

Frontiers in Mission

Discovering and Surmounting Barriers to the *Missio Dei*

This is an inductive, autobiographical presentation of the process of finding, recognizing, or discovering problems. It is only secondarily focused on solving them. Its purpose is to search for solutions for problems already under consideration, but also to use those problems as a means of gaining expertise in the identification of other obstacles to common and uncommon goals.

Ralph D. Winter



William Carey International University Press
Pasadena, California

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Dedication

It is only appropriate that I make clear that much of the writing included in this book could not have been done were it not for the diligence, efficiency and faithful good will of my second wife, Barbara. After the loss of my first wife, Roberta, through five years of cancer, Barbara enabled me to gain a second wind and marvelously filled a great void. I am very deeply and happily indebted to her!

Preface

This sheaf of writings is a “no-tie, shirt-sleeve” book—if it can be called a book at all. It is an informal collection of mostly unpublished somewhat rough drafts of writings on the general subject of new frontiers in mission. Much of it can best be understood as a collection that was initially drawn together as a textbook for a course I taught at Columbia International University In January 2005. This is the reason the Contents indicates the number of pages in each article.

In any case I owe the reader an explanation for the particular selections and omissions in this collection of writings.

Most of the writing I have done in my lifetime precedes the materials in this book. The choices in this collection have been made with the title of the book in mind. Many of the earlier things I have written do not directly delve into what might be called “frontiers” and thus would not be appropriate for this book. The extensive overlap and duplication of word and thought, as ideas have been stated, restated and amplified, is intended to display the actual *progression of my thinking* as I have tried to find the best way to put things, sometimes delicate or unusual ideas.

The concept I am employing for the word *frontier* is the definition printed each time in the *International Journal of Frontier Missiology*.

Mission Frontiers, like other frontiers, represent boundaries or barriers beyond which we must go yet beyond which we may not be able to see clearly—boundaries which may even be disputed or denied. Their study involves the discovery and evaluation of the unknown or even the reevaluation of the known. But unlike other frontiers, mission frontiers are a subject specifically concerned to explore and exposit areas and ideas and insights related to the glorification of God in all the nations (peoples) of the world, “to open their eyes, to turn them from darkness to light and from the power of Satan to God.”

The major exception to these criteria has been the selection of several documents which describe my own background and upbringing. This departure was made so that my thinking as expressed in the other articles can be more effectively evaluated in biographical context, and also to show how

one's actual experiences are often what reveal problems that would not otherwise have been perceived.

Above all, I want all of my readers to understand that this book is not exactly a statement of faith, that is, of things I firmly believe. It is full from beginning to end of "what ifs"—ideas, theories, and pure conjectures I have thought about which are far from settled beliefs. Incidentally, some earlier readers of some of these documents have somehow jumped to the conclusion that I believe in Evolution, the kind of entirely random process which, given enough time, can, supposedly, create complex life forms. That idea to me is utter folly. Please don't suspect that!

Especially, I need to acknowledge that one of the frontiers in this book looms larger and more significant in my mind than any other. It is the concept of our having to identify with God's concern for defeating evil in order properly to glorify Him. This idea, if valid, would clearly expand hugely our contemporary understanding of mission. That subject surfaces more and more often toward the end of the book as I seek an overall interpretation of history and scripture to clarify its nature. Chapter 51 describes my own life-long attempts to understand what the Bible is really saying. Chapter 52, an oral presentation at the 2005 annual meeting of the American Society of Missiology, begins from the point of view of the very longstanding syncretism in Western theology which is briefly mentioned in some of the earlier chapters.

The seven new chapters 53-59 in this Fourth Edition, are more recent attempts to present this material. I hope you won't mind if, throughout the book, both charts and thoughts keep recurring as I attempt each time to give a clearer explanation.

Since the thoughts presented here are definitely "in progress," you will do me a great favor if you will, dear reader, be willing to feed back to me whatever responses you have, to whatever chapter. This is all the more true if you disagree, and thus can point up something I am saying which seems wrong or does not make sense.

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June, 2008

Acknowledgements

I want to thank my fellow missionaries and national coworkers in Guatemala for the ten years of both experience and learning that took place there between 1956 and 1966. Then, in another ten years, between 1966-1976, I learned a very great deal from both the thousand missionaries who were in my classes at the Fuller School of World Mission and also from the other faculty members who were there at that time, Donald McGavran, Alan Tippett, Charles Kraft, J. Edwin Orr, Peter Wagner, Paul Hiebert, and Arthur Glasser. Add to that the accelerated experience of the years since 1976 in the founding and development of the U. S. Center for World Mission and the William Carey International University!

During almost all of this I have been greatly helped by my first wife, Roberta and our family of four daughters and their husbands, all of whom are at work strategically in the professional world of mission. I also have had a marvelous give and take relationship across the years, from 1976 to the present, with my coworkers at the U. S. Center for World Mission and the William Carey International University.

This is not a compendium of all my writings but is rather a collection originated fairly recently in practical situations where there has been the evidence of various needs. The writings thus reflect on solutions thereof. If there is any one looming figure from whom I have gained many clues and encouragement it would be Donald A. McGavran, now deceased, a third-generation missionary to India.

However, in a very real sense this compilation would not even exist if it were not for my new life companion, Barbara, her energy, efficiency and inexhaustible goodwill enabling my daily endeavors.

Lastly, I want to thank Rory Clark, Director of WCIU Press, for his valuable assistance in many different ways. However, he does not want to be blamed for the many unconventional features of this very informal collection of papers! All that is my sole responsibility.

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Introduction

Ralph D. Winter
Sunday, August 7, 2005

This book now fulfills two different functions.

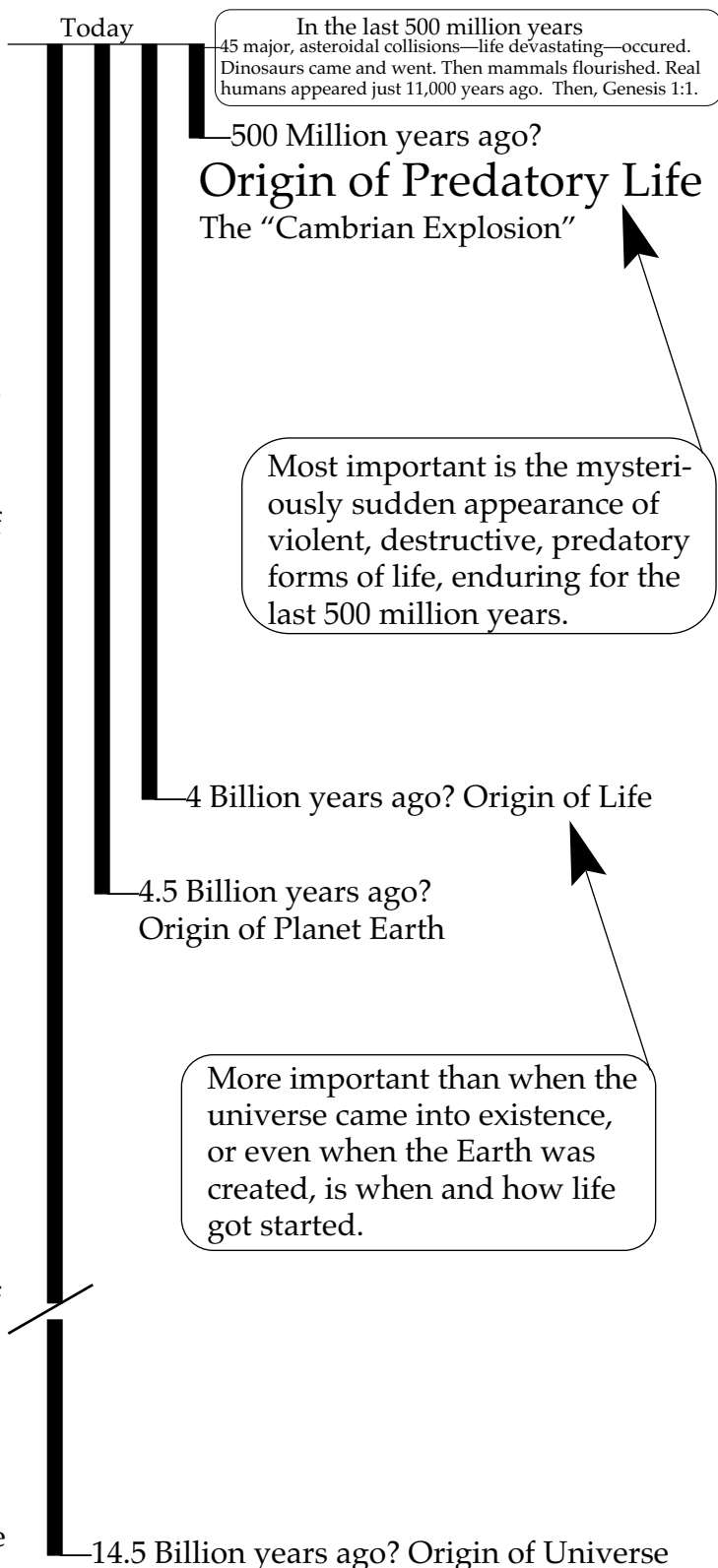
1. Its original purpose, as seen in its first edition, was to stir up a class of graduate students on the general subject of seeking and solving unnoticed problems (“frontiers”) holding back the cause of Christian mission. It can still do that. It is still strongly given over to that purpose, as explained in the Preface.

2. However, in the second edition an additional chapter (12) was added, and in the third edition two more (51 and 52) were added. These additional three focus on a single sphere of interest, surging with enigma. Earlier, a number of chapters, especially Chapter 50, addressed the same sphere, which is just one of the many obstacles or frontiers in the Christian mission—frontiers that have been addressed since the very first edition.

This introduction is now being added, therefore, to try to give the reader advanced notice that one particular theme, or frontier, in the original book is now assuming greater prominence. Should this theme not be addressed in a separate book? Yes, someday. But in view of what may be its uncomfortable novelty, it may need the background of thinking found in the rest of the book to give it a bit more credibility. Now, can this novel theme be stated concisely?

Let me try. At first glance, this burgeoning element may seem to have nothing to do with mission. However, I assure the reader that, if validated, it has an urgent and perfectly huge new perspective to add to traditional mission vision. If it didn't, I would not be the least interested.

It is, first of all, simply a conjectured story of this planet told from both a secular scientific point of view along with a Biblical and theological interpretation. Both the scientific views and the theological interpretations involve a good deal of conjecture. That is, “scientific” facts you see here are built out of conjectures scientists have made. They could be wrong. The “theological” interpretations of the Bible—some are my own—also are not inerrant even though I accept the Bible itself to be inerrant.



The last 500 million years is what we know most about. It is the last 11,000 years where true humans appeared on the scene that are of greatest interest, especially the question of where the Genesis record fits in.

But once more, why is all this so important? There are two good reasons.

1. One is the fact that most traditional interpretations of Genesis are these days casting doubt on the creation sequence and content of the first chapter of Genesis. "The world" has concluded pretty much that Genesis is just so much poetry and that it has nothing to do with reality. Evangelicals are divided right down the middle as to how to interpret even the first chapter—old earth versus young earth. That is, was the creation of life instantaneous like the Big Bang, or was it gradual as the evolutionists insist? For me it is very satisfying to be able to uphold what Genesis says and at the same time to embrace both the young earth and the old earth interpretations of events.

Basically, for almost 200 years we have been digging up what appear to be very old bones, bones that belong to life now extinct, and life that is clearly violent and carnivorous.

How can these old bones reeking of violence fit into Genesis 1, which describes the results of this (new?) creation as "good" and man and animal as *non-carnivorous*?

The enigma is removed if we look more closely at 1:1-2 and realize that these two verses may describe a *destroyed* situation and a *new beginning*, a re-creation of things in a region of the planet. The old bones and all that violence, however, occurred *before* Genesis 1:1, not *after*.

2. Once we recognize the extensive distortion of creation ever since the Cambrian Explosion it would seem reasonable that then was when Satan turned against the Creator. He began systematically to distort non-carnivorous life forms into destructively violent, pain and suffering—producing forms of life which would not at all seem to be the kind of thing God would create in the first place.

This in turn would then throw new light on the (re)creation in Genesis 1 of specifically non-carnivorous life. Alas, we also see the subsequent achievement of Satan in pulling down both man and animal life in even that Edenic new beginning. It certainly sheds new

light on the task facing redeemed humans today. Now, can we better understand 1 Jn 3:8, "The Son of God appeared for this purpose, to destroy the works of the Devil"?

The whole story may go like this: God created highly intelligent, but finite, intermediate beings through whom He then, over a lengthy period of time, developed life as we know it. These intermediate beings over time were instructed in the incredibly complex matters of DNA and what we call microbiology.

But at the Cambrian period, where forms of life vastly larger than fairly small animals were achieved, one of the leaders among the intermediate beings not only chose to go on his own but decided to mar and mangle the good creation intended by God. This period of rebellion continues to this day and explains why redeemed humans have a mission that is much larger than just redeeming humans, but requires the identification of all evil with Satan, not with God's "mysterious ways."

I have left out a mountain of details, many of which are described in the articles in this book. I refer specifically to chapters 12, 50, 51, and 52, but also in other chapters, especially in Part 6.

My concern in attacking this frontier is to explain that this is merely an honest attempt to defend the Bible, to unveil the extensive damage to God's glory resulting from monstrous and intelligent evil, to unravel the tension between the old earth and young earth views, and, above all, to open up a window on the nature of the purpose in this life of redeemed man, that is, the Christian mission.

Part One

Twelve Frontiers in Context

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Early Insights

Ralph D. Winter

Lake Avenue Church Bakers Square breakfast group

Tuesday, October 7, 2003

W1248C.2

In our society the unbending social consensus, the pervasive conviction, is that, in order to grow up right, during their first 24 years, people need to be incarcerated in little square rooms and battered over the head with books full of facts irrelevant at that age. Now if you subtract those lost years, 24, from my present age, 78 you get 54 years. That is, these last 54 years are the main productive period of my life.

I early caught on to the fact that I could learn more, learn faster and retain longer by directly concerning myself with the concerns of God for His Kingdom and for His righteousness. That is to say, I was an early believer. The will of God in this imperfect world was central early in my thinking. Thus, during those early typically unprofitable years I did think of a maze of things that ought to happen, and I worked in my spare time to make some of them become real.

For example, the Navy did me a favor by paying for some of my education, helping me finish Caltech debt free. It then gave me some very practical training in Pre-flight school to become a fighter pilot on an aircraft carrier. However, the war ended just before I finished Pre-flight school and so I never got out of California during those two and a half years in the Navy.

An example of something I did out of school hours was when I was 23 and still in school at Princeton Seminary. I initiated a stream of tentmakers going to Afghanistan to teach English. Meanwhile I was using up the last of my wartime GI Bill tuition to acquire a Ph.D. in linguistics in order to go to Afghanistan myself. By this time I was married and we both were eager to do this, even though our finally going did not quite work out. Recently my wife and I attended the annual "Kabul Reunion" at which about 50 veterans of this long-standing effort in Afghanistan gathered to fellowship together.

I had accepted Christ when a "chalk talk" evangelist somehow got into the Sunday School of a fairly liberal Presbyterian church in Highland Park. As an early teen I confirmed that decision at a huge "Christian Endeavor" conference held in the Long Beach Civic Auditorium. Bob Munger, a young pastor at that time, led the decision service. Later, when I was 15 my parents felt they had to move from a denomination that had formally given up the highly Evangelical Christian Endeavor movement to a church that embraced that movement. Little did they know that Lake Ave Church would not long after hire a full time youth pastor who had to stand up in front of the group instead of letting young people lead the meeting, and so the incredible, ecumenical Christian Endeavor movement was phased out at the Lake Avenue Church, too. In any case, by this time my whole family

was already at Lake Avenue and really liked it. My father soon became a trustee and was one of those opposed going into debt for the removal of the "Corner Church" and the building of the present "Chapel."

[He was not against doing it, he was just against going into debt to do it. At that moment in Lake Avenue history the church moved from where 50% of the budget was going to missions down to 33% for missions. When the current sanctuary was built, again with even more massive debt, our mission budget declined to 18%, and now it is even lower.]

A major new element in my life began at Lake Avenue where I first encountered Dawson Trotman (founder of the Navigators) and Charles E. Fuller (founder of the Old Fashioned Revival Hour). My life was turned around through the Navigators into an intense commitment, which involved and was then fueled by memorizing 500 verses in the Bible during a period both before and after enlistment in the Navy.

Back in those days just after the war the Lake Avenue Congregational Church was in a rather hazy relation to any denomination and so after teaching and studying at Westmont (on top of a Caltech degree earned during the war), and studying a year at Princeton Seminary and a year and a half at Fuller Seminary, and then getting my Ph.D. (at Cornell, combining cultural anthropology, linguistics and mathematical statistics), my wife and I returned to Princeton Seminary to finish up and I be ordained as a Presbyterian missionary.

When I was at Princeton Seminary the first time, along with Dan Fuller and Bill Bright, all three of us decided to transfer to Fuller Theological Seminary when that seminary opened in Pasadena, California, the following year. Neither Bill Bright nor I finished at Fuller. We thought we had more pressing things to do. He started Campus Crusade and held to that vision for the next 50 some years. I had felt led to be a full time missionary rather than a tent-maker in Afghanistan. While in transition to that more complex calling I conceived a radically new method for learning a foreign language and earned a Ph.D. in linguistics to forward that idea. I thought this new approach would benefit all missionaries. Incidentally Bill and I formed a friendship which lasted until the day he died. Our project in Pasadena would never have succeeded without his help. He and Vonette invited me and my second wife to lunch at his home in Orlando just a few months before his death.

Finally, I was finishing up at Princeton planning to be a standard missionary. At that time the Presbyter-

ian board maintained several conservative-Evangelical Presbyterian mission countries, and Roberta and I and our then two children were recruited for one of the Board's Evangelical fields, Guatemala, to work in the Western highlands with a Mayan Indian tribe called the Mam. Work had been going on there for many years, even Bible translation. This is the precise place, we were told, where Presbyterian missionaries told Cameron Townsend that it was of little use distributing Bible portions in Spanish to people whose mother tongue was radically different. A minority of the missionaries already believed this. It was not Townsend's creative idea. But he was the young man later called affectionately "Uncle Cam," who actually did something about that idea that became a major enterprise, that is, he established today's marvelous Wycliffe Bible Translators.

During ten years in Guatemala, like Townsend, I too became involved in a plan conceived by others. It was the idea of reaching out to assist the real local church leaders (for the first time including Indians). These local church leaders were laymen—most of the 200 churches were run by ordained elders. Those of us involved in this scheme reasoned that these elders could be taught and ordained as full-fledged ministers without relocating themselves and their families for years to the capital city to attend "seminary."

The plan was to work with these existing leaders rather than untried younger students, and for the educational process to fit into their life cycle rather than, as with younger students, extracting them out of society into the life cycle of a school in a different place and a different culture. This idea caught on with our people and with other missions and in other countries and soon I was invited to be the Executive Director of a Theological Education association that covered the 17 Latin American countries north of the Equator. A year later the one-year-old School of World Mission at Fuller wanted another professor. They were so impressed by this training system that I was invited to join the faculty, the first faculty member added after the founding (by McGavran and Tippett). I was then directly involved in the calling of all the additional professors and deans of the School of World Mission during the next ten years.

Not long after joining the faculty at Fuller this new idea of doing "theological education by extension" exploded into a global movement. Its growth was due in part to trips around the world by myself and others promoting the idea. These trips were sponsored by the Evangelical Foreign Missions Association. Soon this new concept encompassed 500 mission programs around the world and enlisted 100,000 local leaders training for ordination. Some have cast me as the creator of this movement. I simply got the idea from a missionary (James Emery) who had been in Guatemala longer than I. Like Townsend, my main contribution was to help implement an idea I did not conceive.

In any case, the movement was running by itself,

and although I was called to Fuller to promote this new idea, I only continued to teach one course in that area and soon transitioned into a first love, with a teaching focus on the historical growth factors of the Christian movement in the last 2,000 years as my main teaching duty. This involvement was immeasurably enlightening. I discovered that a great deal that I had been taught at seminary, both at Fuller and at Princeton, about developments in Christian history were not quite the whole story or perhaps dead wrong. But that is another story.

[A recent book entitled *For the Glory of God*, published by Princeton University Press, written by a sociologist, Rodney Stark, also corrects a lot of common misconceptions. It is a devastating critique of historians and sociologists in general and Christian historians and theologians in particular. A fabulous 80 pages are devoted to the rise of science under Christian influence. I have written for permission to print that chapter as a separate book with our publishing imprint (the William Carey International University Press). Christian students and non-Christian students at Caltech will be flabbergasted.]

Even more important, during those ten years at Fuller I had a thousand missionaries go through my classes and write masters or doctoral theses about their field work and experience. For me this was a glorious introduction into the global phenomenon of Christianity and it led to some disturbing conclusions. I began to write and promote insight into the idea that thousands of minority groups in every country were still walled off from missions by the tendency of many missions to assume that the churches they established could easily bridge the many ethnic differences which make most countries into a linguistic mosaic. Realizing that this perspective was an overlooked dimension that affected the strategies in virtually all fields, it became serious enough so that, it seemed to me someone would have to stop teaching and begin actively promoting outreach to these additional totally pioneer fields that were invisible to anyone with American melting pot assumptions.

The entire mission faculty at Fuller was involved in a discussion over a period of two years concerning the need for a vast "implementation annex" to the Fuller School of World Mission. Ed Dayton from World Vision was involved. The Fuller provost, Glenn Barker was involved in these discussions. I still have a little diary where I recorded who came to the meetings (which I convened) and what we discussed. Gradually a major new enterprise, intended to be a harmonious and supportive extension of Fuller, was brought into focus. Fuller's president, David Hubbard, tried hard to think how all this could be an elaboration of the existing School of World Mission. But the range of activities projected were not accepted by the Fuller administration. That idea, incidentally, would not have been ideal since many missions already refused to send their missionaries to Fuller due to ambiguities in the

Fuller theology faculty about statements of Biblical inspiration. We knew that for theologically political reasons this new thing had to be a project that was legally separate from Fuller however near and cooperative.

Meanwhile I continued to explore the possibilities of some current mission leader being recruitable to set up this kind of large annex. I tried in vain to persuade a number of leaders. It finally became clear that I was the only one who was willing and able to walk out of their present job and attempt a project as huge and risky as this was. Later I realized that since we obviously began with a huge fund-raising need, many potential leaders were deterred by that grim reality alone. (In fact, once the property was paid off, we had many takers.)

So, in the fall of 1976, I took a two-year leave of absence from Fuller. I continued to teach some, but my main task was to establish this new center. I was 51 at that time. I had had engineering training, a Ph.D. an M.Div. plus mission field experience and teaching at Fuller behind me. I could always go back to Fuller, where I am to this day still listed as a faculty member (a "Distinguished Missiologist in Residence"). What did I have to lose? My wife and my whole family of four unmarried daughters were completely unanimous that this was what God wanted us to do.

I did not push into this very eagerly. At no time in my life before or after have I, to the extent I did then, sense that God was forcing me to choose a much harder row to hoe. Yet, after we made the decision to leave Fuller we did not at any point in the next thirteen years, during which we paid off the campus, feel that God had promised us success. We only felt that the value of the goal was sufficient justification to go all out, sink or swim to achieve it. I coined the phrase, "You do not evaluate a risk by the probability of success but by the worthiness of the goal." We were willing to fail because the goal we sensed was so urgent and strategic.

I said I was 51 at that time. That is exactly the half way point between the age of 24 and my present 78 years. The second half of my productive life has been even more exciting than the first half. Suffice it to say we started without backers, no denomination, not even a single congregation, no mailing list, and only about \$100 in cash. It would seem that if we went from that to a \$40 million dollar set of properties that are free and clear this would be a fascinating, almost unbelievable story. My first wife's book in its latest revision is called *I Will Do a New Thing*, tells that story in detail. We became self-sufficient not needing or wanting to go out for funds in the name of our institution. We now in our university enroll in various programs over 7,000 new students a year, drawing upon over 900 teachers/professors all over the country, teaching in over 150 places in the U.S. alone, are active in many languages with half of our staff either at regional centers in the USA or in similar activities

around the world. Our basic institution is a community of missionaries whose support comes in directly as is the case with most missionaries. The basic corporation's legal name is the *Frontier Mission Fellowship*. Its two main closely cooperating projects are the U.S. Center for World Mission, which is on the north side of Elizabeth and the university which is on the south side. The Frontier Mission Fellowship, of which I am still the active General Director was incorporated late in 1976. Paul Cedar spoke at our 25th anniversary celebration in 2002. Some years ago he withdrew from all boards except ours. We have greatly appreciated Lake Avenue Church. All four of my daughters are full-time missionaries and both they and their 14 children are linked to that church, and my own support comes in part from Lake Avenue. Bill Bright was another major supporter from the very first days all through our 27 years of involvement following the Fuller teaching period. In the first few days (in November 1976) he pledged \$1,000 a month for the first year.

Part II

I wish I could now head into the period of my life during which I served in the development of the college campus in Northeast Pasadena. Our 25th Anniversary booklet tells a good deal of that story. My first wife's book, *I Will Do a New Thing* tells even more.

But I have decided that I cannot push on into that radical, tumultuous period from 1976 until the present (that is, from the my age of 51 to my age of 79), without describing a bit more of what led up to so radical a break with a much safer past.

Why did I not continue to teach at Fuller, in the world's largest school of missions? Long before I even went to Fuller I had been almost continually caught up in things which you cannot do in the classroom. I will mention eight.

I first caught McGavran's attention because of a brief article I had written entitled, "Gimickitis" which portrayed local accountable fellowships on the mission field to be the most central goal. Later, his invitation to join him at Fuller also built on his interest in the fact that I had been involved in a radically new approach to the development of pastor leadership. These were the main reasons I was invited to teach at Fuller. But let me go back even further.

I finished my Caltech studies during the 2nd World War at 19. A year later when I was still 20 the war abruptly ended my pilot training and took me to Westmont College. Dr. Hutchins, pastor of Lake Ave Church actually drove me up to Santa Barbara in the fall of 1945 and made sure I got a job teaching (math and surveying) that would exactly pay for my studies in the Bible, church history and Greek.

The series of "antecedents" just mentioned that help explain the significant departure from teaching at Fuller are mentioned in the next chapter, "Antecedents to the Founding of the USCWM."

Antecedents to the Founding of the U. S. Center for World Mission (The Introduction to the Reprint of *Mission Frontiers 1979-1981*)

Ralph D. Winter, July 2004

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[The dramatic events chronicled in the first four years of the periodical, Mission Frontiers Bulletin, were not entirely "out of the blue." There were earlier incidents calling for similar creativity and initiative, and symbolizing problems ("frontiers?") needing solution. The paragraphs below give a glimpse of some of those earlier obstacles.]

This book bursts with actual facts, good and bad, recorded at the very moment they occurred. They don't always tell why we were doing what we were doing. At the time we began reporting in these pages of *Mission Frontiers*—breathlessly every step forward in an almost hopeless effort—we did not stop to explain *why we were willing to take on so great a risk*. That story is also intriguing. Furthermore, the events underlying the decision to assail that challenge must certainly be of keen interest. From what did this impassioned effort arise?

There is little question that none of this would have happened had Donald A. McGavran and Alan Tippett not been called by Fuller Theological Seminary in 1965 to found the Fuller School of World Mission. For ten years, from 1966, I was a witness to what that move meant, since I was the first additional faculty member appointed, arriving in the new school's second year.

The worldwide respect McGavran had already gained drew students rapidly and the school soon possessed the largest missiological faculty and student body in the world. It became one of few such schools which (for its first ten years) limited its enrollment to missionaries with at least three years of field experience, plus only a handful of overseas church leaders who might be interested in the Great Commission.

For me, those ten years on the faculty were a surge of additional understanding of global missions, based on and adding to my own previous ten years as a missionary to a group of Mayan Indians in the highlands of Guatemala.

The new school was a growing beehive of serious thinking and critical evaluation of missionary methods and strategies. It was great! Those years were full of gushing insight and floods of information from every corner of the earth. A thousand missionaries passed through my classes while I was busy researching, evaluating and

teaching about the major moves forward of the Christian faith in the last 2,000 years. I taught "The Historical Development of the Christian Movement," a course title which, after I left in late 1976, has been retained ever since, mainly by Dr. Paul Pierson, for 28 more years as of this writing.

I. Where did this all come from?

Inevitably, however, all these new insights illuminated new opportunities, obstacles and problems which cried out to be taken into account as soon as possible. However, *a school as a school was not quite the proper place for idea-implementation*. Furthermore, I have considered myself a scholar-activist. Even before the Fuller Theological Seminary School of World Mission existed I had been drawn to problem solving. When I moved from my Caltech background in engineering to Cornell for a doctorate in linguistics, anthropology and mathematical statistics, people said, "Why are you leaving engineering?" I answered "I am moving from civil engineering to social engineering." When, after that degree, I then completed theological seminary I told people I was moving "from social engineering to Christian social engineering." When I became a missionary I was now in Christian mission engineering.

Thus, for me there had to be an indissoluble connection between the new ideas of serious academic inquiry and the re-engineering or implementation of those ideas out in the real world, if only to test them rather than mindlessly teaching them. By 1976 I had the ten years of teaching at Fuller behind me, plus ten years as a field missionary before that, and ten years of graduate study before that. I was now spring-loaded to take all these new insights, to get back out to grasp the new opportunities they illuminated, and in general to deal with the real problems impeding the progress of the Christian mission.

In order to make my next move seem more feasible, a move out of a superb school into the wilderness of an untried implementation, I will list a few of the real-world projects in which I had already been involved, speaking biographically. This will enable a better understanding of what I

have done since—things that never had easily fitted into the daily schedule of a heavily loaded professor. The following events, then, essentially define the purpose of, and the need for, the U.S. Center for World Mission, the William Carey International University, and the underlying mission society, the Frontier Mission Fellowship.

The astonishing need is the call

1. A first hint illuminating the ultimate break in 1976 from teaching at Fuller to the attempt to start the Center and University, I would characterize as an in-depth, day after day, immersion experience which occurred years earlier in 1945-46, right after graduating from Caltech and getting out of the Second World War. I was 21. During that academic year during which I was teaching as well as studying, I was exposed to the daily chapels at Westmont College, in which a different ministry was highlighted each day. I was soon overwhelmed by the impression that many jobs were going unfilled in the full-time Christian cause. Having been trained in engineering I began to wonder just how badly the world needed one more civil engineer. I wondered what in the Christian global cause might need “engineering.” Could I be of more use there?

At that time a number of things began to appear on the horizon. My life since that time at Westmont has been essentially one of seeking to engineer solutions for a series of problems related to the global mission of the church.

My immediate point here is that the “engineering” of problems was something that could be *conceived* of in classroom teaching at Fuller (or elsewhere), but once conceived could not as readily be *implemented* by a full-time professor or in a school setting.

Project in Afghanistan

2. From that brief post-college Westmont experience I went for a year of (in my mind) further “laymen’s training” to Princeton Theological Seminary. I was now almost 23. While at Princeton I realized the need for more efficient language training in the mission world. Also, during that year arose a clear example of what cannot be done in a classroom, namely the initiative I took in founding a movement of Evangelicals to teach English in Afghanistan. That seed once planted became a large enterprise with now a 50-year tradition, the current name being the International Assistance Mission. It now draws on many countries to provide assistance in Afghanistan.

