

**Bachelor of Ministry, Bachelor of Theology and Related Programs**

# **EM301/D**

## **Mission Perspectives**

**Semester 1, 2019**

**Malyon College**  
is an approved institution of the  
**Australian College of Theology**

UNIT CODE is offered by Malyon College as part of the  
Bachelor of Ministry, Bachelor of Theology and Related Programs  
This unit is an accredited award of the Australian College of Theology (ACT) and is authorized for distance and  
contact delivery by Malyon College.

## ***MALYON COLLEGE***

At Malyon we recognise that the world is changing. These are times of great challenge and opportunity. Our commitment is to be raising up a generation of influential Christians who have a strong biblical base, skills in leadership and ministry, and a heart for God.

We have been training Christian leaders for over 100 years, and we've learnt a few things about theological training. Our graduates are serving all over the world as pastors, cross-cultural workers, workplace leaders, chaplains, church leaders and theological faculty.

Malyon offers full-time and part-time study options through lecture, intensive and distance modes. We have excellent resources for students including a large library, wireless internet and 24-hour access to the campus. All our awards are accredited through the Australian College of Theology.

## ***The Australian College of Theology***

The ACT was established under the auspices of the General Synod of the Anglican Church of Australia in 1891. The ACT is a company limited by guarantee governed by a nine-member Board of Directors. The Anglican Primate of Australia presides as the chairman of meetings of the company which consists of 54 persons (in 2010). The ACT is an Australasian provider of state accredited higher education courses leading to awards in theology and other disciplines related to Christian ministry. The ACT operates as an ecumenical consortium of some 2,500 students enrolled in 19 Bible and theological colleges approved to teach the awards of the ACT. These awards range from two-year diplomas, three-year undergraduate and coursework masters degrees to masters and doctoral research degrees.

The ACT has a centrally devised and managed curriculum and a quality assurance process that are applied across the whole network of affiliated colleges. The day-to-day educational system is managed by the Dean from the ACT office in Sydney. Academic governance is the responsibility of the Academic Board which oversees all academic activities of the College. The standing committees of the Academic Board share this responsibility by monitoring the quality of delivery and resourcing, developing policy, and reviewing the course structure for research, coursework and diploma courses. The membership of the Academic Board and its committees is comprised mostly of faculty members of affiliated colleges. A number of senior university academics are represented to help ensure that ACT practice (especially in the outcome of the consideration of research examiner's reports and general academic policy) remains comparable with the standards of and best practice in the university sector.

As a HEP under the Higher Education Support Act, the College was required to undergo a quality audit conducted by the Australian Universities Quality Agency (AUQA). The AUQA Audit Report was publicly released on the AUQA website in February 2007.

In 2010 the company consists of 54 members composed in the following way:

- (1) the Anglican Primate of Australian and the Dean of the ACT,
- (2) the principals of 10 Anglican Theological Colleges,
- (3) 21 persons elected by the House of Bishops of the General Synod,
- (4) the principals of 11 affiliated colleges approved to deliver the research degrees of the ACT,
- (5) 5 graduates holding an ACT research degree,
- (6) 5 graduates holding any other degree of the ACT.

## ***UNIT DETAILS***

### ***Significance of Unit***

The vision of Malyon College is to develop Christians of influence. In order to be a Christian of influence a woman or man needs to have a firm grasp of the missional heart of God and his call for us to share his missional heart for a broken and needy world.

In this introductory missions unit, we will trace the grand narrative of the Scriptures which moves from creation to the fall, to God's redemptive plan and ultimately to the consummation. Throughout the unit we will see how the missional heart of God was evident right from the very beginning, and could be heard in God's pleading call to Adam, "where are you?" (Gen 1:9). We will trace the missional heart of God through the pages of the Old Testament, noting with interest, not only God's plan to send One through the line of the woman (Eve) who would crush the serpent (Satan's) head (Gen 3:15), but One who had a profound concern for the salvation of the peoples of the world.

