

d. Greater _____ on the field – field based directors

e. Protestant engagement with _____ (1910 Edinburgh, end of 1st era)

4. Students and World Missions

a. John Mott “evangelization of the world in this generation” World Student Christian Fellowship / YMCA / Nobel Prize 1946

b. Student Volunteer Movement (1886)
Robert Wilder / A. T. Pierson

5. The Legacy of Women Missionaries

a. Early Christian martyr: Perpetua (A.D. 203)

b. Roles of women in mission

i. Mobilization and Support

ii. Professional Employees

iii. Pioneer Missionaries

c. Important Second-Era female missionaries

Charlotte ("Lottie") Moon (1840-1912)
Mary Slessor (1848-1915)
Amy Carmichael (1867-1951)
Gladys Alyward (1902-1970)

6. Word made Text: Vernacular Bible Translations in the Great Century

7. Church Planting in the "Great Century"

IV. Global Collaboration and the Birth of "World Christianity"

1910, Edinburgh: First World Missionary Conference
"renaissance" of mission studies
Focus on mission society delegates, not churches
Recognition that Christianity was a world-wide movement

JOURNAL ENTRY: From this lesson, what surprised you most, confused you, or motivated you? What was most helpful?

LESSON 9
Historical: The Flowering of Global Christianity (1910 – present) PART 1
Dr. Timothy Tennent

I. Unreached people-groups (Third Era, 1934-2004)

A. William Cameron Townsend (Wycliffe Bible Translators)

B. Ralph Winter (U.S. Center for World Missions)

C. Donald McGavran (Fuller Seminary)

D. Key Themes of the 3rd Era – From "Mission to Places to Mission to Peoples"

1. Church Planting among all UPGs
2. Emphasis on Peoples, not Places (Lausanne 1, 1974 – end of 2nd era)
3. Embrace a wider range of strategies
4. Wide use of technology, including computers, radio broadcasting, internet etc…
5. Partnership with national churches

E. Global Student Ministries

F. Post-1974 Analysis of People Groups

1. Joshua Project (www.joshuaproject.net) (16,000 - 6,700)
2. International Missions Board (www.imb.org) (11,571 – 6,400)
3. World Christian Database (13,600 – 223 mega-clusters) (www.worldchristiandatabase.org)

G. Three lens

1.

2.

3.

II. Indigenous Initiated Missions (Modern Missions "Fourth Era")

A. First three eras primarily involve _____ people going to the World.

B. The fourth era involves a shift from the "where of mission" to the "_____".

C. What is an indigenous church?

D. Why have these churches arisen?

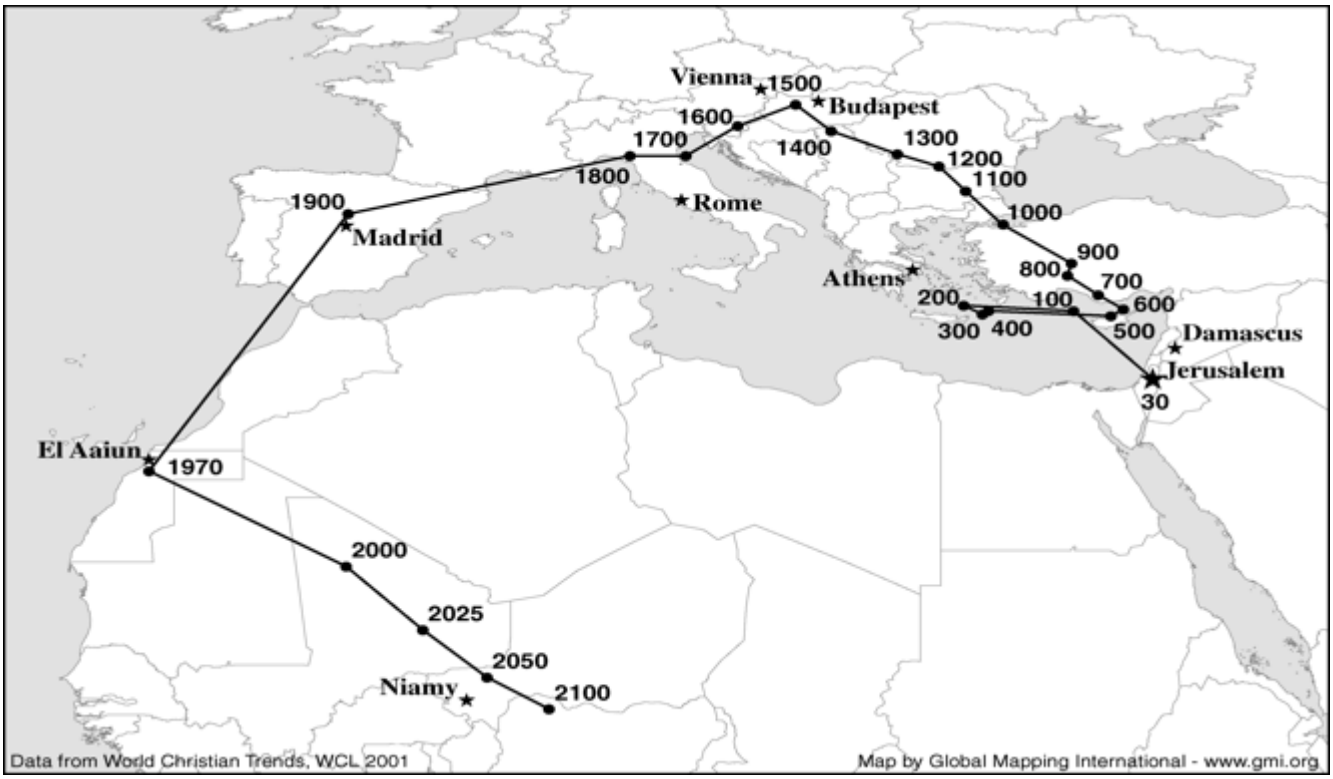
D. Key Expressions of Indigenous Initiated Missions (IIM)

1. 1989: Global Consultation on World Evangelization in Singapore

2. 1989: Lausanne II, Manila, July 1989; Younger Leader Conferences Consultation, Thailand Oct. 2004

3. 2010: Lausanne III, Cape Town, South Africa – 55% Majority World

E. Seismic shift in the center of gravity of Christianity



JOURNAL ENTRY: From this lesson, what surprised you most, confused you, or motivated you? What was most helpful?