An unfulfilled vision

3. A third antecedent would be a project that is to this day unfulfilled. After that one-year stint at Princeton, another year at the brand new Fuller Theological Seminary on the West Coast, and a brief period up and down the Atlantic seaboard, assisting the establishment of the Afghan Institute of Technology. I wanted to pursue the missionary language problem. For that reason I did doctoral studies in linguistics, anthropology and mathematical statistics at Cornell (1951 to 1953). I had conceived the idea of systematically exposing language students to two artificial languages, one which would employ the familiar grammar of the student’s own language while borrowing in the strange words of the language to be learned, that is, the nouns, verbs, and adjectives. The second, at the same time, doing the opposite, that is, using the familiar vocabulary of the student’s own language while employing the grammar of the language being learned. Once again, neither studying for classes nor even teaching classes would allow so complicated an engineering project. Before I even achieved the Ph.D. at Cornell I had determined to go back to seminary and finish up, be ordained, and be a full-time missionary rather than a lay tentmaker in Afghanistan. I was now 33.

This then led to a ten-year period in Guatemala and many different incidents of implementation. One stands out above all others.

Selecting and training the right people

4. A fourth antecedent to the event of my moving away from Fuller, was my long standing involvement with others in the engineering of a worldwide move to the extension training of pastors. *Theological Education by Extension* is the name of a 600-page book which I edited in 1969, while at Fuller, describing the developments along this line in my experience in Guatemala. By now I was almost 45.

Before moving to teach at Fuller, and just before leaving Guatemala, I was elected the Executive Director of the Northern Latin American Association of Theological Schools, encompassing the 17 Latin American countries north of the equator.

One of my main jobs in that role, as I saw it, was promoting the idea that the best future pastors, and the individuals most strategically to be trained, were not the penniless youth who inhabit most theological schools around the world, but

the seasoned, tested and gifted believers in local congregations who, with families and jobs, really can't pick up and go off to seminary. The idea of reaching out to precisely such "unclassroomable" but tried and true, gifted local leaders soon took me around the world speaking to seminary leaders of over 500 schools in a trip sponsored by the Evangelical Foreign Missions Association. Other speakers were similarly sponsored in other years.

This "better way to find gifted pastors" thus sprouted wings and became a global movement training, at its peak, over 100,000 local leaders for ordination. The brightest example of the impact of this idea is an organization in India which enrolls, part time, over 6,000 outstanding local leaders, often professionals and is generating a whole new breed of congregations, often large. The implementation of this idea is still going on, involving as it does an enormous institutional shift in the concept of finding and training pastors, for the USA or anywhere else.

Once again, such an idea could be *taught* in the classroom, and was, but could not be *implemented* in class. It needed to be pursued outside of class, even if the implementation was to create a new school that would operate on such principles.

Publish the vision!

5. Another antecedent to the founding of the USCWM was again something which was revealed by teaching but needed engineering and thus was not the usual activity of a professor. It was the founding of an essentially non-profit book publishing firm that would focus exclusively on books of strategic value to missionaries and people interested in missions. Fuller's mature missionary students were generating 40 book manuscripts per year full of insights and ideas that cried out to be shared around the world with other missionaries. Soon I was encouraged by the mission faculty to look into this. In 1969, seven years before leaving Fuller, a tiny publishing company was formed called the William Carey Library. People scoffed at the idea of publishing just books of relevance to missions. "You won't sell more than 500 a year," they said.

Today this project sells 75,000 books a year, has published 400 titles in its own name, and draws books from over 80 other publishers, all of which are available at one address (1-800-MISSION, or www.WCLBooks.com) at a significant discount. Again, this kind of publishing activity could be *conceived* in the classroom, and its existence certainly enhances the classroom, but

is not an idea effectively *implemented* by a teaching professor—unless somehow that professor's wife and family would be willing to do the work, which was, in fact, the case. My first wife, Roberta, and four daughters literally had to be involved. The William Carey Library is today one of the most important ministry arms of the U. S. Center for World Mission.

Scholars of mission comparing notes

6. A sixth antecedent to the break was the need, first voiced by the Fuller president, David Hubbard, that, for missions to be considered a respectable academic activity, the world of missions needed both a scholarly society and a scholarly journal, without which a doctoral degree in the field of missions was inappropriate. Thus, in 1972, I wrested time from my teaching schedule to take an important role in the founding of the American Society of Missiology. That society now has a respected journal, called *Missiology, an International Review* started the next year. It was ghost published for its first six years by the William Carey Library Publishers. I was the defacto business manager of the journal for its first six years, as well as secretary of the society for the first three. But, efforts to launch this society and this journal did not sit well with the administration at Fuller, even though such efforts were clearly essential to the developing academic field of mission studies (e.g. missiology). That kind of activity simply was not what professors are supposed to do.

Gather mission leaders globally

7. A seventh antecedent to the USCWM was a proposal in 1972, at the first meeting of the American Society of Missiology, of a world-level congress on missions like the one in 1910. My involvement began while still at Fuller but crested after the Center was founded. The organizing meetings were held on our campus here in Pasadena, but the meeting itself finally took place in Edinburgh, Scotland in 1980 where the 1910 meeting was held. Since 1910 there had never been another meeting on the world level of just mission people. To this meeting 70 years later came the largest number of Third-World mission leaders ever to gather in one place. Due to the 1980 meeting, The World Consultation on Frontier Missions, the concept of unreached peoples now rapidly became an issue of global awareness. Fifty members of our USCWM staff were involved at the meeting mostly behind the scenes.

This type of thing could not have been accomplished while I was still a faculty member at Fuller.

Helping young people to see the world from God's perspective

8. A very significant event had occurred in December of 1973, when an unforeseen and totally unprecedented surge in young people at Urbana signed cards indicating their willingness to be foreign missionaries. To make a long story short, even though still at Fuller, I organized a summer study program to assist some of those card signers in finding their way forward. This study program, which today is called Perspectives on the World Christian Movement, enrolls more than 6,000 per year in well over a 150 locations in this country. It is widely used in other languages and countries as well. This project began while I was still at Fuller but is not the kind of thing that is normally pursued by a teaching professor. It has built up its strength today (in touching so many thousands) not from teaching activities but from "engineering" activities—careful, long standing administrative care.

Employing the university tradition more efficiently

9. While still teaching at Fuller I became aware of a student from India who arrived at Fuller with a three-year M.Div. graduate degree behind him. He then worked for two more years at Fuller to fulfill the requirements of the "M.Th." degree (unknown outside of seminaries, the degree underlying a doctorate). He unexpectedly petitioned to be given an M.A. degree instead! Fuller's registrar protested that he must not understand that he had arrived at Fuller with a degree more advanced than an M.A. But, those of us on the mission faculty explained that in India no one knew what an M.Th. was, but an M.A. degree was widely known and respected. He finally got the M. A. he wanted plus a letter saying he had earned an M.Th. and could have it whenever he wanted it. In much of the world there is little significance for an M.Th. degree.

But I got to thinking. Mission studies crucial to missionaries working around the world need to result in *standard degree names*, not letters no one has ever heard of. Even the name of the school, "seminary," does not sound well to some government officials. What was needed was a genuine university offering the standard B.A., M.A., and Ph.D. degrees, not M.Div., M.Th, D. Min, D.Miss.

degrees, as most seminaries still do. Seminaries also need to change their names into universities. Some are. It is a cardinal principle of missionary work to "speak the language of the native." Many countries are requiring ever higher degrees for those who come to work in their countries. The only social pattern as widely spread in the world today as the Christian church is the university tradition, which is the child of Christianity.

Did I need to leave a school in order to start a school? Apparently. Thus, in buying a campus we also had in mind the great need for at least one full-fledged, accredited university owned and operated by missionaries, able to give B.A., M.A., and Ph.D. degrees, and able to work at a distance in view of the fact that missionaries cannot break stride for years on end to attend schools in the USA.

Furthermore, national leaders, whether pastors, seminary professors, or lay people, ought not to have to break out of their societies for such long periods of overseas schooling. Many of them in such cases are no longer well fitted to return to their home countries. Worse still, some USA schools are quite willing to take the husband away from an overseas family for a year or more. My background was in *extension* training, now called *distance education*. The super-important factor for me is that whether or not you can achieve exactly the same educational results by working at a distance you can certainly get through to far superior leaders that way. Is it better to give a first-class education to second-class unknowns, or a second-class education to time-proven leaders? Actually, distance education is not necessarily second class.

Our thought here has been to set an example to other schools of what can be done, not to try to attract all students to us, and certainly not to urge everyone to come to the USA to study. It is amazing how working faithfully within the bounds of educational formalities a very great deal more can be done for the cause of missions than the ordinary school located in the USA is doing. Our very unusual "integrated" curriculum (in which we have already invested more than \$1 million) is being used now in other schools, giving theological education, mission history and the global presence of the Christian movement their due. Programs at Biola University, Azusa Pacific University and other places are headed up by our graduates or by members of our fellowship. We have attained the pinnacle of California State rec-

ognition and are working steadily but surely toward the much more meticulous private recognition called "regional accreditation." Our Perspectives textbook is used in more than 100 other schools and more than 600,000 are in print.

Much more could be said about other things we have been able to do *because we are not merely a school*. Let's shift now to the key events of our beginning on this campus--especially the part of our story prior to the period described in these early pages of our *Mission Frontiers Bulletin*.

II. When things really got going

As pressure built to make allowance somehow for more effective implementation of new mission perspectives, I convened a small discussion group from time to time during 1975 and 1976, meeting in the faculty lounge at Fuller. It was usually from six to ten people. My personal journal records who attended and what ideas were discussed. Gradually the idea emerged of the need for a legally separate major mission center that could be in some ways a functional annex to the School of World Mission at Fuller. Various faculty members, even the Fuller Provost, Glen Barker, often attended these meetings along with people from World Vision.

In the fall of 1976, in giving the opening address at the Evangelical Foreign Missions Association, I actually mentioned the impelling need for such a major research and implementation center. By that time, however, while I could not go into details, plans were pretty far along.

The final step

In the late spring, for example, I had finally screwed up my courage to pay a visit to the Nazarene district headquarters just below the campus on Washington boulevard. There I met Paul Benefiel who was the District Superintendent at that time, but who was also a member of the college board. He listened sympathetically to my thoughts about the future of the campus. This was a Friday. I was astounded to hear that the full college board of about 40 people was to meet the very next day, Saturday, and would be deciding yes or no to rent the campus for the next two years to an Eastern cult, *and that the document to be signed included an option to buy the property at the end of that period*. Dr. Benefiel explained that many Nazarenes were quite opposed to such an organization leasing or buying the campus, and that the board was almost evenly divided on the issue. Yet, the college direly needed the money.

After this personal conversation I was quite perplexed. Benefiel called me on Sunday and said he could not tell me the result of the board decision for another couple days but that he thought I would be pleased. At that point in history, of course, I was not in a position to rent or buy the property. I was simply a professor with no donor backing, and soon without a salary. I simply believed it was a solid, even if far out, possibility to rally Evangelicals to such a cause.

What he told me two days later was that the board had arrived at a Solomonic decision. They knew I could not put up even a single month's rent at that point. Thus, half of the board was mollified by the decision to go ahead and lease it to the cult for the next two years. The other half of the board was pleased to gain enough votes to cross out the paragraph about handing the cult an *option to buy*. That left the door open a crack for us.

I was elated. He also told me that they would convene the Executive board (about eight out of the full membership of about 40) to talk to me specifically about my hopes. This meeting would be in Sacramento, California.

The nitty gritty

By the time I arrived at that meeting I had some more detailed thoughts myself. After explaining my novel purpose for the campus (for both an implementation Center and a unique new university), I made three requests:

1. I said we were not interested in trying to buy the whole thing unless they stopped selling off the off-campus houses.

2. I asked for some free space on the campus so we could raise money during the next two years from a position on the campus itself.

3. In view of our overseas mission purposes I asked for a million dollar reduction in the price.

They listened sympathetically to my ideas for the campus, and a bit dubiously to my expectation of the willingness of 40 million Evangelicals to help us buy it. They did agree to stop selling off houses. They did allow us, for \$100 a month, a small portion of the property that had not been leased to the cult. And, the president said they would probably be willing to reduce the price for the kind of organization we were. This latter point was apparently something to which the full board later objected because later we could not persuade them to lower the price. The campus proper would be \$8.5 million and the additional

off-campus houses would be another \$1.28 million. The down payment would be \$1.5 million, later split into two halves, \$850,000 one year and \$650,000 the second.

The “impossible challenge”

In my preface earlier in this book I said, “In taking the initiative in 1976 to found the Center, I have never in my life felt so clearly drawn by the living God to make such a radical decision, either before or since.” On the other hand it was perfectly obvious to everyone that this was an almost impossible challenge, since I had no denominational or organizational backing, no experience in fundraising, etc. To most people it was clearly impossible. Some of my best friends privately talked to members on my initial founding board of five members urging them to get off the board lest they become embroiled in the legal consequences of the inevitable failure of so rash a plan.

It is also true that at one point I wondered why most of my best friends in the ministry would not say one word that might have encouraged me to take the plunge. Finally, since the whole thing was admittedly a very long shot, I realized that obviously they did not want to be blamed for me doing something so risky, so stupid. Many got around to asking, “How does your wife feel about this?” In that dimension, however, I had every encouragement even if somewhat dazed belief. One of my daughters said, “Daddy, we have to do this even if we have to eat cardboard.” I look back on those moments of decision as almost a dream.

Taking the plunge

November 1, 1976, was my first day no longer with Fuller. November 5th we incorporated the USCWM, now called the Frontier Mission Fellowship (FMF), of which the USCWM is a major project. I was now almost 52.

In January one board member suggested that we needed to ask for an option to buy, and suggested \$15,000. At that time that amount of money for us was totally unthinkable. But that board member offered to pay \$5,000 if we could raise the other \$10,000. A day or so later, totally out of the blue, one of the backers of one of our related entities, The Lutheran Bible Translators, hearing of our need, unhesitatingly pulled out a checkbook and on the spot wrote a check for \$10,000.

But when we sent this \$10,000 and the \$5,000 to the board nothing happened. The cult which

had been granted a lease on the campus now offered a huge amount for an option. Weeks went by. Apparently the board was divided over whether or not to cancel its promise to us in favor of the other party. A month went by, and two months. Finally, James Dobson (who had already invited me to be on his radio program) was quite unhappy with the foot dragging and I was told wrote a letter to the board suggesting that if they were to accept the cult’s higher offer for an option he would write a letter to his entire Southwest constituency pointing out that the college had gone back on its word in favor of the cult. In any case, within a couple of days we received the signed option to buy as of Sept 1, 1977. Now all we needed was to collect the money by that date, and we had already lost three months waiting for the option.

Facing the countdown

We were to lose some more time. It was April, and the deadline for the first part of the \$1.5 million downpayment, \$850,000 was rapidly approaching. I, however, was unwilling to go to the public for money unless and until I could put a list of outstanding mission leaders on our letterhead. I began writing a letter weekly, first class, to about 45 such mission leaders. One I invited was Leighton Ford of the Billy Graham Evangelistic Association. He said he could not give his name to an advisory board but he could be listed as a consultant. This is the category we then asked of everyone else. Most of these leaders I knew personally. Thankfully, all but one agreed to be a consultant on our letterhead. You can see an early letterhead with a list of consultants on page 34.

Once this group was publicly behind us we swung into action to raise the money. By now it was early June and we now had less than three months left to raise the \$850,000 by September 1st.

The Fellowship of Artists in Cultural Evangelism, a member agency, helped us produce an excellent brochure (see illustration). We produced this in large number and air freighted boxes all over the country. In three months we accumulated \$450,000. This included \$50 thousand from one of the Ahmanson foundations and another \$105,000 (the very day of the deadline) from the main foundation. That day was also when our tax exemption came through, and that is what enabled that second gift. But what about the missing \$300 thousand?

Even more unlikely

Our board was divided about accepting loans. We did so, however. I felt that getting a loan on a property, which was backed by collateral, was not the same as taking out a loan to fund expenses or even an unrefundable option. Two mission agencies, Campus Crusade and World Literature Crusade each lent us \$100,000, another \$100,000 loan came from the same man who had given \$10,000 for the option. The World Literature Crusade charged at 7% per year interest. Some money was still coming in so that we were able to pay that loan off in about three months, the other two loans did not carry interest. We then began to pay down the \$100,000 from the individual and the \$100,000 from Campus Crusade. But soon our time to pay the second part (\$650,000) of the downpayment was drawing near! We were sorry, but greatly relieved that Campus Crusade pardoned us the last \$60,000 or so of their loan.

But I am now getting into the part of the story covered in the early pages of the *Mission Frontiers* period in the pages that follow.

From the beginning I fully expected to recruit a leading mission executive to take over the whole project. Always before I had tried to locate someone else to whom I could sell an idea. This was true for the outreach to Afghanistan. That person turned out to be Christy Wilson, Jr. In the case of ACMC we found Don Hamilton to carry the ball. So also, of course, with the American Society of Missiology, which has a typical structure for a scholarly society. This was not true for several years for the William Carey Library, and my own family had to run it. Finally, for a 17 year period we found a magnificent man in a former missionary, David Shaver.

What's in a name?

One clarification in regard to the name, U. S. Center for World Mission. Sounds presumptuous, doesn't it? Our original legal name simply stressed our concern for the entire world, or so we thought. It was simply World Mission Center. Early, however, some mission executives asked, "Are you trying to direct the whole world?" "No, no," we said. "We just want the USA to be concerned for mission to the entire world. We expected other centers, independent of us, to rise up around the world (now there are over 50). We just want to express the interest of people in the USA."

So, we changed the name to the "U. S." Center

for World Mission. Oops, that still sounds presumptuous. Still later, in order more clearly to distinguish between the basic *corporation* we founded and the *project* of the U. S. Center for World Mission, we settled on the Frontier Mission Fellowship as the designation for the underlying mission society, allowing the earlier name, USCWM, to remain the name of that particular major project of the FMF.

Back when the this whole thing was founded I always referred to myself as "Acting Director." One day someone said to me that I was giving the impression of instability as long as I kept using that title. I had tried very hard to recruit several top executives to take over. They were very favorable to the idea but were not persuaded to take the job! Finally, I realized that the enormous millions yet to be raised was truly an obstacle to finding someone to come in and shoulder all that risk. I had underestimated that.

We tried lots of things

In some of our earliest efforts at fund raising we put an ad in *Christianity Today* headed by large letters, "Buy a piece of property in Pasadena, California for \$15. That ad cost about \$3,000 but brought in over \$7 thousand.

We tried running a daily 15-minute radio program but did not have sufficient professional staff to do it effectively.

We ran a monthly full page in *Christianity Today* displaying a countdown of weeks past and ahead showing the money coming in and then most of the page giving tidbits of exciting news about the global cause of missions.

Ted Engstrom of World Vision helped us as the MC of the evening at a Pat Boone benefit concert in the Pasadena Civic Auditorium. Pat did not charge us anything and also starred in a documentary 16mm film without charge. Providence Mission Homes, one of our on-campus offices sponsored that concert, managed by one of our staff members, David Bliss. It netted \$25,000.

Key leaders befriended us

Donald Hoke, who headed the new Billy Graham Center was one of the earliest widely known mission leaders who got behind us. He allowed us to quote what he had said of our project,

The U. S. Center for World Mission is probably the single most strategic institution and movement in the world today aimed at evangelizing the two billion persons who can only be reached

by cross-cultural “missionary” evangelism.

Other famous people are quoted on page 51. Many of the fascinating details in this period prior to the publication of *Mission Frontiers* are to be found in Roberta Winter’s exciting book, *I Will Do a New Thing*.

In the pages that follow you have the most credible, unvarnished, blow-by-blow account of the four years of our experience following the very initial period just sketched.

A phrase that came to me in the early days was,

Risks are not to be evaluated in terms of the probability of success but in terms of the worthiness of the goal.

Was the risk worth it?

We hope as you page through those early days of our harrowing struggle it will become clear to you how worthy all that risk really was, in view of the great urgency of “centers for world mission” around the world that are watchdogs, evaluators, and promoters of global mission. Who else speaks for missions in general? Think of all the misinformation and resulting scepticism people in general have about the “foolish cause” of missions. In actual fact the work of Christian outreach to the nations of the world across the last 2,000 years has been humble, sacrificial, sometimes foolish, often brilliant, but nevertheless the most influential single force in the story of humanity. In this life no one will ever know the full story. Missionaries have often, as Hebrews 11 puts it, been men and women “of whom this world was not worthy.”

Indeed, for some of us, the story of the expanding Kingdom is THE story of the human race, it is THE story of the Bible, it is THE ultimate “heavenly vision” undergirding missions. In this perspective no one anywhere is doing anything truly important if it is not part of the battle to restore creation, to restore the glory of God in all the earth. From that embattled ultimate purpose there is no retirement, no absence of a call, no reason for non-involvement. It is inescapable. We live for Him or die in vain.

Dear Reader

How significant will the remainder of your life be if you continue as you are? You can be sure God is calling you to do “your utmost for His highest.” Do you know what that means for you?

As of this writing, we now have a fellowship of 56 families hard at work at many of the strategic opportunities which inundate us. *We seriously*

need more help. To serve with us behind the lines, within a warm fellowship of other dedicated believers is not a terribly sacrificial assignment, yet it could mean more than being one more missionary. Why not get in touch with our people and discuss the possibilities? We have periodically a one-week “Explore” conference for people considering full time involvement in missions, with us or any other agency.

But even if you don’t tear yourself away from the work you are doing to become a “full-time” Christian worker, do you consider the job you have a holy calling? Is it just a source of income and an opportunity to witness? Or, is it the most significant kind of work you could choose to do? The founder of the Navigators, Dawson Trotman, used to say,

Don't ever do anything others can do or will do if there are crucial things you can do which others can't do or won't do.

You have only one life to live. Why not choose something most others can’t or won’t do?

Half of our families are not in Pasadena, California, but are in various regional centers in the USA and in several countries around the world assisting in likeminded centers, working behind the scenes in the promotion of the global cause of mission. We operate two major projects, the U. S. Center for World Mission and the William Carey International University. We need people over a very wide range of knowledge and skills. Will you pray about this opportunity?

Mission Insights

Ralph D. Winter
Tuesday, September 28, 2004

W1302.4

Background. I don't know that I have a personal tendency to color outside of the lines, as some have suggested. I am very grateful to have had the privilege of being brought up in a seriously believing, but otherwise ordinary home. Both my father and my mother, as well as my two brothers, have always been serious about their faith. I have ordinarily taken this for granted. I have no idea what it would be like if it had been otherwise.

We always had daily devotionals at the supper table. We always went to church. My parents were volunteer workers at church in many different ways, my father an elder. My father was a very retiring person but, nevertheless, as head of a major division of the Los Angeles engineering department (freeway development), always opened his office the four weeks before Christmas for a noon-time Bible study.

Both of my parents had been schooled in what was called Christian Endeavor (CE). I was involved in mountain conferences and regional meetings of that highly evangelistic movement, which is still today the world's largest Christian youth movement.

My father made sure my older brother and I went to a solid school, which happened to be Caltech. After only one year there I found that the Second WW caught up with me and by joining a Navy college student program I was sent right back to finish at Caltech, after which I switched to pilot training.

Even before Caltech, when my family joined the most CE minded church in the area, I also got into the early Navigator movement, which at that time ran weekly accountability "cells" for high school students.

If not innate personality, I have had several experiences which have likely conditioned me across the years to thinking out of the sphere of cultural convention.

1. Just being a NT Christian, "Don't let the world press you into its mold" (Rom 12:2) is enough to question the ways of the world.

2. Being in the Navy, which did many things very differently, was an influence.

3. Caltech strongly taught thinking things through afresh.

4. Studying cultural anthropology was a great influence, too.

5. Working for ten years in an aboriginal tribal society certainly gave me different ways of looking at things.

The following points simply represent "aha" experiences, or more precisely, my recognition of problems to solve or opportunities to grasp, most of which, unlike the "Twelve Perspectives" paper, occurred before I left the Fuller faculty.

1. The Challenge of Accountability and the Force of the Bible. A great change took place in my life once I became part of a small, high school level Navigators' "Dunamis" group of five or six of us who met each week. All of a sudden I was called to account for my sense of obedience. It was no longer just a vertical accountability but a horizontal accountability. This greatly strengthened my Christian life.

2. The Challenge of Bible Study Methods. I became aware of the need to refine the approach to the study of the Bible. I thought in terms of motion pictures with diagrams and so forth, along the lines of inductive study.

3. The Challenge of Biblical Language Learning. My one year of teaching and studying at Westmont college right after the war (45-46) exposed me to a linguistically wise retired missionary who was teaching NT Greek by an oral method. Then, with one summer's study with Wycliffe behind me I now had an exalted idea of pursuing this

myself and I taught Greek for a year at Pasadena (Nazarene) College. The main problem was not to teach Greek as a living language but to cope with the exams which focused on grammatical analysis.

4. The Challenge of Afghanistan. After attending the 1946 "Urbana" meeting (which was held at the Univ. of Toronto, actually, that first year) I came home to find a new article reporting the desire of the Afghan government for 22 American teachers of English. I organized a small movement that has continued to this day to work in Afghanistan. My most notable recruit was J. Christy Wilson, Jr.

5. The Challenge of Missionary Language Learning. In the process of earning a Ph.D. in Linguistics (with Afghanistan and situations like that in mind, I hit upon a still-untested theory by which language learning could be greatly speeded up if the new vocabulary were learned mainly as borrowed words into an English grammatical matrix, and if the grammar of the language to be learned were to be employed utilizing English vocabulary words.

6. The Scope of the Mission Movement. To my surprise, my graduate studies in cultural anthropology (a minor in my Ph.D. program) constantly were making derogatory statements about missionaries. I did not lose my respect for missionaries in the process but did suddenly become aware of the fact that wherever anthropologists went for their exotic studies they ran into missionaries. I was truly impressed by the mission movement in a way I had never been before.

7. The Role of Ordination. My anthropology studies highlighted for me the great influence of shaman, witchdoctors, religious leaders. I began to realize that even in our society a layman is not as likely to influence people along the lines of the Bible as much as a clergyman. This was a factor in my seeking ordination.

8. Theological Education by Extension (TEE). The reason to reach out at a distance is

to enhance the insight of existing leaders. To limit formal theological education (ordainable education) to those young single men who are able to fit into the location and schedule of a residence school is to 1) rule out the vast majority of gifted leaders, and, 2) provide second-best pastors to the church.

9. Modality/Sodality. For example, a civil government compared to a private enterprise, a natural family compared to a chosen team, a church congregation (or denomination) compared to a mission agency. All societies tend to have both kinds of structures. In many modalities the members are the given and the leaders are replaceable. In sodalities the leader(s) are the given, along with their vision, and the followers are replaceable. Both kinds of structures are highly important.

10. E-Scale. The different cultural distances a witness may go to reach people for Christ. See the P-Scale below for comparison.

E-0 = people unsaved who nevertheless already participate within the specific church culture.

E-1 = people beyond the "stained glass window" of church involvement, but well within the same general culture of the church.

These two are monocultural.

E-2 = people whose culture is similar to, but sufficiently different from, the existing church that a separate congregation is very helpful.

E-3 = people whose cultural tradition is totally different.

These last two are cross-cultural.

11. Types of Growth. Employing the E-Scale, I envisioned four types of church growth.

Internal growth. Development of women's groups, Sunday School, Youth fellowships, E-0 conversions.

Expansion growth. Addition of E-1 members.

Extension growth. Planting of new congregations within the E-1 sphere.

Bridging growth. Planting of new congregations across cultural boundaries, in E-2 and E-3 spheres.

12. Evangelism vs. Mission. I reasoned that it would be helpful to think of work in the E-0 or E-1 spheres as evangelism, but to consider the incredibly more complex (not more important) work in the E-2 and E-3 spheres as mission.

13. Regular/Frontier Mission. With massive success in generating new overseas church movements many—the majority of—mission agencies settled, understandably, into a relationship with their daughter churches rather than continuing to seek other ethnocultural entities within which no church existed. The Great Commission was thus rewritten to say, “Go ye into all the world and meddle in the national churches.” This new “majority activity” subsequently became “regular,” or common, or even “normal.” A special adjective now became necessary in order to maintain a focus on pioneer fields (groups). “Frontier” may serve.

14. P-Scale. This scale is the reverse of the E-Scale. Instead of measuring the cultural distance traversed by a foreign worker coming to a people group, the scale is employed to measure the closest distance a given people is from the nearest group which has already been penetrated by the Gospel.

For example, a missionary from California might go an E-3 distance to a Mayan indigenous people in Guatemala, when an already penetrated tribe nearby, within the same language family, is only an E-2 distance away. In this case, that particular people group should be classified as a P-2 people (not a P-3 people). Note well, however, if the nearby people group in Guatemala happens to be hostile (however close culturally) an E-3 missionary may still be strategically necessary.

15. Five Renaissances. This refers to five periods of relative peace and Christian advance in the expansion of the faith in the Western world from the birth of Christ in the next 2,000 years. These five renaissances of faith just happen to be roughly 400 years apart, as, in each case, at the culmination of a new cultural basin is penetrated. In most of these five cases, the preceding years involve a great deal of strife and chaos.

16. Four Men, Three Eras, Two Transitions. This breakdown of the last 200 years describes the birth and growth, as well as the stages of new vision and thrust, of the

finally-awakened Protestant mission movement. Each of the three eras (Coastlands, Inland area, and by-passed peoples) unfolded through four stages, pioneer, paternal, partnership and participation. The first two stages of the second era overlapped in time, and thus clashed with the third and fourth stages of the first era in the first transition. The second transition occurred similarly between the last of the second era and the early portion of the third era.

17. Third-World Missions. The “new fact of our time” in the 1920s and 30s was the apparently surprising emergence of the third-world church. But that tended to be an end product. The CMA was almost alone in their strategy in the Far East of planting a national church with a built-in mission structure. When finally third world mission agencies began to appear around the world in large and enthusiastic number very few of them resulted from expatriate missionary impetus. In 1978 I had a man, David Broughm, in one of my classes at Fuller, who, as a term paper, gave me the addresses of 50 Third World Missions. I gave these to Wagner and he got some other students, including James Wong from Singapore, to produce what was perhaps the earliest book on this subject.

18. World Christian Foundations curriculum. This carefully engineered study program, intended for serious believers and Christian leaders, covers the content of both college and seminary plus anthropology, linguistics, science, history, missiology, etc. and is designed for independent study anywhere in the world where a qualified weekly mentor can be found. It weighs in at 32 semester units (one academic year) but is divided into four modules usually spread part-time over two or more years, leading to an M.A. degree. It employs dozens of textbooks, hundreds of additional articles and chapters in 320 five-hour lessons. Its most unique feature is its breakdown of traditional course categories into one long single “course” that is basically a continuous story moving in a “time frame” structure from

Creation to the present.

19. Insight. This is the name for the first- or second-year-of-college version of the World Christian Foundations curriculum. It classifies as “General Studies” and has been accepted for credit at Wheaton and elsewhere. Northwestern College in St. Paul has an upper division degree-completion version of the same curriculum for which they offer a B.A. degree.

20. Early Recruitment There are 40 million Americans with only two years of college. Ten million are Evangelicals. One out of fifty of those have sensed a call of some sort to missions. That is 200,000 people. If only one out of ten of these still would want to be a missionary--had they not been stalled by their lack of a college degree--that is twenty thousand prime candidates for “early recruitment.” They can take the first module of the WCF curriculum without leaving their jobs. That gives a mission agency as well as the individual further insight into their call to missions. If all goes well the family can then can sign on as a accepted candidate, seek missionary support, move out of civilian life into full-time service on the field, continuing part-time their studies there. After, say, two more years, upon receiving their college degree, they can become full members of the mission.

