

FROM THE CREATORS OF
PERSPECTIVES
ON THE WORLD CHRISTIAN MOVEMENT



World Christian Foundations

A 32 SEMESTER CREDIT HOUR
MASTER'S STUDY PROGRAM,
OR
A 48 SEMESTER CREDIT HOUR
UNDERGRADUATE PROGRAM

World Christian Foundations
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What would it take to be an effective worker somewhere in global missions?

Cross-cultural workers need an education which allows them to continue their work while getting a solid liberal arts training guided by experienced and learned missiologists. WCF is here to meet this need.

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WCF Program Features:

- Flexible field-based design
- Cross-cultural perspective
- Chronological (“time frame”) structure
- Student-mentor relationship
- Course materials packaged for ease of use
- Detailed schedule
- Students taught to investigate for themselves
- Adapted for individual study
- Offered by accredited schools

World Christian Foundations

Module 1 Schedule of Lessons

Ancient World: Creation to 400 BCE

Module 1A

- 1 Introduction to *First Things*: The Five Mysteries
- 2 Mystery One: The Creation of Matter, A
- 3 Mystery One: The Creation of Matter, B
- 4 Mystery Two: The Creation of Life, A
- 5 Mystery Two: The Creation of Life, B

- 6 Mystery Three: The Creation of Mankind, A
- 7 Mystery Three: The Creation of Mankind, B
- 8 Mysteries 1-3: Creation—Diverse Evangelical Views
- 9 Mystery Four: The Creation of Civilization, A
- 10 Mystery Four: The Creation of Civilization, B

- 11 Introduction to World View
- 12 The Christian and the Old Testament: *K1*
- 13 Introduction to Religion
- 14 The New Testament Problem: God's Central Plan: *K2*
- 15 Letting Genesis Speak for Itself

- 16 The "First Chapter" of the Bible, I - Genesis 12-50
- 17 The Three Foundational Blessings: *K3*
- 18 The "First Chapter" of the Bible, II - Genesis 12-50
- 19 The Three Foundational Promises: *K4*
- 20 Research Day

- 21 Genealogies, Race and the Tower of Babel
- 22 Missiology in Genesis
- 23 Theology of Saving Faith in the Old Testament: *K5*
- 24 Socialization and Enculturation
- 25 The Theology of the People of God: *K6*

- 26 Value of Using a Concordance of the Original Language
- 27 Laying on the Law
- 28 The Theology of the Law of God: *K7*
- 29 The Word of God
- 30 The One Law of God: *K8*

- 31 Words and Meanings
- 32 Exegesis and Hermeneutics
- 33 The Theology of the Tabernacling God: *K9*
- 34 Marriage, Kinship and Cultural Relativism
- 35 Working Faithfully with Other Thinkers

- 36-40 Complete the Integrative Paper and Research Paper

Module 1B

- 41 The Theology of the Atonement: *K10*
- 42 Atonement: Applied and Rejected
- 43 The Other Abrahamic Tradition
- 44 The Relationship Between Promise and Wisdom: *K11*
- 45 Wisdom Applied

- 46 The Promise and the Prophets: *K12*
- 47 Hinduism: One Is Everything
- 48 History and Historiography
- 49 Theology of the Messiah in the Old Testament: *K13*
- 50 Legalism, Syncretism and Contextualization

- 51 Theology of the Messiah's Dynasty & Kingdom: *K14*
- 52 Other Nations and Peoples
- 53 A Missiological View of Civilization
- 54 The Theology of the Day of the Lord: *K15*
- 55 "Historification" of the Big Picture, I

- 56 The Theology of the Servant of the Lord: *K16*
- 57 Exegesis and Hermeneutics of Isaiah 49:1-6
- 58 The Gospel Versus Religion
- 59 Isaiah: The Promise Theologian: *K17*
- 60 Research Day

- 61 The Theology of the Inclusion of the Gentiles: *K18*
- 62 Jonah: The Missionary Prophet
- 63 The People of God and the Other Nations
- 64 Jeremiah and the Word of God: *K19*
- 65 The Shaping of God's Plan

- 66 The Holy Spirit in the Old Testament: *K20*
- 67 Bicultural Roots of the Christian Tradition
- 68 Isaiah, Zoroaster, Buddha, Confucius, and Socrates
- 69 Ezekiel: Theologian of the Glory of God: *K21*
- 70 The Jews: A Universal Minority

- 71 Daniel: Theologian of the Kingdom of God: *K22*
- 72 "Historification" of the Big Picture, II
- 73 Theologians of God's Coming Conquering Hero: *K23*
- 74 Continuation of the OT Promise in the NT: *K24*
- 75 First Things in Retrospect

- 76-80 Complete the Integrative Paper and Research Paper

*K1-K24 draws on lectures by Dr. Walter Kaiser (Former President, Gordon-Conwell Theological Seminary) recorded in the book
The Christian and the Old Testament.*

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Module 2 Schedule of Lessons

Classical World: 400 BCE to CE 200

Module 2A

- 1 From First Things to Formulation
- 2 Creation in Missiological Perspective
- 3 Review 1: Genesis 1–50 and the World
- 4 Review 2: The Ancient World: Israel & Other Nations
- 5 Overview: Creation to 800 BC

- 6 Review 3: The Prophets and World Opinion
- 7 Review 4: Changing Cultures 600–500 BC
- 8 Persia and Its World
- 9 Pre-Alexandrian Greece
- 10 The Near East & Mediterranean World 800–400 BC

- 11 Getting Fitted with Mediterranean Glasses
- 12 The Times of the Gentiles
- 13 Reshaping History: Alexander & Global Civilization
- 14 The Effect of Hellenistic Culture on Jewish Life
- 15 The Hellenistic World: History, Religion, Literature

- 16 The Political Landscape and Jewish Messianism
- 17 Muslim Religious Beliefs
- 18 Library Research: Computerized Indexes & Databases
- 19 The Rise of Rome
- 20 The Roman and Jewish Worlds before Christ

- 21 Jewish Sects, Scriptures, and Missions
- 22 Jewish Life & Missions in the Diaspora and Palestine
- 23 Religious Leaders: Rabbis, Messiahs, Gurus, Avatars
- 24 The Gospels as a Teaching Medium
- 25 Cultural Background to the Gospels

- 26 Jesus' Birth and Early Life
- 27 Jesus' Messianic Mission
- 28 Jesus' Messianic Teaching
- 29 Language and Christology
- 30 Missiological Perspectives on the Gospels

- 31 Christology in Missiological Perspective
- 32 Jesus' Last Days and Death
- 33 Salvation, Death, Hereafter in the World's Religions
- 34 Jesus' Resurrection, Commissioning Followers
- 35 The Gospels from a Global Perspective

- 36–40 Complete the Integrative Paper and Research Paper

Module 2B

- 41 Beginning of the Church in Jerusalem: Acts 1–2
- 42 Growth of the Church in Judea & Samaria: Acts 3–12
- 43 Expansion of the Church among Gentiles: Acts 13–28
- 44 Spirits in the World's Religions
- 45 Missiological Perspectives on the Book of Acts

- 46 Paul's Early Missionary Letters: Galatians, 1, 2 Thess
- 47 Problems in the Early Churches: 1, 2 Corinthians
- 48 Paul's Middle Missionary Letters: Romans, 1, 2 Cor
- 49 Paul's Later Missionary Letters: Phil, Eph, Col, Philem
- 50 Issues in the New Testament Church

- 51 Paul's Last Missionary Letters: 1, 2 Timothy, Titus
- 52 Women in the Church
- 53 The Jewish Christian Epistles of James, Peter, Jude
- 54 The Jewish Christian Epistle of Hebrews
- 55 Early Religious Communities: Christian, Buddhist, Muslim

- 56 Christ as Sacrifice, Christ the Fulfillment
- 57 The Pastoral Letters of John: 1, 2, 3 John
- 58 Revelation: Apocalyptic, Eschatology, Missions
- 59 Knowledge of the Sacred and Eschatology
- 60 Work on the RESEARCH PAPER

- 61 Religious & Political Developments in the Roman World
- 62 The Apostolic Fathers
- 63 Jewish Revolts, Leaders, and Writings
- 64 Sociolinguistics and Scripture
- 65 Around the World: The Americas and the Pacific

- 66 Around the World: Africa & Europe Beyond Mediterranean
- 67 Around the World: India
- 68 Around the World: China
- 69 Around the World: Central and SE Asia
- 70 Developments in Asia

- 71 Achievements of Classical Civilizations
- 72 The Early Church in a Hostile Roman World
- 73 The Spread of Christianity
- 74 The Changing World
- 75 Summing Up

- 76–80 Complete the Integrative Paper and Research Paper

Some lessons draw on the work of Dr. Walter Russel Jr., professor of New Testament at Biola University's Talbot School of Theology, for a look at the Intertestamental and New Testament periods from a missiological perspective.