As we move into the New Testament, we will see in Jesus the fulfilment of God's missional plan. We will see how the message of the Gospel, the good news about Jesus' incarnation, life, death and resurrection provide the only source of hope and eternal life and salvation. As we move through the book of Acts, we will see how the Gospel was spread and began transforming people's lives. Moving on then into the period of the early church fathers and beyond we will see how this Gospel continued to spread and transform, not just individuals but whole communities and cultures. We will trace the spread of the Gospel down through the ages, as people found their hearts transformed and captivated by the missional heart of God. We will see the incredible revival in world mission that was ignited by the fathers of modern mission – men such as William Carey and Hudson Taylor. We will trace the growth in mission right up to our present day as we seek to get our heads and our hearts around the enormity of the unfinished task, of taking to the Gospel message to every nation, tribe, people and language.

Without a doubt, we will find our hearts challenged afresh, to be committed and active participants in God's great mission in this world, to influence others for the sake of the Gospel.

## ***Unit Description***

Cross-cultural mission has always had a critical place in the Christian church. Most New Testament documents were written for mission situations whose cultural contexts also need to be appreciated. Much of church history is the story of the spread of Christianity and how believers addressed the variety of issues they faced in various contexts. Our theological creeds were one outcome of this process. Today's Australia has people from many ethnic backgrounds, and there are many sub-cultures as well. Taking these factors into account, we can see that a grasp of mission perspectives is important wherever we minister. Mission perspectives can help bring a better understanding of how God has dealt with people in different situations and how he still interacts with people's lives today. The principles we will address in this unit have direct relevance and application to any Christian church or individual who is serious about effectively reaching the community in which they live as well as powerfully touching people from different cultures who live far away.

## ***Credit Points***

This unit is valued at 4 credit points.

## ***Co- and Pre-Requisites***

None.

## ***Exclusions***

None.

## ***Unit Content***

The unit is made up of the following sections and sub-sections:

1. A basic study of the biblical witness to the mission of God to humanity.
2. An introduction to the expansion of the Christian movement.
3. An introduction to the cultural factors which affect mission today.
4. A survey of strategies and issues in contemporary Christian world mission.
5. Mobilising local churches in support of world mission.

## ***Unit Outcomes***

On successful completion of this unit, students will:

### **A. Know and understand:**

1. Biblical, historical, cultural and strategic perspectives on contemporary world mission
2. The past, present and future development of world Christian movements
3. Issues and strategies in contemporary Christian world mission
4. The role of the local church in world mission

### **B. Be able to:**

1. Account for the expansion of the world Christian movement
2. Analyse biblical, cultural and strategic perspectives on mission in the contemporary world
3. Discuss the challenges and potentials entailed in communicating the Christian gospel cross culturally
4. Explain how local churches can be actively involved in world mission
5. Present an analytical perspective on world Christian mission

### **C. Be in a position to:**

1. Integrate perspectives from 'Mission Perspectives' with their other theological and ministry studies
2. Apply perspectives from 'Christian Missions' to personal formation and ministry contexts
3. Apply perspectives from 'Mission Perspectives' to current issues in ministry in world Christian mission

## ***Workload Requirement***

A unit will generally require about 10 hours per week for lectures for contact students or home study for distance students, preparation and revision, and assignment work over thirteen weeks. In addition, two study weeks are worked into each semester. Excluding the study weeks, this generally averages out as follows:

1. Contact students:
  - a. Lectures – 3 hours per week;
  - b. Preparation – 2 hours per week;
  - c. Assessments – 5 hours per week.
2. Distance students:
  - a. Home study; including forums and revisions – 5 hours per week;
  - b. Assessments – 5 hours per week.

## ***Learning Guides***

Students should access the Learning Guides on the unit Moodle page for guidance through their studies for the semester.