There is good reason to recruit younger people, too, who are just finishing their first two years of college. They can be guided through their next two years, kept out of debt in part by spending time in one or more overseas semesters (for which churches and friends will provide support), arriving at graduation far better candidates than those who are first contacted on graduation.

Why, then, do agencies today normally only deal with college graduates? They may not have studied the right things. They may be weighed down in debt. Why not look at high school, freshman, or sophomore students?

21. Extra Covenant Revelation. The encounter of Abraham and Abimilech, the

latter of which was outside of the Covenant, is very significant. The key phrase is Abraham’s stuttered explanation to Abimilech for why he told the lie, “I said to myself there is no fear of God in this place.” The most serious mistake a missionary can make is that of Abraham—assuming that the Holy Spirit has not already been wherever he goes. The very possibility of a “godly” man like Abimilech, talking with God, outside the sphere of “special revelation” does not readily fit into our inherited theology.

This situation is distinctly different from that of Cornelius in the New Testament. Cornelius was a “god fearer” who, unlike Abimilech, had been listening and yielding to the reading of the Greek Bible (Old Testament) for years. When God spoke to him about Peter’s coming he was already a godly Old Testament believer. For him turning from a sinful life was not the issue but rather the explosive recognition that it was not actually necessary to become circumcised and adopt the culture of the Jews in order to be a first class believer. It had always been necessary to do that!

Resumé

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 Birthdate: December 8, 1924

Education:

M.Div., Princeton Theological Seminary, 1956
 Ph.D. in Linguistics, Anthropology, Mathematical Statistics, Cornell University, 1953
 M.A. in TESL, Teachers College, Columbia University, 1951
 B.S. in Civil Engineering, California Institute of Technology, 1943

Present Position:

General Director, Frontier Mission Fellowship, since November 1976

Experience:

2005-Present Chancellor, William Carey International University
 2000-2004 President, William Carey International University
 1999 Founder, Institute for the Study of the Origins of Disease
 1998-Present Distinguished Missiologist in Residence, Fuller Theological Seminary
 1997-1999 Chancellor, William Carey International University
 1992-1999 Vice President for the Southwest, Evangelical Missiological Society
 1990-1997 Director, Institute of International Studies, U.S. Center for World Mission
 1990-1997 President, William Carey International University
 1985 Founder, International Society for Frontier Missiology
 1979-1980 President, American Society of Missiology
 1977-Present Editor, *Mission Frontiers Bulletin*
 1977-1980 President, William Carey International University
 1976-1990 General Director, U.S. Center for World Mission
 1976-Present Founder, General Director, Frontier Mission Fellowship
 1975 Founder, Presbyterian Frontier Fellowship
 1975 Co-founder, Association of Church Mission Committees
 1973 Founder, Presbyterian Center for Mission Studies
 1972-1975 Co-founder, Secretary-Treasurer, American Society of Missiology
 1969 Founder, William Carey Library (scholarly publishers)
 1966-1976 Prof. Historical Development of the Christian Movement, Fuller Seminary
 1965-1966 Executive Director, Asociacion latinoamericana de escuelas teológicas, reg. norte
 1961-1966 Professor of Anthropology, Landivar University, Guatemala
 1961-1966 Founder, Director, Union Abraham Lincoln (adult education extension program), Guatemala
 1958-1966 Founder, Director, Industrias Técnicas (industrial training for Guatemalan Indian pastors)
 1956-1966 Rural Development Specialist, Guatemala,, Presbyterian Church (U.S.A.)
 1953-1956 Student pastor, Lamington Presbyterian Church

Board Experience

1985-Present International Society for Frontier Missiology
 1977-Present William Carey International University
 1976-Present U.S. Center for World Mission
 1976-Present Frontier Mission Fellowship
 1975-1999 Presbyterian Frontier Fellowship
 1975-1981 Association of Church Mission Committees
 1973-Present Presbyterian Center for Mission Studies
 1972-1979 American Society of Missiology
 1970-1974 Faculty Senate, Fuller Theological Seminary
 1967-1973 Editorial Caribe (publishing arm of the Latin America Mission)
 1961-1966 Universidad Mariano Galvez, Guatemala
 1961-1966 Colegio La Patria, Quezaltenango, Guatemala
 1961-1966 Interamerican School, Quezaltenango, Guatemala
 1962-1964 United Church of Christ Board of Higher Education, Honduras

How are Frontiers Identified?

Book Review, *International Journal of Frontier Missions*

Volume 21, Number 4, October 2004

There would seem to be a close affinity between the phenomenon of invention and the discernment of mission frontiers. Recently I read a review of a book which I think readers of a journal on frontiers of mission ought to take seriously.

Juice: The Creative Fuel that Drives World-Class Inventors, by Evin I. Schwartz (Boston: Harvard Business School Press, 2004) is a book that is notable, according the review I read, because it points out that discovering a problem is more than half of the solution. Or, that solutions are not as difficult as the recognition of a problem in the first place.

The book is one long series of engrossing real life stories, but it is also carefully systematized because the contents themselves are very revealing:

1. Creating Possibilities
2. Pinpointing Problems
3. Recognizing Patterns
4. Channeling Chance
5. Transcending Boundaries
6. Detecting Barriers
7. Applying Analogies
8. Visualizing Results
9. Embracing Failure
10. Multiplying Insights
11. Thinking Systematically

If you want a taste of the writing style, try this from the Prologue entitled, "What Drives Invention."

Most popular notions of what an inventor is ...depict inventors as irrationally passionate, emotionally unstable, or downright mad. Inventors are only a little bit like that ... to focus [on those traits] would be a distraction ... [our] focus is on their strategic thinking patterns, the series of 'Aha!' moments that leads to the final products we recognize as inventions ...

Where and when do inventors come up with breakthrough ideas? They do it everywhere and all the time. They're assigning themselves problems at bedtime and dreaming new ideas as they sleep; they're having epiphanies in the shower; they're incubating concepts while driving; they're brainstorming while exercising on treadmills, riding bikes, climbing mountains, and jogging through canyons; they're informally bouncing possibilities off of colleagues; they're reading constantly; they're observing everything around them, looking for clues; and they're often absorbed in their own thoughts ...

But they'd be the first to tell you that most of their ideas aren't brilliant. They need to generate a lot of ideas to come up with the fewer viable ones ... Invention is a set of strategic thinking tools that you can teach, learn, and practice, just as you can with other skills like cooking, acting, or sailing.

That last sentence is the most important, even though the author goes on to complain that invention is not usually something that is taught. Why not? That is one reason for the *International Journal of Frontier Missions*.

The Origin of the Perspectives Study Program

Roberta H. Winter

W1288.2

The Intervarsity Urbana Conference in December 1973 was a watershed meeting, 14,000 college students strong. Interest in missions on the college campus had been waning for years. Although Urbana *attendance* got larger each time the *percentage* of students signing commitment cards declined until 1973. At the previous meeting on the final night in 1970 only 8% had signed the card. But, amazingly, at the even larger meeting in 1973, 28% signed, signifying their willingness to become missionaries should God so direct. That meant thousands.

When Winter found out that Intervarsity had no plans for any special follow-up for these students, although crushingly busy at Fuller, he asked Intervarsity's permission to contact the students signing cards and try to interest them in a summer missions course to keep their commitment alive. By then it was already the end of January, 1974 and to everyone it seemed hopeless to pull together a course for the very next summer. Furthermore Intervarsity had never given out to anyone the addresses of card-signing students.

David Howard, heading Urbana at Intervarsity, asked Winter five questions: 1) who will teach, 2) what will you teach, 3) where will you hold the classes, 4) who will sponsor the program, and 5) who will hold the bag financially. The intent was apparently to say "No, we won't use our address list to tell the card-signing students about this." But in the next two weeks Winter made 200 phone calls and phoned back with an answer to all of these questions, much to David Howard's surprise.

IV begrudgingly said they would mention the program in their first outgoing letter some weeks away. They did not alert their campus staff, however, and little interest was aroused. But Intervarsity did at least send their own letter to the students who had

signed their pledge cards and that did make a bit of difference: two students turned up as a result of Intervarsity's limp initiative.

Next, Winter convened a meeting of 15 mission executives at a restaurant in Wheaton, who willingly constituted the sponsoring body. Most of the mission professors sought already had their summer plans made and at best could give only a single week to this new program. But that was enough—in fact, it turned out to be much better than having just one or two professors for the whole time.

Well-known missionaries or mission professors such as Elizabeth Elliot and Herbert Kane were part of that first summer's program. Each took the first evening to tell his/her life story—a practice that unfortunately cannot be done when only one night is given to each professor, as is now the case.

Once the sponsors were in place, Winter urged his two oldest daughters, in college at UCLA and Caltech, who themselves wanted to attend, to get on the phone every morning before 8AM (midnight rates) and call students all across the country who by various methods had shown interest, telling them of the planned summer program. At Winter's request, Billy Graham offered to announce it twice on his Hour of Decision radio broadcast even though his board members were against his ever publicly backing some other organization.

Harold Lindsell, one of Winter's early professors when he had been himself a student at Fuller in 1947, allowed Winter to write a full page article-announcement in *Christianity Today*, something like "Is a New Student Mission Movement Aborning?"

But with so few weeks to recruit students, it was really a miracle that any came at all. Only 29 enrolled during the first of the two periods, but in the middle of the first period Winter suggested that the whole program be stopped for a day so that these 29 highly-

pleased students could write and call friends of theirs urging them to come for the second period. This effort brought in a number more. These were a dedicated bunch, and just enough for the program to break even financially. Typically, after the first few weeks, Winter lined up someone else to direct the program and set about creating a legal governing board.

The second summer (again at Wheaton College) David Bryant was in charge along with Charlie Mellis, former president of MAF. Because of his own experience with founding new, unusual organizations, Winter was very cautious to keep a close watch on the accounts no matter who was in charge of the program so that it wouldn't go under financially. It was to become the beginning of what is now the Perspectives course, a very successful program in mission education.

Meanwhile, the professors at Fuller were unhappy about Winter taking time to lay the ground work for this program. After all, his assignment, they reminded him, was to teach and to write. He explained to them that all the work he did putting this course together was done on his own time after hours and on weekends. Unlike many of them, he didn't go to football games—partially because all his children were daughters—and had far fewer social involvements than other faculty. But it was basically true that what thrilled him was getting things that were important started. It was in his blood as well as in his heart.

In the first session in the summer of 1974, each of the professors, accustomed to teaching for an entire semester, tended to require a term paper for just their one week of teaching. Consequently, the students were drowning in work. Fortunately, even though by that time Ralph had turned over the administration of the course to someone else, he still had enough influence to make sure the professors' requirements were reasonable and not kill the whole program by an excessive student load.

Later, when the USCWM was started, the current administrator (Charles Mellis) of what was still called, the Summer Institute of

International Studies (later IIS/Perspectives) decided to close it down due to too small a student body. Winter asked that he be allowed to take it over and thus it was that its original board closed down and it came under board and administration of the U.S. Center for World Mission, all of whose staff were Perspectives alumni! It has grown rapidly and significantly since that time.

As designed by Winter, the Summer Institute of International Studies (later called Perspectives on the World Christian Movement) was to be a credit-bearing course, transferable even to secular universities. He wanted it to fit into not add onto students' already full schedules. And it was mainly so for the first few years, although gradually it has become more of a church-based mission mobilizing program. This change is not necessarily bad; it just has not yet fulfilled all the expectations of the original design.

The first column of numbers is my age, the second is the year. That is, 21 and 45 mean age 21 in 1945.

Graduate Study Period					
21	45	Santa Barbara, Calif	RESIDE	37 62 Poverty and the Christian Mission	Articles
21	45	<i>Westmont College</i> , teaching/studying	Schools	37 62 Theological Education by Extension	Proposal
22	46	Microterm (two weeks in Mexico visiting mission work)	Conference	38 63 Industrias Tecnicas	Organiz.
22	46	<i>Princeton Theological Seminary</i>	Schools	39 64 Gimmickitis	Articles
22	46	IVCF Toronto Mission Conference	Conference	41 66 Universidad Mariano Galvez	Organiz.
22	47	The Call of Afghanistan (plan)	Writings	41 66 Executive Director, Asociacion Latino Americano de Escuelas Teologicas	Positions
23	47	Pasadena, Calif.	RESIDE	42 66 Fuller Theological Seminary	Teaching
23	47	<i>Fuller Theological Seminary</i>	Schools	Teaching Period	
23	48	<i>Summer Inst. of Linguistics/Univ. of Oklahoma</i>	Schools	43 68 Minipublishing, New Hope for Strategic Dialogue	Articles
23	48	Norman, Oklahoma	RESIDE	43 68 The Internation Church	Writings
24	48	Taught Greek by oral method at Pasadena College	Proposal	44 69 The Anatomy of the Christian Mission	Articles
25	49	<i>Prairie Bible Institute</i>	Schools	44 69 The Reluctant Missionary	Articles
25	49	Three Hills, Alberta, Canada	RESIDE	44 69 The Twenty-Five Unbelievable Years	Books
25	50	Law and Grace	Writings	44 69 Theological Education by Extension	Books
25	50	Afghan Institute of Technology (assisted in organization)	Organiz.	45 69 William Carey Library	Organiz.
25	50	Hawthorne, New Jersey	RESIDE	45 70 United Presbyterian Center for Mission Studies	Organiz.
25	50	<i>University of Michigan</i> (Summer)	Schools	45 70 Do We Live in a Post-Christian World?	Writings
25	50	Ann Arbor, Michigan	RESIDE	45 70 Say Yes to Mission	Pamphlets
26	50	New York, New York	RESIDE	45 70 Quality or Quantity	Chapters
26	51	M.A. in TESL, Columbia University	Schools	46 71 Christian History in Cross-Cultural Perspective	Chapters
26	51	Hybrid language method of learning a language	Writings	46 71 The New Missions and the Mission of the Church	Articles
27	51	<i>Cornell University</i>	Schools	46 71 The Warp and the Woof of the Christian Movement	Chapters
27	51	Ithaca, New York	RESIDE	47 72 Response to Copeland's Proposal for 1980 WMC	Writings
28	53	Function Words and Content Words, a Quantitative Analysis	Books	47 72 Structural Obstacles to Evangelism	Writings
29	53	Ph.D. in Linguistics, Anthropology and Mathematical Statistics	Degrees	47 72 William Carey Institute	Organiz.
29	53	Lamington, New Jersey	RESIDE	48 72 American Society of Missiology	Organiz.
29	53	<i>Princeton Theological Seminary</i>	Schools	48 72 Missiology, an International Review	Organiz.
29	54	A Contextual Lexicon of the Greek New Testament	Proposal	48 72 The Planting of Younger Missions	Chapters
30	55	The Problem of Cultural Translation	Writings	48 73 What Is an Evangelical?	Chapters
31	56	B.D. Princeton Theological Seminary	Degrees	48 73 The Evangelical Response to Bangkok	Books
31	56	A Contextual Lexicon of the Hebrew Bible	Chapters	48 73 Consultation on Voluntary Societies for Mission	Organiz.
31	56	A Lexical Handbook of the Hebrew Old Testament	Books	48 73 Presbyterians United for Mission Advance (PUMA)	Organiz.
31	56	<i>Presbyterian Study Fellowship</i>	Schools	48 73 Seeing the Task Graphically	Articles
31	56	Mt. Freedom, New Jersey	RESIDE	49 73 The Two Structures of God's Redemptive Mission	Articles
32	56	Washington, D.C.	RESIDE	49 73 The Highest Priority: Cross-Cultural Evangelism, Part I	Chapters
32	56	The Mandate of God	Writings	49 74 Association of Church Mission Committees (ACMC)	Organiz.
Field Mission Period				49 74 Summer Institute of International Studies	Organiz.
32	57	Ithaca, New York	RESIDE	49 74 Peoples vs. Countries	Chapters
32	57	<i>Spanish Language School (Escuela de Idiomas)</i> , Costa Rica	Schools	49 74 Is a Big New Student Mission Movement in the Offing?	Articles
33	58	San Jose, Costa Rica	RESIDE	49 74 The Highest Priority: Cross-Cultural Evangelism, Part II	Chapters
34	58	San Juan Ostuncalco, Guatemala	RESIDE	49 74 Existing Churches: Ends or Means?	Articles
34	59	Residence in Guatemala	RESIDE	50 75 Mission SOS	Organiz.
35	60	The Future of the Rural Man	Writings	50 75 The World Christian Movement 1950-1975	Chapters
36	61	South Pasadena, Calif.	RESIDE	50 75 United Presbyterian Order for World Evangelization	Organiz.
36	61	Reading in Guatemala, Intratranslation and Transduction	Chapters	51 76 Episcopal Church Mission Community	Organiz.
37	61	A Plea for Mission Orders	Chapters		

52 76	The Grounds for a New Thrust in World Mission	Chapters
52 76	U. S. Center for World Mission	Organiz.
52 76	General Director of the USCWM	Positions
USCWM Period		
52 77	William Carey International University	Organiz.
52 77	President of WCIU (William Carey International University)	Positions
52 77	1980 and That Certain Elite	Articles
53 77	What Should a Ph.D. Mean?	Writings
53 78	What Is a University?	Writings
53 78	Ghana: Preparation for Marriage	Articles
53 78	Penetrating the Last Frontiers	Pamphlets
53 78	Six Essential Concepts of World Evangelization	Chapters
53 78	Protestant Mission Societies: the American Experience	Articles
54 79	Church Growth: An Insider's Reflections	Articles
54 79	The Concept of a Third Era in Missions	Articles
54 79	A General Theory of Cultural Roadblocks in Evangelism	Chapters
55 79	World Consultation on Frontier Missions	Organiz.
55 80	Missions Today, The Long Look	Articles
55 80	Missions in the Bible	Articles
56 80	Frontier Mission Vision and Terminology	Chapters
56 81	1980: Year of Three Mission Conferences	Articles
56 81	The Kingdom Strikes Back: Ten Epochs of Mission History	Chapters
56 81	The Task Remaining: All Humanity in Mission Perspective	Chapters
56 81	Perspectives on the World Christian Movement, a Reader	Books
56 81	Facing the Final Frontiers	Writings
57 82	Three Discoveries (New Preface to 25 years book)	Chapters
57 82	Presbyterian Frontier Fellowship	Organiz.
57 82	The Challenge of the Year 2000	Writings
57 82	The Future of the World: the Remaining Task of Mission	Articles
57 82	Unreached Peoples, The Development of the Concept, Part I & II	Chapters
57 82	New Frontiers, From Edinburgh '80 to Wheaton '83	Articles
58 83	The Case for Full-Context Education	Writings
58 83	The Quantitative Dimensions of the World Christian Encyclopedia	Articles
58 83	The Ten Essential Components of a Mission Renewal Movement	Proposal
59 84	The Unlikely Revolutionary	Articles
59 84	Domestic vs. Frontier Missions	Writings
59 84	The Priceless Vision	Proposal
60 85	The Presbyterian Evangelical Coalition	Organiz.
60 85	Mission 2000, a Synopsis	Articles

Unfortunately I have not carried this beyond 1985. Things became more intense than ever as we approached financial deadlines for the payment of our campus. This list, while two decades are missing, will supply a bit of background for the discovery and surmounting of frontiers in the cause of missions.

My Pilgrimage in Mission

Ralph D. Winter

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I am deeply ashamed about the disastrous breakdown of morality in my country. Americans are world leaders in Bibles in homes and people in church, but are also world leaders in our divorce rate, illegitimate births, prison population, hand-gun killings, teen suicide rate, pornography export. I am ashamed. Our government spends millions in tax money to promote our deadly export of cigarettes (without warning labels). By that process alone Americans kill more people around the world than all the

few years through World War II. The Bible itself demanded a total parting of the ways with the assumptions undergirding inherited culture. While in high school, I was involved in a sort of a Protestant version of the Jesuit order. The Navigators, which today has 4,000 members in 94 countries, was strong on discipline and Bible study, and involved serious daily and weekly commitments.

Attending the California Institute of Technology—all but the first year under the auspices of the Navy (a cross-cultural decontextualizing experience in itself)—was a time of radical questioning of the social order in which I was born. Already scientifically inclined, I gained there a much deeper acquaintance with the wonders of nature (through Nobel prize-winner professors, etc.). Later, in seminary all this fused into a permanent merger of science and theology.

All of these influences were in one way or another distinctly “counter-cultural.” And CE, Navigators, Evangelicalism were all globally oriented. In that milieu it is not surprising that I came across one of the earliest anthropology books written by an American evangelical missionary—Gordon H. Smith. But that only whetted my appetite. A hefty 150-page chapter on anthropology by Smalley and Rebyrn (in an American Scientific Affiliation book) made clear to me that anthropology of all academic disciplines offered more to a boy from the “Evangelical ghetto” than any other field of study.

My parents (and others) thought I would never settle down to a career. (The war gave me college tuition that helped me study in eight schools beyond college.) Would I continue in engineering? Then why, as a college graduate, go back to a Christian college to learn Greek? Or to a Bible school to study their unique method of studying the Bible? Why take two years of seminary if I was not going to be a minister? Why did I shift to an M.A. at Columbia University in Teaching English as a Second Language? (My family knew that I had initiated a movement to send evangelical teachers to a certain closed country, as well as opening the way for my older brother to head up an engineering school there.) Wycliffe’s Summer Institute of Linguistics seemed the logical next step in preparation for me to be a missionary. Why did I decide to go on for a Ph.D. at Cornell? There I majored in structural linguistics, minoring in cultural anthropology and mathematical statistics. Only then, because of my anthropology studies, did I go back to Princeton Seminary to become a “white witchdoctor.” After all, isn’t it the “witch doctor” that has the most influence in most societies, at least in non-Western societies? In other words, I concluded that ordained ministers possess incredible leadership opportunities.

One of my professors at Princeton (Samuel Moffett) at that point was also serving as interim personnel secretary at the Presbyterian Board of Foreign Missions. He told my wife and me about a position in Guatemala where the field request was specifically for a couple where the man was ordained and had graduate training in linguistics and anthropology, and whose wife was a registered nurse. You would have thought that that would have made the decision for us, and it almost did.

By that process alone Americans kill more people than all wars put together

wars put together. And we provide most of the weapons as well.

I am ashamed but not puzzled. A minority of our population has been a major world force in exporting our faith. Our churches overseas don’t have a high divorce rate—nor as exaggerated an emphasis on individual freedom. But we have been unable to learn from our overseas brothers in Christ. In our country we have enormous concern about the breakdown of our families (which is a global scandal). And from this many other evils derive. But how will we wake up to the loss of the extended family if we can’t listen to the overseas church? Morality begins at home. But our schools, clinics, even congregations wean us away from our families. We need to be “free” from parents and even spouses.

How did I get these ideas?

Early factors in counter-cultural perspective

Don’t blame it on my parents. They were wonderful people, faithful and devout. Loyal Presbyterians, my parents were also strongly influenced by the interdenominational Christian Endeavor movement.

At some point I realized that my faith must be more than just inherited, and began to examine all sorts of other beliefs that were not a part of the interdenominationalism exhibited by Christian Endeavor—Roman Catholic, Seventh Day Adventist, Jehovah’s Witnesses, etc. I can still remember the look of dismay on my mother’s face when she found me reading the Book of Mormon.

Further cultural loosening up took place over the next

Ralph D. Winter and his family served for ten years in Guatemala under Presbyterian (U.S.A.) auspices, working with Native Americans of the Mayan tradition. He then taught for ten years in the new School of World Mission at Fuller Theological Seminary. Ralph and Roberta then moved into a new career in the establishment of the U.S. Center for World Mission and its associated university, which emphasize mobilization and education in the specific sphere of frontier mission outreach to groups with little or no Christian influence.

At exactly the same time, because of my degree and the nature of my Ph.D. dissertation, I was asked to join the faculty at MIT to help work in the mechanical translation of language—but only if I could promise more than two years. I was still very interested in the problems of language learning (as an aspect of the global mission challenge), and while at Princeton had worked out a *Contextual Lexicon* of the Hebrew text of Genesis. In 1956 I gave a paper on the subject of vocabulary statistics at the Linguistic Society of America, and co-authored one with Charles Fritsch (a Princeton Seminary professor) in relation to Hebrew at the Society for Biblical Literature. It was a wrenching decision to turn my back on such a long-standing interest to go to Guatemala, but the “mission industry” did not as seriously support background academic studies; between mere academics and mission I chose the latter.

Isn't it the “witch doctor” that has the most influence in most societies...?

Before leaving for Guatemala we went through a really marvelous six-months-long “graduate school of mission” designed by our denominational board. This was one of the most valuable experiences of my life. In that period we went through some inner-city, coal-mining, and other “sand-papery” activities, but we also had some really straightforward studies in a superb library of global mission, and we were exposed weekly to serious outside lecturers ranging from Communists, Muslims, Hindus, etc., to mission statesmen like Kenneth Scott Latourette and even seminary presidents like Henry Pitt Van Dusen. The formal Ecumenical tradition was made familiar to us. Board policies and backgrounds were exposed. Interpersonal relationships were explored at the same time.

All of these experiences were little more than a prolonged prelude to our even more drastic cultural shakeup within the world of an “aboriginal” culture of the so-called New World, specifically the Maya of Guatemala.

Ten years in Guatemala

My wife and I and our budding family were sent to work in what was considered by our mission board to be one of its “conservative” fields. But after my studies and all the decontextualizing influences through which we had gone, I'm sure we seemed liberal to most of the other missionaries. We precipitated a major rejection by some when, after a great deal of thought, we tried to promote the idea that the pastoral leaders in our mountain tribal churches ought to be trained in both theology and medicine (in view of that same span of functions of the native shaman). We also wanted to give certain minimal modern-day medical skills to local shaman as a means of protecting the people from careless medicine as well as to become friends with them. That idea encountered hopeless opposition. But we did train our budding pastors in various kinds of business activities that enabled them to be itinerant or at least would not tie them to the soil. Although bi-vocational ministry was pervasive in Latin America, it was a pattern often opposed by expatriate missionaries.

A fundamental insight of another missionary, James H.

Emery (whom I had known in seminary), pointed out that residential seminary training, so prized by our (historically recent) Presbyterian tradition back home, was clearly a mixed blessing in rural areas where full-time professional ministry did not readily fit (does it anywhere?). I assisted him in bringing about an institutional revolution in the existing “seminary.” This made seminary studies available to the Mayas after they completed a government sponsored adult education program which we also set up and supervised nation-wide with the cooperation of all the major missions.

At Mexico City in 1963 I shared some of our experiences with James Hopewell, secretary of the WCC's Theological Education Fund. This was while working for a few days as a translator at the first meeting of the transformed International Missionary Council, now the Division of Mission and Evangelism of the WCC. (Years later I was asked by the editor of the *International Review of Mission* to write an article on the IMC meeting in Ghana where the decision to merge with the WCC had taken place.) Hopewell decided to put some of the TEF money in our experiment in Guatemala, and later wrote a chapter for a hefty book I edited in 1969, *Theological Education by Extension*. The TEF also financed the sending out of 1,000 copies of this book to schools all over the world.

Meanwhile, on our second furlough (in Pasadena) I was a visiting professor at the newly founded School of World Mission at Fuller, sharing insights from the theological education experiments in Guatemala. After being with Donald McGavran (of *Bridges of God* fame) and Alan Tippett (who had just finished his classic *Solomon Islands Christianity* as a WCC study) for that year, I was urged to stay on. I was reluctant to do so because there was so much to do in Guatemala, but leaders in my PC(USA) mission board decided to assign me to stay on. Was it because they wanted to know just what this new burgeoning school was teaching? Was it because they were aware of the negative reactions we experienced in Guatemala? Or was it because they realized that in this position what had begun in a corner in Guatemala might influence the whole world of missions? Again, it took some soul searching and a willingness to go in a new direction in terms of the overall cause.

From local to global

While on furlough that year at the new mission school at Fuller, I was also Executive Secretary of the Association of Theological Schools in Latin America, Northern Region (an accrediting association). In my travels in the 17 northern countries of Latin America I had a lot of opportunity to talk up the off-campus education of pastors. I was invited further south, speaking to groups of theological educators in Peru, Bolivia, Argentina and in Brazil. At the end of my week in Brazil, the 65 or so who attended decided to start an association of theological schools in extension.

Ten years later I was invited back to speak at their annual meeting and to note their progress in theological education by extension (TEE). Again, at their 20th anniversary I was invited back, but this time I discovered that they had dropped out the phrase “by extension” in their title, and the basic ideas in their founding succumbed in a reversion to the residential tradition—even though all of the roaring growth of evangelicalism in Latin America consisted of movements which first selected charismatic leaders (and then trained them) rather than first training young people (and then hoping those young people would grow up to be-

come leaders). Such is the influence of tradition!

In the ten years at Fuller I met missionaries from many traditions, with loads of diverse grass-roots experience in many lands. This period was for me personally an incomparable education. In those first ten growing years of the school students could not matriculate without at least three years of field experience. The result was as if I was the student and the students were the teachers!

It fell to me to teach TEE, statistics and the history of missions. I was especially delighted with the history assignment which introduced me to a vast additional array of new insights. This became my major focus. Since seminary days I had been a disciple-at-a-distance of Kenneth Scott Latourette. My job now required an overall perspective of both historical and contemporary global realities. On the latter level I worked with Gerald Anderson to establish a scholarly society (the American Society of Missiology) which would bring together "Catholic, Conciliar, and Conservative" streams of mission scholarship.

I say "conservative," although it would appear that, historically, the pietist-evangelical stream of Christendom has been anything but conservative. This actuality of unconservative "conservatism" is revealed by the fact that I had no trouble at the IFMA/EFMA Greenlake '71 conference signing up 65 evangelical mission leaders as charter members of this new scholarly society in which Roman Catholics were scheduled to have a prominent place.

For the first three years of the ASM I was the secretary and de facto business manager of the society's journal, *Missiology, an International Review*. This journal started out with a bang, in part because I was able to negotiate a merger with the 19-year old *Practical Anthropology* journal (and its 3,000 subscribers), a journal which had all along been an enterprising and sprightly product of what you might call radical evangelicals in the world of missions—many of them protégées of Eugene Nida whom I had followed with great respect ever since I had first met him twenty years earlier as a professor in the Wycliffe Bible Translators' Summer Institute of Linguistics in 1948.

For an additional three years I was unable to shake off the business manager's job, but it was not difficult in view of my experience for some years in the publishing firm called The William Carey Library which had been founded to assist in the publication of theses and dissertations that were pouring out of the Fuller School of World Mission in ever greater volume. Although we took a deep breath before starting this publishing firm, it was a feasible undertaking for a person with an engineering degree, experience in small business development in Guatemala, plus teaching accounting both in Spanish and English. Little did I know that all this experience and much more would soon be required.

Two disturbing thoughts

The most momentous upheaval in my adult life came as result of a slowly growing awareness of two serious limitations in contemporary mission strategy. First, pioneer missionaries in the Protestant tradition had become planters and then caretakers and then, finally, not much more than spectators in a vast global network of "national" church movements. It was their pride and glory. At the same time, secondly, mission agencies from the West almost uniformly failed to pass on a pioneer missionary vision to the "younger churches." Missionaries were now wonderfully helpful to national churches that had been the product of earlier pioneer work; they were not now helping those national churches to do their own pioneer mission work elsewhere.

The Melanesian Brotherhood, mentioned in Tippetts' incomparable analysis of the Solomon Islands was, for example, an unusual event in mission experience, historically. The very concept of "Third World Missions" was not yet discussed very widely. In 1981 I wrote an article for the *International Review of Mission* entitled "The New Missions and the Mission of the Church," referring to the sprouting up of new mission-sending structures in the so-called mission lands. I was surprised that the keen eye of the editor, in pointing out certain details, also revealed in our early correspondence a total misunderstanding of the concept.

