

Lecture 17- Contemporary Realities (34); Integration (35); Leading God's People (36)

Following World War II the entire world system entered a time of rapid development and crisis. The stresses of that period were centered in two facts: this was the final phase of the dismantling of the apparatus of European dominance in world affairs, and these were the years of the formalized and protracted Cold War between the United States and the Soviet Union. Crisis is the mother of change. The strains within the sociopolitical systems exerted their influences directly, at times forcibly, on the Christian movement. Inevitably, Christian missions changed during these decades.

-Shenk, p.166

Christian mission is future-driven. The eschaton establishes the goal – the consummation of all things in Jesus Christ – and impels the church to compassionate witness and work in the world now. Although the future always remains uncharted, the church can move toward it with confident hope because it discerns a providential pattern in the past.

-Shenk, p.186

...to train servants of the triune God to walk with God, to interpret and communicate God's Word, and to lead God's people.

“World Mission” is “the triune God's redemption of the cosmos wherein He grants, among all the world's peoples, faith in Jesus Christ, maturing of the Church and foretastes of the new heavens and the new earth.”

Key Terms

Crisis; World War II; Euro-centrism; “bipolar geopolitics;” “polycentric history;” liberal v. evangelical; ecumenical v. separatist; World Council of Churches; denominations; western v. non-western; first world v. third world; evangelical; future; “where are we?”; “who are we?”; Westminster Confession; *Ordo Salutis*; walk with God; interpret His Word; communicate His Word; lead His people

Lecture Objectives

- Outline the social, economic, and political realities of the latter half of the 20th century, particularly noting their relationship to developments in “missions.”
- Describe the significance of the World Council of Churches in mission history.
- Identify at least one important implication of today's discussion for the Gospel ministry to which you have been called.
- Briefly describe our historical context and its implications for the ministry to which believers have been called.
- Briefly describe our identity as believers and its relationship to our calling as believers.
- Briefly outline and explain how this course helps you better understand your walk with God and the work to which He's called you.
- Briefly outline and explain how this course helps you better serve God in the interpretation and communication of His word and leading His people worldwide.
- Identify at least one way in which this course has challenged your own self-understanding before God.
- Identify at least one way in which this course has challenged your understanding of your call as a child of God.
- Identify one prayer regarding God's ongoing mission in and through your life and service.

Contemporary Realities

I. The Wake of the Modern Missions Movement

A. Various distinctions

1. Liberal / evangelical
2. Ecumenical / separatist-Lausanne <http://www.gospelcom.net/lcwe/lc.htm>;
<http://www.wcc-coe.org/wcc/who/histor-e.html> (See Appendix J for full text)
3. Denominations and their step-children
 - a. NRM's
 - b. Mission churches
4. Western / non-Western
5. First World / Third World

B. Evangelical missions

1. U.S.-based
 - a. USCWM – <http://www.uscwm.org/>
 - b. Other – <http://www.acmc.org/intro.html>
2. Korea-based – <http://www.kwma.org/>
3. Other-based

C. Our own respective cultural groups

II. Historical Understandings / Explanations

Shenk, 166-176 “Eurocentric History” to “Bipolar Geopolitics” to “Polycentric History?”

Integration

I. “The Future of Mission” (Shenk, 186-190)

- A. Where are we in history?
- B. Who is the church?

II. The Westminster Standards and World Mission

- A. Ch.2 on God
- B. *Ordo salutis*

III. Is Every Christian a “Missionary?”

Leading God's People

“The purpose of Covenant Theological Seminary is to train servants of the triune God to walk with God, to interpret and communicate God's Word, and to lead God's people.”

- Who is this God with whom we walk?
- What is His Word, which we are to interpret and communicate?
- Who are God's people we are to lead?

| Translation | Date | Translators | Comments |
|---|------------------------|--|--|
| Wycliffe Bible | 1380-1384 | John Wycliffe & associates | Based on Latin Vulgate |
| Tyndale Bible | 1525-1530 | William Tyndale | N.T. and Pentateuch; based on original-language MSS |
| Coverdale Bible | 1535 | Miles Coverdale | Completion of Tyndale Bible |
| Matthew's Bible | 1537 | John Rogers | Used work of Tyndale and Coverdale |
| Great Bible | 1539 | Miles Coverdale | Revision of Matthew's Bible commissioned by Henry VIII |
| Geneva Bible | 1560 | English Puritans in Geneva | Revision of Great Bible with Calvinistic notes |
| Bishop's Bible | 1568 | Matthew Parker and others | Revision of Great Bible; reaction against Puritanism of Geneva Bible |
| Rheims-Douai Version | 1582 – NT 1610 – OT | Gregory Martin and other English Catholic scholars | Roman Catholic, based on Latin Vulgate, produced by English College in Rheims and later Douai |
| Authorized Version (King James Version) | 1604-1611 | 54 English scholars of varying theological convictions | Commissioned by James I after Hampton Court Conference of 1604; elevated prose designed for oral reading; based on Textus Receptus |
| Challoner Revision | 1749-1750 | Richard Challoner | Roman Catholic revision of Rheims-Douai Version; language similar to that of KJV |
| Alford Translation | 1861-NT 1869-OT | Henry Alford | Produced by Dean of Canterbury Cathedral |
| Darby Translation | 1871 | John Nelson Darby | Translation by early Plymouth Brethren leader and originator of dispensationalism |
| English Revised Version | 1881-1885 | 65 English scholars of varying theological convictions | Used textual principles of Westcott and Hort; very literal |
| American Standard Version | 1901 | American scholars working concurrently with English translators of Revised Version | Slight modification of English Revised Version, reflecting preferences of American scholars |
| The New Testament in Modern Speech | 1903 | Richard F. Weymouth | Translation by a scholar of classical Greek |
| A New Translation of the Bible | 1918-NT 1924-OT | James Moffat | Free translation, not always faithful to text, very popular in Britain |
| The Complete Bible: An American Translation | 1923-NT 1927-OT | J.M.P. Smith E.J. Goodspeed | Highly readable translation by two American scholars |
| Knox Version | 1944-NT 1949-OT | Ronald Knox | Roman Catholic, based on Vulgate |