LESSON 10
Historical: The Flowering of Global Christianity (1910 – present) PART 2
Dr. Timothy Tennent

I. Indigenous Initiated Missions (Modern Missions "Fourth Era") – CONTINUED

A. Clarifying terminology

1. Third World
2. Two-Third's World
3. Non-Western World
4. Global South
5. Majority World

B. Where is the greatest growth taking place?

C. Access to the Gospel

1. In 1974 approximately _____% of the world's population was beyond the _ of the gospel, living in unreached groups.

2. In 2000 approximately _____% of the world's population live in unreached people groups.

D. Ten most-responsive people groups

E. Ten most-resistant people groups

F. Two Examples of Emerging Indigenous Churches in Africa

1. Zion Christian Church – 12 million

2. The Church of Jesus Christ through the Prophet Simon Kimbangu – 8 million

G. Key themes to Fourth-Era missions

1. Initiated church planting from _____ Continents

2. Emergence of Indigenous _____

3. Rise of indigenous mission sending _____

4. Healthy, collaborative, respectful _____

H. Transitions in the global church

1. Colonial/ Patriarchal Model

2. Anti-Western Model

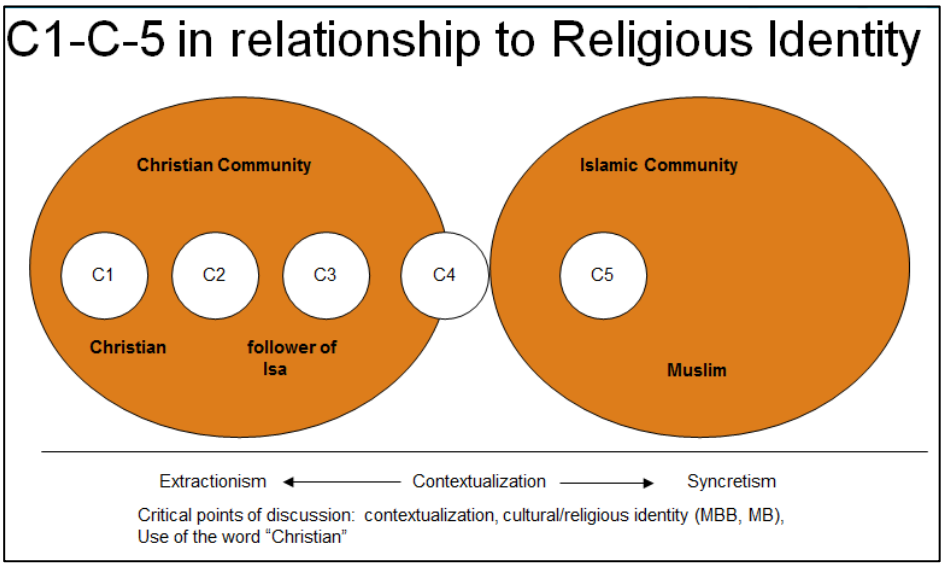
3. Glocal Model

II. Eight Snapshots from the Fourth Era

A. Snapshot #1: Pentecostalism and the Global Christian Movement

B. Snapshot #2: African Independent Churches in Sub-Saharan Africa

C. Snapshot #3: Muslims following Christ in the Mosque



D. Snapshot #4: South Indian Missionaries to North India

E. Snapshot #5: The Non-Registered House-Church Movement in China

F. Snapshot #6: The Korean Missionary Movement

G. Snapshot #7: Post-Christendom Vibrancy in Europe

H. Snapshot #8: The Lausanne Movement

JOURNAL ENTRY: From this lesson, what surprised you most, confused you, or motivated you? What was most helpful?

LESSON 11
Strategic: How does Cru fit into God's Mission to the Nations?
Steve Douglass and Paul Eshleman

In this lesson we consider how Cru fits into the global history of mission. There are three sections to this lesson. In the first section, we will examine the history of Cru. In the second, Steve Douglass (President of Cru) will talk about what we are presently doing to help fulfill the Great Commission. In the final section, Paul Eshlemen will talk about what we are doing to engage unreached peoples with the gospel.

I. Understanding the History of Cru

> *We are developing a video on the missionary history of Cru. Unfortunately, it was not ready for the beta-test. You will watch a shorter video developed for the 40th anniversary celebration of Cru in 1991 that tells some of the early history of Cru.*

II. What is Cru Doing Today to Help Fulfill the Great Commission? (Steve Douglass)

A. Examples of how God is working

B. Four arenas in which Cru ministers

1.

2.

3.

4.

C. Three applications

1.

2.

3.

III. How Are We Engaging Unreached Peoples with the Gospel? (Paul Eshleman)

A. The 5 Strategic Elements of the Great Commission

JOURNAL ENTRY: From this lesson, what surprised you most, confused you, or motivated you? What was most helpful?

LESSON 12
Strategic: Serving as a Missionary with Cru

JOURNAL ENTRY: From this lesson, what surprised you most, confused you, or motivated you? What was most helpful?