The hue and cry of the major denominational missions was to turn things over to national leaders and go home, or continue on in a very passive, humble basis. But, practically no one was concerned about the still untouched ethnic pockets which, in aggregate, amounted to a significant global reality—over half the world population. The theory that local churches will reach out successfully across cultural boundaries to near neighbors, however plausible at first glance, is all too often the least likely thing to happen—due to almost inevitable resentments at that level. Still needed are those who come from afar.

Doing something about it

After three years at the Fuller Theological Seminary School of World Mission I was asked to add an updating chapter to the seventh volume of Latourette's *History of the Expansion of Christianity*, the unreduced version of which came out separately as a little book entitled *The Twenty Five Unbelievable Years*. There I observed that although between 1945 and 1969 the global colonial world had dramatically collapsed, the "younger churches" were for the most part left standing on their feet. The member denominations of the NCCCCUSA had provided 75% of all American missionaries in 1925, but by 1969 far less than 10%, even though the total number (deriving from many new sources) was at an all-time high. As Latourette had generalized, vitality is usually accompanied by profusion and confusion.

In 1974, the first of the Lausanne congresses took place in Switzerland. I was asked to present a paper focusing on the remaining task of mission. In those days most mission writers were still talking in terms of countries or major religious groups. My focus at Lausanne was on the subtle barriers that subdivide human society at a vastly more detailed level

Thousands of "nations" ...
were not even on the agenda
of...strategic dialogue.

than is implied by broad categories. (People used to think of "Chinese" as a single language when it would be equally reasonable to think of "European" as a language.)

Also by 1974 (after two years discussing it), the fledgling American Society of Missiology, had unofficially launched a "Call" for a meeting in 1980 comparable to the 1910 meeting at Edinburgh, a global-level meeting of mission executives focused on finishing the task. It brought together an even larger number of mission agency delegates, fully one third of them from the Third World, under the banner World Consultation on Frontier Missions, and under the "watchword" of "A Church for Every People by the Year 2000."

Looking back we see that a major shift of attention in

mission circles has taken place as perceptions of the ethnic realities around the world have brought into focus “unreached peoples” no longer “unoccupied territories” (the 1910 phrase). Very little in the way of “territories” remained totally unoccupied by 1974, but literally thousands of “nations” (in the ethnic sense) were still sealed off by language and culture from any existing witness—and were not even on the agenda of scholarly and agency strategic dialogue.

The final plunge

By 1976 my own conscience would not let me continue as merely a professor. My wife and I felt we had to leave the scintillating and rewarding atmosphere of the Fuller School of World Mission and attempt to establish a major base for promoting and focusing increased efforts on outreach to those thousands of “frontier” groups within which there was not yet anything like a “national” church. The founding of the U.S. Center for World Mission and its associated university in 1976 and 1977, respectively, pitched us into a whole new world of pressure and anxiety and uncertainty.

Making the decision in the first place brought to mind the thought that “Risks are not to be taken on the basis of their probability of success but in terms of the potential of their result.” What we attempted in 1976 had little chance of success, but if successful carried high importance. That was enough to go on. This change from a settled professorship into a totally new, unsponsored project requiring millions of dollars was the hinge of our lives. One of our daughters came up with the thought that “Faith is not the confidence that God will do what you want Him to do for you. Faith is the conviction that you can do what He wants done and leave the consequences with Him.” At no point in the years of struggle to pay for a 33-acre campus was I able to feel confident that we would succeed. What I never doubted for a second was that our efforts, whatever the risk, were worth investing in even the possibility of success. I recalled what Dawson Trotman, the founder of the Navigators, had said in my hearing years earlier, “Never do what others can do or will do, if there are things God wants done that others either can’t do or won’t do.”

Across the years we have spawned many programs, but the more important growth has been in seasoned and dedicated members of the religious order (The Frontier Mission Fellowship) which is the basic entity guarding and governing our strategies. Without these real people and their long-term commitment and vitality the property for which we struggled so long would be worth nothing.

Now, eighteen years (and quite a few miracles) later, we feel deeply gratified by the small role we have had in the much larger swirl of God’s initiatives around the world focusing on the remaining frontiers of witness. All four of my children are occupied in global mission, on three continents. In all this we have constantly underestimated the number of people who are responsive to information about the work of God across the world. We have been sponsoring a 3-semester-unit study, offering it in 80 places in the USA per year. Over 22,000 have taken this 15-week program. The 944-page textbook associated with this course has topped the 100,000 mark, being used in over 100 colleges and seminaries. As a follow-on we are now in the midst of preparing a 32-semester condensed seminary-plus-global mission curriculum, the first part of which is ready and is being used in both colleges and seminaries. Designed for off-campus use, this will, we hope, be better than nothing for thousands of pastors around the world—who have nothing.

Sending and survival

To “Declare His glory among the nations” is not a technically definable blueprint for action, but it is sufficiently clear in its necessary outworking to allow a truly amazing global fellowship of literally hundreds of agencies linked eagerly, for example, in the unprecedented network of the AD2000 and Beyond Movement, an enterprise with a leadership no longer dominated by Westerners, a movement with a vision that outstrips that of most Western entities! For Archbishop Temple the younger churches were “the great new fact of our time.” Now it is the mission initiatives of the younger churches.

As with most of the others writing in this series, the most significant “lump” for me to digest in my lifetime has been the cross-cultural experience of a missionary career. On the basis of that experience I have concluded that the Christian tradition down through the ages could not have survived had it not attempted to “give away its faith”—that is, transcend the cultural institutionalization of its own experience in the process of mission outreach, the missionary process of sharing *faith across cultures*.

That is, with other writers in this series, in particular H.D. Beeby, I am convinced that one of the most important functions of the missionary movement is to continuously rescue the faith itself from becoming lost through institutional and cultural evolution and absorption, and that this rescuing, renewing process is largely unintentional and un-

The world church is an essential element in the survival of the West itself.

noticeable—the by-product of earnest attempts at cross-cultural outreach. Western outreach, however small and pathetic in any absolute sense, has inevitably involved many church traditions in “contextualization,” the startling and astringent process of “distinguishing the leaven from the lump”—to employ Eugene Hillman’s metaphor. That process of trying to make our faith understandable cross-culturally has in many different but vital ways pumped back into the home church a constantly renewed sense of what is, and what is not, the leaven. While a communal faith requires culture just as the crustaceans require a shell, *the life is not in the shell*.

Now, however, thanks in part to Lesslie Newbigin—and Beeby—I realize that the other end of contextualization is decontextualization. Unless we become as serious about rediscovering the true faith *in contrast to the assumptions of our own culture* we will trumpet an uncertain sound wherever else we go. But it is even more dangerous to us if we lose sight of the obligations of our faith and become unable to save ourselves. This is a case where we must (here at home) depend on the insights of our own cross-cultural workers, and yes, brothers and sisters from the other, “mission lands.” Frankly, I see the world church as being not just the result of missionary outreach but by now an essential element in the survival of the West itself.

Basic Concepts

Ralph D. Winter, January 2000

W1063.3

- There is no more impressive measure of the impact of Christ on this planet than the nearly global celebration of the year 2000.

To Understand the Role of Our Faith

- The understanding of the last 4,000 years as a single story of the expansion of the Kingdom of God, the progressive conquest of the earth and evil is highly nourishing to our faith. The very acceleration of global population growth reflects extensive progress in reducing both war and pestilence.

- It is not Christianity we are trying to spread in the world but Christian faith. That can be done without duplicating or extending our present concept of church-going activity, of “churchianity.”

- The renewal of faith in the West must include a fundamental restructuring of Church life in favor of recognition of Christian faith in the home.

- Home-based faith in Christ is the bedrock goal of our concern. Therefore, the kind of church activity which takes the place of worship in the home is not even good as a second best.

- A detailed knowledge of our Christological formulations has never been essential to the kind of fellowship with God the Bible portrays as available to those who diligently seek Him, although even this seeking assumes and builds upon at least a Biblical knowledge of God’s existence.

To quote Karen Armstrong:

Increasingly, Western Christians would come to equate faith with belief in official doctrine. Even though Luther did not see faith in this way, an obsession with intellectual conformity would become one of the legacies of the Reformation and is peculiar to Reformed Christianity. In traditions such as Judaism, Islam or Buddhism, religion is not about believing obligatory propositions but about behaving differently. The emphasis on doctrinal correctness has been experienced by many as intellectually damaging and as a reason for Christianity’s decline in Europe.

- The “man of peace”—the people of faith—

whom we seek will not necessarily be open to Jesus Christ at first, especially if they have a Jewish background, but that does not mean that they have nothing to gain from Biblical, New Testament witness.

- The history of the Jews reflects the presence of both legalistic futility and an element of true faith, obedience and righteousness. This is true both before and after Christ.

- In general it is neither wise nor to be expected or desired that a believing Muslim would adopt the name “Christian.” Thus, the often referred to category of “Muslim Background Believers” represents, generally, an undesirable evangelistic achievement. We need to be able to conceive of “Muslim Foreground Believers.”

- The same is true of Hindus who have put away their idols, revere and study the Bible, and revere and worship Jesus Christ as the Son of the Living God—whether or not they identify with any of the current traditions of Christianity in their land.

- Extolling the glory of God is the most basic endeavor in missions compared with efforts to assure individuals of their salvation, which at best are a means to that end.

To Understand the Phenomenon of Life

- Since the Christ Event, the strongest new evidence of the very nature of God’s glory is the immense insight into His handiwork revealed only recently by microbiological studies. By comparison, astronomy does not so much reveal the role of His intelligence as the vastness of His creation.

- There is evidence in the record of the rocks that at one point predatory forms of life suddenly appeared—that is, there appeared forms of life that are life-destroying, whether microbiological in size or visible forms of life. Prior to that time life forms were not dangerous to each other—in the so-called Ediacaran period just before the Cambrian explosion of life.

- It is also true that Genesis portrays the existence of an Evil One prior to the temptation of Adam. The rest of the Bible makes clear that this Evil One did not always exist but formerly served God and then rebelled at a given point in time.

- The thought therefore occurs that the time of Satan’s rebellion may coincide with, and

Basic Concepts, January 2000

explain, the appearance of life-destroying forms of life, such that nature—not just man—from that point on has become a vast scene of constant violence in which we see life destroying life. The number of life forms being driven extinct today is on the order of 30,000 per year. The number of life-forms now in existence is about 1,000th of all that have existed. More than half of two million existing life forms are destructive (parasitic).

- Thus, the “works of the devil” would seem to include the perversion of the very structure of life at DNA levels. The discovery of thousands of defective genes in the human genome is possibly evidence of demonic activity at the DNA level. Even the violent traits of animals and man may exhibit the same kind of distorting influence at that level.

- To do this we may understand the possibility that Satan’s angels of darkness, some of them, may be so small as to be capable of tinkering directly with the DNA molecule.

- Disease is thus a result of hereditary factors as well as external assaults of destructive microbes, and often both working in coordination.

- That is, 1) we inherit genetic defects—defects that are both accidental such as would be caused by cosmic rays or radiation but also defects which seem to be highly intelligent distortions.

- We also, 2) “contract” diseases coming from outside our bodies, like flu or colds or pneumonia or tuberculosis or malaria. Not only that but some of the specific perversions of our genetic inheritance are preyed upon by external disease factors with considerable, obvious intelligence.

- Promoting God’s glory is inextricably related to destroying the works of the devil—“The Son of God appeared for this purpose that He might destroy the works of the devil.” I Jn 3:8.

- The Garden of Eden is portrayed in Genesis as a locality which differed from the disorder of the surrounding world and that the evil outside the Garden existed prior to the creation of man.

- The Genesis mandate to man to care for

life would thus seem to include serious human efforts in collaboration with God to work with Him to restore (to redeem) all perversions of disease or violence in the various forms of life. In this activity we can “Let our light so shine among men that they may see our good works and glorify our Father which is in heaven.” (Matt 5:16). This is part of “Thy kingdom come, thy will be done on earth as it is in heaven. (Matt 6:

To Understand the Nature of Society

- The multilevel family—where a child growing up can witness an obedient relationship between his parents and his parents’ parents—is an element essential to social stability. No amount of focus on the monogenerational, or nuclear, family can enable it to be an ideal environment for children to be raised or for even parents to properly mature. This state of affairs is all the more difficult to attain when the marriage ceremony itself does not define which set of parents is to have the primary continuing parental role.

- The society that has banished young people from the work force is thus forced to reassign children’s work to adults. This, in turn, misuses and abuses both adults and children, and it cuts the natural bond within families and between generations in favor of an age-stratification which destroys the normal function of learning passing from older to younger.

- In the light of the latter point, the comparatively recent achievement of a large proportion of U.S. population becoming involved in the phenomenon of a seventeen-year tunnel in non-productive school experience represents the largest and most stubborn obstacle to the normal maturation of young people as well as the maintenance of cohesive families and a cohesive society.

- The arrangement by which each husband and wife pursue different careers independently in separate social environments must be considered a dubious attainment which puts great strain upon the marriage and further distances the children from the parents.

Twelve Frontiers of Perspective

Ralph D. Winter, General Director, Frontier Mission Fellowship

W1042.20

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These are not the official views of the Frontier Mission Fellowship nor of either of the FMF’s two major projects, the U. S. Center for World Mission, and the William Carey International University. We’ve been talking a lot lately about the purpose of our Fellowship—where we are headed, what we believe in, etc.. It’s often been quoted from Jim Downing that the main function of our work is influence— influencing ideas, strategies, emphases, and so forth, in the mission industry and in the pulpit.

It is in that respect I thought I could put down on paper some of the major shifts or changes of perspective, each, in a way, a “frontier,” that has emerged at least in my own thinking since 1976 when I left my professorship at Fuller Theological Seminary. It is as though my thinking has speeded up since then. You might call these emerging perspectives *extensions of vision* because it isn’t as if we have shifted away from something wrong. We have just had deeper and deeper insights into additional things. While these insights may not have become the experience of every person in our group, this list can at least be considered my own personal experience since 1976.

One clarification at the outset. This will not be a list of projects, such as our ever expanding Perspectives Study Program, or the more recent University curriculum we have worked on so intensively for so many years, nor will I cover even the various initial visions with which encountered during ten years on the faculty at Fuller. Here I refer to such things as the zeal to make ordination training accessible to the real leaders in congregations worldwide (eg. the TEE perspective), the idea of modality and sodality in Christian (and secular) structures, the fascinating expansion of Christianity in five four-hundred-year periods, each encompassing a new major cultural basin and ending in a “renaissance,” a flourishing of faith. Such perspectives continue to undergird a lot of our activity.

Rather, I want to list the few over-arching insights which have come one at a time after Fuller, and which have profoundly modified and molded at least my personal perception of the task. Thus, I speak somewhat autobiographically.

When we first set up the Center, the rationale was derived primarily from an insight which was basically a new application of a McGavran perspective, but which we applied in a new way.

Background

McGavran was a third-generation missionary from India who established as factual the idea that cultural factors are more important than language factors. Here’s a village in India which has only one language but 50 different hermetically-sealed caste groups. In some ways the people in these differing spheres don’t have anything to do with each other and a single church-planting outreach can’t penetrate more than one of these. In a practical sense you can only penetrate one of them with any one form of Christianity.

And so, McGavran said, if you happen to find a person in your congregation who comes from another group, even one person sitting in the back—look on that person as a “bridge of God.” McGavran wrote a book called *The Bridges of God*. The idea is that once you can go with even one person into one of these hermetically-sealed compartments, then you just might go like the wind. At that point you can plan to “disciple to the fringes.” The movement that might result he called “a people movement to Christ.” The achievement of that kind of a result I have called “a missiological breakthrough.” This is one of the basic ideas of the so-called Church Growth School of Missiology. This is 100 percent McGavran .

Perspective One: Unreached Peoples

Now, however, after being steeped in that atmosphere for ten years, I began to realize that if his perception is true—that minor cultural differences can separate people—and keep them from going to the same congregation, etc., then this has horrendous implications for the existing mission movement. Many missions have gone around the world—gone to a major tribal group or whatever—and expected all the other groups with their differences to assimilate to that particular one, melting-pot style. Missions seeking simplicity often find it hard to take cultural differences within a country seriously. They do not want to seek two different forms of Christianity. They may expect that the form that develops in their first major beach-head ought to be good enough for all the other groups. Thus it was a major insight for McGavran to emphasize the need for “Bridges of God” into other different cultures.

In fact he sometimes implied, “If you don’t have a bridge, forget it. You can’t get into these groups. Spend your heavy time where you already have a bridge.” “Look for bridges. Don’t leave a bridge unattended,” etc.. So what about the other groups? He didn’t have a good answer. At this many took offense because what he said seemed logically to lead them to give up their work if a breakthrough bridge did not already exist.

Statistically speaking, however, I discovered in time to present the case at the Lausanne Conference in 1974 that a very large proportion of world population is from this perspective sealed off for the lack of “bridges.” This further information, then, defined a huge frontier, which it took a few years for McGavran himself to accept. It meant that a major remaining frontier existed in the fact of thousands of remaining hermetically-sealed pockets of people around the world that had not yet had any kind of a penetration.

Even though, from an extreme interpretation of McGavran’s point of view, it wasn’t practical to go to groups without some kind of a bridge into their midst, nevertheless this was the kind of challenge, I felt, at least required us to compile these peoples in a list and take them seriously as a cogent definition of one aspect of the unfinished task of missions.

Thus, the Center was founded on the idea that there was a huge number of people in thousands of pockets that had not yet been penetrated, often right alongside some existing church movement. Too often the feeling had been that because we had planted a church, say, in Pakistan, we could assume that this church was good enough for everyone in Pakistan.

It’s interesting, though, that when we first started, no one had attempted to count the number of pockets not yet penetrated. The closest thing was Wycliffe’s *Ethnologue* which dealt with language groups not cultural factors. Amazingly, I myself had only undertaken to estimate the number of *individuals* that were within such groups. It was not until we published a chart which estimated that there were 16,750 unreached *peoples* that estimates of the *number of unreached peoples* rather than total population became important.

Perspective Two: The Great Commission and Abraham

The second major new insight, or frontier, that we picked up along the way had to do with the Bible. My wife and I began writing a series of columns in *Mission Frontiers* called “Missions in the Bible.” We began with the Torah—the first five books of the Bible—and we moved on down through the history of the formation of the canon of the Old Testament, and talked about the presence or the absence of mission vision in each of those periods. You can go back and read those pages in *Mission Frontiers* if you want. The series runs through the issues in 1980, which are now reprinted as part of the first four years of *Mission Frontiers*. You can see that change of perspective and the resulting radically new idea (to us) that the Great Commission was

right there in Genesis 12. Now that was a revolutionary thought for me. I had toyed with the thought when I was still at Fuller, but it really came home to me as we began to write this series of articles, month after month.

This new frontier of understanding came to a head just as the first *Perspectives Reader* was going to press. This was in 1981. I was the only one who thought we ought to make sure this idea got into the book, and I was being out voted by everybody, particularly Steve Hawthorne and Jay Gary who are very bright, competent people. “No way,” they said, “no one else sees things this way, and so we can’t put it in.”

But, by Providence, just pure Providence, I happened to be asked to be a speaker at the dedication of the Billy Graham Center—that was in 1980—and when I went back to that I ran into Walter Kaiser Jr (now President of Gordon-Conwell Seminary). I had been looking at one of his books even before going and between sessions questioned him about the way he was titling his chapters. He put into every chapter-title of his book on the Old Testament the phrase “The Promise.” I said, “Dr. Kaiser, isn’t that simply a Jewish misunderstanding of what was actually a *mandate*, a command? It wasn’t just a promise; it was more than that. Maybe they reduced it down to a promise.” I was very upset about that. He calmly replied, “Well, the reason I used the word *promise* is because Paul did. Paul referred to Genesis 12:1-3 as *the Promise*.” I kind of staggered back fumbling for words and said, “Well, yeah, but Paul was only using the term that was common among his hearers. Surely it isn’t that he agreed with his listeners that the Abrahamic Covenant was only a promise.”

Then he said to me—and I’ll never forget this—he looked right at me and said, “Well, you can call Genesis 12:1-3 the Great Commission if you want.” And again I staggered back and I said “Oh, now wait a minute. I can’t go around saying that Genesis 12 is the Great Commission. I would get fired right out of a church. I don’t have the Biblical credentials. I’m not a Hebrew professor. I need to be able to quote somebody who is. Do you have that statement in print?” So then, for the third time I staggered back when he answered, “Look, you quote me and I’ll get it in print.”

So I came back to Steve Hawthorne and Jay Gary and all the others here who were working away on the final stages of the 1981 version of the *Perspectives Reader*, and I said to them, “Guess what, Kaiser agrees with me here. We can quote him.” But, that didn’t make much difference—I had nothing to prove this. However, in a few days the mail brought a cassette which was the recording of a chapel talk Kaiser had just given at Trinity Evangelical Divinity School, where he was the Dean. I turned it over to Steve Hawthorne. His wife had it all typed off by the next morning. We laid the pages out and poured over them. Sure enough he did in fact get his stirring statement into print—at least printed magnetically on tape! What he sent on cassette then became Chapter Four in that first *Reader*. (Ch. 2 in the 3rd Edition).

You can well imagine that that was a major insight for us—giving us a whole new Bible. And this element in the Perspectives course is one of the biggest jolts which especially seminary students get when they take the Perspectives course. The idea that the Great Commission is the backbone of the whole Bible—not just one of the teachings of the NT—is a major shift in perspective a frontier yet to be crossed for most Christians. I have a feeling this was the same thing Paul was puzzling over for three years in Arabia. We used to joke—and Steve Hawthorne picked this up and used it widely—that we would from then on refuse to talk on the *Biblical basis of missions*. We will not accept that topic. If anyone asks us to talk on that we'd say no, no, no. But we will be willing to talk on *Missions as the Basis of the Bible*. We think that the difference between missions being just one topic in the Bible, or the ONE theme of the Bible, is a pretty important question. The stories *in the Bible* are great, but the story *of the Bible* is even more important.

Luther's commentary on Genesis observes that Abraham in his day was to convey a blessing to other peoples, and Luther names off nine peoples so blessed. Luther in turn may have gotten this idea from a French commentator, and so on. Gradually we learned that many people had already taught what we are saying about the Great Commission in Genesis 12—notably Kaiser—or we couldn't have mentioned it!

We have since learned that the "blessing" being spoken of is not so much a blessing as a new relationship such as the blessing conferred by Isaac on Jacob. Also, the Great Commission was further given to Isaac and to Jacob (Israel), and that in the latter case in Genesis 28:14,15, we may be looking at the very passage Jesus was paraphrasing as He spoke to the children of Israel in His day, the Greek wording of Matt 28:20 being very similar to the Greek wording in the Greek Old Testament (the LXX) which was currently in use in Palestine at that time.

Perspective Three: From the Unfinished Task to the *Finishable* Task.

Let's go on to the third major change of perspective here—in my growing awareness. It emerged when we began to realize that it is a relatively small task to reach all these thousands of peoples—in view of how large the global community of Christians is, and how many churches there now are to reach them! That is, it is a *relatively small* job, not a *relatively large* job. Of course, it's still a somewhat *new* job because many people don't yet think in these terms, that is it is a frontier to be crossed.

We still point out that the task is larger than just establishing a Christian outpost in every country. For example, someone may say "We now have a church in Pakistan; so cross off Pakistan." We tell them that Pakistan is not the goal—it's the many *peoples* in Pakistan. In fact, the church in Pakistan has a Hindu background not a Muslim background and 98% of the Pakistanis are Muslims. By insisting on giving attention to

many smaller groups we are still making the job bigger.

But now we also promote the idea that relatively speaking it is a finishable job to make at least a "missionological breakthrough" into every people group on the planet. So here comes, you know, the very idea behind the phrase "A church for every people by the year 2,000." And, relatively speaking, this *intermediate goal of initial penetration* is relatively concrete and measurable and it is a task that is relatively *small*, not hopelessly *large*! And in all mission strategy the *breakthrough is the most difficult and crucial task*.

Now, much to my dismay as late as 1987 in our Last Thousand Dollar Campaign we put out a wonderful, rather expensive booklet to give to big donors or prospective big donors. In that booklet, alas, there still appeared this earlier perspective of how big the job is, and it was almost too late to change anything in the booklet. But I really squirmed and screamed and something in there got changed just a little to reflect the fact that we are no longer saying how big the job is but we are saying "Hey, let's get going. This intermediate goal is a relatively small job. It's a *finishable* job." But this new optimistic outlook didn't really get into that booklet very completely. That shows up a frontier to be crossed. It reveals how easily there can be a lag in perspective, even in a fairly close-knit team.

Unfortunately, some organizations have been so eager to drive down the numbers of groups to be reached. We at least continue to insist that an approach which only lists groups which are 10,000 or larger in population is one that inevitably omits some 4,000 groups that are smaller. That, however does not totally negate the overall relative smallness of the task. Incidentally, I recently calculated that there are only 15 million people within the 4,000 groups that are smaller than 10,000 in population.

Perspective Four: Failure with the Large Groups and the Off-setting Trend to "Radical Contextualization."

The third shift had to do with the fact that all along our eyes had been peeled on mainly smaller groups around the world. This was because all the major groups already had been, supposedly, breached by Christianity in one form or another. We had rather highly Western beachheads in them, and our globalized culture was permeating them, but, in the main, the major groups were continuing to be rather awesomely unfriendly to the Western form of Christianity. For example, Hinduism as a whole, and Islam as a whole just aren't breached in any major way at all. We have only relatively small beachheads in these blocs. So we began to think, "Well, maybe we've got the wrong approach; we're not contextualizing sufficiently."

So here comes the idea of *radical* contextualization, and all of a sudden our eyes are opened to what is already happening. In Africa, 52 million people in the

African Initiated Churches movement have radically contextualized (and by many are not considered valid Christians). Or, take India. According to the Missouri-Synod Lutheran theologian/missionary, Herbert Hofer, in his book *Churchless Christianity*, in the largest city of South India maybe four times as many Hindus are devout followers of Christ as the number of devout believers who are affiliated with the official Christian churches. In China, the swath of 50-80 or more million people in the so-called unofficial churches does not fit the pattern that we would consider normal Christianity. And in Japan, you know, we haven't gotten anywhere. We are told that Christianity now includes only 300,000 people out of 130 million people in the country. Forget it. We apparently haven't even got a truly Japanese church yet. I remember Phil Foxwell (a retired missionary from Japan) showing me an editorial written by a secular sociologist—this was a couple of years ago—saying there is not yet a truly Japanese church. There is just a Western church.

Thus, the idea of *radical contextualization* is an incredibly new frontier. It's not just how many minority peoples are left. It's how many large blocs are still untouched or unchosen. It's how many peoples which are supposedly already "reached" are not really reached.

Well, is it possible that within these large blocs of humanity we have achieved (with trumpets blaring) only a *form* of Christianity that ranges from sturdy and valid but foreign, to maybe superficial or phony? Something which from the point of view of these large blocs has been acceptable only to a minority and is not going anyplace? What is the meaning of the oft-quoted statement that Christianity in Africa is "a mile wide and an inch deep?" (Isn't that true in the USA too?)

Isn't it getting clearer that we're never ever going to persuade all the Muslims to call themselves Christians and this itself is a very peripheral issue? Can't we recognize that it's not important, nor helpful—not merely impossible—to make very many Muslims to identify with the cultural stream called "Christianity." If someone is a born-again believer, isn't that enough?

Take for example, the 19th Century Protestants in this country. As the Catholics streamed into this country after 1870, the Protestant churches spent something like \$500,000,000 to win Catholics and yet after 50 years of sincere home mission work had only won a handful of families. That is, we can't realistically set out to win over people to a new faith if we intermix the requirement that they identify with a different community in a substantially different culture. Thus, we can't make Catholics into Protestants in large numbers. And, apart from those who want to be Westernized, we can't readily make Muslims or Hindus over into our cultural form of Christianity.

This gives rise to the idea of a "Third Reformation." The first reformation was the shift from Jewish clothing to Greek and Latin clothing. A second happened when our faith went from Latin Christianity to

German Christianity. This "second" reformation is THE Reformation that everyone talks about, of course.

But now Western Christianity, if it really wants to give away its faith, is poised to recognize (and to become sensibly involved with) something already happening under our noses—a Third Reformation. Sorry to say, as before (both in the time of Paul and in the Reformation), this rising phenomenon probably will involve astonishment and antagonisms. The Bible itself describes vividly the profound antagonisms between Jewish and Greek forms of the faith. History records vividly the same thing between Latin and German forms of the faith. In each case the burning question has been "Just how Biblical are these various forms?" That in turn leads us to the fifth shift of perspective.

Perspective Five: Reverse Contextualization, the Recontextualization of Our Own Tradition

We have been talking about radical contextualization for *others* to contend with in *other* lands. However, as I have thought about this, for me anyway, it became ominous and suspicious that our own form of Christianity has been unthinkingly assumed to be the main balanced, Biblical, total, properly contextualized thing. Think about it. Is it possible that we need to know how to *decontextualize* our own Christianity before we can ever very successfully *contextualize* the Bible for somebody else?

Why? Let's assume for a moment that our best understanding of the word *contextualization* here at home is not that of seeking indigenous forms to make our faith, our form of Christianity, more acceptable to others, but is a word that also means trying to make sure that existing indigenous forms employed by our own people are accurate carrier vehicles for a true, balanced, Biblical faith. In that case we need to be doubly sure what Biblical faith really is.

As I look back at our own Christianity, I have been helped a great deal by a serious book published by Intervarsity called *God at War*. It was written by a professor at Bethel Seminary in Minneapolis, who suggests that clear back in the Fourth Century our Christianity imbibed a terrible syncretism, a very tragic theological misunderstanding, a theological pollution. And, for the next 1600 years our Western, Latinized Christianity has become a carrier vehicle for a form of faith which is both Biblical but also pagan in the area of Neoplatonism's passivity toward evil and its absence of a Satanic opponent to God's will. This means we are running around the world telling people (by our actions not our words), "Our God can get you to heaven but He can't cure your malaria because He apparently does not know or care or have power in that sphere." Thus, being invisibly and unconsciously saddled with this theology, we can't ourselves as part of our mission do anything trenchant about malaria either, and since very few non-Christians are concerned, we should just pray about it, help those who

already have it, and let it go at that.

Thus arises the idea of the *decontextualization of our own tradition, or reverse contextualization*, which means being willing to find major philosophic or Biblical or theological flaws in our own tradition. It really isn't the same as asking if the as-is Christianity of our stripe will ever fit into the Hindu tradition. It's a different tack requiring us to can talk about the proper contextualization of the Gospel in two directions: 1) into the field culture and even before that, 2) into our home culture.

Perspective Six: The Reclaiming of the Gospel of the kingdom

Closely aligned with this last point, or perhaps merely a specific application of it, is a more recent syncretism that has emerged in Western Christianity, especially within the Evangelical tradition. It may today even be the distinctive heresy of the Evangelical as we have become specialists in merely getting people happy and getting them into heaven. We sing a lot more about what God does for us than we thrill to what He is asking of us. The seeds of this heresy were planted even before the Reformation as the Roman church sought ways to support its ecclesiastical endeavors, build temples, etc.

The idea was that if you can sell people something (especially if it doesn't cost you anything) this will create income for the church. Thus were developed a whole array of services that were offered to people, principal among them was a ticket to gain entrance into heaven.

The Reformers, being non-Roman, were not so impressed by the financial need to build St. Peters in Rome, and they short-circuited the Roman plan of salvation, which involved payment of funds to build St. Peters. They gave a better answer to the question of how to get to heaven. But they answered the wrong question or at least not the main question. The Bible does not talk so much about how to get people into heaven as about how to get heaven into people. In the process we have made "faith" purely intellectual.