## ***Assessment Requirements***

The student shall complete the following assessment requirements:

1. Historical Essay.
2. Interview report.
3. Research assignment.

*Contact students will be expected to attend all lectures; while the forum posts are the distance student's equivalent of classroom interaction. Just as class attendance is compulsory for on-campus students, forum participation is compulsory for distance students.*

***Students who fail to attend lectures or complete forum posts satisfactorily may be failed.***

## ***Required Resources***

In order to complete the unit, the student will be required to have access to the following resource/s:

Winter, Ralph D & Hawthorne, Steven C (eds) 1999, Perspectives on the World Christian Movement (Fourth Edition), William Carey, Pasadena.

Additionally, further learning resources will be made available on Moodle, our Online Learning Centre. These resources may include articles, extracts, contact lecture notes and other learning activities.

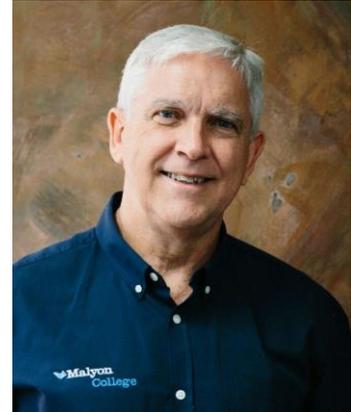
## Lecture Schedule

Mod	Date	Topic/s
1	12 Feb	Unit Intro / 'Our God is a missionary God' Abrahamic covenant / Israel & the nations
2	19 Feb	Jesus, the man and message for all nations / The Post-Easter Church
3	26 Feb	Paul's missionary ministry
4	5 Mar	Key eras of mission history
5	12 Mar	Pioneers in the modern missionary movement
6	19 Mar	The current status of the world: Christians, needs and strategies / Video: The role of prayer in spiritual awakening (J. Edwin Orr)
7	26 Mar	Culture & Worldview Differences
8	2 April	Incarnational Ministry & Contextualisation
S/W	9 Apr	<b>STUDY WEEK</b>
S/W	16 Apr	<b>STUDY WEEK</b>
9	23 Apr	Urban Mission
10	30 April	Holistic Ministry – Development & the Gospel (Guest Brent Van Mourik)
11	7 May	Strategies for World Evangelisation
12	14 May	Mission Principles Applied in the Australian Context
13	21 May	Mobilising Local Churches – Becoming World Christians

## UNIT LECTURERS AND PREPARERS

### Lecturer/s

**Peter Francis** is Principal of Malyon Theological College, and lectures in the fields of Missions and Old Testament. Peter is married to Wendy who is the Queensland Director of the Australian Christian Lobby. Together they have three married children and ten grandchildren. After a 10-year career as a high school teacher, Peter entered into Pastoral ministry at Cleveland Baptist, having earned his Master of Divinity through Trinity Theological College (USA). Over the past 30 years Peter has pastored at Cleveland Baptist, Beenleigh Baptist and the City Tabernacle Baptist Church, as well as being involved in numerous short-term missions in places such as PNG, Bangladesh, Thailand, Cambodia and South America. He has also given two years' service as a Regional Consultant with Queensland Baptists and has served on various mission boards such as the Far East Broadcasting Company and Global Interaction. Peter's theological studies include a Master of Divinity, a Graduate in Theology, a Master of Arts in Theology and a Doctor of Ministry.