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Module 3 Schedule of Lessons

Expanding World: CE 200 to CE 1945

Module 3A

- 1 Module 3 Overview: First Things to Fulfillment
- 2 Review of Module 1
- 3 Review A of Module 2
- 4 Review B of Module 2
- 5 Review C of Module 2

- 6 The Roman World, 200-400
- 7 'Barbarians' of Europe & North Africa
- 8 Persia, East & Central Asia, 200-400
- 9 India & Southeast Asia, 200-700
- 10 Africa, Oceania, Americas, 200-500

- 11 Persistence of the Greek Tradition, E. Mediterranean
- 12 Celtic Movement in the British Isles
- 13 Celtic Movement on the Continent
- 14 Western & Central Asia, 400-800
- 15 Rise & Spread of Islamic Civilization

- 16 Flowering of Chinese Civilization, 400-1200
- 17 Medieval Europe: The Carolingian Renaissance
- 18 Work on the Module 3A Ethnographic Interview Project
- 19 Medieval Europe: Peoples on the Move
- 20 Society & Religion in Europe, 800-1200

- 21 Islamic Florescence, 800-1000
- 22 Far Eastern Peoples & Empires, 400-1200
- 23 S & SE Asian Peoples & Empires, 400-1200
- 24 African States & the Pacific, 400-1200
- 25 Developments in Middle & S America, 400-1200

- 26 Later Medieval Europe & Crusades
- 27 The Changing Muslim World, 1000-1200
- 28 Overflow of 12th Century Renaissance
- 29 Mongols: Destruction, Followed by New Empires
- 30 Religious Developments Around the World

- 31 Asian Developments, 1200-1600
- 32 Islamic Empires: MidEast, C Asia, India, SE Asia
- 33 Europe: Death & Renaissance
- 34 Humanities & the Renaissance
- 35 Exploring the Whole World

- 36-40 Complete the 3A Integrative Paper
and Ethnographic Interview Project

Module 3B

- 41 Reformation: Breakdown of Uniformitarian Hypothesis
- 42 Religious & Cultural Freedom
- 43 Europe: New Classes, Technology, Opportunities
- 44 Society & Religion in Late Pre-Colonial Asia
- 45 African Empires Rise & Fall, 1200-1800

- 46 Latin Vitality in Global Perspective
- 47 Impact of Early European Colonialism
- 48 Settler Colonies in the Americas, S. Africa
- 49 The Pacific: Indigenous Cultures & Early Colonialism
- 50 Devastation of Slavery: Africa, Asia, Americas, Pacific

- 51 Europe: Political, Economic, & Cultural Developments
- 52 The Rise of Science & the Enlightenment
- 53 The Evangelical Awakening
- 54 Europe & Colonies: Expansion, Independence
- 55 New Asian Empires, 1600s-1700s

- 56 Protestant Orders & Asian Realities
- 57 Europe: Nationalism, Revolution, War, Empire
- 58 19th Century Africa: Peoples, States, European Impact
- 59 The New World: Settlers & Native Americans
- 60 Work on the 3B Research Paper and Integrative Paper

- 61 Burgeoning Industrialism, Renewal Movements
- 62 Feminist Origins & Social Reform
- 63 Spiritual Roots of Social Reform
- 64 The Western Explosion, 1850-1900
- 65 The Colonial World, 1800-1914

- 66 Globalization, Empires, & 'Progress', 1875-1914
- 67 Peoples & the Gospel: Asia, Latin America
- 68 Peoples & the Gospel: Oceania, Middle East, Africa
- 69 Edinburgh Legacy: 1910, 1980
- 70 Late Colonialism & Indigenous Peoples

- 71 Global Economy & Nationalism, 1914-1940
- 72 Changing World: Relativity, Doubt, Anxiety, Creativity
- 73 Peoples & Ethnic Groups: Third Era of Missions
- 74 Racism, War, Religion, & End of an Era, 1930-1945
- 75 The Story of Global Civilization as of 1945

- 76-80 Complete the 3B Integrative Paper
and Research Paper

Some lessons draw on Dr. Paul Pierson's lectures:

The Historical Development of the Christian Movement.

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Module 4 Schedule of Lessons

Modern World: CE 1945 to Present

Module 4: Lessons 1-40

The Modern World: 1945 to The Present

- 1 Overview: From First Things to Finalization
- 2 Review of Modules 1 and 2: Creation – AD 200
- 3 Review of Module 3: AD 200 – 1945
- 4 Review: Worldview, Theology, & Missions *G1 Zulu Worldview*
- 5 New Global World *P28 Emerging Nations & Non-Western Churches*

- 6 Intercultural Communications & Voluntary Organizations
G2 Contextualization & Translation
- 7 Third World Leaders in Charge
- 8 Transformation of Asian Worlds:
Communism in Asia 1945-1980
- 9 1960s: Affluence, Dissolution *P29 From Mainline to Evangelical Missions*
- 10 Changing Rural Peoples

- 11 The Urbanizing World
- 12 Population, Health Services, Development around the World
- 13 Widening Gap Between Rich & Poor *P33 Urbanization & the Poor*
- 14 Changing Religious Scenes
- 15 The New Focus on Peoples *P30 Pentecostal Missions*

- 16 Ethics, the Church, & Missions in the Modern World
- 17 Development & Grassroots Efforts *G3 Redemptive Analogies*
- 18 Dictatorships, Coups, & Terror
- 19 Quest for Social & Economic Justice
- 20 Research for the Final Research Paper

- 21 Liberation Theology & the Church in Latin America
P34 Issues Facing the Church; G4 Liberation Theology in Latin America
- 22 Retreat of Communism, New Nations Arise
- 23 Missions in Creative Access Countries
- 24 The Christian Tradition & Islam *G5 The Gospel & Islam*
- 25 The Western Tradition Impacts Asia *G6 Contextualization in Asia*

- 26 New African Theologies, Ethnomusicology & Missions
G7 African Theologies; G8 Contextualization & Ethnomusicology
- 27 Advancing Science & Global Civilization
- 28 Today's World: Post-Modernism & Social Problems
- 29 Living & Dying in Today's World: Bioethics & Medical Science
- 30 Trends in Education
- 31 The Ethnic Factor in Today's World
- 32 Painful Polarization of Church & Missions
- 33 The Gospel in Today's Religious & Secular Worlds
G9 The Gospel & Judaism
- 34 Religious Pluralism, New Age, & Earthkeeping
- 35 Global Civilization & Global Networks *P31 Emerging Missions*
- 36-40 Research for the Final Research Paper and
Work on the Capstone Project

Module 4: Lessons 41-80

Review & Prospects, by Discipline

- 41 Theology & Apologetics: Scriptures
- 42 Theology & Apologetics: God & Humankind
- 43 Theology & Apologetics: Christ & Salvation
- 44 Theology & Apologetics: Eschatology, Afterlife, &
Spirit Powers
- 45 Theology & Apologetics: Holy Spirit, the Church, & Gifts

- 46 World Religions & Missions: Tribal World & Animism
- 47 World Religions & Missions: Hinduism & Religious Pluralism
- 48 World Religions & Missions: Asian Religions, deWesternization
- 49 World Religions & Missions: Islam & Contextualization
- 50 World Religions & Missions: Judaism & the Secular World

- 51 Anthropological Perspectives: Cultural & Supracultural
- 52 Anthropological Perspectives: Social & Cultural Institutions
- 53 Anthropological Perspectives:
Evangelicalism in Modern Culture
- 54 Anthropological Perspectives: Change & Agents of Change
- 55 Linguistics Insights & Intercultural Understanding

- 56 Perspectives from Comparative Literature
- 57 Historical Perspectives: Archaeology; Ancient History
- 58 Historical Perspectives: Classical period; Historiography
- 59 Historical Perspectives: Middle period; Themes & Biases
- 60 Historical Perspectives: Modern Period; Divergent Views

- 61 Fine Arts in Intercultural Perspective
- 62 Science, Technology, Math: Historical Developments
- 63 Science & Global Civilization Today
- 64 Science, Technology, Math: Practical Applications
- 65 The Phenomenon of Global Civilization

- 66-80 Complete the Final Research Paper,
the Capstone Project and the Book Review

- G1-G9 draws on lectures by Dr. John Gratton (Wheaton):*
Contextualization of Theology in Missions
- P28-P34 draws on lectures by Dr. Paul Pierson (Fuller):*
The Historical Development of the Christian Movement