Nevertheless, latter day Evangelicals have run with their answer and made their "Gospel of salvation" a nearly total substitute for the Gospel of the Kingdom. Why is this? Nineteenth century Evangelicals were very socially conscious compared to Evangelicals in 20th century. Sub-Saharan Africa is 80% Christian, but has been described as having a faith that is, as we have already noted, a mile wide and one inch deep. Apart from otherworldly assurances the avowedly Christian structures contribute very little to "Thy will be done on earth" as Jesus asked us to pray. Missionaries are not normally trained nor well-equipped to take on the social, commercial, medical, engineering, and political problems of Africa. Neither are the national pastors. This vast array of problems is not part of our Gospel of *Salvation* even though it is definitely part of the Gospel of the *Kingdom*. We leave these problems to the "secular world." In a word, we think of ourselves as *survi-*

vors not soldiers.

Perspective Seven: Beyond Christianity

We may need to go beyond mere radical contextualization. The Biblical faith has gone beyond Judaism. The NT has shown us how that can and must be done for the sake of the Gentiles. We have now also long seen how our Biblical faith has been able to go beyond Roman Catholicism. To go beyond Judaism did not invalidate the faith of those believing Jews who remained Jews. To go beyond Roman Catholicism does not invalidate the faith of those believing Catholics who have stayed behind. Is it time to allow for the possibility that some people around the world will choose to go *beyond Christianity* as we know it?

This has already begun to happen. We have already noted the existence of millions of Africans who are eagerly following Christ and the Bible but not identifying with any form of traditional Christianity. The Lutheran-Missouri Synod study already mentioned describes millions of devout followers of Jesus and the Bible in the one city of Chennai (Madras), alone, who have not chosen to call themselves Christians nor to identify with the socio-ecclesiastical tradition of Christianity and who still consider themselves Hindu. That report indicates that there are many more of this kind of devout believers than all the devout believers in that place who do identify with the social tradition of Christianity? Or, take China. What about all those millions in the house churches? When the bamboo curtain rises, how certain can we be that they will wish to be identified with formal Christianity—in China or any place else?

The NT Judaizer had only one solution: make people of any background into Jews. The Roman Catholics have for the most part had only one solution: make everyone into a Catholic. Have Evangelicals done the same? For the most part, yes.

We have seen our Gospel work fairly well—to draw people into Evangelicalism, a Westernized Evangelical movement. But by and large this has happened only if they belonged to a minority or an oppressed group—like tribal peoples or Koreans under the Japanese, people who had more to gain by giving up much of their cultural identity. In all such cases worldwide, people have had seen the value of identifying with a foreign import that would befriend them and take their side. But by now we have lapped up most of these minorities and oppressed peoples. The future is correspondingly bleak for the further extension of our faith into the vast blocs of Chinese, Hindus, Muslims and Buddhists *unless we are willing to allow our faith to leave behind the cultural clothing of the Christian movement itself*. Do we preach Christ or Christianity?

Apparently our real challenge is no longer to extend the boundaries of Christianity but to acknowledge that Biblical, Christian faith has already extensively flowed *beyond Christianity* as a cultural movement just as it has historically flowed beyond Judaism and Roman Catholicism. Our task may well be to

allow and encourage Muslims and Hindus and Chinese to follow Christ without identifying themselves with a foreign religion. The Third Reformation is here!

Perspective Eight: A Different Type of Recruitment

Is it not strange that most mission agencies have settled on recruiting people who are college or seminary graduates? Not really strange. Most businesses wait until people graduate from college to take them in. Even in that case businesses recruit in engineering schools for engineers or business majors, etc. That is, the secular world is very concerned that the people they take in have the right background.

One obvious reason for this is that it is possible to do so. We have engineering schools and business majors. For mission agencies, however, it is not quite the same. Yes, there are mission majors in Bible colleges and in some Christian colleges. But it is ominously true that in many cases those students who choose those majors face curious pressures from the bulk of the other students, attitudes not far from “distancing,” even ostracism. In a Christian college? Yes. In very few of these schools is there an entirely wholesome and healthy attitude toward Christian service much less missions. The bulk of the students seem to feel in this “Christian” atmosphere that they must defend themselves against pressures for fulltime Christian service, and the missions students are very much a distanced minority no matter how favorable some of the faculty and school officials may be.

By contrast, on the secular campuses—where 15 out of 17 Evangelical young people are to be found—there are student Christian fellowships which, by contrast, tend to be much more interested in options for Christian service. But, they still don’t have either the guidance or the right courses available to them.

Due to the simple fact that the source of the bulk of Christian service volunteers has become the secular schools one of the major trends in the past fifty years, then, has been, inevitably, for the mission agencies not to expect new recruits to have prior Christian training. Thus, has arisen the pattern of the agencies requiring “a Year of Bible” for those without a Bible college or Christian college background. This policy has indeed pushed many into further schooling in Christian institutions—where, unfortunately, they have met the negative undertow toward Christian service already mentioned, and often less than ideal cross-culturally oriented course offerings. Some missions have no pre-candidate requirements at all. At one large, conservative seminary I was told that ten percent of the incoming students are interested in missions but that only two percent of the seniors are.

In the past fifty years, then, the mission movement has considerably moved from seeking candidates from Christian schools with a lackluster training in missions, to candidates from secular schools with often a lackluster preparation for Christian service. There is no mission-world parallel to a technological company

going to Stanford and wooing graduates into engineering and technology.

However, things are changing. It is now possible to do something radically different. There is now available a hefty educational package which can be studied either before or after going to the field. It is credit and degree bearing. It meticulously integrates 100 textbooks and hundreds of additional articles and chapters from other books into 320 lessons requiring four hours per lesson as well as additional activities. It is designed to be a part time activity. It does not require physical relocation to any school campus. It is already employed by several fully accredited schools for both B.A. completion studies or an M.A. degree. (And those schools have cleared approval with their regional accrediting bodies.) Under the banner of the Insight program it is also available as a first or second year of college. It has been utilized by the Wycliffe field-survey department, since it can be studied during either secular employment before going to the field or during on-field ministry, or a combination of both. *It covers everything taught in seminary as well as the core of a substantial liberal arts degree plus anthropology, linguistics, and missiology.*

The basic implication of all this is simple and arresting: missions can now be vitally in contact with dedicated high school graduates or with a vast untapped group of people who have only two years of college, whether they are still in school or have been out for ten years, and guide them and track them through high-quality, carefully-designed basic training for Christian service as either laymen, pastors, or missionaries. These pre-candidates do not have to burn their bridges behind them at any point prior to completion of this program. And missions can accept them as full members when they have this training behind them. Tracking with them earlier is one factor.

There is a fascinating additional factor. By waiting until students find their own way through college, mission agencies are all vying for the same reduced number of people. College graduates interested in missions are few and far between. They have not usually had the right training, as we have noted. They are much more likely to be laden with debts.

By comparison, there is an enormous number of people who have only two years of college, and they are even more likely to be excited about missions and less burdened with debts and less sought after by agencies. The report is that 40 million Americans have only two years of college. Ten million of these are Evangelicals of which one out of fifty are keen for missions but have been blocked by the lack of a degree. One out of fifty of ten million is 200,000 people! Presently unsought by missions! Able to take this new curriculum, hold down a fulltime job, and emerge without debt!

By focussing on high schoolers or these two-year people the agencies will not be lowering but raising their standards; such agencies will as a result end up knowing far more about their new candidates than

ever before—if they have tracked them after or during a curriculum like this. They will be seeding their work force with people who for the first time have serious, professional, foundational academic training for cross-cultural mission. This, in turn, is the most hopeful remedy for the pervasive trend today to a tragic amateurization of missions, what with short termers staying on, local churches sending out ordinary members on tourist-mission jaunts, and even few regular candidates having the right foundation for cogent career service.

Perspective Nine: A Trojan Horse?

Briefly, this is the problem we face: 15 out of 17 Evangelical young people are never in a Christian school, a Christian college, or even home schooled. In the Christian schools and colleges secular textbooks are commonly employed by “secularized” Christian teachers (one had never heard of D. L. Moody!). Yet this means that our children from a very young age are exposed to 30 hours of secularized perspective each week but only 30 minutes in Sunday School (and on a totally different subject).

However, only a small number of widely used secular textbooks dominate the public schools and colleges. Why can't supplementary booklets be written that would comment on precisely these books chapter by chapter, referring to specific page numbers where something important has been left out or is stated with a bias. Such supplementary booklets could then be employed in 1) Christian schools, 2) home-school contexts, 3) by Christians teaching in public schools, 4) very importantly by Sunday Schools, 5) *but most importantly by concerned parents* (who may not be able to count on any of the first four). By working in just the latter two cases we will likely be able more comprehensively to reach the “15 out of 17” than anything else we could do.

When the Maranatha High School came to our campus we made an agreement with them for us to develop for their classes supplementary materials corresponding to the key secular texts they already use. This will then be what we will endeavor to promote all across the world in the five ways mentioned above. We are seeking to draw on, as advisors, such outstanding Evangelical scholars as Mark Noll of Wheaton.

This kind of an effort could become the most strategic attempt yet to stem the tide of secularization in our schools public and private. It is somewhat like the ancient strategy of the Trojan Horse, since such materials are designed to become an integral part of both the major time commitment of virtually all students everywhere as well as concerned Evangelical parents.

Perspective Ten: Needed, A Revolution in Pastoral Training

This revolution deals with three drastic drawbacks pervasively embodied in pastoral training both at home and abroad. These are so serious that it is sad yet fair to say that the seminaries and Bible schools of

the world are a surprisingly weak and often negative contributor to the growth of Christianity around the world. *Virtually every church movement everywhere which has adopted residential schools of any type for their exclusive source of pastoral candidates has slowed, stopped, or even declined in growth.* At the same time, virtually every church movement everywhere that is rapidly growing selects its pastoral leaders later in life and may not effectively train them, maybe not at all.

The school-supported movement may offer superior theology without growth and vitality. By contrast, those movements which do not depend on residential training of young people for their pastoral leaders are often vital in faith and growth while weak and inherently fragile due to their lack of foundational knowledge.

Is there something wrong with the pastoral training institutions? Yes, even though they may have excellent, well-prepared faculty and entirely valid intentions, usually they have most or all of three deficiencies. They are often wrongly criticized for other things that may not be the heart of the problem: for being “academic” or “out of touch” with grass-roots conditions. It is much more likely that the roots of their inability to contribute dynamically to the growth of the church lies in most of the following three problems of inherent design:

1. Wrong Students. The most severe problem is the simple fact that 90% of the students in pastoral training are not the seasoned, mature believers defined by the New Testament as candidates for pastoral leadership. We have adopted the defeating assumption of the lengthy, mediocre pattern of the Roman Catholic tradition, namely that you can breed leaders by a “formation” process if carefully designed.

Both in U. S. seminaries and in some four or five thousand overseas Bible Schools, Bible Institutes, Theological colleges, etc. the vast majority of the students will never be effective pastors, no matter what or how or where they are taught, simply because they likely lack pastoral gifts, and at their age and level of maturity there is no way to predict that they will ever gain the essential gifts and maturity.

On the other hand, those church movements that are growing effectively in the U.S.A. or around the world depend primarily on the sifting dynamics of the local church to discover leaders, not the protocols of school admissions offices to select them. They further depend primarily upon the inductive process of local church life to train these leaders, using whatever resources may be accessible to these home-grown leaders in the form of books, radio or quite often apprenticeship. They do not calculatingly avoid or despise the schools. Their local leaders simply do not have access to the riches the schools possess. Their leaders, in addition to church responsibilities, are usually married men with families and bi-vocational employment.

But, can the schools make their riches available to pastoral leaders on the job? Yes and no. They could

theoretically, but they don't know how and tend to feel it difficult to transcend the culturally-defined niche in which they are found. The global movement called Theological Education by Extension is by now well known. In India it has taken hold effectively in the form of one program encompassing 6,000 students called, The Association For Theological Education Education (TAFTEE). But this program was not launched by any existing school, and its graduates are not routinely incorporated into existing denominations. The latter's polite rejection becomes understandable only when you recognize that a large proportion of those studying under TAFTEE are people coming out of midlife, doctors, engineers, university graduates. Meanwhile, the existing pastors who control the ordination process are mostly the output of traditional Bible Institutes or Seminaries, and may actually fear the competition of this impressive non-traditional source of leadership. The typical TAFTEE graduate compared to the typical seminary or institute graduate is not only more mature but has more extensive secular education. This latter factor leads to the second aspect of this problem..

2. Wrong Curriculum. When Bible institutes first got started in America, judging by the pattern portrayed by Moody Bible Institute, founded roughly 100 years ago, the idea was to offer Bible study to adults whose previous education, even as far back as 1900, had already been edited to a secular viewpoint. The idea of supplementing school curricula with Bible studies was a good one.

However, Moody Bible Institute opened as a night-school for adults who already had some public school and who simply wanted the Bible. Soon, however, it began to be replaced by a daytime Bible school curriculum equally devoid of any other subject, but for younger students now, who had not yet received the other things taught in public school. This constituted a reverse censorship. Younger students exposed to nothing but the Bible, whether in Sunday school or Bible Institute could never learn about the rest of history much less discover the profound impact of the Bible during the many centuries following the close of canon. And, if they later did any serious study in public schools or colleges concerning the "rise of Western civilization" or the history of the United States, those courses skillfully omitted the role of the Christian church except for negative events like the Salem Witch Trial. No contrary view was available in schools just teaching the Bible.

Today, the average missionary to, say, India, is very poorly prepared to answer the questioning of honest intellectuals who have heard that Christianity was a drag on scholarship, science and enlightenment, and was an intolerant and oppressive force, launching "crusades" against Jews, Muslims and even other Christians. Why unprepared? Because the missionary's secularized education has already told him the same thing. To answer with an outline of Romans is not enough.

The answer? Christian efforts to educate their young people, whether in Christian schools or Home School programs, must be able to reintegrate the secular perspective about everything with a Christian perspective about all those same issues, specifically. This cannot be done in 30 minutes in Sunday school after 30 hours in the previous week of secular schooling, and on a totally different subject.

A student that comes home from school with the idea that William Jennings Bryan flunked the Monkey Trial needs to know that he actually won the case, and to learn on Sunday that David slew Goliath will do him no good on that point.

The student who hears that the Salem Witch Trial "shows what happens when religious people get control of the community" (as one textbook has it) needs to know that Princeton University Press came out with a restudy, *Witchcraft at Salem*, of the Salem event which showed that precisely the *clergymen* in Salem, who studied both theology and science at Yale, were the ones that insisted on a strict, scientific court trial which ended the hysteria that had been promoted by the *businessmen* in town, and that approach had great effect in shutting down witch killings even in Europe. But for a student to go to church and learn how Samuel chose David will do nothing to erase that Salem slur.

What would a balanced curriculum contain? God has given us two "books" of revelation 1) the Bible which is His Book of Scripture, and 2) nature, which is His Book of Creation. He does not want us to slight either one. Yet the sad situation is that, in general, one major human tradition (the scientific community) is studying the second and despising the first, and another human tradition (the church community) is studying the first and ignoring or rejecting the second. Yet, both are essential to a proper understanding God and His will. The Bible itself affirms the second, "The heavens declare the glory of God and the firmament displays His handiwork (and) there is no speech or language where their voice is not heard." See also Romans One.

Thus, we run counter to the Book of Scripture itself if we do not rejoice in, and discern the glory of God in, His Book of *Creation*. We cannot fully declare the glory of God if we do not embrace science as a vast domain in which we can both see God's glory and advance His Kingdom.

Some have suggested that there is both an evangelistic mandate and a cultural mandate. I see that as an artificial dichotomy. Being human we are likely to conceive of the redemption of homo sapiens as the primary concern of God. But homo sapiens is specifically the most recent divine strategy to promote the reestablishment of the Kingdom of God. Man was created to be responsible for all other created beings. His fall made him part of the problem no longer merely a chief means of the solution. He became by no means a trustworthy custodian of life forms. We easily forget that even if there were no humans, or if all humans were

already “saved,” in that case the Kingdom of God would not necessarily have come and all things on earth been conformed to the will of God even as it is in heaven. Man was meant to be an ally in the redemption and restoration of Creation, not merely a worker for his own redemption, even though his own redemption is essential for his restoration as a worker in the Kingdom, and as a warrior on God’s side in the destruction of the works of the devil.

Nature, prior to the appearance of homo sapiens, is shot through and through with terrible slaughter, bloodshed, violence, and suffering, as the result of the fall of Satan, long before Adam fell. Man was intended to work with God in destroying the source of that evil. This was once God’s good world, but it became severely distorted by the fallen adversary of God long before homo sapiens existed. “The Son of God appeared for this purpose, that he might destroy the works of the devil (I Jn 3:8).”

Of course, Jesus could not have been understood if he talked about microbiology. Even John Calvin was unable to talk about it. Both he and Luther even opposed the idea that the earth circled the sun. However, after centuries of gradual advance in the understanding of nature, with God often employing “secular” scientists, we can now see that 90% of the complexity of life is too small to see with the naked eye. That is small! It would take 200,000 cells to cover the period at the end of this sentence. The responsibility of humans for restoring the reputation of God (who, according to many confused people, is the cause of suffering and sickness) is now much larger than ever before. That responsibility is also more logical and urgent than ever before. The evil working of the Adversary is right before our eyes picking off believer after believer, long before natural death.

As was mentioned in Perspective Nine, fifteen of every seventeen Evangelical students is totally untouched by any Christian grade school, high school or college. At the very moment they study materials that have been secularized, whether American history or sociology or psychology or whatever, that is the time they need additional materials to round out and perhaps correct the picture. They cannot effectively study one year in secular books and another year the Bible. This is essentially the insight of Perspective Nine.

3. Wrong Packaging. It is one thing to value both the Bible and the Book of Creation, and thereby to be able to present the full spectrum of the task of advancing the Kingdom of God through the schooling process. But there is something else. We live in a world which speaks specific languages and channels life in specific cultural patterns. It is a missionary principle to speak the language of the native. In this respect the entire Bible Institute movement falls desperately short. And, although it no longer exists as a strong movement in the USA it is very much the pattern still overseas.

In Bolivia years ago a young man approached me

and explained that after he had completed three years of public schooling a nearby Bible Institute had “stolen” three years of his life. After attending there three more years he did not emerge with a sixth grade diploma recognizable by the government. Now he was unable even to get a job in a car repair shop.

In a South East Asian country recently a faculty member of a Bible college shared with me the tragic fact that after graduating from that Bible college students were unable to enroll in the national university. The school in which he was a faculty member offered units and degree structure that did not conform to the pattern of society.

Once it is understood that we have to present both the Book of Scripture and the Book of Nature we still need to package that education in recognizable packages. Recognizable to whom? To the world, of course. It is a desperate mistake to suppose that “a parallel but equal” system is the answer.

The most far reaching major cultural tradition ever developed in history is the university pattern. If Christianity has won astonishingly wide expansion into the world’s cultures, the university has even more greatly succeeded. The thousands of college-graduate missionaries of the famed Student Volunteer Movement often thought that universities were part and parcel of the Kingdom of God, and did not always understand the strategy of what we call church planting. Their universities were often so successful that they attracted a mountain of non-Christians and eventually lost their faith, just as happened with hundreds of colleges about the same time in the USA. That is something surely to be feared and guarded against.

But is the answer to set up a separate system and offer non-standard credits and non-descript degrees which are not recognized in the larger society? Joel Carpenter’s study, “The New Universities” demonstrates that, if missionaries do not establish university institutions, national believers will. When I left Guatemala in 1966 the first Evangelical university in Latin America in many a year had just been established. Now it has 30,000 students. And there are now twelve other new universities of Evangelical origin down through the hemisphere. Carpenter’s study finds 41 “new universities” world wide in the same category. This is not something that is going away.

Perspective Eleven: The Religion of Science

This frontier has been mentioned in passing under the needed revolution in pastor training. It eminently deserves to be considered a frontier in its own right.

This largest remaining frontier is, ironically, the result in part of the very intellectual vigor of the Christian faith. It is the science community, which is now as global as the Christian faith itself. All effective scientific endeavors are dependent totally not so much on a particular “method” but on a *faith in the existence of order in nature*. This is a uniquely Biblical insight. It is the result of the Christian tradition.

It is as though the Book of Nature and the Book of

Scripture have spawned two global faith-communities, and that to most of the adherents of either faith the “other” is invalid. Millions around the world have been challenged and awed by each of the two books, and have been captured by profound belief in them, and are so confident of the glory they have found that anyone from the “other” side who questions the glory which they perceive may be automatically assumed to be blind and or faithless.

This is not to say that a large minority of each of these two faith communities does not partake of the cultural tradition of the other. There are many scientists who are church goers without as profound a faith as they do in the truth and beauty of their scientific experience. There are many Bible believing people who are happy with science and technology but who do not regard it as a holy experience comparable to what they experience at church.

More troublesome by far are those zealots on each side who seek to tear down faith on the other side. We think of people like Carl Sagan or Richard Dawkins for whom confidence in the Bible is ridiculous, or some of the zealous believers in the Book of Scripture who actually twist scripture in their attempt to dethrone science. I refer to a perverse quoting of Psalms 19:3 as saying (speaking of the handiwork of God in creation) that “there is no speech or language where their voice is heard,” rather than “there is no speech or language where their voice is NOT heard.”

The Book of Scripture itself extensively attributes a revelation of God’s glory within what we call General Revelation. Paul, in Romans chapter one, seems to present the ultimate summary of the power of General Revelation. He goes on to imply in chapter two that there are gentiles that “do by nature the things the law requires” without ever seeing or hearing from Scripture.

Whether or not we can readily make these statements congruent with our popular formulas for getting to heaven, they are extremely significant in missions in regard to foundations on which to build. Various religious faiths contain ambiguous mixtures of truth and nonsense. We do not do well to ignore anything which is true, no matter where we find it.

In fact, perhaps the most classic of all missionary mistakes is the perspective with which Abraham dealt with Abimelech. Why, Abimelech asked, did Abraham tell a lie and try to deceive him? Because, Abraham said, “I said to myself there is no fear of God in this place.” Instead of expecting to find that the Holy Spirit is in contact with all peoples, and building upon that foundation to the extent he might, Abraham presumed that all virtue was on his side and that Abimelech could not have possessed any spiritual foundation to build upon.

Thus, in crossing this frontier into the realm of science we must not ignore the presence of the Holy in the very world of science. If we can be people whose devotion to the living God is richly nourished by both

books we can respect the genuine beginnings of belief in the lives of many, if not most, scientists, we can rejoice in the faith they have which will give them reason to hear of another kind of faith.

But it is not as simple as that. Zealots on both sides have erected high walls to dichotomize and polarize the two Books. Simple, honest inquiry across this frontier is thus as uncommon as it is difficult.

On the other hand, this frontier would seem to be, inherently, the easiest of all frontiers to cross, as well as having the greatest potential in terms of communicating with the modern world. We need ourselves to love His Word and His Works, and we need to share the manifest glory from both of those books if we wish to cross this huge, gargantuan frontier.

Perspective Twelve: The Challenge of the Evil One

This is the most difficult to address of all of the other frontiers. It is actually an application of Perspective (Frontier) Five, the Recontextualization of Our Own Tradition. One reason it is a problem is because it is often easier to critique another culture than our own.

Furthermore, an understanding of this frontier requires going against the strong current in our own culture which puts any thought of an Evil One into the category of Santa Claus. Worse still, stressing this frontier requires a reconsideration of our own religious, theological and historical tradition, dealing as it does with a defect in that tradition. Finally, and most difficult of all, if there really is an intelligent Evil One, you would think that any attempt at calling attention to him would be opposed by a skillful, deceptive intelligence not just ignorance. And that is a long story.

Briefly as possible, the Old Testament itself is characterized by a continual viewing of things from the standpoint of final purpose, the purposes of God. The simplest example of this very noble point of view is where Joseph says to his brothers, “You did not send me to Egypt, God did (Gen 45:8).” In this verse the outcome, the purpose, is highlighted without of course denying that the brothers in actuality also sent him into slavery.

A scarier example is the startling contrast between II Sam 24:1-25 and I Chr 21:1-25. The latter passage, part of the Chronicler’s summing up of things, is a verbatim repetition of the twenty-five-word earlier passage, with the exception of the replacement of a single word. In II Samuel *God* is the one who “incites” David to go wrong in counting the people. In the later summary by the Chronicler, *Satan* incites David to do wrong.

What we need to note here is that in the earlier passage, as in the OT in general, things are explained entirely in terms of God’s sovereignty. Both accounts are correct, just as both Joseph’s brothers and God can be said to have done the same thing.

Once we get into the NT we find that the followers

of Christ have now have gained a heightened appreciation for an Evil One whom they now actually name *Satan*, a word that all through the OT simply meant an *adversary*, God Himself being a *satan*, or adversary when He opposes a false prophet. However, Christians of the Manichaean sect went further and adopted the Zoroastrian dualism of two equal Gods slugging it out, one good and one evil.

It so happens that our present theological tradition is more influenced by Augustine than by any other theologian. Augustine started out Manichaean and eventually reacted so violently against it that he essentially banished references to an Evil One. In his writings, as in neo-platonism in general, all things are to be seen in terms of God's often mysterious *purposes*. For Augustine, facing tragedy and harm and disease is simply a case for us to trust God not only to work things out for good but to trust that God had some good reason to bring it to pass in the first place.

Much could be said about this, but for me the key point is that if God does everything and we do not employ both of the Biblical perspectives about the work of God and Satan we see in the Bible, we will find ourselves unable to fight against the *causes* of evil for, in that case, we would be fighting against God.

Jonathan Edwards found this to be true. He sought to protect the Indians in his charge from smallpox by wanting to test out a vaccine. Pastors in Massachusetts warned him that in doing so he would be "interfering with Divine Providence." He first tried it on himself and died the truly horrible death of smallpox. The pastors said God killed him.

Curiously and ominously, to this day, Christians are not well known for fighting the viruses, the bacteria, and the tiny parasites that cause illness. We are only noted for being kind to people who are already sick, helping them get well, defending them against aggressive pathogens. We mount no offense against the pathogens themselves. We are willing to fight back at visible human muggers but not invisible bug muggers! That is, our pre-germ theological tradition does not trace disease back to the work of an Evil One. Thus, to my knowledge there is not a single avowedly Christian institution on the face of the earth that is working specifically for the eradication of disease pathogens. The medical and pharmaceutical industries draw their support from sick people who want help in getting well, and who are not paying for research at the roots of disease. To patch up people who suffer heart disease patients in this country alone those patients pay almost \$1 billion per day. Yet virtually none of that money goes to the study of the long suspected viral source of heart disease.

Is this a blind spot in the spectrum of God's mandate to us in mission? I think so. If we can properly recontextualize our faith at this time we will no longer need simply to trust that in God's sovereign *purposes* there are good things even when things go wrong. We can both recognize the truth of that and also work against the *causes* of evil and suffering. Indeed, we are

in that case, free to understand that God is expecting us to join in that effort. Biblical perspective puts it this way: (I Jn 3:8) "The Son of God appeared for this purpose that He might destroy the works of the devil." And Jesus said, "As my Father sent me, so send I you." Isn't that clear?

However, as Dr. Gordon Kirk has said, "Satan's greatest achievement is to cover his tracks." If that would be true then it is also true that we are extensively unaware of what the Evil One is doing.

For example, humans have concluded that cock fights and contrived animal-versus-animal shows are illegitimate and now are illegal. How much less likely should we suppose God to have created the nearly universal, vicious, animal-versus-animal world of nature? Indeed, were carnivorous animals originally herbivorous (as is implied in Genesis 1:28,29)? Does the Evil One and his assistants have sufficient knowledge to tinker with the DNA of God's created order and distort nature to become "red in tooth and claw"?

Obviously, the great theologians of the past, such as Augustine, Thomas Aquinas, and Calvin, could not have imagined how lions, originally content to lie down with a lamb, could or should one day be restored to that state through the combined efforts of good angels and human endeavors. But, remember, if Satan has covered his tracks well, we would not expect find many thinking these thoughts. How then are we going to attempt to destroy his works? Is that a mission to be pursued? Does that represent a frontier to be crossed?

But are these frontiers?

Looking back on these twelve shifts of perspective, how many of these things can readily and feasibly be called *frontiers* of missiology? Of some value might be the following definition:

Mission frontiers, like other frontiers, represent boundaries or barriers beyond which we must go yet beyond which we may not be able to see clearly and boundaries which may even be disputed or denied. Their study involves the discovery and evaluation of the unknown or even the reevaluation of the known. But unlike other frontiers, the subject of *mission* frontiers is specifically concerned to explore and exposit areas and ideas and insights related to the glorification of God in all the nations (peoples) of the world, to open their eyes, to turn them from darkness to light and from the power of Satan to God.

But let's examine these ten issues.

What about number two—the idea of the Great Commission in the Old Testament. That's not the usual kind of frontier. But for me it has been. I have often referred to it as the greatest intellectual revolution in my life. The whole Bible is completely different because of that one insight, and it has really made the Bible much more precious and significant to me. Since then I have studied the Bible far more than in all of my life before, and so it's a frontier of thinking for me even if it might not go over well to some as a "fron-

tier.” Note that it is one of the commonly mind-blowing elements of our Perspective course.

By contrast, to say that there is a whole huge number of peoples yet to be reached—that does sound like a frontier. But, of course, to recognize that all these peoples can be reached fairly readily now may have reduced that frontier to just sort of a need for further encouragement.

However, in number seven, to say that we need to make a major shift, giving up our form of Christianity—so-called in order for the Biblical faith to penetrate Hinduism, *that* is still a frontier. That’s the radical decontextualization frontier, and I don’t think we need to pussyfoot about it. That perspective itself is not totally new, and we can safely say that both the frontier of the *unreached* peoples as well as the new frontier of the supposedly *reached* peoples must now be re-addressed with a truly Biblical form of Christian faith that makes sense of them. Here, then, are two major frontiers.

In fact, the latter involves the fact that there are many millions more individuals within the “reached” peoples than are contained in the remaining unreached peoples, which is a relatively small number. I did some calculations on AD2000’s 242 “untargetted” groups. I came up with only 15 million people. Then I looked at all the smaller unreached groups—the 4,000 or so groups smaller than 10,000 in population. As mentioned earlier, they only constitute another 1.5 million people. So we’re talking about a total of merely 16.5 million people in all of the untargetted groups in the world! Is that a big number? Not really, for it is only 1/300th of the world’s population! While this is not a huge frontier it is still a pressing challenge.

Someone might say that just because there are only a few remaining “untargetted” groups does not mean that all other groups are actually reached—that is, already have a true, McGavran type “People movement to Christ.” Aren’t there still some massive larger unreached groups?

That is true since they do run up to 10 or 15 million in some cases, like the Juang in South China. But even so, we have our arms around the the intermediate task of the Unreached Peoples. It’s only a bowling ball; it’s not one of these great huge balls that people push back and forth on a field that are 15 feet high. This is a manageable ball, and it’s a frontier still, admittedly. It is not less important because we are now also talking about the frontier of radical decontextualization—one of two major dimensions of frontiers.

And then, of course, the fifth perspective—can we call it a frontier if we are trying to disentangle Biblical faith from our own Christian tradition? I certainly think so. I’m not sure how many are involved in trying to do so, or at least with that terminology.

I do not doubt that numbers six and seven are *frontiers*. Certainly eight is. But in a sense it does not matter whether we employ the word *frontier* or not.

These are perspectives that throw light on our path into the future. The future is itself a frontier, after all.