Contact details:

☎ (07) 3354 5656 📧 [peter.francis@malyon.edu.au](mailto:peter.francis@malyon.edu.au)

## UNIT ASSESSMENT

### Assessment Instructions

In completing assessments, students should note that:

1. The **College requirements** for the writing and submission of assignments are to be adhered to at all times, as marks will be deducted for incorrect and poor presentation. Of particular importance is that the official College title page is to be used, and that the word length be indicated.
2. The current **Student Assignment Guide** is available to all students on the Moodle site; it should be studied, both when starting out and at the beginning of each academic year as adjustments or changes may be made from time-to-time.
3. With respect to **length**, students are permitted to write at a length of 10% either side of the stated length; for example, a 1000-word assignment should be within a 900-1100 word length. Students will be penalized 10% over the word limit and may be required to resubmit the assignment in terms of the stipulated word length.
4. With respect to the **List of References**, a specific number of references will not be set; however, students should note the guidelines indicated for the specific assessment requirement. However, students should note that:
  - a. Bibles (including study Bibles), basic dictionaries and devotional guides are not regarded as academic references.
  - b. Electronic sources should generally not number more than half the required number of references and should be used with caution.
5. The failure to adhere to the stipulated assessment **format** requirements will be penalized as follows:
  - a. Body of assignment:
    - i. 1<sup>st</sup> level – 1%
    - ii. 2<sup>nd</sup> and subsequent levels – 2%
  - b. List of References and referencing:
    - i. 1<sup>st</sup> level – 1%
    - ii. 2<sup>nd</sup> and subsequent levels – 2%

## **Grade Criteria**

*Bachelor's students at the foundational undergraduate degree 300-level should note that grades are awarded on the following criteria:*

Units at foundational level introduce undergraduate students to the foundational features and principles of a discipline or topic. The study of primary sources and the principles underlying their analysis are introduced, especially in Biblical Studies and Church History and where relevant in other fields of study. The foundation for the critical evaluation of ideas is established.

### **Pass**

- ✓ Attempts to engage primary sources and is aware of their significance for the discipline.
- ✓ Evidences a basic understanding of the foundational features of the discipline.
- ✓ Shows an awareness of relevant scholarly viewpoints without necessarily engaging these in depth.

### **Credit**

- ✓ Demonstrates an engagement with primary sources.
- ✓ Has begun to grasp the foundational features of the discipline.
- ✓ Is beginning to engage with a range of scholarly viewpoints.

### **Distinction**

- ✓ Demonstrates ability in engaging primary sources, is beginning to understand their setting and historical context.
- ✓ Evidences a grasp of the foundational features of the discipline.
- ✓ Demonstrates emerging skills in the task of critically evaluating a range of scholarly viewpoints.

### **High Distinction**

- ✓ Demonstrates a pronounced ability in engaging primary sources and understands their setting and historical context.
- ✓ Evidences a sound grasp of the foundational features of the discipline.
- ✓ Shows an ability to evaluate critically a range of scholarly viewpoints with empathy.

## **ASSESSMENT REQUIREMENTS**

### ***Requirement 1: Historical Essay***

Submit a 1200 word essay which provides an overview of the early beginnings, fundamental beliefs and structure of the Moravian Movement. Your essay should also draw attention to the impact of the Moravian Movement.

Your essay should include the following:

1. A brief Introduction to the topic (50 words)
2. A description of the early beginnings of the Moravian Movement, including the roles played key individuals (400 words)
3. A discussion of the fundamental beliefs and structure of the Moravian Movement (400 words)
4. A discussion of the impact and legacy which the Moravian Movement has passed on to subsequent generations of mission workers (300 words)
5. A brief Conclusion (50 words)

The **key assessment criteria** for this requirement are as follows:

1. Provides a clear description of the early beginnings of the Moravian Movement, including roles played by key individuals.
2. Discusses the fundamental beliefs and structure of the Moravian Movement.
3. Discusses the impact and legacy which the Moravian Movement has passed on to subsequent generations of mission workers, including modern mission workers.

**Length: 1200 words**

**References: at least three references**

**indicative of academic and missiological research**

**Due: Friday 15 March 2019 by 5pm**

**by electronic submission on Moodle**

**Mark allocation: 20%**

## **Requirement 2: Interview Report**

Interview a cross-cultural missionary with a view to understanding their views on the missiological challenges which have confronted them in their missional context.