Global Civilization

Textbook List

Module 1

- Accad, Fouad
1997 *Building Bridges: Christianity and Islam*. Colorado Springs: NavPress.
- Alexander, Pat, ed.
1994 *Eerdmans' Handbook to the World's Religions*, 2d ed. Grand Rapids: Eerdmans.
- American Psychological Association
2001 *Publication Manual of the American Psychological Association*, 5th ed. Washington, DC: APA.
- Barraclough, Geoffrey and Richard Overy, eds.
2002 *The Hammond Concise Atlas of World History*, 6th ed. London: Harper Collins.
- Boorstin, Daniel J.
1992 *The Creators*. New York: Random House.
- Bowen, Elenore Smith
1964 *Return to Laughter*. New York: Random House.
- Christian, David
2004 *Maps of Time: Introduction to Big History*. Berkeley: University of California Press.
- Dockery, David S., ed.
1992 *Holman Bible Handbook*. Nashville: Holman.
- Donovan, Vincent J.
2003 *Christianity Rediscovered*, Anniversary ed. Maryknoll: Orbis.
- Elwell, Walter A., ed.
2000 *Baker Commentary on the Bible* (aka *Evangelical Commentary on the Bible*). Grand Rapids: Baker.
- Evans, Craig A., and Stanley E. Porter, eds.
2000 *Dictionary of New Testament Background*. Downers Grove: InterVarsity.
- Fee, Gordon D. and Douglas Stuart
2003 *How to Read the Bible for All Its Worth*, 3d ed. Grand Rapids: Zondervan.
- Glasser, Arthur F.
2003 *Announcing The Kingdom: The Story of God's Mission In the Bible*. Grand Rapids: Baker Academic.
- Graham, Mary Creswell
1991 *Inductive Bible Study Explained*. Pasadena: Mary L. Graham.
- Green, Jay P., ed.
1997 *The Interlinear Bible*, 2d ed. Lafayette, IN: Sovereign Grace.
- Green, Jay P., ed. (and George V. Wigram)
1984 *The New Englishman's Hebrew Concordance*. Peabody, MA: Hendrickson.
- Johnson, Paul
1987 *A History of the Jews*. New York: HarperCollins.
- Johnstone, Patrick
2001 *Operation World*, 6th ed. Waynesboro, GA: Paternoster. (optional)
- IIS Staff
2005 *Hebrew Lessons*, 1st ed. Pasadena, CA: Institute of International Studies.
International Journal of Frontier Missions
- Kaiser, Walter C., Jr.
1998 *The Christian and the "Old" Testament*. Pasadena: William Carey Library.
- Loewen, Jacob A.
2000 *The Bible in Cross-Cultural Perspective*. Pasadena: William Carey Library.
- Logos Bible Software Scholars' Library* (optional)
McKay, John P., Bennett D. Hill & John Buckler
2004 *A History of World Societies*, 6th ed. Boston: Houghton Mifflin.
- Moffett, Samuel Hugh
1998 *A History of Christianity in Asia, Vol. 1: Beginnings to 1500*. Rev. ed. Mary Knoll: Orbis.
- Moreau, A. Scott, ed.
2000 *Evangelical Dictionary of World Missions*. Grand Rapids: Baker.
- Musk, Bill A.
2003 *The Unseen Face of Islam: Sharing the Gospel with Ordinary Muslims*. Grand Rapids: Kregel.
- Oliver, Roland
2000 *The African Experience*, 2d ed. Boulder: Westview.
- Partridge, Christopher, ed.
2005 *Introduction to World Religions*. Minneapolis, MN: Augsburg Fortress.
- Pritchard, James B., ed
1991 *The Harper Concise Atlas of the Bible*. New York: Harper Collins.
- Richard, H. L.
1998 *Following Jesus in the Hindu Context*. Pasadena: William Carey Library.
- Richardson, Don
2005 *Peace Child*. Glendale, CA: Gospel Light.

- Ross, Hugh
2001 *The Creator and the Cosmos: How the Latest Scientific Discoveries Reveal God*, 3rd ed. Colorado Springs: NavPress.
2001 *The Genesis Question*. Colorado Springs: NavPress.
- Schultz, Emily A.
2005 *Cultural Anthropology* - With CD. 6th ed. Oxford: Oxford UP.
- Smart, Ninian and Richard D. Hecht, eds.
1993 ('82- either date) *Sacred Texts of the World: A Universal Anthology*. New York: Crossroad.
- Winter, Ralph D. and Steven C. Hawthorne, eds.
1999 *Perspectives on the World Christian Movement*, 3d ed. Pasadena: William Carey Library.
- Winter, Ralph D. et al, eds.
2006 *Global Civilization, Ancient World: Lesson Overviews*, 5th ed. Pasadena: William Carey Library.
2006 *Global Civilization, Ancient World: Reader*, 4th ed. Pasadena: William Carey Library.
2006 *Global Civilization, Ancient World: Study Guide*, 5th ed. Pasadena: William Carey Library.
- Youngblood, Ronald; ed.
1999 *The Genesis Debate: Persistent Questions About Creation and the Flood*. Eugene, Oregon: Wipf and Stock.
- Gallagher, Robert L. and Paul Hertig, eds.
2004 *Mission in Acts: Ancient Narratives in Contemporary Context*. Maryknoll, NY: Orbis Books.
- Green, Joel B., Scot McKnight, and I. Howard Marshall, eds.
1992 *Dictionary of Jesus and the Gospels*. Downers Grove: InterVarsity.
- Haile, Jane Hollingsworth
1994 *Discovering the Gospel of Mark*. Pasadena: William Carey Library. (original edition: 1950, Downers Grove: InterVarsity)
- Hawthorne, Gerald F., R. P. Martin, and D. G. Reid, eds.
1993 *Dictionary of Paul and His Letters*. Downers Grove: InterVarsity.
- Latourette, Kenneth Scott
1975 *A History of Christianity, Vol. 1: Beginnings to 1500*. San Francisco: HarperCollins.
- Malina, Bruce J.
1993 *The New Testament World: Insights from Cultural Anthropology*. Rev. ed. Louisville: Westminster/John Knox.
- McReynolds, Paul R., ed.
1999 *Word Study Greek-English New Testament*. Carol Stream, IL: Tyndale House.
- Moffett, Samuel Hugh
1998 *A History of Christianity in Asia, Vol. 1: Beginnings to 1500*. Rev. ed. Mary Knoll: Orbis.

New Module 2 Textbooks

- Baker, Lois I.
2005 *Greek Lessons*. Pasadena, CA: Institute of International Studies.
- Brenton, Lancelot C. L., transl.
1986(1851) *The Septuagint with Apocrypha: Greek and English*. Peabody, MA: Hendrickson.
- Bruce, F. F.
2003 *The New Testament Documents: Are they Reliable?* 6th ed. Grand Rapids: Eerdmans.
- Cormack, Don
2001 *Killing Fields, Living Fields*. London: OMF/Monarch. (optional)
- Cragg, Kenneth
2000 *The Call of the Minaret*, 3rd ed. Oxford: Oneworld Publications.
- Earhart, H. Byron, ed.
1993 *Religious Traditions of the World*. San Francisco: HarperCollins.
- Evans, Craig A., and Stanley E. Porter, eds.
2000 *Dictionary of New Testament Background*. Downers Grove: InterVarsity.
- Fernea, Elizabeth W.
1969 *Guests of the Sheik: An Ethnography of an Iraqi Village*. New York: Doubleday. (optional)
- Filbeck, David
1994 *Yes, God of the Gentiles, Too: The Missionary Message of the Old Testament*. Wheaton: Billy Graham Center.
- Morrish, George
1998 *New Light from the Ancient Greek Bible*, 2nd ed. Waynesboro, GA: Send the Light.
- Stark, Rodney
1997 *The Rise of Christianity*. San Francisco: HarperCollins.
- Steffen, Tom A.
2005 *Reconnecting God's Story to Ministry: Crosscultural Storytelling at Home and Abroad*. Rev. ed. Waynesboro, GA: Authentic Media. (optional)
- Traina, Robert
2002 *Methodical Bible Study*. Grand Rapids: Zondervan.
- Wilkins, Michael J.
1992 *Following the Master: Discipleship in the Steps of Jesus*. Grand Rapids: Zondervan.
- Winter, Ralph, ed.
1978 *Word Study: Concordance and the New Testament* (2 books). Tyndale House.
- Winter, Ralph D. et al, eds.
2006 *Global Civilization, Classical World: Lesson Overviews*, 5th ed. Pasadena: William Carey Library.
2006 *Global Civilization, Classical World: Reader*, 3rd ed. Pasadena: William Carey Library.
2006 *Global Civilization, Classical World: Study Guide*, 5th ed. Pasadena: William Carey Library.
- Wright, N. T.
1992 *Who Was Jesus?* Grand Rapids, MI: Eerdmans.

New Module 3 Textbooks

- Black, David Alan
1995 *Linguistics for Students of New Testament Greek: A Survey of Basic Concepts and Applications*. 2nd ed. Grand Rapids, MI: Baker Books. (optional)
- Boorstin, Daniel J.
1983 *The Discoverers*. New York: Random House.
- Cahill, Thomas
1995 *How the Irish Saved Civilization*. New York: Random House.
- Dawson, Christopher
1991 *Religion and the Rise of Western Culture*. New York: Random House.
- DuBose, Francis M., ed.
1979 *Classics of Christian Missions*. Nashville, TN: Broadman Press. (excerpts)
- Hutchison, William R.
1993 (‘87) *Errand to the World: American Protestant Thought and Foreign Missions*. Chicago: Chicago UP.
- Isichei, Elizabeth
1995 *A History of Christianity in Africa*. Grand Rapids: Eerdmans.
- Jenkins, Philip
2002 *The Next Christendom: The Coming of Global Christianity*. New York: Oxford University Press.
- Latourette, Kenneth Scott
1975 *A History of Christianity, Vol. 2: 1500–1975*. San Francisco: HarperCollins.
- McEvedy, Colin
1992 *The New Penguin Atlas of Medieval History*. 2nd ed. New York: Penguin.
- McGavran, Donald A. and C. Peter Wagner
1990 *Understanding Church Growth*, 3rd ed. Grand Rapids: Eerdmans.
- Mission Frontiers*
- Neill, Stephen
1986 *A History of Christian Missions*, 2nd ed. New York: Penguin.
- Pierson, Paul E.
1990 *The Historical Development of the Christian Movement: Lectures*. n.d.
- Reff, Daniel
2004 *Plagues, Priests, Demons: Sacred Narratives and the Rise of Christianity in the Old World and the New*. New York: Cambridge University Press.
- Sanneh, Lamin
1989 *Translating the Message: The Missionary Impact on Culture*. Mary Knoll: Orbis Books.
- Spradley, James P.
1979 *The Ethnographic Interview*. Fort Worth: Thomson Learning.
- Stark, Rodney
2003 *For the Glory of God*. Princeton: California-Princeton Fulfillment Services.