The next page may be used to produce an over-head transparency

Mission Frontiers past, present and future

IJFM Definition: Mission Frontiers, like other frontiers, represent boundaries or barriers beyond which we must go yet beyond which we may not be able to see clearly and boundaries which may even be disputed or denied. Their study involves the discovery and evaluation of the unknown or even the reevaluation of the known. But unlike other frontiers, mission frontiers are a subject specifically concerned to explore and exposit areas and ideas and insights related to the glorification of God in all the nations (peoples) of the world, to open their eyes, to turn them from darkness to light and from the power of Satan to God.

- (1) Unreached Peoples
- (2) The Great Commission and Abraham
- (3) From the *Unfinished* Task to the *Finishable* Task
- (4) Failure with the Large groups and the Off-setting Trend to “Radical Contextualization”
- (5) Reverse Contextualization, the Recontextualization of Our Own Tradition
- (6) The Reclaiming of the Gospel of the kingdom
- (7) Beyond Christianity
- (8) A Different Type of Recruitment
- (9) A Trojan Horse
- (10) Needed: a Revolution in Pastoral Training
- (11) The Religion of Science
- (12) The Challenge of the Evil One

When Mission Can Be Business

Where Both Business and Mission Fall Short

Ralph D. Winter, May 2005

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We hear some people these days talking as if “business as mission” is going to replace—not merely augment—missions. Granted, business-as-mission is different from the kind of tentmaking effort in which people go overseas to “take a job.” The former approach goes overseas owning a business that hires people—and also provides some good service of some kind. Some say the usual tentmaker takes jobs, while “business as mission” makes jobs. However, it is likely not that simple.

Some people think that missionaries only do “church work.” True, missionaries do believe that their central strategy must be to bring people under the Lordship of Jesus Christ and into accountable fellowships within the family and small groups. But missionaries also set up schools, clinics, agricultural ventures and businesses. They are the only workers for whom no human problem is outside their mandate. And one main reason they can pursue any problem is precisely because they do not have to restrict themselves to things that will pay them back for their effort. They don’t have to support themselves. They can do many things by that method that businesses cannot do. This is not to say that good businesses are not an essential backbone in every society.

However, every time a new thought gains wide interest there is the tendency to describe it as entirely new and distinct from earlier ideas (and far better). I have noticed this sort of thing since I myself have done a lot of thinking about the emergence of new ideas in mission. The bulletin of the U.S. Center for World Mission is actually named *Mission Frontiers*, and has been published continuously for more than 25 years. The International Society for Frontier Missiology has been around many years, and its associated journal, the *International Journal of Frontier Missions* (which I have edited the last four years) just now completes its 21st year.

There are Many Mission Frontiers

More specifically, I have been writing and adding to a paper mentioning (now twelve) major frontiers, which, as I see it, have gained our attention during just the relatively short history of our work at the U.S. Center for World Mission.

But even those twelve frontiers range widely over the general field of missions and, of course, all are frontiers in *mission* in particular. In that list I include frontiers that are no longer entirely frontiers, such as the massive switch in mission thinking from evangelizing individuals of whatever background to the evangelization of specific people groups. This partic-

ular frontier peaked in a sense at the World Consultation of Frontier Missions held in Edinburgh, Scotland in 1980.

Another frontier I mention in that list of twelve is far less well addressed as yet, and has been called “Radical Contextualization.” It is closely associated with the even more radical concept of the Gospel expanding now around the world in ways not associated directly with identifiable forms of what we loosely call “Christianity.” This more radical frontier I have called “Beyond Christianity.”

Other frontiers mentioned in that paper touch on the way we train leaders in mission lands, the rarely considered interface between Christianity and science, and the perplexing confusion about the works of Satan today. Those works include clever disease germs, which display unexplainable intelligence. Furthermore, they continue their deadly work unnoticed theologically and are thus almost totally unassailed from any theological or Christian point of view. (People in Calvin’s day did not know about germs.)

New Frontier: “Business as Mission”

My purpose here, however, is to turn specifically to what could be considered a thirteenth frontier of thinking: “Business as Mission.” Although the idea is certainly not altogether new, the mounting and widening discussion of the idea is new—witness the new swirl of related books and conferences. No doubt “Business as Mission” can legitimately be called a “new” frontier in mission awareness and thinking.

This sphere interests me greatly, in part because some of my own experiences involve business activities. During grade school I delivered papers early in the morning. I got paid by the people I served for doing what they were willing to pay for. While in high school, I worked one summer in a heating company spray painting on the night shift. My pay came from the people I served since I was doing what they were willing to pay for. Another summer I worked for the Square-D Electric Company, first as a mechanical draftsman, then later in its quality-control department. Again the customers being served paid for that service. After the war I was hired to do a topographical survey of the Westmont College campus. I did what they wanted me to do. While in seminary I worked as a civil engineer for an engineering company. Those who paid for this activity were being directly served. In missions, however, I have for 50 years rarely been paid by the people whom I directly served—a distinctly different dynamic.

Nevertheless, as a missionary in Guatemala I ini-

tiated 17 small business endeavors that others ran. I enabled seminary students to earn their way while in school. More importantly, that then gave them a portable trade after graduation, allowing them to serve beyond the confines of their own acreage. Most earlier pastors were tied down to the soil, so these 17 “businesses” were all portable (as with the Apostle Paul). These registered businesses were also the first ever in which mountain Indians became the registered owners.

Two other missionaries (from other missions) and I started the Inter-American School, which is thriving to this day. I helped very slightly in the founding of an Evangelical university, which today has 30,000 students and has provided almost all the judges in Guatemala.

At Fuller, while on the faculty, I was urged to set up a publishing activity, which is called the William Carey Library. It has been operating for 35 years, sells \$1 million worth of books a year, and is now wholly owned by the U. S. Center for World Mission. I also helped set up the self-sustaining American Society of Missiology, not to mention the U. S. Center for World Mission and the William Carey International University. Both of the latter involve many essentially business functions.

The history of missions is full of other examples. The Moravians went out to establish new villages with all of the trades necessary to a small town. They planted what is today the largest retail company (a kind of Sears Roebuck) in Surinam. William Danker's book *Profit for the Lord*, which may well be the classic text on business-as-mission, tells how Swiss missionaries planted a chain of hardware stores in Nigeria. Those stores not only fulfilled a much-needed function but also displayed an attitude toward customers that was a marvelous Christian testimony. And, of course, every church or school that is planted on the mission field, and is self-supporting, is like a business in the sense that it renders a service and is provided for by those whom it serves. If you add up all such “small businesses” on the mission field (churches and schools), it would run into millions of businesses. This is “Big Business” no matter how you look at it. In fact, I read yesterday that there are “over 500,000 pastors” in Nigeria alone, who are essentially—even if only part time—in that kind of “business.”

However, let's look more closely at a general question.

What is business?

Business is basically *the activity of providing goods and services to others on the condition of repayment to cover the cost of those goods and services*. This is not to say that businesses never do anything that does not at least indirectly assist their efforts in image building, public relations or something of that kind. However, businesses that use profits in ways that add

nothing to the business would seem to be very rare. Businesses, in fact, that try to do that would, it seems, inevitably run into conflict with their customers' interests, employees' interests, or stockholders' interests. Why? They are jealous if any considerable proportion of the gross income is diverted by the owners to private interests of no concern to customers, employees or stockholders.

Note that business typically involves a concrete understanding between two parties (the customer and the company) and comprises what is essentially a two-way street: the company gives the customer something and the customer gives back something previously agreed-upon. Missionaries, by contrast, serve people from whom they do not necessarily expect to receive anything previously agreed-upon.

However, mission work is, in one sense, actually a business. Donors and supporters of missionaries are, in a sense, the customers paying for a service they wish to see rendered to a third group. The missionaries are providing the services for which the donors are “hiring” them. Note that the ultimate beneficiaries of the missionaries' labors, and of the donors' payments, are needy people in foreign lands who receive aid of some sort without paying for it. Incidentally, when those final recipients get something for nothing it is hard for them to believe what is happening and they often impute lesser motives to the missionaries.

However, missions are not like businesses in one unfortunate way. I refer to the simple fact that most missionaries are not adequately managed and face temptations to slack off or, more likely, to overdo. Most humans cannot survive under those circumstances. Missionaries are for the most part highly dedicated people. That does not mean they will inevitably be good managers of themselves.

However, sooner or later it may dawn on the ultimate recipients that someone wants to help them without asking payment, as in Jesus' case. Is there any better way to communicate God's love?

Of course, it is equally true that a goodhearted and hard-working businessman may be providing a very beneficial service out of genuine love, not just as a means to earn a living. That is equally true, but to the customer, not equally obvious—altruism is so often missing from the marketplace that suspicions will rule.

What Types of Businesses?

You can well imagine that some business-missionaries will go overseas and start a business that will be owned and operated by citizens of that country. Others will plant a business or a branch of an international business, owned by the business/missionary, which is an activity that truly serves the people, and is itself therefore a type of ministry. Others will not only plant a business but will expect

to support other work from the profits.

Still others may not have the capital necessary or the required expertise to set up a business but can only take a job in the foreign land. Not everyone can buy 20 tons of castor oil at a time, as described in an excellent book I will mention below. The biggest problem I see with Christian college courses on business-as-mission is simply that the average student taking that course may be enamored of this new approach but not be wealthy enough to swing it, even in his own country, let alone amidst all the increased hazards and bureaucracy of foreign lands.

However, just getting a job in a foreign land is what is more often thought of when the phrase *tent-maker* is used.

Ironically, Paul the Apostle was not that kind of tentmaker. He essentially owned his own business. He evidently on occasion supported both himself and others with him, although they, too, may have helped him in his leatherworking tasks. He also accepted gifts from churches so as to cut down on his need to do leatherworking—that is, he apparently valued his other ministries more highly than his leatherworking as a ministry to customers. Thus, he fits all of these patterns except the one we most often associate with tentmaking, namely becoming an employee in a foreign country.

How is the Business Viewed by the Customer?

I firmly believe there is ample room for businesses owned by believers who work with Christian principles. Those principles, however, may not always be clear to everyone. I mentioned earlier a hardware chain founded by Swiss missionaries. It astonished people by the fact that if a customer bought something that had the wrong specifications or that did not work he could exchange it or get his money back. Thus, for a business to be effective mission, it needs to be perceived by onlookers as a service, not just a way for businesses to make money for the owners, although, frankly, most onlookers will still suspect the latter.

Here in America, of course, all businesses loudly proclaim their desire to serve the customer. We get used to that. We don't really believe it. Businesses in many overseas situations don't even claim to be working for the customer. Neither the customer nor the business owner views the money received as simply a means of continuing the service rendered, but as a contest to see who gets the best end of the deal.

It is also true that no matter how altruistic an owner is, what pulls down many a business or ministry is the very different attitudes of the employees. The owner may have high purposes. The employees may not.

Furthermore, once a business starts overly siphoning off “profits” (whether to increase the owner's wealth or to help fund some Christian work), the business may be unable to withstand competitors who plow almost all profits back into what they do, either to refine it or to lower their prices below what the Christian-owned business—with its extra drain on profits—can afford to offer.

One of our board members, Ted Yamamori, has edited an excellent book entitled *On Kingdom Business, Transforming Missions through Entrepreneurial Strategies*. In several chapters, the various authors wisely question businesses run by missionaries as a “front” or a disguise for mission work. And they should. To “see through” such disguises is not at all difficult for governments or private citizens. It is questionable whenever “business-as-mission” is simply a clever disguise.

We also read that “micro-enterprises” have their problems. If one woman in a village gets a micro-loan enabling her to utilize a sewing machine, she may produce more for less and be better off. At the same time she may simply put a number of other women out of work in that same village, which is not the most desirable witness.

Special Circumstances with Unreached Peoples

Most of the chapters in Yamamori's book do not distinguish between the attitudes people have where mission work has been long established, and where it is just beginning.

Consider this example. When I first went to Guatemala, as I neared the Mexico-Guatemala border it occurred to me that the border officials of a predominantly Catholic country might not welcome a Protestant missionary. It also occurred to me that, since my most advanced education was in the field of anthropology (not theology), I might get through the border with less hassle if I presented myself as an anthropologist.

I had to give up that idea the moment we got out our passports at the border and I noticed that mine (back in those days) plainly labeled me a “missionary.” As it turned out, when we got out of the car at the border station, our two little daughters (ages two and three at that time) worked their magic, wandering around among the desks of the customs officials and charming everyone with their blond hair. We had no difficulty getting into Guatemala.

Two years later I experienced an “aha” moment when I found myself down at the capital renewing my passport at the U.S. Embassy. For a brief moment in that process the thought again flew through my mind: “Now I can change my designation from missionary to anthropologist.” But instantly, I recoiled at the thought. After two years in Guatemala I had

learned that, in even the tiny mountain villages, over the decades people had learned the difference between a missionary and an anthropologist. Anthropologists are often possessed of the idea that culture is completely relative, so it does not matter how you act. Mountain villages had seen anthropologists whisk in for a few weeks and go out again, leaving behind a reputation of totally immoral behavior. Missionaries, by contrast, came and stayed—for years on end—and were accorded the very highest respect. If I were in a mountain town and needed some cash, as a missionary I could write a simple IOU on a scrap of paper and borrow five dollars from anyone, believer or not. Moreover, the rural towns of Guatemala, even if solidly Catholic, almost always chose a Protestant believer to be the town treasurer.

Thus, in much of the world, even governments with formal restrictions on mission work know the difference between missionary personnel and others. Even where formal government barriers exist, if there has been any long-standing missionary work, there will likely be an ocean of good will among the people toward missionaries.

However, forget all that if you seek to work among a truly Unreached People. In such cases you may wonder how you can ever gain the trust of the people. Whatever you do, business or missionary, will be subject to suspicion. Any good deed, no matter how generous, will be interpreted as somehow to your benefit. The constant question in the people's minds for perhaps years will be "What's he up to now?" Even in Guatemala, where I had instant respect due to the missionaries who came before me, the people were quite surprised when we returned for our second five-year term. Knowing a bit about the affluence of the society from which we came, they were more likely to wonder why we would want to come back than to discern good will when they saw it.

No Matter What

In any case, "no matter what," every society needs many basic functions and services. Whether as formal businesses or as an aspect of standard mission work, all societies need certain things. They need a banking system. They need fully reliable channels of raw materials and finished products. Curiously, they need guidance in the production of many things they have never seen and for which they can see no use. Think of all the seemingly bizarre novelties coming out of South China these days! And now rural people in the remotest spots around the world can use cell phones to find out what the prices are in a distant market.

Yet in all of this there is absolutely no substitute for honesty and reliability. Honesty is so rare that the absence of integrity alone is the chief drag in many societies. There will always be room for integrity and

good will, for the one who keeps his word.

In the growth of our young republic, when westward expansion was rapid, connections between suppliers and buyers East and West were tenuous. Two Evangelical businessmen in New York, Arthur and Lewis Tappan, founded a company to compile a list of businessmen west of the Appalachians, mainly those encompassed by revival—people whom they could trust. Today that company is called Dunn and Bradstreet.

J. C. Penney, in the early days, attempted quite successfully to found a business-in-mission. A devout Christian, Penney sought to deliver at the lowest price what people truly needed. A mother in Nebraska could send her two children down to the J. C. Penney store with a note for the storeowner to outfit them for the fall school term. She did not have to worry that they would come home with things they did not need.

In the early days of IBM, any salesman would be fired who ever oversold IBM machinery or services to any company beyond their real needs. As a result, companies no longer put out competitive bids because they could trust the advice and wisdom of the IBM salespeople. Indeed, at IBM even the highest executives had to get out and do sales work once a month in order to stay close to the customer. IBM became strong because it truly served.

Thus, there will always be a tension, real or suspected, between business services and business profit. In one sense, when a customer pays for a good or service, he turns those funds over to a business owner who might do well to consider those funds as held in trust. That money is needed to buy more goods of the kind just sold, to pay wages to the employees serving the customer, and to keep the owner in food and lodging. Those funds may also be needed to pay the equivalent of interest on any business loans that are making the enterprise possible. Certainly, customers' payments ought to be spent on improving the service rendered. The funds the customer gives ultimately and most legitimately should be used to benefit the customer, to maximize the service rendered. It ought not be a question merely of how much a business can "get" for something it is selling.

Now what if the product the customer is paying for is scarce or unique and a high price can readily be charged? The income beyond cost can effectively be spent in improving the product or streamlining the service. Can it legitimately be diverted to a Christian ministry unrelated to the customer's interests?

Polarization

Here at our Center in Pasadena we also have a university, the William Carey International University. The latter is committed to what we term "Inter-

national Development.” This phrase refers to any and all types of contributions in a society—religious or secular—that contribute to the building up and healthy development of that society. This is what beneficial businesses are doing. This is also what missions are doing. The latter more often renew hope and vision, while the former deal with more concrete things, the essential stuff of daily life. At times, the missions are more heavenly minded than they are of earthly good. Businesses are sometimes the opposite, of genuine earthly good but with no thought whatsoever for eternal values. This is an unfortunate polarization.

In our own midst, we sense this same polarization. We have three staff families in India. One has started a business that is owned and operated by Indians. In the second, the husband has held an academic position in a university there and still is able to witness among a wide range of intellectuals that church people in India could hardly touch. The third is working with church leaders on a curriculum with mission vision, even though the husband has an advanced degree in science.

All this can be confusing. Right on our campus we have a university devoted to development, mainly run by missionaries without business experience. Some people may find it hard to understand why it exists because they don't understand the full spectrum of missionary concern as exemplified by the broad perspective of William Carey after whom the university is named. Even in this book to which I have referred I sense this same polarization.

When I was in Guatemala I lay awake many nights pondering the problem of a vast mountain Indian population that had cut down all the trees for fuel and heat, eaten every animal form of life for food, and tilled every square inch of flat (and even very steep) land. Among these dear people were thousands of faithful believing (and slowly starving) Christians.

For my own thinking process I wrote a paper entitled “The Future of the Rural Man.” I showed it to a State Department official who happened to be visiting a missionary friend out in our area of the mountains. He showed it to the U.S. Embassy in Guatemala City and suddenly I got invited down to the capital to talk it over with about twenty of the U. S. Agency for International Development (USAID) workers assigned to Guatemala.

When I was done with my presentation, one man asked me what I would do if they allocated \$10,000 to my work. I told them that what my people needed were raw materials light enough to be imported economically, the capital to buy those materials in advance and to pay for essential equipment, the know-how for which their patience and hand skills were appropriate, and reliable connections to outside

markets. I realized that they could never get out of poverty selling to each other (why do the microenterprise people not see this?) Thus, I said, if given \$10,000 I would use it to place ads in the *Wall Street Journal* seeking multinational businesses to discover the potential labor market these Indians constituted. I never saw any of their money.

I perceived at that time a subconscious polarization between five different spheres:

1. *USAID type (money-giving) agencies.* They have often worked as if they can solve any problem by throwing money at it.

2. *The commercial world.* Whatever people say, this is a substantial backbone to any country, but which is an activity not expected to be altruistic.

3. *Political people at the State Department level.* For these people governmental reform is the most vital matter.

4. *Peace Corps people.* They were assigned a variety of good things to do, such as starting chicken farms. (In Guatemala they were instructed to have nothing to do with missionaries.)

5. *Finally, religious agencies.* These entities, like my own Presbyterian mission, were involved in building schools and conference centers, doing Bible translation, church planting and literacy work, founding hospitals and medical clinics, and even fielding full-time agricultural specialists, etc.

An Example

The Peace Corps man, who lived in a village near where I worked, always avoided me. But once I found myself going up a steep narrow street and saw him coming down. I instantly knew that we would at least have to exchange a greeting. I had heard that his two-year term was soon to end and wondered what he had understood of what I was doing. When he approached I stuttered out a hello and asked him how the chicken farm was going. “Lousy,” he complained. “I don't think it will continue when I leave.” I knew he had put his heart into it, so I asked him what was the problem. He snarled, “You can't trust these Guatemalans. When I leave each month to go to the capital for our Peace Corps briefing, the egg production drops on exactly those two days. No, you can't trust these Guatemalans.”

By this time I had been in Guatemala for almost ten years, so I took some offense. I found myself replying, “Look, you want to find an honest Guatemalan? That's the business I'm in. I can find you an honest man in any village of Guatemala.” By then every village in Guatemala had at least one Evangelical congregation of humble people whose lives had been renewed because of a heavenly hope and a new earthly Master for whom deceit and dishonesty were detestable.

I could tell he didn't believe me. Maybe I exagger-

ated a little. Nevertheless, mission work still has an inherent advantage. The diversity, mutual antagonism, and lack of coordination of the earnest efforts of the agencies I have listed above is a real burden and hindrance to development and hope. This burden and barrier is really only nearly erased when you get into the world of the religious agencies, particularly the standard missions. By “standard missions” I don’t mean the specialized religious relief and development agencies. They also cannot be effective in most cases unless the religious agencies get there first and generate honest people. All agencies need enough renewed people to create the minimal integrity required to manage the essential developing infrastructure of a country.

Not even in this country do we have enough renewed people of that kind. I am disappointed with the amazingly popular (and good) book—Rick Warren’s *Purpose Driven Life*—which is entirely devoted to all the good things church members can do in helping their local churches in their after-hours time. I can’t find one word about the quality or focus of the believer’s work during their forty-hour week. Not even in this country are there very many visible Christian businesses, for that matter.

But there is one more consideration.

The Cultural Mandate?

A number of people these days refer to the Genesis “Cultural Mandate” which was given to Adam, note, before the Fall. This way they feel they can rightly and reasonably justify earnest Christian efforts in just about any good business which is essential to the growth and welfare of society. These people also speak of what is called “The Evangelistic Mandate,” which arose of necessity after the Fall, and was intended to advance the Kingdom and thus redeem the fallen creation.

However, these are not complementary mandates. They are sequential. The cultural mandate came first, and assumed no emergency. The cultural mandate is like what happens in peacetime. But, when an emergency strikes (such as a tsunami or war), while cultural (read *domestic*) activities cannot totally cease, they will be radically modified. As I look back on my experience during the Second World War, I remember both civilians and servicemen being totally caught up in the war. I vividly recall that even domestic activity was extensively bent and refitted to support both the true essentials of society as well as the war effort.

The gasoline being burned up by war vehicles on land, armadas of ships and submarines at sea, and hundreds and even thousands of fuel-burning planes in the air, did not leave enough gasoline for anything but truly essential use at home. You could be fined \$50 (today that would be \$500) for going on a Sunday drive with the family if that trip did not include some

war-related or crucial civilian-related purpose. Nylon stockings vanished in favor of parachute cords. Coffee totally disappeared as a non-essential.

What I am saying is that, while the vast array of activities that can be included in a business or Cultural Mandate are good and important—and while the Cultural Mandate has never been rescinded—after the Fall of Adam the Cultural Mandate is no longer enough. Nor can the Evangelistic Mandate be purely “heavenly-oriented.” After the Fall it is no longer merely a matter of getting people prepared for heaven, it is a case of preparing them both for heaven and for all-out, knock-down, drag-out war against the powers of darkness and evil. Emergencies, both physical and spiritual, now exist and must be dealt with on a wartime basis or the glory of God will continue to suffer.

Two Mandates or One?

It is impelling that both mandates should be merged into a single “Military Mandate,” which, in this life, in the story of a reconquering Kingdom of God, may well be the only mandate we should be concerned about. A Military Mandate logically includes all the essential civilian functions. It must also include fighting evil and the works of the devil, which is essential to the “reglorification” of God. This is in addition to true reconciliation of humans and the new life of Christ within them and whatever is necessary to accomplish that redemptive and recruiting function.

The Second World War definitely unified these two mandates. When the Allied forces were poised to invade the continent on D-Day, they were, of course, seeking to liberate the French (Belgians, Dutch, etc.) from the oppression of Nazi occupation. But that could not be their only purpose. To do that they first had to track down and defeat Hitler and destroy his evil empire. In fact, defeating an evil empire was no doubt more prominent in their minds than liberating Paris.

Today in business or missions, then, we cannot simply go out to do good to people in need. People don’t just happen to be poor. They are oppressed. Yes, by humans, but also by intelligent, evil powers behind both social and biological evils. Human societies are riddled with graft and corruption and greed and unscrupulous operators of all kinds, for whom human life is meaningless. Furthermore, all poor populations, more than anything else, are dragged down and decimated by intelligent evil attackers too small to see with the naked eye.

Missions and businesses are both good at helping people who get sick. In fact, money from sick people fuels the single largest industrial complex in this country next to education, namely the medical/pharmaceutical complex. But virtually nowhere is

any substantial and serious thought being given to many needy and crucial activities for which sick people are not paying, that is, the eradication of the very pathogens that haunt most human societies on the face of the earth. Even in the U. S.A, these deadly but tiny terrorists kill millions per year, dragging down nine out of ten Americans to a premature death. Note that in this arena we can find no insights in Luther or Calvin's writings because they did not know about germs.

But, in any case, where there is no income there is no business. The medical/pharmaceutical complex gravitates to artificial substances that can be patented and sold at a very high price, and to medicines for chronic diseases which ensure that their customers will be long term. That's just "good business." This means that market remuneration will not as effectively support a business if it seeks outright cures or especially if it seeks to eradicate the causal pathogens. Only a supported "mission" can deal with those things. That sort of "mission" can be found in the Carter Center (which is attempting to eradicate five major diseases), and also in the nearly unique Howard Hughes Medical Institute. The latter, unlike most universities and even the National Institutes of Health, is not dependent on funding and bonuses from the pharmaceutical industry.

Lamentably, most of the research done by universities and our government is extensively subsidized (and in effect controlled) by outside commercial interests. Thus, the monetary investment in all the world's efforts focused on eradicating pathogens amounts to pennies when compared to the energies expended when humans notice and must pay for help with their illnesses. It simply is not "good business" to create medicines for poor people.

If we wish truly to glorify God in all the earth, we need to realize that we cannot go on allowing people to believe that our God is not interested in defeating the Evil One. The Bible plainly states that "The Son of God appeared for this purpose, to destroy the works of the Devil" (1 Jn 3:8). Only that way can France and Belgium be truly liberated. Only that way can we do as Paul described in his mandate to Agrippa: "To open [peoples'] eyes and turn them from darkness to light, and from the power of Satan to God" (Acts 26:18).

Unfortunately, I don't see business being of any great help in this. And, while I see missions focusing on both earthly and heavenly blessings, I don't see any significant effort—mission or business—aimed specifically at the defeat of the works of Satan, beyond rescuing humans from their spiritual problems. They are certainly not significantly recruiting them for war and the casualties war expectably entails. In this case, I refer to everything from auto accidents, diseases, addictions, marital distress—you

name it—things that we do not usually attribute to an intelligent enemy, but which drastically curtail effective ministry. We seem to assume that the world is simply the absence of good rather than the presence of both good and dynamic, intelligent evil. Is there even one substantial Christian agency (or even secular or Christian business) in the world focused specifically on the eradication of pathogens that tyrannize the entire world to this day?

Realistically, in a given country either sluggish or lagging Gross Domestic Profit (GDP) is more likely the result of disease than any other single factor. We are almost blind to that fact, even if we ourselves get sick. During ten years in Vietnam we lost ten American soldiers per day. In Iraq we are losing ten a day. But in this country due to cancer and cardio-vascular disease alone we are losing 300 times that many per day. In other words, our losses due to heart disease day by day equal 300 Vietnam or Iraq wars. Meanwhile, note that while we poured billions of dollars into Vietnam and are pouring multiple billions into Iraq, not one percent of the money spent on patching up heart patients is focused on deciphering the now clear evidence that infection is the initial and major factor in heart disease.

What is our "business" under God? Is it good enough for us to traverse the globe with good but relatively superficial remedies? Or, does our mandate derive from the larger, Biblical purpose of defeating the intelligently designed works of the Devil and in that way restoring glory to God (which, incidentally, benefits man)?

Or, is it good enough simply to make people feel secure in this life and hopeful about eventually getting out of this sin-filled world and through the pearly gates? Right now that is the main thing the church is doing. In stark contrast are things like restoring creation, restoring God's glory, rediscovering Satan's works, and deliberately destroying his deeds and deadly delusions. You can't win a war simply by caring for the wounded. The *fruits* of evil—sickness, poverty, illiteracy, and inhumanity—draw our attention when we need to be concerned with the *roots* of evil.

This is a "wartime" and Biblical perspective, yet it has apparently evaporated into the thin air of the current mood, which is defined by an artificial and inadequate (albeit pervasive) *peacetime* mandate. The Biblical mandate is "the Gospel of the Kingdom," not merely a "Gospel of salvation." The Gospel of the Kingdom is the central matter of God's will being done "on earth as it is in heaven." It is a mandate that is distinctly larger than getting along in this life with the help of business, and getting to heaven with the help of missions. God's glory is at stake. His glory is our main business. ■

Proceedings of the ISFM 2004 Meeting: Insider Movements The Most Precarious Mission Frontier

by *Ralph D. Winter*

The most precarious frontier facing us today is that of a profoundly larger, and startlingly new understanding of our mission, startling in more than one way. Let's begin with a brief recapitulation, tracing, among other things, eight "Precarious Perspectives" on which this frontier of mission is built (see list on page 172).

The Plain Facts

The story of God's work on this planet (and in the whole universe) is apparently a long story. But certain things are becoming fascinating interpretations—at least to some of us who are over 70 and have had extra time to think about it!

Astounding beauty and symmetry is evident in all creation. But there is also violence and cruelty, pain and suffering throughout all of nature. *Evidence is mounting that life has been developing on this planet over a very long time.*

We don't have to accept that idea but we may do best to consider it—call it **Precarious Perspective #1.**

Furthermore, what evidence we have (which is growing to be monumental) indicates that after most of the smaller and intricate developments of life took place, *suddenly in the Cambrian Period we find in the world of animals the first appearance of predatory life forms.* From that point on we see nothing but life against life. Few forms of life die a natural death. Something has gone terribly wrong. The average believer does not stop to think whether God would have created originally vicious animals, or if Satan has had any great influence on all life forms. This is **Precarious Perspective #2.** Listen to Bruce McLaughlin, a science professor with a doctorate from MIT. McLaughlin is also a pastor with an apologetics web site (*see www.christianapologetic.org*), who is protesting the view of another fine professor/pastor, David Snoke, whose article makes God the author of the violence and suffering in nature:

According to Scripture, the universe was originally good and the glory of God is still evident in it (Rom. 1:20). But something else—something frightfully wicked—is evident in it as well. Of their own free will, Satan and other spiritual beings rebelled against God in the primordial past and now abuse their God-given authority over certain aspects of creation. Satan, who holds the power of death (Heb. 2:14), exercises a pervasive, structural, diabolic influence to the point that the entire creation is in bondage to decay. The pain-ridden, bloodthirsty, sinister and hostile character of nature should be attributed to Satan and his army, not to God. Jesus' earthly ministry reflected the belief that the world had been seized by a hostile, sinister lord. Jesus came to take it back.¹

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At the same reference, another Evangelical scientist, Moorad Alexander, protests the same thing:

Animals were either already affected by the Fall of Lucifer or else the Fall of Man affected animals ... Hence it is more logical to attribute animal pain and death to Satan and not to an omnipotent God. The millennium reign of the Messiah will be characterized by the restoration of the harmony in the whole of creation (Isa. 11:6-9) that was broken not by the sin of Adam but by Satan (Rom. 8:18-22) ... Snoke's analysis may be partially successful in casting doubt that the Fall of Man gave rise to the viciousness and death in the animal kingdom. However, Snoke does not even mention the [earlier] fall of Lucifer (Isa. 12:14) and so his inference that such features of the animal world were created by God leaves much to be desired.¹

Tony Campolo, a professor of sociology at Eastern College, PA gives us one of the most eloquent cases for Satanic distortion of creation (long before Adam) in his book, *How to Rescue the Earth Without Worshipping Nature: A Christian's Call to Save Creation*.