Provide a written report of your interview under the following headings:

1. Brief Introduction (50 words)
2. Description of the Missional Context in which your interviewee has served/is serving (150 words)
3. Summary of three of the Major Missiological Challenges faced by your interviewee (550 words)
4. Discussion of the interviewee's responses to the Missiological Challenges they have faced (400 words)
5. Discussions of the potential lessons which Australian churches may learn from the challenges which have been experienced by your interviewee (300 words)
6. Brief Conclusion (50 words)

The **key assessment criteria** for this requirement are as follows:

1. Clearly identify the missional context in which your missionary interviewee has been working.
2. Provide a clear summary of the major missiological challenges confronted by your interviewee in their missionary context.
3. Provide evidence of your engagement with the interviewee about their approaches to the challenges which they have faced.
4. Meaningfully discuss the potential lessons which Australian churches may learn from the challenges which have been experienced by your interviewee.

**Length: 1500 words**

**References: at least four references indicative of academic and missiological research**

**Due: Friday 26 April by 5pm  
by electronic submission on Moodle**

**Mark allocation: 30%**

### **Requirement 3: Research Assignment**

Write an essay on ONE of the following topics.

1. John Stott proposes that “... the Living God is a Missionary God” (Stott, J 2009, “The Living God is a Missionary God,” Perspectives on the World Christian Movement, William Carey, Pasadena, 3). Explain and analyse the proposition that Stott develops in this article.
2. Explain and evaluate the concept of contextualisation; including discussion of the opportunities and potential risks associated with contextualisation in mission.
3. In the article, ‘Flaw of the Excluded Middle’ (Winter, Ralph D & Hawthorne, Steven C (eds) 2009, Perspectives on the World Christian Movement (Fourth Edition), William Carey, Pasadena, 407-414), Paul Hiebert highlights the area that western missionaries often neglect in their interaction with other cultures. Summarize Hiebert’s argument and discuss its significance for cross-cultural mission.

In the essay, students are expected to demonstrate a good understanding of missiological issues and principles. They are expected to thoughtfully reflect upon the issues by interacting with the ideas espoused by a variety of authors in the field and to provide a clear biblical framework for their analysis and recommendations regarding application to twenty-first century missions. Observations and conclusions should be supported by appropriate reference to the Bible and other literature.

The **key assessment criteria** for this requirement are as follows:

1. Demonstrate a clear understanding of the topic you have chosen, including the missiological principles which are represented in this topic.
2. Demonstrate an ability to thoughtfully reflect upon these issues by interacting with the ideas espoused by a variety of authors on this subject.
3. Provide a clear biblical framework for your analysis and recommendations concerning the subject and its application to world missions in the twenty-first century.

**Length: 2300 words**

**References: at least six, indicative of academic and missiological research**

**Due: Friday 24 May by 5 pm**

**by electronic submission on Moodle**

**Mark allocation: 50%**

## UNIT CONTRIBUTION TO GRADUATE ATTRIBUTES

Malyon's Vision: *To form faithful image-bearers of Christ, who love God, listen to His Word, serve the church, engage their culture, and are committed to the mission of God in this world.*

	1.	2.	3.	4.
<b>Graduate Attribute 1: Personal Formation – 'Shepherds with God's heart'</b>				
a. Is secure in God, living in the truth and freedom of the gospel	✓			
b. Pursues intimacy with God and Christ-likeness, particularly through spiritual disciplines		✓		
c. Intentionally plans for growth, being aware of personal strengths and weaknesses		✓		
d. Grows spiritual, personal and relational health, especially through accountability			✓	
e. Is committed to influencing and serving others in the church and the world	✓			
<b>Graduate Attribute 2: Theological Formation – 'Knowledge and understanding of God's heart'</b>				
a. Understands the 'big story' of the Bible and the gospel	✓			
b. Is personally able to interpret and apply the Bible		✓		
c. Is formulating a biblical, historical and contemporary theology	✓			
d. Reflects biblically and theologically on life and practice	✓			
d. Is committed to communicating and demonstrating the gospel	✓			
<b>Graduate Attribute 3: Ministry Formation – 'Knowledgeable and wise shepherds'</b>				
a. Has a godly influence on others	✓			
b. Possesses the knowledge and skills needed for chosen ministry path	✓			
c. Ministers and communicates the gospel with clarity in a range of contexts	✓			
d. Works well in a team and intentionally does so		✓		
e. Is committed to servant leadership and the mentoring of others			✓	
1. A major thrust of this unit	2. A contribution that this unit should make			
3. A possible function of this unit, but not targeted	4. An unlikely product of this unit			