- Thomas, Norman E., ed.
1995 *Classic Texts in Mission and World Christianity*. Mary Knoll: Orbis Books.
- Tucker, Ruth A.
2004 *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions*, 2nd ed. Grand Rapids: Zondervan.
- Wald, Oletta
2002 *The New Joy of Discovery in Bible Study*. Minneapolis, MN: Augsburg Fortress Pub.
- Winter, Ralph D.
1979 *The Unfolding Drama of the Christian Movement: Lectures*. Pasadena, CA: William Carey Library.
- Winter, Ralph D. et al, eds.
2007 *Global Civilization, Expanding World: Lesson Overviews*, 4th ed. Pasadena: William Carey Library.
2006 *Global Civilization, Expanding World: Reader*, 4th ed. Pasadena: William Carey Library.
2007 *Global Civilization, Expanding World: Study Guide*, 5th ed. Pasadena: William Carey Library.
- Woodberry, J. Dudley, ed.
1989 *Muslims and Christians on the Emmaus Road*. Monrovia, CA: World Vision Resources.

New Module 4 Textbooks

- Behe, Michael J.
1996 *Darwin’s Black Box*. New York: The Free Press.
- Bjork, David E.
1997 *Unfamiliar Paths: A Case Study from France*. Pasadena, CA: William Carey Library.
- Bilindabagabo, Bishop Alexis, with Alan Nichols.
2001 *Rescued by Angels: The Story of Miracles During the Rwandan Genocide*. Acorn Press: Melbourne, Australia.
- Cook, Guillermo, ed.
1994 *The New Face of the Church in Latin America: Selections*. Pasadena, CA: William Carey Library.
- El Fadl, Khaled Abou
2007 *The Great Theft: Wrestling Islam from the Extremists*. Reprint edition. San Francisco: HarperSanFrancisco.
- Evangelical Missions Quarterly*
- Gration, John A.
1991 *Contextualization of Theology: Lectures*. n.d.
- Hamme, Joel
“World System: A Thumbnail Sketch.” Unpublished paper.
- Hawthorne, Steven C.
1999 *Perspectives Study Guide*. Pasadena, CA: William Carey Library. (optional)
- Henry, Carl F. H.
1947 (2003) *The Uneasy Conscience of Modern Fundamentalism*. Eerdmans, Grand Rapids.
- Hesselgrave, David J.
1991 *Communicating Christ Cross-Culturally*. 2nd ed. Grand Rapids, MI: Zondervan.

- Hiebert, Paul G.
1985 *Anthropological Insights for Missionaries*. Grand Rapids, MI: Baker Book House.
- Lambert, Tony
1994 *The Resurrection of the Chinese Church*. Wheaton, IL: OMF.
- Lingenfelter, Judith E., and Sherwood G. Lingenfelter
2003 *Teaching Cross-Culturally: An Incarnational Model for Learning and Teaching*. Grand Rapids, Mich.: Baker Academic.
- Luzbetak, Louis J.
1991 *The Church and Cultures*. Maryknoll, NY: Orbis Books. (optional)
- McGrath, Alister E.
2007 *Christian Theology: An Introduction*. 4th ed. Oxford: Blackwell Publishing.
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David Hesselgrave comments on the World Christian Foundations Study Program

[Our purpose in presenting these four pages of Dr. Hesselgrave's comments is not to glorify any individual, since this curriculum is the work of a whole team of people. Dr. Hesselgrave's comments on World Christian Foundations appear in Chapter Ten of his 1994 book, Scripture and Strategy: The Use of the Bible in Postmodern Church and Society. Each chapter of this book is devoted to a person connected with an important topic. This material is the last half of Chapter Ten, entitled, "Ralph D. Winter: Training and Consecrating Future Leaders."]

Theological Education: the Innovations of Ralph D. Winter

If those who are familiar with educational developments in the non-Western Christian world were asked to look back over the years since World War II and designate the one innovation that has been most significant, in all likelihood they would answer, "Theological Education by Extension" (TEE). If the same people were then asked to nominate the one person who has been most influential in terms of enhancing theological education and making it more widely available to leaders and potential leaders of church and mission, in all likelihood they would respond, "Ralph Winter."

Winter was one of a coterie of educational leaders in Central America who, in the postwar years, took a long, hard look at pastoral selection and training on the one hand, and the needs of the churches on the other. Jim Emery was another. Actually, Emery was there first and contributed the key insight: the real leaders were in the congregations, not in the seminary student bodies! Winter then helped to figure out how these leaders could be trained, focusing first on training church leaders for Guatemalan Indians.

These field missionaries concluded that those in the Pentecostal tradition had in fact rediscovered an important strategy in allowing ministry opportunity to gifted leaders without extensive special training. While not wanting to give up their tradition of formal training, their goal was to make training available to the real leaders in the

local congregations. Thus, TEE was born with more of an emphasis on whom to teach than on what to teach.

Winter became Executive Director of ALET, the Latin American Association of Theological Schools (Northern Region), and in that capacity spread the "TEE gospel" in the seventeen northernmost countries of Latin America. In 1965 he was invited south where he encouraged TEE thinking and was in attendance at the birth of a Brazilian association of seminaries in extension. Subsequently, under the auspices of the EFMA and in the company of Ralph Covell, he embarked upon a global trip during which no less than eighty-three seminaries were visited and introduced to TEE. Since that time many schools have inaugurated TEE programs. At the same time, many of them oppose the ordination of those leaders who complete them. Winter feels that this is a betrayal of the original insights and purpose of TEE.

During the last twenty-five to thirty years, Winter has been active and innovative in other ways. He saw the need for a publishing ministry that would give priority to mission materials and established William Carey Library. He saw the need for the kind of training that would better prepare students who were in the throes of considering missions as a major career, and initiated the Perspectives Study Course. He believed there was a need for a major mission center in each country, and inaugurated the U.S. Center for World Mission which became a model for some thirty such centers around the world. He felt there was a need for an experimental university in association with the U.S. Center and originated William Carey International University.

In all of this, Winter has not lost sight of the fundamental leadership crisis that has arisen as evangelical churches and educational institutions place an increased emphasis on the professional ministry. He has pointed out that, except in Pentecostal movements around the world, the usual mission field has a hundred churches and only ten "properly trained pastors." Consequently, he and his associates have developed the World Christian Foundations curriculum aimed at upgrading the training

of leaders already in place and functioning as pastors in the ninety congregations rather than working toward replacing them with “young men trained in school rather than real life.” In order to avoid what would have been significant resistance to curriculum change, TEE concentrated on delivery systems—getting training to those who most needed it. Now when many schools are initiating new programs and changes in their curricula, WCF aims to take the most beneficial kind of education to those who are in a position to make good use of it.

Beyond TEE: the World Christian Foundations Course of Study

As we entered the 1990s, Winter began to think more and more about two gigantic obstacles to the completion of the Great Commission in the foreseeable future, and also about a tremendous pool of potential workers who could spearhead an unprecedented breakthrough. The way he viewed it, the “two largest obstacles to missions from the U.S.A.” are rather easily identifiable:

... what is the largest obstacle...?

It is very simply the tragic, trudging, procession of college graduates who are too burdened with debts to allow them to go into missions. School debts interpose years of delay—and usually end in denial—of the mission call for tens of thousands of mission-minded college graduates!

The second-largest obstacle... is the fact that our society has unthinkingly chosen to impose what seems to be endless years of schooling before young people can enter into real life, jobs, marriage, etc. This means missionaries arrive on the field ten years older and far less able to master the language. Or, in 90% of the cases, these thousands of once-enthusiastic mission-minded students don't arrive at all. (Winter 1994:3)

But Winter seldom sees problems without coming up with solutions as well. The solution to overcoming these two obstacles are to be found tapping into a huge pool of potential missionaries. First, by 1993 the Perspectives course had been completed by some 20,000 Christians in the United States and an equal number in other countries. Some 80,000 others had been exposed to *Perspectives on the World Christian Movement* (Winter and Hawthorne 1981), the textbook used in that course. The vast majority of these people have had their appetites whetted for further study and Christian service. Winter sees them as a vast pool of possible Christian workers.