There Campolo refers to Eastern Orthodox theology (which was not affected by Augustinian thinking as much as ours has been) in these words,

Since Satan's fall, he and his followers have been at work perverting and polluting all that God created. Before Adam and Eve were ever created, Satan worked to create havoc throughout creation.²

Is this **Precarious Perspective #3**, that nature has been pervasively distorted into violence by Satan? And that suddenly at the time of the Cambrian Period (See Figure 1) predatory life appeared for the first time, long before Genesis?

The Bible, in any case, is the one book that recognizes both the beauty and the distortion of creation. Then, early in its pages it reveals a global plan to push back the darkness and evil, to restore the original glory and reconcile all peoples back into an eternal fellowship with God.

Where We Have Been

That is the "Original Good News"—the reconquering of evil in all the earth, the restoration of God's glory and His

glorification by all peoples. But this is not quite the same as what we usually talk about. I am reminded of what Nancy Pearcey has said,

The Christian message does not begin with "Accept Christ as your Savior;" it begins with "In the beginning God created the heavens and the earth."³

At my church we hear all about the wonderful grace of God in our salvation and what He has done for us. We are exposed to marvelous works of man—music and worship—but little during a year about the latest breakthroughs in science which for centuries have portrayed incredible new insights into His glory. *This is what both Jews and Christians have usually taken faith to mean, namely, human pardon and salvation. But, in addition, they have not emphasized, as clearly as the Bible does, God's glorification (that is, the re-establishment, the restoration of that glory).* Is this **Precarious Perspective #4**?

During the 2,000 years before Christ, the Jews and their forefathers did in many ways manifest the glory of God. We got our Bible from them. It tells how they both succeeded and failed. Even before Christ, they were scattered all over the Roman empire and beyond, and, as James said, "Moses has been preached in every city" (Acts 15:21).

For 100 years before Christ they even sent missionaries out, as Jesus put it, "traversing land and sea to make a single convert." Greeks and Romans were sitting in the backs of synagogues listening intently to readings from the Jewish Bible. Such people were called in Acts, "devout persons" or "God-fearers," like Cornelius, the centurion.

However, an artificial barrier had been erected. The assumption was that people who were not Jews could not know God's glory and glorify Him in their lives and join His eternal family unless they first became Jews. That is, they had to adopt Jewish foods and holidays, and Jewish circumcision (which was a fearful, dangerous and sometimes fatal procedure, especially for adults). Some of the Greeks and Romans had actually gone that far because they were so attracted to the Bible and the people of the book. But such proselytes or "converts" did not represent what God had in mind, and were far fewer than the God-fearers.

A New Beginning

One intense, dedicated Jewish leader, however, after being struck down on a journey, saw the simple, electrifying truth that a change of heart, not behavior alone, was what counted, whether that behavior was Jewish or Greek. This startling discovery took him three years to fully assimilate, but then it gradually began to swing the door open to multitudes of otherwise disenfranchised people.

The statistics in his day are roughly these:

- 100 million in the Roman empire
- 10 million being Jews
- 1 million non-Jews attracted to the back seats of synagogues, called "God-fearers" or "devout persons" (the equivalent for speakers of Semitic languages such as Aramaic, Syriac or Arabic may have been "Muslim").
- 100,000 Greek and Roman "converts" to Jewish culture, called proselytes.

Paul went to the God-fearers, the million that knew a lot of the Bible but had not decided to become Jewish. He set them free, by the thousands, from the thought that they had to become Jews to be acceptable to God. Many were already reconciled to God; they needed to be "saved" from Jewish legalism. *The idea that Paul was a missionary primarily to people who had heard a great deal of the Bible—is that Precarious Perspective #5?*

Paul was not often in contact with what we call *unreached peoples*. The people he dealt with were somewhat like Muslims today. Muslims have peeked into our Bibles. Many of them have devoutly accepted what they have understood. They took over the word for God used for five hundred years by Arabic Christians, *Allah*—a word used by 30 million Christians today. They took over the idea of praying five times a day from those same Christians. They elaborated a worship service that is entirely borrowed from Christian, Samaritan and Jewish wording.

The Christians with whom they were in contact did not have the whole Bible in their language, thus all Bible

quotations in the Qur'an come either from the Torah, the Psalms or the Gospels. We would object as much as Muhammad did to the "tri-theistic" concept of the Trinity he found among those Christians.

But Christians down through history have treated them as total pagans. They have, by contrast, often treated Christians and Jews as "people of the book," and reserved for all others the word "infidel." For much of Evangelical history we have considered all others, Catholics, Orthodox, Muslims, Hindus, etc. as infidels. Is a different approach necessary? Is this **Precarious Perspective #6**?

Let's Go Further

This is just background. Today we are blessed by greater access to the meaning of the Bible and Christian history than any previous generation. Today our understanding of God's creation is monumentally and magnificently greater. Because of that, to be able to begin with God and His creation is more powerful evangelistically than ever. Many of the peoples of the world, like those of the Judaic religions (Jewish, Christian, Muslim), are people for whom our Protestant gospel, a corrective to Catholicism, is quite intelligible and cogent. They can at least lean back on a vague cultural background to the Old Testament. This is also true today for hundreds of other peoples who have had contact with the Bible of the Christians. But all the rest of the world (the most difficult cross-cultural challenge) are people with whom we cannot just jump into the New Testament. We must begin with God and His Creation. Even Jesus cannot be fully understood without that foundation.

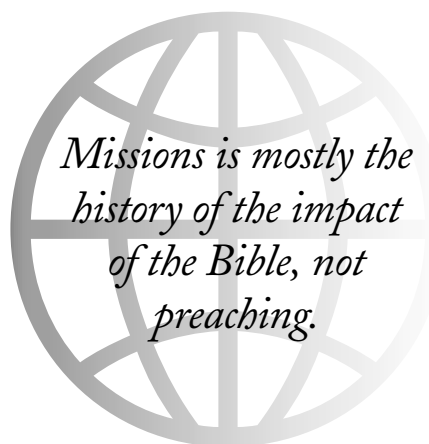
Nancy Pearcey effectively employs a three stage picture. She speaks of Creation, Fall, and Redemption.⁴

I would like to add two more stages that will give it even greater value.

I feel it would help her case to speak of 1) Creation, 2) Fall of Satan, 3) Re-Creation, 4) Fall of Adam, 5) Redemption (Restoration). One reason for the two additional stages I suggest is to try to make sense out of the apparent age of the earth. Note, however that this perspective has lately

been seriously challenged by much of the homeschool movement's materials.

In our Evangelical past—from the time ancient bones were being discovered early in the 1800s—we notably accepted the apparent age of the earth. A whole new vista on creation took place as old, very large, very strange



bones began to be unearthed. The apparently lengthy age of the earth, and lengthy development of mainly strange earlier life forms was then stuffed either into the days of Genesis 1, or (as with the Scofield Study Bible) was inserted between 1:1 and 1:2 (right in the middle of a Hebrew sentence). However, all that great age could have preceded Genesis 1:1 if we had not all assumed that an ancient, Spirit-moved author had written of things no one had ever seen. Yet, as "holy men of God were moved by the Spirit" wrote what they did, they mainly wrote what was intelligible to themselves and to their hearers. This is **Precarious Perspective #7**, the idea that the "old earth" preceded the "young earth," indeed, preceded Genesis 1:1.

Thus, it is a fact that Genesis 1:1 could also be interpreted to read, "When God began to (re)create things, everything was formless and void (the Hebrew phrase used for the aftermath of a war)." This thought became possible and much more understandable, curiously, when we landed on the moon, discovered that the many *volcanic* craters were actually *impact* craters resulting from asteroid collisions, and, then, turned around to look more closely for evidence of similar collisions on our weather-eroded earth. In fact

this discovery set off a global search movement! Different teams, now that they knew what to look for, found evidence of thousands of impacts. Dozens of them involved rocks larger than *three miles* in diameter, travelling faster than a rifle bullet causing 1) craters 15 to 135 miles across, plus 2) "formless and void" destruction over a much larger area, and in many cases 3) dust that darkened the entire earth.

To humans outside of the destroyed area, darkness was thus the first indication of an asteroidal collision. (Of course, those in the destroyed area did not live to record the aftermath.) As the global canopy of dust settled, a glow of light would begin to be seen half of the day. Still later the sun and moon would be identifiable as sources of light, and actual rays of light would come through. But life *in the area of physical devastation* would have been entirely extinguished. The largest impact yet discovered may have killed off 90% of all life forms (around 240 million years ago). Still later (65 million years ago), a slightly smaller asteroid killed off all forms of dinosaur life. The events of Genesis are then more recent still. This, surely, is another uncommon view, **Precarious Perspective #8!**

But what does all this have to do with missions, frontier missions? Why go into it anyway?

First, *to defend the Bible*. It establishes the credibility of the Bible. Without a credible Bible, missions is worth very little. Missions is mostly the history of the impact of the Bible, not preaching. However, note that both Calvin and Luther seriously undermined the authority of the Bible for many believers in their day by insisting that the Bible actually opposed the Copernican exposition of a heliocentric solar system.

Note well that by interpreting the Bible to say something it may not be saying does not establish the credibility of the Bible, it tears it down. Today many serious Evangelicals, who continue to accept the old age of the earth, are profoundly disturbed by the artificiality of making Genesis incorporate that lengthy previous period. And, Wheaton College, for over fifty years, has allowed its professors to teach that

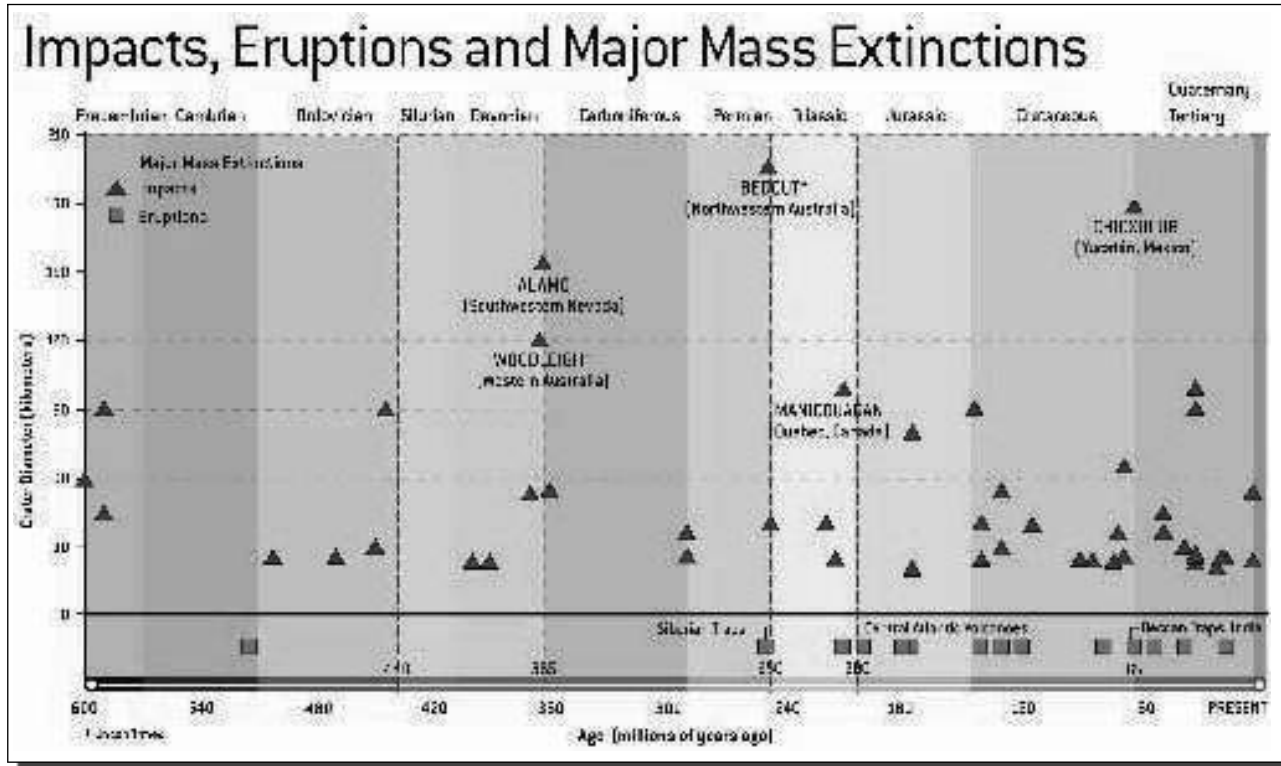


Figure 1

In this diagram, taken from the March 2002 issue of *Scientific American*¹, the 45 small dark triangles represent collisions that have been detected in various parts of the earth from huge rocks from outer space.

These shown only represent rocks large enough to be *three miles or more in diameter*, leaving remnant craters 15 or more miles across, mostly larger. Thousands of smaller impacts, unrecorded here, have taken place, which are much harder to trace. The Arizona meteor crater is plain to see, however, and it is only a mile wide.

The vertical placement of these triangles represents the size of the craters, those at the top of the chart being larger than those lower down.

The largest one, which eliminated 90% of all life forms, took place 250 million years ago, and is here shown just to the right of center. More recently, the collision extinction of the dinosaurs, only 65 million years ago, hit Mexico's Yucatan peninsula, leaving clear evidences of a crater 110 miles in diameter, estimated to have been caused by an object 30 miles in diameter.

What is the meaning of all this? This is the period in which predatory forms of life first appeared. This is the evidence of the emergence of evil prior to Adam. Was it when Satan fell?

(Incidentally, it would appear that life has again and again been wiped out or nearly wiped out. Is this parallel to the phenomenon of the biblical flood closer to our time?)

Many of the dinosaurs were really atrocious, ferocious (God-designed?) creatures. All were destroyed by the major Chicxulub collision 65 million years ago. Since then, mammals have come into their own.

Homo Sapiens appeared so late in this picture that the length of the period would be represented at the far right by less than the thickness of a piece of paper (actually 3 ten-thousands of an inch).

It would appear that at the present time we are in the middle of a 22,000-year "interglacial" period. Also, that the enormous collision in the middle of the past 500 million years, was related to the breakup of the continents and the plate

tectonic drift which allowed the location of the continents today.

At 1.5 ten-thousandths of an inch the asteroid that carved out the chaos described in Genesis 1:1 may have hit, providing the opportunity for an "Edenic" sphere. In this sphere, then, a new variety of human created "in God's image" first appeared along with many animals *none of which were carnivorous* (1:29,30) as was also apparently the case prior to the Cambrian Period.

Ominously, the last-minute appearance and gradual domination of this planet by fallen humans displays an unnerving violence of human against human which is not characteristic of any other form of life. War, plus pestilence, held down world population for a long time before Christ. Now, relatively suddenly, the opposite problem of overpopulation presents itself, as both war and disease have been partially conquered.

¹ Luann Becker, *Scientific American*, March 2002, "Repeated Blows," p. 79. Figure 1 is by Aaron Firth (based on graphic by Michael Paine). Used by permission.

the flood was local. It is time for some wholesale reconsideration of various views. We know a great deal more about this planet and outer space now than we knew even fifty years ago.

Second, *to expand our mission vision*. It crucially enlarges our understanding of the devastation of Satan's ongoing activities in distorting creation and thus tearing down God's glory. It therefore requires a larger presentation of the Gospel to unreached peoples which lack prior contact with the Old Testament. It defines a larger mission of not just getting people out of this world safely into heaven, but that of getting redeemed people to turn around and fight along with Him against "the works of the Devil." (1 Jn. 3:8: "The Son of God appeared for this purpose, to destroy the works of the Devil.")

In missions we look dumbly on while many of our most strategic workers, trained and experienced for years, die off like flies from diseases we treat but do not attempt to eradicate. Some have thought that we must not exterminate dangerous pathogens because they must be the work of God. This was the thinking of pastors in Massachusetts in Jonathan Edwards' day who on those grounds spoke against employing vaccines against small pox which was annually decimating his Indian charges at Stockbridge. They actually founded an "Anti-Vaccination Society" to thwart his efforts. But it shouldn't take a genius like Edwards. Apparently all it takes is a Jimmy Carter with a layman's theological intuition to set out to exterminate guinea worm and river blindness.

3. Finally, *to empower evangelism by glorifying God*. We have a much-empowered Gospel if we accept our mandate to restore creation and restore His glory by objecting to the widespread teaching that all this violence is of God—which is what the Intelligent Design movement tacitly does by not addressing the overwhelming evidence for Intelligent Evil Design.

What if alternative theories about Genesis being the beginning of everything, not just a new beginning late in the planetary story, are wrong? Does this not discredit the Bible in the same way Calvin did by opposing Copernicus?

The overwhelming majority of scientifically trained Evangelicals hold to the traditional Evangelical acceptance of an old earth. Does it matter that the concept of an exclusively young earth created 6,000 years ago has only fairly recently been associated with Evangelicals (gradually since the thirties, and before that an exclusively Seventh-Day Adventist doctrine)? Have those recently accepting young earth theories gone wrong in the attempt to shore up the reliability of the Bible?

A while ago I asked the dean of graduate studies at one of the most outstanding Christian colleges where the professors stood on the old earth/young earth dichotomy. He said that the graduate faculty is mainly old earth, the undergraduate faculty is mainly young earth. What a deal! According to my analysis here we can believe in both an old earth (before Genesis 1:1) and a young "recreated" earth (Genesis 1:1). Why not? Are the shifts too precarious, is this analysis built on too many precarious perspectives?

Neither interpretation of Scripture implies a rejection of the Bible's inerrancy. Belief in inerrancy does not mean inerrancy of interpretation. Either view could be wrong. But, meanwhile thousands, hundreds of thousands of keen scientists and educated mission-field believers around the world feel forced to doubt the Bible and the Christian faith because a recent interpretation of the book of Genesis seems to deny the facts.

Conclusion: Painful Change

Does all of this add up to a very crucial and "Precarious Frontier"? In conclusion, let's think for a moment about how long-standing positions and perspectives get changed. It is fascinating to see this happen to other people; it is hard for us to face this for ourselves. For example, it is ridiculously easy to fault some defenders of unaided evolution for their emotionally or politically biased points, their evident anti-theistic assumptions. As one Chinese paleontologist pointed out:

In China we can criticize Darwin but not the government. In America you can criticize the government, but not Darwin.⁵

However, in all honesty we need to realize there are emotionally biased people who oppose unaided evolution. They, too, are human and may be subject to the trauma of giving up other long-standing assumptions.

So, let's glance at a few historic examples of theory-collapse in order to warm up to what we ourselves may have to give up.

1. Some intelligent ancients before Christ gave up the thought that the earth was flat when they saw its shadow on the moon as curved; the insight did not quickly catch on.
2. Much later people were slow to accept the heliocentric solar system idea. Even Martin Luther and John Calvin opposed it on the basis of biblical misinterpretation—and thus discredited the Bible.
3. A huge change of perspective had to take place when germs were discovered and were known to bring disease. This was long contested and is little believed around the world even today.
4. When very large and strange bones were discovered that belonged to species long gone, people had to digest this new perspective. In that case, Evangelicals and other Christians had little disagreement for at least a century.
5. A second "Copernican Revolution" took place when Hubble, in the 1920s, determined that our galaxy was only one of many, and that our own star (the Sun) was merely a tiny speck within our local galaxy. He also discovered that the universe is expanding at an incredible speed. People don't seem to have trouble with these theories.
- 6,7. Currently, however, two major scientific theories are in danger. First evolution (as hinted at in the book review section this time). Second, the idea that much of the lengthy DNA molecule is "junk DNA." The latter theory, if discredited, confronts scientists with an unimaginably more complex DNA to decipher.

Neither of these two scientific theories will fall easily. For the scientist,

evolution is energized and protected by prejudices that are desperately held, and its fall will be a huge disappointment to those who have been delighted to wish God away.

Just as scientists confront two theories that are about to collapse, we Evangelicals confront two concepts: young and old earth. I mention the potential fall in the belief in junk DNA primarily because the collapse of this theory is so beautifully described and predicted by John S. Mattick (the very Australian scientist whose research tends to fault the idea of junk DNA). As you read his words, reflect on our problem in case some of our religious orthodoxies need to change:

Assumptions can be dangerous, especially in science. They usually start as the most plausible or comfortable interpretation of the available facts. But when their truth cannot be immediately tested and their flaws are not obvious, assumptions often graduate to articles of faith, and new observations are forced to fit them. Eventually, if the volume of troublesome information becomes unsustainable, the orthodoxy must collapse.⁶

The painful disengagement of many scientists from a settled theory, which Mattick describes, is not unique to either science or religion. It is human, sociological, psychological. It's as difficult as it has been for Seventh-Day Adventists to give up their repeated end-of-the-world predictions. It would be as difficult as Evangelicals giving up their (gradually and recently inherited) Seventh-Day Adventist concept of instant creation.

The head of the department of the history of science at the University of Wisconsin, Ronald Numbers, is the son of an Adventist pastor who for many years earnestly preached the six-day creation of the earth. Numbers wrote a thick book⁷ on the development of "Creation Science" which is very kind to all sides, very appreciative, but lays out in great detail the gradual stages of acceptance of that originally Adventist concept by mainstream Evangelicals. The book is a real treasure, telling with compassion and understanding how earnest believers arrived at conflicting perspectives over a period of many decades.

Whether we take one side or another in the many cases of sincere attempts to understand the Bible is not utterly crucial. Believing the Bible is inerrant does not obligate us to believe that Bible interpretations will always be inerrant.

But, if we insist the Bible says something it was not intended to say—as did Luther and Calvin regarding an earth moving around the sun—we may unintentionally tear down confidence in the Bible.

The discovery not much over a hundred years ago of tiny very dangerous germs, for example, instantly validated the wisdom of many Old Testament rules for handling materials we now know to be suspected of carrying dangerous germs. This does not mean that the Biblical writers were aware of the valid technical reasons for their precautionary rules—any more than when we speak of the "sunrise" we are conscious of the technical details behind that statement.

Let's try to be very sure of what the Bible says before assuming that a given interpretation is the only possibility. What I have sketched here is only conjecture. It does not question the truth of the Bible. But, granted, if valid, it does build on a series of perspectives that I have termed precarious because they involve changes of settled positions. Here they are summarized: (*Editor's Note: The rest of this article has been expanded since its publication in IJFM.*)

1. *Evidence of old bones.* We now have very extensive and impressive evidence that forms of life have been developing on this planet over a very long period of time.
2. *Evidence of predatory life.* In the last eighth of that time (about 500 million years ago), the Cambrian "explosion" of new forms of animal life coincided with the appearance of the first predatory life forms.
3. *A new era of pervasive violence.* The Cambrian Period seems to mark the beginning of the pervasive distortion of nature by an intelligent evil power (note that this first appearance of predatory life happened long before

Genesis 1:1-2). And during the last 500 million years, as in Figure 1, these violent forms of life are blotted out again and again by devastations, including 45 major asteroidal collisions.

4. *The restoration of God's glory.* Evangelicals rightly stress the reconciliation of man and a promise of heaven. This is what both Jews and Christians have usually taken faith to enable, namely, human pardon and salvation. However, Evangelicals have not stressed (as clearly as the Bible does) the additional truth that the gospel of human salvation is merely a significant ingredient in the larger activity of the restoration of God's glory by destroying the works of Satan (I John 3:8, "the Son of God appeared for this purpose, that He might destroy the works of the Devil").
5. *The idea that Paul was not the usual kind of missionary.* Paul went primarily to people who had already heard a great deal of the Bible. Paul's message set people free by the thousands from the thought that they had to become Jews to be acceptable to God. Many were already reconciled to God. They now needed to be "saved" from an earnest but powerless Jewish legalism.
6. *A new appreciation of Muslims.* Muslims have often treated Christians and Jews as "people of the Book," and only reserved for others the word "infidel." By contrast, for much of Evangelical history we also have considered all others—Catholics, Orthodox, Muslims, Hindus, etc.—as infidels. Is not a different approach necessary?
7. *The idea that the "old earth" preceded the "young earth" and preceded the Genesis 1:1-2 picture of devastation followed by the re-creation of a destroyed portion of the earth.*
8. *The idea that the events of Genesis 1 is the aftermath of a local asteroidal collision described in 1:1-2, and the flood mentioned later, are devastations followed by new beginnings, re-creation, and replenishment.*

All of these perspectives relate to a new and larger understanding of our mission in this life. If that were not the case, these particular issues would be merely oddities to be taken lightly.

The perspective here enables us to understand that for eons before the new beginning described in Genesis 1, life had been distorted drastically from God's original intent into mutual violence. This is portrayed anew in the re-creation of a destroyed sector of the earth (Eden, located in the "Fertile Crescent"?), where once again we see plant eating animals and humans and no carnivorous behavior.

This new beginning—apparently intended to involve a "Military Mandate" against the surrounding evil and distortion in the rest of the planet—is then, through Satanic temptation, dragged down to the level of distortion already long rampant outside the Garden area. Eden's temporary so-called "Cultural Mandate" is now superceded by an "Evangelistic Mandate." The purpose of that mandate is to reclaim the fallen new man and enlist him (as originally intended) to be part of the Military Mandate, working for the destruction of Satanic activity and the restoration of creation to God's glory.

However, the enormous task of redeeming the fallen new man into a fighting force against evil has, to some great extent, stalled. Human redemption has become a goal, not a means. Instead of fighting against disease, we fight for the sick patient's dollar. Instead of getting involved in efforts in microbiological laboratories to restore carnivorous life to its original herbivorous state, we have gotten bogged down with more limited, somewhat humanistic goals. Instead of the "Gospel of the kingdom" we've settled for a "Gospel of salvation."

The latter, in our usage, only refers to human redemption and not the redemption of all creation, which involves very definite conflict with an evil power.

It is not clear at all that we are going to set everything right, eliminate all pathogens, tame all forms of life

and usher in the millennium. What we know must be done is to ally ourselves with kingdom efforts to fight all evil as a means of clarifying the nature and glory of the God our evangelism talks about.

The power we face is evidently so hideous and deceptive that millions can view *The Passion* and see only a wonderful means of salvation for man, completely missing the point that a powerful, utterly evil intelligence remains that needs still to be fought. We may have become specialists in all those verses that speak of human redemption, such as, "The angels rejoice when one sinner repents." We may even misinterpret statements about the gates of hell not withstanding the onslaught of the kingdom and assume that our new kingdom can passively resist the onslaught of Satan, when it is just the opposite. What is needed is for the redeemed to move from survivors to soldiers, whose God is no longer just a Savior, but a commander-in-chief. **IJFM**

Endnotes

¹ *Perspectives on Science and the Christian Faith*, Journal of the American Scientific Affiliation, Volume 56, Number 3, September 2004, page 237.

² Nashville: Thomas Nelson, 1992, p. 38.

³ Nancy Pearcey, *Total Truth: Liberating Christianity from Its Cultural Captivity* (Wheaton: Crossway Books, 2004) p. 45, see review on page 179.

⁴ *Ibid.*, page 45.

⁵ Quoted by Phillip Johnson in an August 16, 1999 *Wall Street Journal* article entitled, "The Church of Darwin."

⁶ John S. Mattick, *Scientific American*, October 2004, "The Hidden Genetic Program of Complex Organisms," p. 61.

⁷ Ronald L. Numbers, *The Creationists: The Evolution of Scientific Creationism*, (Berkeley and Los Angeles: University of California Press, 1992).

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The Largest Stumbling Block to Leadership Development in the Global Church

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Ralph D. Winter

I'm a little embarrassed by the wording of this topic. It sounds pompous. There are, of course, other problems besides the one to which I refer, although none, I believe, more serious.

I'm not going to let you wonder until the very end of this talk just what I think that stumbling block is. I refer very simply to the far-reaching practice of selecting the wrong people for training. It is that simple, and it is as much a problem in the West as it is in the rest of the globe.

But, why would we—and I include myself as part of the theological education movement—why would we do such a thing as to select the wrong people for training? Why, all over the world, would we put enormous sums of money and manpower into training the wrong people?

Thus, you can see why my simple statement of the problem cries out for further comment. Just to state it seems baldly and hopelessly erroneous. How could it possibly be true?

Note carefully that if in fact you spend your energies training the wrong people, you also bypass the right people. You in effect suppress the training of the right people if you are using up your time and facilities and resources in *training the wrong people*.

Nevertheless the fact is that all over the world, especially in the United States, but also wherever the “long hand” of the Western

church reaches, precisely the more gifted leaders of the Christian movement are being side-tracked and *not being recruited* into ministry. The growing edge of Biblical faith around the world has little to do with residential training of pastoral leaders.

Visit the Global Church

Let's go to Africa. In Africa the majority of those who earnestly follow Christ, who seek the living God, and for whom the Bible is the most prominent feature of their movement, are not even what we would normally call Christians. They are part of a very wide spectrum of movements earlier called the African independent churches, and then the African indigenous churches, and now more recently I hear it is the African-initiated churches. People are struggling to get respectable terminology for a movement that has for a long time been considered quite unrespectable. The *World Christian Encyclopedia* claims there are more than 50 million Africans in this movement! These movements do not employ residential schools for church leadership.

Let's go to Brazil. Seven out of eight new churches—and there are about ten or fifteen new ones a week—are Pentecostal. They don't have seminaries. They don't believe in seminaries. That isn't quite true: the Assemblies of God now finally have a seminary in the United States—and will inherit all the problems that is

On January 15, 1998, the annual conference of the Association of Christian Continuing Education Schools and Seminaries, known as ACCESS, met on the campus of the U.S. Center for World Mission, Ralph Winter gave the opening address on the theme, “The Largest Stumbling Block to Leadership Development in the Global Church.” Following his presentation is a question and answer session.

Chapter 13

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going to create. In any event, Latin America is a very rapidly growing sphere of world Christianity, even though some feel it is not growing “properly,” “respectably,” “normally.”

It is growing out of control. It isn't coming to our feet for training. It isn't coming to our institutions. Its people don't have time for that. And our institutions are not interested in reaching out to such people.

A little digression here. I was asked to go back to Brazil ten years after first preaching the gospel of Theological Education by Extension (TEE) at a Sao Paulo conference of 65 seminary leaders. I was there as the last Anglo executive director of the Association of Latin American Theological Schools, Northern Region (in Brazil I was asked to speak outside of my territory). At the end of this four day conference they formed (right on the spot) an association for theological education by extension. I didn't propose that they do that; they just did it, and I was very pleased to see it happen.

Ten years later I was invited to speak again at their annual meeting. They said, “Come back to see what we've done.” So I went back and in ten years they had developed over a hundred specialized textbooks in Portuguese for their burgeoning extension movement!

Then, twenty years later (these visits were in 1965, 1975 and 1985), I was asked to go down again. This time I was for the first couple of days quite in the dark as to what was going on. But I found out at a lunch the second day that they had changed the name of their association. They dropped out the word “extension.” It was now just an association of theological schools. After 20 years of what the anthropologists call “cultural levelling” most of the people at the meeting didn't really know much about extension. They wouldn't have ever come to an ACCESS meeting.

I was aghast, and so I shifted gears. In the last two days of the conference I preached the gospel of extension from scratch. As it says in the book of Acts, “and some believed.” However, although the seminaries are moving away from extension, the church movement is out of control, and “standard schools” have little relationship to the growing edge.

Let's go to India. In South India there may very well be more people outside the formal church movement seriously reading the Bible and following Jesus Christ than the number of equivalently serious believers who call themselves Christians (or who are called Christians

by anybody else). This vast movement of believers does not employ residential schools to create leaders.

Or go to China. Here's the largest movement in human history that has grown as fast as it has. Out of practically nothing in thirty-five years to 50, 60, 80 million people. There are now also thousands of “regular” churches.