**Note:** Graduates who have not completed the curricular and non-curricular ministry aspects of Malyon's courses will tend to be most developed in Graduate Attribute 2.

## RECOMMENDED READINGS

The list below provides the learner with references that relate to the unit material and topics under consideration.

- Beals, P. A. 1999. *People for His Name (Revised)*. Pasadena: William Carey,
- Burnett, D. 2002. *Clash of Worlds*. London: Monarch.
- Conn, H. 2002. *The Urban Face of Mission*. Phillipsburg: Presbyterian & Reformed Press.
- Elmer, D. 2002. *Cross-Cultural Connections: Stepping Out and Fitting In Around the World*. Downers Grove: IVP.
- Escobar, S. 2003. *The New Global Mission: The Gospel from Everywhere to Everywhere*. Downers Grove: IVP.
- Griffiths, M. 1996. *A Task Unfinished*. Sydney: OMF.
- Guthrie, S. 2002. *Missions in the Third Millennium: 21 Key Trends for the 21st Century*. Carlisle: Paternoster.
- Hiebert, P. 1994. *Anthropological Reflections on Missiological Issues*. Grand Rapids: Baker.
- Hiebert, P & Meneses, E. H. 1995. *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant, and Urban Societies*. Grand Rapids: Baker.
- Köstenberger, A J & O'Brien, P. 2001. *Salvation to the Ends of the Earth: A Biblical Theology of Mission*. Leicester: Apollos.
- Miley, G. 2003. *Loving the Church: Blessing the Nations*. Waynesboro: Gabriel.
- Moreau, A. G, Corwin, R & McGee, G. B. 2004. *Introducing World Missions: A Biblical, Historical, and Practical Survey*. Grand Rapids: Baker.
- Tucker, R. A. 2004. *From Jerusalem to Irian Jaya: A Biographical History of Christian Missions (Second Edition)*, Zondervan, Grand Rapids.
- Walls, A 1996, *The Missionary Movement in Christian History: Studies in Transmission of Faith*. Maryknoll: Orbis.
- Webb, A. 2005. *Your Church Can Make a World of Difference*. Sydney: OMF.
- Winter, Ralph D & Hawthorne, Steven C. (eds) 1999. *Perspectives on the World Christian Movement (Fourth Edition)*. Pasadena: William Carey.
- Wright, C. J. 2006. *The Mission of God: Unlocking the Bible's Grand Narrative*. Nottingham: IVP.
- Yates, T. 1994. *Christian Mission in the Twentieth Century*. Cambridge: CUP.

## **ACT POLICIES AND PROCEDURES**

### ***Key Policies***

Students should take note of the following ACT policies:

1. Unit Moderation Policy.
2. Academic Misconduct Policy.
3. Academic Appeals Policy.

### ***Accessing Documents***

These and other policy documents are publicly available in the following handbooks, through links on ACT's home page ([www.actheology.edu.au](http://www.actheology.edu.au)):

1. Undergraduate Handbook.
2. Postgraduate Handbook.
3. Student Policy Handbook.
4. International Student Handbook.
5. Distance Education Handbook.

*These should be read in conjunction with the 'Recent Updates' link found on the ACT website.*