Second, it has not escaped his notice that there are an estimated forty million Americans over the age of twenty-

five who have only two years of college and that five million of them are now enrolled in off-campus degree completion programs. According to Winter's calculations, this means that there are over 200,000 evangelicals who could be candidates for full- and part-time Christian service if a WCF type curriculum were made available to them in a “degree completion” mode by Christian colleges across the country.

So Winter's solution is twofold. Missions should give serious consideration to accepting candidates from among these hundreds of thousands who have been considered “unavailable” because they have not yet completed college. And churches, missions and individual Christians should give a larger place to Bible-based, off-campus education.

To expedite this solution, Winter and his able associates—his wife Roberta, William Osborne, James Oliver Buswell III, Dwight Baker, and Corinne Armstrong among others—have developed a thirty-two-semester-unit curriculum called World Christian Foundations. Currently available on an experimental basis directly from the Institute of International Studies of the U.S. Center, it is primarily being prepared for use by other schools around the world in their off-campus programs. Already a number of Third World schools are adopting it, as are several major U.S. seminaries. The new field surveyors division of Wycliffe Bible Translators is one of those suggesting that the undergraduate version be made available in the near future.

The primary features of the World Christian Foundations course of study, then, are as follows:

1) *A Field-based Design*. Whereas on-campus programs of the kind that characterize traditional Bible college and seminary programs require that students (and often spouses and children) relocate in the area of the school, WCF allows them to remain in the area of employment and church involvement. Whereas off-campus programs such as those sponsored in TEE and many other extension courses often require professors to meet with students at a distance from the main campus, WCF requires personal input from only one mentor and allows for more flexibility as to meeting places and times of meeting.

2) *A Missionary Perspective*. More often than not, Christian education, including training in Bible and theology, focus on either the subject matter of the particular course of study and/or the particular type of ministry envisioned by the student. The student who is preparing for a pastoral ministry, for example, takes systematic theology and pastoral theology. In systematics the student examines what the Bible says about the nature of God, the fall of man, the

means of grace, the church, and so on. In pastoral theology the student focuses on preaching, administration, officiating at weddings and funerals, etc. What is all too easily lost in all of this is the overall purpose and plan of God, and the progress of his plan through the ages. Also overlooked, or at least minimized, are such things as the global church, world religions, the impact of culture, and so on. The very theme of the WCF curriculum, on the other hand, is “Declare his glory among the nations”!

3) *A Chronological Structure.* The WCF course of study is based on a “time-frame sequence.” This means that, instead of moving willy-nilly through course materials in accordance with whatever sequence or progression might be adopted by the professor, the structure of the entire course of WCF study is based upon the movement of history, especially upon history as “His story”—the large picture of what God is doing, past and present. To be more specific, the entire course of study is broken down into four modules:

Module 1: First Things	Creation to 400 B.C.
Module 2: Formulation	400 B.C. to A.D. 200
Module 3: Fulfillment	A.D. 200 to 1945
Module 4: Finalization	1945 to the Present

What is most important here is not the periodization as such, but rather the emphasis on the unfolding of God’s plan from the beginning to the end of history as we know it.

4) *An Interdisciplinary Approach.* Fragmentation and non-integration are avoided by refusing to “partition off” the various fields of study. The materials of the disciplines that go to make up a well-rounded education are studied in relationship to history. For example, the materials that go to make up a course in cultural anthropology are woven into the fabric of the four-module outline. So readings on the meaning of culture, distinctions between the cultural and the supracultural, and the development of separate cultures appear in relation to a study of the early chapters of Genesis. Kinship systems are considered in relation to a later study of the book of Ruth. And so on.

5) *A Student-Mentor Relationship.* In an arrangement reminiscent of that of pastoral studies in the early days of North America, and also reflective of many doctoral programs currently, each WCF student works under the tutelage of a mentor. The mentor may be chosen by the student but, in any case, the mentor must qualify by meeting the requirements of the directors of the program. Mentoring is taken seriously by the directors. Mentors are provided with a wealth of information on program philosophy, course materials, the student-mentor relation-

ship, and procedures. Students meet with their mentor on a weekly basis and for an extended period which is carefully structured.

6) *Extensive Course Materials.* Though students are expected to take full advantage of library resources available to them, the Institute of International Studies provides information on volumes to be acquired by the student, video taped lectures, and manuals written and produced specially for the WCF course of study. Each component is important. Student purchases largely consist of the kind of reference works that will serve them well over a lifetime. Video lectures, for example, feature a complete series on Old Testament theology by Walter C. Kaiser and are augmented by his writings on the subject. (Since Kaiser takes a chronological approach to the study of Old Testament theology, both his methodology and materials fit hand-in-glove with the WCF program.) Manuals prepared specifically for students in the WCF program include detailed workbooks, integrated readings gathered from a wide variety of sources, and an illuminating mentor’s handbook.

7) *A Detailed Schedule.* Unlike most correspondence degree programs, the WCF program is carefully designed to assure that students undertake a variety of learning activities, adhere to a regular schedule, accomplish specific goals, and complete the master’s degree within a two-year period. The materials provided by the Institute both require and enable the student to accomplish well-defined assignments on a daily and structured basis.

8) *Inductive Bible Study.* From the very beginning to the very end students are not only encouraged but also required, not only challenged but also instructed so to ensure that they will study the biblical text for themselves. For WCF students a concordance, preferably a concordance of the original language, takes precedence over a commentary. In fact, the commentaries are the last books to be consulted as students are led through the study process. First comes the larger context, then the particular passage at hand, the structure, the phraseology, the etymologies, the parallel passages, and, finally, the Bible commentaries and Bible handbooks.

9) *A Heuristic Philosophy.* Closely allied to the inductive method of Bible study is the deep-seated conviction that what a student discovers for herself or himself is much better remembered and used than what a student accepts from another. The words are a part of academic jargon but are used quite widely even in relation to Bible study, so that it is important to distinguish between the two adjectives “heuristic” and “serendipitous.” The latter refers more to chance discovery while the former has to do

with demonstrating sound investigative methods. WCF students are taught to investigate for themselves and come up with defensible answers. But having done that, they are also taught to consider the works of those who have gone before. After all, the Bible is to be understood in the context of the church, not only or primarily the closet or cloister.

10) *A Discipling Component.* Convinced that the best way to learn—really learn—any given body of material is to teach it to someone else, program planners have included assignments that require students to devise plans for teaching the various lessons. Moreover, they are expected to teach them to groups or at least share what they have learned with a friend, spouse or other family member.

Conclusion

It must have been something to be apprenticed to one or another of the great divines of eighteenth century New England. But there was a lot those great men of God did not know both of what had gone before and what has been discovered since. So it is that, in the providence of God, to-day's students are privileged to study with professors who have mastered anthropology, sociology, linguistics, communication, psychology and, especially, the languages, text and teachings of God's Word, the Bible.

Nevertheless, progress has been purchased at a price. Preparation today often extends over many years. Student families are relocated and must try to find new church homes and employment near the school. Budgets are strained to the breaking point. Studies are intense but fragmented. And graduates may still be unprepared to face the multi-cultured, multi-religious and still materialistic and morally bankrupt world of tomorrow.

The innovations of the WCF course of study are designed to resolve some of those problems by providing a new kind of integrated training for actual and potential church and mission leaders. Envision a situation where the motivated student studies under the tutelage of a mentor who is both a thinker and a practitioner, one who does not replace the experts but serves as a link to them. Where the primary textbook has been authored by the

Living Lord of the universe, and all human productions and progress are measured by his revealed truth. Where studies are so arranged that geology and astronomy are studied concurrently with the Genesis account, and where the life and teachings of Confucius, Lao-tze, Gautama and Zoroaster are studied along with those of great Old Testament prophets like Isaiah, Jeremiah, Ezekiel and Daniel. Where it is but a step from the classroom to the mission field where people need to be confronted with the gospel and the sanctuary where believers need to be confirmed in the faith. Where learners become leaders by demonstrating faith, faithfulness and fruitfulness in the context of ministry.

My purpose in writing this chapter is not to inspire some entrepreneur to go to Tokyo or Timbuktu and start the "Christian School of the Future." Nor is it my special purpose to promote the World Christian Foundations curriculum as such, even though I am not aware of any other comparable curriculum on planet earth that incorporates and integrates such a massive amount of

I am not aware of any other comparable curriculum on planet earth that incorporates and integrates such a massive amount of relevant knowledge into a framework that is so thoroughly and unapologetically biblical.

relevant knowledge into a framework that is so thoroughly and unapologetically biblical. Rather, my purpose is to encourage all who have important roles in selecting and training the Christian leaders of today and tomorrow to take another look at what is happening and what

should be happening. In almost any given situation we can work to preserve the gains and plug the gaps observable in contemporary practice and current programs. In making that attempt, we would do well to review the World Christian Foundation program and philosophy. WCF makes integrated training available to leaders in the field and leaders in process. Adopt and adapt, but of two things rest assured. One: the only hope left to a post-modern world is that it hear, believe and obey the Divine Word. Two: the best training that church and mission can possibly provide is one that prepares leaders to understand and proclaim that Word. All of it.

[This is the last half of Chapter Ten, pages 158-167. Chapter Ten is: "Ralph D. Winter: Training and Consecrating Future Leaders." The book: Scripture and Strategy: The Use of the Bible in Postmodern Church and Society, William Carey Library, 1994.]

The Story of the Battle for Our Planet

Declaring God's Glory among All Peoples

An Overview of the World Christian Foundations Program

Excerpts compiled by Beth Snodderly

Foundational Premise:

God is the Lord of History but we are locked in a cosmic struggle.

Perspectives Core Idea:

God initiates and advances work in history to accomplish His purpose.

Overview

Restoring God's Glory

God is at work in history through the Holy Spirit, reestablishing His glory through "general" and "special revelation," partnering with humans, in the task of defeating The Evil One and restoring Creation through Jesus Christ.

The Mission Task

The Bible makes it clear that our mission is to glorify God among all peoples and that this is essentially a battle against "the works of darkness." "The chief end of man is to glorify God" goes the familiar catechism, but to do that requires us, together in mission with the Son of God, to "destroy the works of the Devil" (1 John 3:8). Thus, the task of humans who accept Christ as Lord and Savior is to discover God's glory through His Word, and through His works (nature, science, history), appreciate it (worship) and to join Him in mission to declare that glory by seeking to destroy the "works of the Devil."

Five Mysteries

In setting out in this awesome, cosmic mission certain matters may never be completely clear. As we look into these mysteries there are implications for our present role in the overall story.

First Mystery: Where did the universe come from?

Where did matter come from?

Robert Jastrow's book, *God and the Astronomers*, suggests that at the point scientists thought they were getting closer to the whole question of the origin of the universe, suddenly and unexpectedly they discovered many inexplicable things:

- matter seems to have come literally almost from nothing
- what were thought to be stars were actually whole galaxies.

- the universe is incredibly delicate: with a slight change in the amount of hydrogen or other elements, the whole universe would collapse or blow apart.

St. Augustine asked, “Who can understand this mystery, or explain it to others?”

Ralph Winter has called this the “Age of the Dumbfounded Scientist.”

It is our task to take the book of God’s words without ignoring or despising the book of His works. This is very much a part of the missionary task. Wherever you go in the world, you will find the people are much more alive to the realities of science than of the Bible, through sheer exposure. Those who would declare His glory must be prepared fully and worshipfully to recognize God in His handiwork in creation.

—Ralph D. Winter

WCF Core Idea:

God initiates a relationship with mankind through general and special revelation.

Second Mystery: How did life get started? What is its story?

In addition to the mystery of the appearance of the “inorganic” universe, which consists of atoms and their subatomic particles, gyrations of electrons, the molecules that they form, crystals, and electromagnetic radiation, which is a whole world in itself and itself an amazing pantheon of beauty in creation, there is an even more incredible reality in the appearance of the world of “living matter.”

All forms of life are variations of inorganic matter, built, however, around one atom, carbon, and defined by the zipper-like DNA, the double-helix molecule which itself has two billion atoms in each molecule, and replicates itself. This is the nature of life. Organic matter is far more complex in many ways than inorganic matter.

However, man’s best attempts to understand life have relentlessly revealed a jarring factor. The apparent fact of “intelligent design” in both inorganic and organic matter strongly argues for an “intelligent designer,” whom we would like to believe is also benevolent. Not often discussed is one of the most distressing aspects of life, namely, the appearance (fairly late in the story of the development of life) of vicious, predatory forms of life at all levels of size, from bacteria to visible creatures. This jarring, puzzling factor could be called the sub-mystery of the incongruous presence of “intelligent *evil* design.”

In one sense this is substantially a course in enjoying the incredible beauty and complexity of God’s handiwork. At this time in history we are surfeited with a profusion of evidences of God’s creative power, and, therefore, we should be the most worshipful, the most joyous, the most exuberant of all believers in history. Yet at the same time we are forced to be seriously aware of the evidence of violence and distortion in the picture .

—Ralph D. Winter

Foundational Premise:

God reveals himself, but an evil power appears to be distorting both general and special revelation.

Third Mystery: When, why, and how did God create human life: an unusually intelligent, reflecting, thinking species, homo sapiens?

The fact that the DNA molecule can be programmed in such a way as to produce a human being so radically different from all other life is itself incredible. It just awes you. It's a basis for worship. It's grounds for amazement about God, and leaves all science befuddled. At the same time there continues to be the "jarring factor"—a major feature of homo sapiens, as with earlier forms of life, is the amazing prominence of violence and evil. The earliest remains of human life are bashed in, roasted skulls. The "when" is not so mysterious as the "how" and "why," which lead us to further wonder and challenge.

Fourth Mystery: Where did civilizations come from? How did they begin?

From what we have been able to discover about the early endeavors of true homo sapiens there do not seem to be gradually more sophisticated precursors to the high ("archaic") civilizations. Rather they seem to appear suddenly as already complicated social reality.

What we do find, however, is the opposite, namely, a gradual *decline* in almost every case. That is, the people who built the Stonehenge monument were more sophisticated than those who centuries later added huge monoliths in trying to "repair" it. The Sumerian civilization was already 800 years in decline at the time of Abraham. The story of Egypt is a story of decline since there is no story building up to the place where they could figure out how to make the incredibly precise pyramids—which appear at the beginning of their history. The Indus Valley displays advanced civilization at its earliest point. The Aztecs, the Incas, each had more advanced civilizations behind them.

Again, within this mystery is the demonic element. The ancient civilizations buried alive hundreds of people with their god-kings. Human sacrifices and violence were central to the ancient sophisticated civilizations.

Atrocities have been committed between different forms of animal life and human life for a long time. If God is not the author of that kind of behavior it would seem to be work of The Evil One. Even at the level of the DNA molecule, something has obviously been tampered with or we would not see suddenly toward the end of the long story of life so many forms of life that destroy life. From that time until this at every point we see evidence of a demonic distortion of creation.

Fifth Mystery: What is God going to do about the vast distortion of His purposes?

This is the mystery, now, which is the major theme of the Bible itself—a plan to counteract evil, the single story of God's re-conquering of a planet which has been distorted from God's intent and seduced out of His fellowship. An understanding of this mystery begins to bring meaning into all else. All of written history is the unfolding of this fifth mystery.

The Divine response: a plan to defeat The Evil One, restore creation, and reclaim all the peoples of the earth. A principal means

WCF Core Idea:

Creation at all levels was corrupted by intelligent evil. The basic plot of history is thus the progressive conquest of a distorted and darkened world.

WCF Core Idea:

God continues to reveal Himself to all peoples at all times.

Perspectives Core Idea:

God accomplishes His purpose by triumphing over evil in order to rescue and bless people and to restore the full glory of His creation throughout the earth.

for this is the redemption of man through a chosen nation, on the basis of “the lamb slain before the foundations of the world.”

All this was not supposed to have been a mystery down through Jewish history, since it was made clear to Abraham in Genesis 12:3—that a chosen people was called to be blessed and to be a blessing, called to special service not just survival.

However, this way of looking at things—radically different from current Evangelical thinking—allows us to understand the appearance of human beings as an additional creation for the specific purpose of aiding in the restoration of what already had been created—a process referred to as advancing God’s Kingdom. In 1 John we read (3:8) “the Son of God appeared for this purpose that He might destroy the works of the devil.” By contrast, however, through the seduction of homo sapiens, human history has become for the most part a story of human self-salvation rather than of redeemed humans being counted among the forces seeking the conquest of evil.

Once restored in repentance and faith, in the blessing of God, redeemed man is now expected to resume his original purpose, to work with God for the restoration of all creation, and in the process make crystal clear that Satan and not God is the initiator of evil and depravity.

It may well be that neither a full restoration of creation nor even the full restoration of humans will take place before the end of time. Meanwhile, humans must continue not just to resist but to fight Satan, joining with the Son of God in the destruction of all Satan’s works.

What has been the brief, 4,000-year record of Kingdom advance, that is, what is the record of events since the plan of reconquest was given to Abraham—a story so complex that for most people it is simply meaningless?

The Kingdom Strikes Back:

the First 2000 Years

There really are only two main subjects in the last 4000 years: the biblical revelation itself and then the impact of that revelation. All of human history in the last 4000 years relates directly or indirectly to that simple, single picture.

All through the Old Testament you can see that God is in the mission business, whether His people recognized their role in redemption or not. This portion of our Bibles, earlier called the “Septuagint,” portrays the groping and stumbling experience of a chosen nation reflecting marvelous and brilliant godliness and yet tragic, human shortcomings.

The children of Israel were pushed into Egypt and eventual slavery there, but apparently left a witness behind. The northern

Perspectives Core Idea:

God calls His people to join Him in fulfilling His purpose.

WCF Core Idea:

The advance of the Kingdom consists not merely of the rescue of humans but includes the restoration of a corrupted creation and the defeat of the Evil One.

Perspectives Core Idea:

God’s work in history has continuity and will come to an ultimate culmination.

Foundational Premise:

God desires humans to work with Him as agents in history for His purposes.

Perspectives Core Idea:

The Bible is a unified story of God's purpose.

WCF Core Idea:

Missions is the basis for the Bible. The Great Commission is the backbone of the whole Bible.

WCF Core Idea:

The Bible shows God carrying out His redemptive purpose through a covenant relationship with His people and redeeming all of mankind through Jesus, the Messiah for all peoples.

Foundational Premise:

On the basis of Jesus' life, death, and resurrection, God defeats evil and redeems and restores humanity and creation.

group virtually disappeared in dispersion possibly planting synagogues throughout the Roman empire.

Examples of the God's Mission in the Old Testament:

- Abimelech is an example of those who fear God without knowing Him through special revelation. (Mission strategy: look for and expect to find "a man of peace" who has been seeking God and will welcome knowledge of Christ.)
- Pharaoh recognizes the work of God in Joseph's life
- A witness to God's power and glory is left in Egypt during slavery and the Exodus.
- Naaman the Syrian receives a witness from the Jewish slave girl.
- Many of the Psalms speak of declaring God's glory among all nations.
- Isaiah 49:6: "You are to be my salvation to the ends of the earth, a light to the nations."
- Jonah was a reluctant witness in preaching to Ninevah.
- Babylonian captivity: God meant for Israel to go to the nations with their knowledge of God. (This experience also enabled God's people to better understand the existence of an Evil One without accepting the Zoroastrian dualistic concept of an evil God as well as a good God.)
- The selection of documents which we call the Old Testament and then their translation of into Greek (the Septuagint) was a key mission milestone.
- Before Jesus appeared, genuine biblical faith had expanded through a Jewish ethnic vehicle into the whole Roman empire and in the form of tiny enclaves to the ends of the earth.

Old Testament salvation is in continuity with New Testament salvation which gives even greater knowledge of God through Jesus: "in His face we see the glory of God." The basis all along for the reality of a gospel that God seeks the reconciliation of all of the peoples of the earth, becomes even more clear when Christ appears.

The Kingdom Strikes Back:

the Basis for the Second Half of the Story

Global history has seen no greater impact from any other person than Jesus. —Ralph D. Winter

Shortly after Jesus' ministry, different ethnic vehicles accepted and carried the biblical faith further into all the earth, no longer just Jewish. (Much later, in the 20th century, the faith would go even beyond what people call "Christianity.")

WCF Core Idea:

The essence of the church is to be missionary

WCF Core Idea:

A characteristic of biblical faith is the willingness to take upon itself the cultural clothes of every tradition. True faith always is evidenced in true obedience, but the form of that obedience is always cultural.

WCF Core Idea:

As a result of the influence of Augustine's neoplatonist theology, there is a disconnect in

New Testament Contributions to the Story:

- The major new factor is the incarnation, death and resurrection of the very Son of God, which confirms and greatly enhances the very real power of General Revelation, making it much easier to extend the glory of God to all nations.
- The Four Gospels make clear the disturbing discrepancy between the meaning of the Bible and religious traditions. The basic theme, first established in the Old Testament, is underscored: heart faith—not just outward compliance with religious forms—is essential to please God.
- The rest of of the New Testament describes how faith flowed beyond Jewish ethnic boundaries.

–The gospel was taken in all directions: China, India, Africa, Europe. But some versions of Christianity did not survive or prosper or didn't become missionary. What made the difference? Rodney Stark and Philip Jenkins suggest several reasons:

- * A state religion, not heart-felt by the people (Stark: where you have a state church, you have a weak church.)
- * Nominal Christianity, perhaps imposed by conquest, not heart-felt by the people
- * Lack of Scriptures in the common language
- * Over-accommodation with the local culture; pagan cultures are glad to add on another god
 - Judaizers: required proselytization (cultural conversion) to be acceptable to God.
 - Peter had to explain his experience with the household of Cornelius to the Jerusalem elders.
 - Marcion, on the other hand, monoculturally Greek, wouldn't acknowledge any validity in the Hebrew tradition.
- The New Testament anticipates the opposition that may arise every time the Gospel takes on new cultural clothing.

Tension between heart faith and culturally defined obedience arises again and again down through history whenever the faith flows from the forms of one cultural tradition to another.

—Ralph D. Winter

Arabic garments for the faith were fashioned in the 7th century to avoid the Roman culture. The tensions ever since between Islam and Christianity are legendary.

We need to perceive clearly that the Bible is a handbook for missionary cross-cultural strategy that portrays and predicts how authentic biblical knowledge of God and the cause of His advancing Kingdom can transcend cultural boundaries.

Ralph D. Winter

- The New Testament portrays evil embodied in an adversarial personage, Satan. To this day Western Christianity is confused by

evangelicals' minds: we need to attribute evil to Satan, not to God.

WCF Core Idea:

Our task of glorifying God and advancing the Kingdom involves defeating evil wherever it is found.

Augustine's neoplatonic perspective of a God who is Himself the author of evil and suffering. But he was reacting against the Zoroastrian dualism (belief in two gods: one good and one evil) which was believed by the Manichaeans with whom he had belonged. As a result ever since in the Western tradition of Christianity we tend to be "resigned" to evil as something we must allow God to work through for good *without any deliberate effort on our part to understand and destroy the source of evil.*

- Thus, the New Testament often speaks in military terms. The Kingdom of God manifested in the church will contest the kingdom of darkness ("the gates of hell will not prevail against it"); we are called as soldiers, not just survivors who are mainly candidates for heaven. The love of Christ constrains us to go to deliver people (and God's creation) from the actual power of sin and disease and fear, and then enlist them in the mission to which God has called us all, the destruction of the works of Satan, that His Kingdom might come as His will is done on earth, and His glory rightfully restored.

The Bible makes it clear that our mission is to glorify God among all peoples and that this is essentially a battle to recapture them from darkness and evil.

The Kingdom Strikes Back: the Second Half

Once Jesus appeared, a new element entered into human affairs. His blood was already the basis of the Gospel, although previously not clear to the people of God. Those who came to know the details about the person of Jesus began to grow into a new transnational movement, greatly hastening the extension of the Kingdom of God. This movement built significantly on the foundation of centuries of Jewish witness and has changed the world.

A good way to tell that story is in 400-year epochs; each beginning in chaos or extreme difficulty and ending in a flourishing of the Gospel in a new cultural basin.

0–400: The Gospel Goes to the Romans

- Persecution of Jews and Christians occurred relatively rarely from the time of the book of Acts until the 4th century AD.
- In 300 AD even the most severe persecution under Diocletian failed to conquer Christianity.
- Constantine seized the emperor's throne and made peace with the Christian movement.
- State funds were diverted from pagan to Christian leaders. (This eventually resulted in state-supported priests who often knew little of the truth of the Gospel.)
- The faith became identified with a major military power and caused immediate, massive persecution of Christians outside the Empire.

WCF Core Idea:

The life, death, and resurrection of Jesus Christ are authentic, unique, and central to history.

WCF Core Idea:

The mission task is to extend biblical faith, preaching Christ, not Christianity, preaching the Bible, not all the twists and turns of our enormously complex historical tradition.

WCF Core Idea:

God builds His church throughout culture and history.

(This was a major factor later in the felt need for a Semitic-Arabic-Muslim version of the faith.)

- Relative peace allowed the preservation of records, including firming up the contents of the New Testament and the translation of the Bible into Latin.
- The last hundred years of this period could be called the Classical Renaissance, culminating in the triumph of the faith in a major cultural basin—the Roman empire. This included outlying populations such as Celtic and Gothic tribes.

Only to the extent that our faith can put on other clothes can it ever become a truly universal faith.

400–800: The Gospel Goes to the Barbarians

- Constantine had moved the seat of the empire to Constantinople.
- Due to pressure from the steppes of Asia, the Romans were forced to withdraw their legions out of southern England; invasion of former Roman Britain then by Angles and Saxons caused chaos and uncertainty.
- The tribes pushed out of the steppes of Asia by the Huns eventually over-ran Rome and much of Western Europe.
- The chief and most durable social reality in Western Europe was the monastic movement that planted hundreds of Bible study centers.
- In the middle of this period, Christians outside the empire, to the south and east, became absorbed in the Semitic alternative, Islam, which won over Christians in the anti-Roman areas of the Middle East, and North Africa.
- From Celtic Christianity in Ireland and northern Britain came the most advanced scholarship. Such scholarship brought literacy and Biblical knowledge back to the continent after it had been lost in the chaos of conquest.
- The final century of the 400–800 period is called the Carolingian Renaissance ending in a flourishing of the faith in central Europe under Charlemagne.

800–1200: The Gospel Goes to the Vikings

- By now Europe is confronted by what Churchill called “two massive external assaults”: Muslims from the south and Vikings from the north.
- The Vikings’ eventual conversion to Christianity prepared the way for the Crusades.
- After 250 years, the Viking raids were a horror of the past, and a number of positive developments had begun:
 - Cluny reform
 - Cistercians
 - Universities
 - Cathedrals

–Friars (Franciscans and Dominicans) who moved out into the rest of the world, taking the Gospel with them.

- At the end of this period we have thus a flourishing often called the Medieval Renaissance.

1200–1600: The Gospel Fails to Go East

This 400 year era does not showcase a new cultural basin. The expansion of the faith had run into a dead end street. Western Europe was a geographical cul-de-sac, open only to the East. The Crusades went that direction, but were doomed to failure because the Crusaders (descendants of the Vikings) were not far beyond tribalism, while the societies they tried to conquer had the culture and training of the Roman Empire.

- As with the other eras, this one begins with chaos: the Black Plague.
- It ends with “The Renaissance.”
- The Friars and the Universities began to be a major influence.
- The greatest surge forward derived from the Bible through the invention of moveable type.
- Printed material entered the bloodstream of Europe stimulating science, statesmanship, industry and technology: Western Civilization.
- This development, starting in Gutenberg’s day (when there were more Muslims in the world than Christians) produced twice as many Christians as Muslims and brought profound changes in society which decisively moved beyond Islam.
- According to Rodney Stark, true science arose only once in history: in Christian Europe. A necessary condition was the belief in one true God who had created an orderly universe and who wanted His people to investigate and admire his handiwork.
- Within this period is a major transition parallel to the transition from Jewish to Greek culture, the shift from Latin to German: the Reformation; a release of northern peoples from Mediterranean customs in which the faith had been packaged.

1600–2000: The Gospel Goes around the World

- Catholic missionaries encompassed the world on colonial ships.

Between 1600 and 1800 Catholic missionaries encompassed the world with a massive head start over Protestants who 200 years after the Reformation had still not found the Great Commission in the Bible. —Ralph D. Winter

- The French Revolution and the following Napoleonic wars massively disrupt this period of Catholic missions midway by causing Catholic missionaries to lose their sending base.
- The British empire began to rise and Protestant missions as well, going out to the Coastlands, later Inland. William Carey in India and Hudson Taylor in China were pioneers in these early eras of Protestant missions.

Perspectives Core Idea:

The Christian movement has brought about positive social transformation.

WCF Core Idea:

God is at work in all cultures and wants to redeem them for His glory.

WCF Core Idea:

The gospel has almost always been carried across significant cultural and geographic barriers by small, focused, committed communities—mission structures.

WCF Core Idea:

Key leaders who have sought God more deeply and have listened to Him more pro-

foundly have been used by God to make new breakthroughs.

WCF Core Idea:

Unreached peoples are those cultures or societies in which there is no indigenous church movement. They are held at a distance from the gospel by boundaries of prejudice and culture.

WCF Core Idea:

The urgent need for radical contextualization is an incredibly new frontier. God does not require people to give up their cultural identity to be followers of Jesus.

WCF Core Idea:

Since humankind's first rebellion against God, humanity (socially, spiritually, psychologically, physically, culturally) has been affected by evils.

Perspectives Core Idea:

Completing the task requires effective cross-cultural evangelism that follows communication patterns within cultures.

- The third era of modern missions has focused on specific overlooked people groups. Cameron Townsend (founder of Wycliffe Bible Translators), Donald McGavran (Church Growth Movement), and Ralph Winter (best known for the call to reach the hidden or unreached peoples, but also a pioneer in missiological thinking in a number of other frontiers) are examples of pioneers in people group thinking.
- This period concludes with the Evangelical Awakening. (Although massive secularization also takes place, revealing superficiality in the shallow faith of the majority.)
- Toward the end of the period, African, Indian and Chinese followers of Christ are forging new cultural vehicles, often taken for heresy.

The Final Moments: Beyond World War II

Perhaps the most significant event of the second millennium occurred just after World War II. After 500 years of Western conquest of the entire planet, the whole non-western world was by 1945 under the direct or closely indirect control of Western political states.

But in the next 25 years following World War II something happened on the world level that had never happened before and would never happen again. Over thirty years ago Ralph Winter wrote about this period of "Unbelievable Years" in a small book by that title.

While at the beginning of 1945, 99.5% of the non-western world was controlled by the West, 25 years later, at the end of 1969, only .5% was still under Western control. Empires that had lasted centuries collapsed.

Take another 25 years and it became clear that many of the original regimes of these new nation states would not make it. Robert Kaplan's famous essay on "The Coming Anarchy" predicted a breakdown into pervasive chaos. Meanwhile totalitarian regimes were replaced as embryonic "democracy" was chosen over either Communism or Fascism, a shift so profound as often to mean more governmental instability.

Today it seems as though nuclear weapons are available to any nation, as the West's technology is rapidly adopted in much of the world.

Three major factors in the 21st century are competing for allegiance: Free market economy, Christianity, and Islam.

Rodney Stark's thesis in his book, *One True God*, is that when there is religious pluralism, tolerance and civility among the religions is increased and there is an increase in personal piety. The religion becomes the choice of the common man, not the state religion to be accepted casually. Because of free market competition there is the effort to explain one's faith to others which keeps it stronger and alive. But conflict is inevitable between the people of monotheistic faiths in the absence of free market economy. Philip Jenkins believes international politics of the coming decades are likely to revolve around interfaith conflict, above all, the clash between Christianity and Islam.

Perspectives Core Ideas:

The progress of world evangelization can be measured in part in terms of church-planting movements within people groups.

Completing the mission task requires the initiation and growth of church-planting movements that follow social avenues of influence.

Perspectives Core Ideas:

The mission task can and will be completed.

Completing the task requires collaborative efforts of churches and mission agencies from diverse cultures and traditions.

Perspectives Core Idea:

Completing the task requires strategic wholism in which community development is integrated with church planting. [We must be allied against all evil if we do not want to misrepresent God.]

WCF Core Idea:

The advance of the Kingdom consists not merely of the rescue of humans but must in-

Because of this likelihood there is a need for priority to be given to fruits of the Spirit, the distinctive character of Christ-followers, especially humility. New Testament warnings about humility and discretion are not just laudable Christian virtues, they can make the difference between life and death.

Jenkins' main thesis, in *The Next Christendom*, is that the era of Western Christianity has passed and the day of Southern Christianity is dawning. The South's Pentecostal style of Christianity will become the norm as they become the majority of Christian believers on this planet.

Across the global South, Jenkins sees a common pattern of development.

- Initially westerners try to impose their own ideas of Christianity as it should be, often backed up by the force of colonial political power.
- This evangelism gains some followers, usually people on the margins of society
- Other people move beyond the colonial matrix, as they demand ever more accommodation with local ways
- In yet other cases, believers form wholly new churches, so different that traditional minded observers wonder whether these have moved beyond the bounds of Christianity itself.

In this light, training for leaders of the mission movements of the Global South becomes crucial. This can help the new surge of missions avoid the mistakes of the past and profit from what has been learned from those mistakes. As people move to the cities, Christian congregations replace the family networks that prevailed in the older villages. The growth of Southern churches in response to urbanization compares to similar growth in early Christianity in the 3rd and 4th centuries.

The gospel is not just about dispensing good news. It's also about a battle. Humans were created to restore creation by advancing God's kingdom. The corruption of creation by intelligent evil has turned the story of our planet into the story of a battle. Unfortunately, there is a widespread blindness to the corruption of all creation and our responsibility to restore it.

What valid generalizations can we make about the near and far future? And how does all this fit into our story of God's kingdom expanding without retreat, beginning just yesterday with the appearance of homo sapiens?

There are gigantic, unprecedented changes. The number one evidence is skyrocketing global population, due principally to the conquest of many diseases and the relative reduction of war. (In 2002 more people died in traffic accidents around the world than in war.)

Furthermore, despite the amazing progress medicine has made in understanding and treating many diseases after they occur it is not at all clear that we are making any permanent gains against the patho-

*clude the restoration of a corrupted creation.
and the defeat of the Evil One.*

WCF Core Idea:

God calls people from all tribes, nations, and linguistic groups to follow Him: to repent of sin, turn to Him through Jesus and be re-enlisted in the cosmic battle against evil.

WCF Core Idea:

At the end of history, all of creation will be restored. Lions will lie down with lambs. Disease will have disappeared. God will reign in heaven and earth.

genic origins of disease. And, in regard to war—that other major menace of mankind—the worst rash of wars may be just ahead.

So where is the kingdom of God in all this?

One generalization is safe: things are getting both worse and better at the same time. It is by no means a completely uneven contest much less one that favors evil. Many believers see only the negatives and grasp at teachings about a rapture that will rescue the faithful before things get too bad. Others see only the good and are unprepared to seriously attack the evils, some of them having the opinion that this is “The best of all possible worlds” and that evils themselves originate with the mysterious purposes of God rather than a Satanic intelligence.

But is it merely an expanding Kingdom we should keep in sight? Or can it better be stated as the restoration of the true glory of God and the progressive defeat of a major, celestial counter being?

**In this light I personally have come to the conclusion that the most serious frontier in missions is the high wall between our faith community and a world truly awed by the explorations of science. These two books—nature and scripture—have been given to us to enable us to get closer to God, the former speaks in a voice heard in every language and tongue, the latter must be painstakingly translated into thousands of those tongues.
—Ralph D. Winter**