But I'm mainly talking about the fifty thousand “house churches”. What are they really like? I don't think we would want to know in some cases. We could be aghast. Some are no doubt in the category of the Africa-initiated churches and their heresies.

It bears mention that the saving grace of the Chinese church is the fact that in most of the house churches the “theological anchor man” is a woman, trained as the result of the work of women missionaries years earlier.

The irony is that the male missionaries were expected to carry the load of conveying the Biblical inheritance. They were expected, naturally, to teach in “proper” schools. They did. But note, for every man taught by a man in a “proper” school, women missionaries taught dozens of women (who really learned and loved the Bible) by “extension” methods. What a providence. That unplanned extension phenomenon is the principal reason there is a husky church in China with the degree of Biblical knowledge it does in fact possess. Korea is similar. The vast majority of the 50,000 house churches under the umbrella of the Full Gospel Church on Yoido Island are, for example, essentially pastored and taught by women who have learned the Bible by non-formal methods.

Granted that not all of these movements have their theology as straight as we do! But I remember McGavran used to say, “Look, it doesn't matter what these people believe. The main thing is, are they reading the Bible? If they are serious about the Bible, they'll turn out okay.” That brief comment of McGavran's shouldn't be taken as his complete wisdom on these movements. But in any event, it doesn't really matter; according to McGavran, what they believe will balance out if they are pursuing the living God in the pages of His Word. And it is up to us to get that Word into their hands.

In India illiteracy isn't the same problem. You've got a lot of very highly literate, highly educated, very wealthy people in India who can buy anything that's in the bookstore. In

Africa, it is quite different. Many of the leaders of this 50-million block aren't literate. It isn't that these people are heretical due to rebelling against God. It is because—here's the key word—*access* was not there.

So we've now covered a very large proportion of the earth's surface. Let's return to the United States. Here I quote Wagner to the effect that most of the last 25,000 new churches in this country are devoid of seminary-trained leaders. Maybe five percent have seminary-trained leaders. Wagner is not saying this is a good thing. He's just describing what is true.

But, when you come to the United States there is a different dynamic to some extent. It is not that the people don't have the money to go to school, or that they don't live near enough to go to school, or that they can't leave their families or jobs to go to school. In this country those problems are much more rarely the case. It is in many cases an issue of trivial factors.

Thus, in this country the rapidly growing edge of the Christian movement employs what could be called "non-professional leaders." The same thing is true in England, with five thousand new churches over there. There's practically no connection between these new churches and the standard, traditional, orthodox theological training which we all rightly value so highly. And the reason is mostly a practical lack of *access*.

The Matter of Access

I remember a man in Costa Rica, the year I was there studying Spanish, way back in '57. This man was a CPA, very bright, earnest, a lay believer. He wanted to go to seminary. He lived right *next door* to the seminary, one of the best in Latin America. I said, "Well, you don't have any problem." He said, "Well, you know, I have to work during the day, and they only teach during the day." So he couldn't go to seminary. Now, there was a case of a potential leader being sidetracked by what I call a trivial factor.

We are not training the right people, not just because the right people don't want to study, but because usually we're not making what we have *accessible* to the right people.

My own personal pilgrimage, you might call it, has put me into contact with a lot of evidence for this. When I first got to Guatemala, I had no idea of what I'm now saying here. However, a friend of mine from seminary days

had been there before me for five years, Jim Emery. He had already figured out that the key leaders the church really depended upon weren't able to go off to the capital for years to seminary and then come back to their families and their jobs.

I have calculated that if you wanted to finance all the real local leaders around the world with "proper" (residential) theological seminary training, it would run about \$15 billion per year.

You say, "Wow, there must be a huge number of these people." That's right. There are about 2 million functional pastors who can't formally qualify for ordination, or who are mostly not ordained simply because they cannot practically penetrate the formal mechanism of theological education even if it might be theoretically accessible to them.

Billy Graham in 1983 brought ten thousand of these local leaders to Amsterdam. He thought he was bringing all the itinerant evangelists of the world. Actually, not one out of ten was an itinerant evangelist in the specialized sense. These were all itinerant evangelists in the ordinary pastoral sense. In Guatemala, every single church is in the business of starting new churches. The average number of new congregations being started would be three per congregation. One church I know down the mountain from us had the beginnings of twenty-five new churches going at one point.

So, when Billy Graham brought all these local leaders to Amsterdam, he no doubt thought the lectures and inspirational talks he offered them were going to be a great blessing. And I am sure they were. But, I thought to myself, ten thousand of them—that's a teaspoonful. Then in 1986 he brought another group to Amsterdam, a larger number. I was at that second meeting. It was a wonderful meeting. I met a lot of the two hundred fifty from Guatemala alone. I knew many of them myself. Again, Billy may have thought, "Now I've done my job. I've gotten all these people some good Bible teaching." I could have suggested, "If you really want all such people to come, you have to expand your attendance from ten thousand to 2 million.

That's how many functional pastors there are, who are literally operating as pastors but do not have a scrap of formal, theological education—and never will—the way things are going." *Access* is the problem.

When I was in Guatemala, then, for ten years, James Emery and I worked together

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very closely and developed what was later referred to as “the Presbyterian experiment,” which we called theological education by extension. I edited a book by that title of some six hundred pages. (The current phrase for all this is “distance education, although distance is not the key problem. Access is. Remember the CPA who lived next door to the seminary in Costa Rica.)

There are also what could be called “political” problems. We didn’t foresee running into political problems within the church. All these new local leaders coming into the training program, who were being recruited by the new extension program of the seminary, would show up at the Presbyterian meetings. While almost all were ordained elders, many of these people were also business people, or lawyers, or attorneys.

One of the older pastors, trained as a young person in the former seminary, told me, “The missionaries are trying to dethrone the pastors.” He ended up running a bookstore. There were people in his church who were more gifted than he was.

He’d gotten into seminary as a young person needing something to eat and a place to sleep, no doubt wanting to learn, and he became a pastor, a faithful person, but he was better at running a bookstore than a church. The man who took his place came right out of lay work as an adult and was trained in the seminary by an extension method. It wasn’t very long before the number of people that had theological education made accessible to them by extension were able to outvote all the existing pastors!

If that political fact had not been true, our experiment would have been voted out of business, you can be sure of that—a deadly reaction from the cultural momentum of our traditional system of residential schools. That momentum has erased progress in this area all over the world.

Resistance to Change

Thus, there is a great deal of resistance to change along these lines. Not just resistance from existing pastors who studied in traditional fashion.

Most of our theological schools around the world don’t have any professors who got their theological degree in an extension mode. Count them on your fingers; I don’t think you

need any fingers at all.

When I was teaching at Fuller, one of the students in Seattle (which was one of Fuller’s extension sites) took all the right courses and inadvertently qualified for an M.A. in Theology. I often went up to Seattle to teach there myself. Nobody but a *kosher* Fuller professor was sent to teach. All the same textbooks, everything; you couldn’t possibly say that it was a deficient process. But when a person up there, inadvertently in the school’s expectations, took all the courses she needed and then asked for the appropriate degree, there was great consternation back home.

I was in the faculty senate at the time, just eight people: two from each of the three schools, the registrar, and the president. The registrar said, “This is ridiculous. We can’t give degrees to people who studied someplace else.” I remember the great New Testament expositor, George Eldon Ladd (he was one of the two representatives from the school of the-ology), I remember him pounding the table and saying, “No one will ever get a degree from Fuller who doesn’t come and study here in Pasadena on this campus!” He would exclude even the people who came right to the campus in the evening to study, *because they were not the proper kind of people*. They were older people, they were more intelligent, they were more stable Christians. I mean, you can’t expect *those* people to be ministers! You don’t want *them* to get a degree, do you? You’ve got to keep them out of ordination. That’s conventional wisdom.

Now, by the way, 30 years later, you can get an M.Div. degree from Fuller without ever leaving Seattle. But why have we been so slow to come to this?

Here is another example. I was visiting Gordon-Conwell. This was before the founding of the Ockenga Institute which reaches off campus. I had for years been in touch with Harold Ockenga, and while I wasn’t one of his closest younger friends, he was one of the most respected people in my life; and I many times over thirty years—from the time I was a teenager even—would write him a letter and send him a self-addressed postcard and he would give me an answer to a tough question. I really appreciated that. So we sat in the refectory—the good old Catholic name for the cafeteria—and as we sat across the table he said, “Ralph, tell me what you mean by extension theological education. What would it look like if we

were to go that route?"

You can imagine the exhilaration that flowed through my veins in that moment. I said, "Well, look, over the years, Gordon-Conwell has pumped hundreds of wonderful, Evangelical pastors into the veins of the Presbyterian USA denomination." I said, "Over a period of time you are going to have an influence on the whole denomination. But notice how slowly that is going. Suppose you put out 100 new ministers into a denomination of 18,000 ordained pastors each year. After ten years you've replaced only 1,000 of the 18,000.

But," I said, "look at it from my experience back in Guatemala. The real leaders, the gifted people that God could readily utilize in a pastoral capacity, are right there in those churches. You go to the 12,000 congregations (served by 18,000 ordained ministers), you'll find an average of three people in each of those congregations who, with the proper theological training, could be ordained and could do a better job than the person who is in the pulpit." And I said, "Stop and think: within four or five years, you could flood the denomination with your people. There would be no way to stop this influence. You could enroll, in one year, 10,000 students to start with." Well, good old Ockenga, brilliant, competent, faithful servant that he was, he could not digest that.

A similar event had taken place at my brother's home here in Pasadena. He was very close to David Hubbard, President of Fuller, and to some of the others in the development dimension at Fuller. He invited Dave Hubbard and me and four or five others down to the house one evening shortly after I came to Fuller from Guatemala. And (this is years earlier than my conversation with Ockenga) David Hubbard asked the same question: "After all this talk about principles and theory and distant places, what would Fuller actually look like if we were to go that route?" Probably I wasn't as cautious and careful and thoughtful and wise as I tried to be when I talked later to Ockenga. I said, "Well, Dave, it wouldn't be any problem to explain this. First of all you would shut the campus down and you would establish maybe 28 extension centers in Southern California alone, and enroll probably 8,000 people," and so on.

I couldn't even get into the second paragraph. What I said was perfectly *possible*. What I was saying was perfectly *uninteresting*. Fuller was intent on being conventional. What was

good for church leadership had become a question of what was good for the establishment of a conventional school.

Well, they did finally make some moves when Robert Munger came on the faculty two or three years later. He also had similar interests. He was very much a man of the church, and he was very eager for the seminary to make a contribution to the church. He probably more than any other person, certainly not I, helped Fuller into an extension mode, but after ten years in that mode they still would not give a degree to somebody who studied in Seattle.

Here we see a pervasive problem in human society—*when the means to an end becomes the end, you are in big trouble*.

Ends and Means

Remember, all of us here represent schools that are set up as the "means" to provide a certain service. Princeton Seminary's catalog says, "We exist to serve the church." I think that's an honest statement, but it is not accurate. Princeton Seminary has other goals that it has to deal with. *Intermediate goals, sure, but intermediate goals are the worst enemy of the real goals if you can't see beyond those intermediate goals*. They have the intermediate goal of paying all those professors. That means they have the intermediate goal of getting enough money in, not only in tuition but in donations. They have a lot of things to do to keep alive and to keep going and to keep their building program in mind and their Speer library and all that vital stuff. *They've got enough to think about without thinking about the church*.

Now, they probably do think about the church some of the time, but this recent book (*Being There*), which highlights one of the mainstream seminaries, gives you one of the most dismal views you can imagine. I just blanch at the thought. I can't imagine *Christian Century* even publishing their review (of *Being There*) of what actually goes on in such schools for whom apparently *the means has become the end*. The real end is out of sight.

Years ago, long after I got to Guatemala, Jim and I had worked on our TEE program and we sold the idea to other missions in Guatemala, then to other countries. Then, an association of theological schools was formed in the northern region, which means seventeen out of twenty-one Latin American countries were in this association called ALET. I was the second executive

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director of that association. Our perspectives about extension were woven right into the structure of that association (not like the ATS). That took me all over the place, to different countries.

In those days there was very little resistance in the mission field to ideas that would nourish the church. I think missionaries, most of whom do not spend their full time in schools, are very much more alive to the possibilities of theological extension. That's why our ACCESS conference theme this year, "Global Access," is so important. We are talking about the global reality. Now that may shake us up just a little, because all these reviews, all these books are slavishly confined to the USA.

In any case, as I and others went around to different countries, visiting these different schools, a great deal boomed into action. Eventually we were going around the world under the sponsorship of the Evangelical Foreign Mission Association (EFMA—now called the Evangelical Fellowship of Mission Agencies). Wagner went around the world with Ralph Covell. Covell and I went around the world the next year sowing the seeds of TEE.

Wayne Weld, later a professor at North Park Seminary in Chicago, did his doctoral dissertation at Fuller on the development of the movement, and produced a hefty book entitled *The World Directory of TEE*. At the time his book was produced 100,000 people were studying for the ministry under what might have been 400 to 500 schools around the world.

But then, while that early TEE movement to some extent is still there, I have often referred to it as collapsing. What our ACCESS society will do or can do about that collapse I'm not sure.

The Long Shadow of Our Western Example

I'm sure of what it *could* do. *The major impediment which withdrew those schools from helping people into the ministry by extension was the fact that this pattern was not being followed in the United States.* Why? To a great extent what's done in this country tyrannizes what can or can't be done in the mission field either near or far.

So what can ACCESS do? Hold its head up and continue to expand into schools who reach out to real leaders and don't just wait for younger, immature students to come to them.

We must make that pattern respectable in the United States.

Now, the other mission field I talked about, these burgeoning churches in Africa, Latin America, India and China—they don't even know how you spell "seminary." They are not influenced by what seminaries will or won't do in this country. But in any event, the reason for the decline in TEE was simply that gradually the residential schools of the nonwestern world—about 4,000 now—realized they weren't doing what was conventional in the USA, and gave up TEE in order to be "proper."

Bob Freeman of the Ockenga Institute at Gordon-Conwell apologized to me for not going to the field. He said, "You know, we had to accept this second best—we couldn't get to the field," I said, "Listen, your off-campus program at Gordon-Conwell is more important than what any missionary in the world is doing, because you are helping a prestigious seminary to establish a pattern which will then buttress what ought to continue to happen overseas."

Then, the "degree-completion" movement came into being. Again, it is not a movement that was the result of people getting down on their knees and praying, "Now, Lord, are we really serving the church?" It was a movement that was pressured financially. The anticipated decline of the 12 million 18 to 22 year-old "baby boomers" in college was predicted to drop in half. It happened. Enrolment of 18-22-year-olds dropped to 5.6 million. Schools, to survive, had to go off campus to replace that tuition.

So many schools were scared to death they were going to go broke that the accrediting associations didn't say anything when the large degree-completion movement began to teach away from the campus.

Now I hear that the accrediting associations are beginning to take a bead and to shoot at these degree completion programs to make sure they increase the quality and time and all that up to the norm, and so forth. But the pattern is now well-established in this country. In fact, we fight not against flesh and blood. We fight against mammoth cultural forces: the degree-mania of our time, especially in Asia, the inflation of units, the redefinition of all kinds of things; but probably *the worst of all is what I would call institutionalization, which replaces the end with the means.* Whenever an institution of any kind becomes first concerned

about its own existence, that is the beginning of decline right there.

I think, for example, of the welfare workers in Wisconsin. I was reading an article in the *Los Angeles Times* the other day which said that Wisconsin is making remarkable progress in getting people into jobs and getting them off welfare. Their biggest problem is not the people on welfare, but the people in the welfare offices who are not as interested in welfare people getting off welfare as they are keeping enough people on welfare so as to protect their jobs in the welfare office!

Now, translate that into the seminaries. The biggest problem with the seminaries is that they don't want what is needed most. The welfare workers can only stay in business if there are lots of people on welfare. They don't want people to go off welfare. They are the biggest single problem in the state of Wisconsin. The seminaries think they can stay in business only if they have residential students. And staying in business comes first.

There are other ways that people can measure progress. The post office, for instance. There is some link between how much mail comes in and what the local postal workers are paid. I know that to be true, because they are so eager to get the business away from the other post office down the street! That could only be true if there is something in that for them. So the post office measures its success in part by how much the volume is. All kinds of institutions measure themselves by different things. But when an institution comes to the point when its leaders measure themselves by how many students are there or what their enrollment is, that defines a problem since that's only a means to the end. The real question is, who's there? Or more precisely, *who is it that isn't there?*

Now, take John Wimber, a local boy here in Southern California, I knew him before he was famous in the Vineyard movement. He never went to seminary to study; he eventually went to seminary to teach. And his movement has 200, 300, 500 churches, I don't know. Those people don't go to seminary. They should. I'm the first one to say that what seminary has to offer would be very significant to his people. But somehow the *access* isn't there. On and on. We could say the same for many, many leaders in America today. *The growing edge of the American church has had to learn to do without the seminaries.* Not because the seminaries don't have

something crucial to offer. Not even because they don't know how to offer it. It is because they have not decided to offer it to the right people.

I'll give you a case in point. Not long ago the seminaries balked and screamed at the thought of offering a two-year degree. True or false? It is true. That was a tremendous, traumatic thing for them to offer a two-year degree, because they didn't want it to cut into their three-year degree.

I remember sitting at dinner in the home of a professor at a certain seminary. I was praising the school for its downtown MA program in Missiology in the heart of a major city. I no sooner got half way into the sentence than he said, "Yeah, but you can't get an M.Div. on the basis of that program. You have to come back to this campus and start from scratch if you are going to get an M.Div.." He was protecting a certain program. I don't think his main concern was what could happen to those natural leaders down town. He was really primarily thinking about the means rather than the end. And on and on. You could find hundreds of examples of this.

The University of Wisconsin during the Second World War was asked by the Navy to repackage all of their college courses for extension use, and the Navy would pay the bill. The University of Wisconsin is a very high level, high class, respectable school, but they didn't have any trouble doing that. Just like that, an entire college curriculum was now available to anyone in the Navy, anywhere. They just did it!

But they drove a hard bargain. They demanded, in effect, "When the war's over, every single book you still have in your hands will be burned, because we want to go back to our cloistered, hallowed on campus school system. We don't want to continue to be a benefit to two and a half million students."

How do you like that? Simply because they were paid to do it, they could do it. There's nothing mysterious about extension technique. Technology and all that kind of stuff is great, but helping people that are out there, it is pretty obvious how to do it. You don't have to be a brain! It is the question of whether we want to do it, not whether we are able to do it. *And what we do in this country has overwhelming impact upon schools around the world.* Right now most of the schools around the world are going in the wrong direction—following us!

Question Period

Question: How do you evaluate the view of some denominations about the professionalization of the pastor as a requirement, for instance with an M.Div.? What kind of effect does that have?

Winter: It is like shooting yourself in the foot. Really. That's the historical fact. Every single denomination in this country that has evolved a required formal, extensive graduate professional training for ordination is now going downhill. There are no exceptions in the whole world. In fact people have gotten the wrong impression about seminaries, joking about cemeteries, and so on.

The schools assume that whoever the students are, a good curriculum and pastorally experienced faculty will graduate good pastors. Rather, even a poor curriculum and pure scholars for faculty would graduate good pastors *if highly gifted, mature Christians were the students!* Seminaries have no policy of turning such people away; they simply don't make sure to give access to them—which is something which ought to be their highest priority.

Question: You have identified the problem. What's your prognosis for the future? Are you optimistic or pessimistic?

Winter: In this country it is a little different from what it would be in the rest of the world. I've already described the fact that most of the growing Christianity of the world does not even know what a seminary is, so in a certain sense, don't worry about Christianity. It is going to take care of itself. This is the outrageous phenomenon! Most people think that we've got to send more missionaries and send more money just to keep Christianity from collapsing. It is almost the other way around! We could double our missionary force, and we could only slow down those church movements that would buy into our method of preventing real leaders from ordination. I'm very optimistic about the church if we can refrain from preventing its real leaders from leading. However, I don't think there's much hope for these 4,000 schools in the so-called mission lands unless they can see beyond their intermediate goals.

Question: Do you want to comment on the curricula being designed around the Great Commission as well as the Great Commitment?

Winter: Since the average evangelical seminary is mainly talking about the Old Testament

or the New Testament or church history at any given time—remember, that's their three-fold core emphasis—it is not very hard for that material to be interpreted in terms of global mission. This is what we've done in our 320 lessons that run all the way through seminary content. For example, we've been overjoyed to discover, right in the book of Genesis, 36 missiological issues. Normally, you know, people study Genesis in one school and missiology in another school, and when they study Genesis, they don't study the missiological issues of that narrative. When they study missiology, they don't study Genesis. The two things are separated out. But the missiological issues in the book of Genesis can well be integrated into standard curricula. I don't think it is very difficult.

But, on the other hand, it is very unlikely to be integrated in most schools for the simple reason that those who handle the Bible don't normally think in terms of global mission.

I would just say, also, that in terms of optimism or pessimism, it is sort of like the New Testament situation where the Jews could be pessimistic about the expansion of their faith and wouldn't recognize the Greeks as being of the same faith. So they were pessimistic when they could have been optimistic. Later on, the Catholics were very pessimistic when they saw the breakaway of what was later called Protestantism. They were pessimistic when they should have been optimistic. We are in a similar situation today. We can cross the world, and we say, "What's going on?" And some people are very pessimistic about the heresies and the abounding diversities and the confusion of the informal unbounded global Christian movement when maybe they should be very optimistic. So it is partly a question of what you are looking for, from what perspective. Like Jesus said about John the Baptist's question—What did you go out to see?

Question: Would you like to comment on the point that overseas the theological vacuum is being filled particularly by the Bible college movement and extensions of that movement?

Winter: I wish it were true. It is true that there are 4,000 schools. We have a book produced by the World Evangelical Fellowship's Theological Commission, listing 4,000 schools, at least 3,000 of these being in the non-Western world. And these schools have students, many young people. But, and here is the crucial

point, many of them are more concerned to keep their enrollment up than they are to find and educate—by whatever means necessary—the actual, real, mature, gifted leaders in their associated church movements. It is not a question of whether we think of humble Bible schools or well-endowed seminaries, the key question is whether or not they are offering access to the real leaders of their movement.

However, even if they had nothing but proven, gifted leaders in their schools (which is highly unlikely if they are running daytime classes), even so their entire number of students is still only a drop in the bucket compared to the massive number of functional pastors running the churches, who can't make it to school because they are busy planting new churches, holding down bi-vocational jobs and families as well. For example, all the overseas schools together enroll less than 100,000. But there are 2,000,000 functional pastors with no formal theological education.

Thus, I'm saying that the theological education one receives is not just valid if it is like what we do in this country. What we do in this country just won't fit in most situations overseas. Note that I have no problem at all with the so-called "scurrilous" Bible schools.

In fact, I feel a little bit funny that this association, after 20 years, has sort of accidentally demoted a lot of schools because they didn't fit a particular monocultural pattern. We say you can't be an institutional member of this association unless you do certain things a certain way, which for the most part has very little relevance to the real world, much less the non-Western world. In that momentary—and I would think erroneous—conclusion our association did, I feel, wound itself in terms of recognizing the validity of Bible training of many other sorts.

But even if you take all of that into account, the ordaining force in most mission-related churches (which is a very substantial part of what we would call recognizable Christianity around the world), the ordaining requirements are such as to rule out people for ordination if they merely have the so-called "scurrilous" training. There's always going to be one person who went off overseas to Columbia Bible College, say, came back with a "proper" degree, and from then on, all other education is no longer considered worthy, is demoted to secondary status.

Probably the most remarkable use of Bible

schools that I know of would be in Latin America by the Assemblies of God in their so-called "night Bible schools." These night Bible schools, first of all, were, note, in the evening. That means they were accessible. As far as I'm concerned, a night school is an extension operation. Distance, frankly, has nothing to do with it. Remember the CPA who lived next door to the seminary? "Distance" education would have solved his problem, but the distance in his case was not geographical.

In any case, those night Bible schools fueled the church with an amazing amount of biblical knowledge and stature in the Word that enabled the people who had gone through those Bible schools to be elevated into the ministry over a long period of very careful selection. Thus, in the so-called Pentecostal movement very rarely is a man ordained who is the wrong man. In our movement once "formal" schooling, whatever you call it, gets a hammerlock on who gets ordained in the church, then the church may say, "Okay, we won't ordain anybody unless he or she goes to our formal school—we like higher standards."

Once they make that fatal step, they've ruled out most of the gifted people who could be leaders in the church. And that's what the Assemblies of God in Latin America did not do. And their movement is now so strong you practically have to be a Pentecostal if you are going to go to Latin America. Talk about pessimism and optimism, the mainstream churches that we think of as respectable churches in this country are not only half dead in Latin America, they are almost completely invisible—they are overwhelmingly outnumbered! They're zany rare objects by comparison to the new mainstream of Latin America. The same would be true in slightly different form in most other parts of the world.

Further Comment on the Actual Track Record of Evangelical Educational Structures:

ACCESS is a society of schools which have sought to educate at a "distance." Our experience over the last 26 years has proven for any perceptive person that real education does not have to take place through classroom incarceration. We in ACCESS hold the key to an educating lifestyle that allows people both to learn and at the same time attend to the meaningful duties and challenges of real life instead of suc-

Chapter 13

10 The Largest Stumbling Block to Leadership Development

cumbing to the by-now culturally approved years-upon-years spent in an artificial school world that is numbing and perverting.

When, without blinking, we measure education by the number of years in school, when we say someone is more highly educated than someone else just because he has lost more years in the school world, we are very nearly totally confusing the means with the end.

But all this is merely basic to the specific application of our topic. Several examples may illuminate this background in order for the foreground of the needs of church to be seen more clearly.

Let's look first at Moody Bible Institute. It started out as a continuing education school in the evening for the thousands of adults who had been caught up in an immense revival of faith that swept this country and England in which Moody was a principal force. This vast revival produced the school, not the reverse. For various reasons, however, the Moody Bible Institute soon transitioned into schooling young people during the day. It did not give up its continuing education component because its extension activities are substantial. It is just that the day-school activities are what people now think of when they think of Moody Bible Institute. I think that the transition was not unreasonable at the time. The older students at night wanted their children to be exposed to vital Bible teaching. And the teachers could not make a living just teaching in the evening. Furthermore, as a faculty was gathered subjects arose for discussion that may have been tangential. For example, for some years Moody's faculty was known for its mastery of a detailed countdown of eschatology. It is not that Moody has not performed a great service to the church. The fact that 157 Bible Institutes jumped into existence confirms the existence of the market which they served. But in many respects this vast Bible institute phenomenon became one huge mistake.

Let's behold something similar: the costly transition of A. B. Simpson's even earlier school in New York City to today's Nyack College up the Hudson River. That occurred during a nearly full century in which the 157 similar Bible Institutes came into existence and then one by one marched out of existence—as Bible Institutes.

In addition to the shift away from training adult leaders, I am convinced that a major mistake made by this entire Spiritually vital tradi-

tion took place when they turned attention to young people—for whom the secular world has a prescribed pattern for growing up. This second mistake was the assumption that the cultural norms of the secular culture could be ignored. Instead of adding Bible to what people had already learned or were learning in the public schools (as was and is the case of the evening adult students) the Bible Institute movement soon became a generally irretrievable replacement for a number of significant years—three or four—of secular school experience.

It ought not to be a surprise, now 100 years later, that this grand experiment died, an experiment that once flowered and was first replaced by Bible Colleges, and then more and more by what are called Christian colleges, which do now finally adhere to the secular norms.

But think of all that happened and did not happen during the hundred years of transition: the tens of thousands, yea hundreds of thousands, perhaps millions, of Evangelical youth who were given diplomas that would not admit them to further education or to the professions, Congress, whatever! The Evangelical Movement has only recently begun to integrate Christian knowledge with secular standards and become a substantial force in the secular sphere of our society.

A similar thing continues to happen in the realm of the seminaries. They, too, continue to pump out degrees that in the secular world are unintelligible or irrelevant or both. Pity the seminary graduate who would like to think that his three or four years of seminary will be as respected in the secular world as is a Ph.D. from, say, Seattle Pacific University, which is one of only a handful of Evangelical schools yet offering a Ph.D..

But this adds an important note. Seattle Pacific, and the Holiness tradition in general—add in the Christian Church-Churches of Christ tradition, and yes, the Roman Catholic tradition—they did not go headlong into the offbeat pattern, the Bible Institute pattern. Seattle Pacific, Abilene, Pepperdine offered Ph.D. degrees long before the Calvinistic Bible Institute pattern yielded to that. Moody, for example, was one of the first institutes to exist but one of the last to offer a regionally accredited B.A. degree. How long will it be for Moody to offer a Ph.D.? The irony is that Wheaton College avoided the institute detour partly

because of its early holiness influence, but has only recently decided to offer a Ph.D..

Marvelously, and also recently, some major Evangelical seminaries themselves have begun to move toward the university pattern and offer a Ph.D., although most of them are still loath to give up their questionable M.Div. detour.

Now, all of this constitutes an historical perspective on the shifting pressures of society and of the needs of society in regard to the structure and program of the schools. We do well not to underestimate the power of cultural traditions. If it took the entire Calvinistic Evangelical tradition a hundred years to make up its mind about the wrapping paper of its educational product, what will it take to analyze afresh the essential problems which it came into existence to address?

The reason ACCESS is so potentially cogent is that although day-time schooling may be appropriate as a child-care mechanism for small children, or perhaps even for slightly older children, the same kind of incarceration for young people and adults in day-time schooling massively replaces the possibility of significant participation in the real world. Years ago I defined extension education for myself very simply as "that form of education which does not disrupt the student's productive relation to society." Whether by night classes, weekend classes, vacation classes, part-time classes, internet activities, or whatever, if it is possible for a student to get on with life, to gradually support his existence by giving back to society something for his own support, then the ACCESS ideal has been achieved—as a procedural goal, at least.

The Seminary, Whence and Whither?

What can happen in the Third Millennium?

Ralph D. Winter, General Director, Frontier Mission Fellowship
The Orlando Institute, Friday, May 7, 1999

W1031.25

I consider it a privilege to speak at the first commencement of Campus Crusade's Orlando Institute. The Christian movement is a dynamic spiritual reality running on the two steel rails of faith and knowledge. We know after 2000 years that there has never been a time that either faith or knowledge have been absent.

The Orders as the Backbone

However, in the turbulence of the first thousand years, disciplined para-church structures called orders—such as Campus Crusade but earlier the monastic movement—carried the ball. In them both devotion and study flourished. The early monastics inherited the technology of the Roman Empire as well as its literary riches. And without them, humanly speaking, we would have no Bibles and only fragmentary knowledge of the Roman Empire itself.

Half way into the second millennium, Roman Catholics, at the Council of Trent, employed the word *seminary* to describe the disciplined study that they finally borrowed from their own para-church, or *order* tradition. Three hundred years later William Carey wrote a small book stressing the need for parachurch structures to proclaim the Gospel globally. It was a 100-page rationale for the development of mission orders within the Protestant tradition; Protestants thus began to borrow the order pattern from the Catholic tradition and not much later began to use the word *seminary*, as well. But Protestants were so quiet about these borrowings—or perhaps so oblivious to what they borrowed—that it took until 1990 for the IRS to recognize that Campus Crusade, Wycliffe Bible Translators and hundreds of other mission sending structures are basically Protestant mission orders that combine the steel rails of faith and knowledge in their work. However, while in the Catholic tradition that disciplined and devotional study took place first in the orders and secondly in the dioceses, by contrast, in the Protestant tradition, seminaries first appeared in the parish tradition and rarely in the mission order tradition—until now.

Here this evening we have a full-blown example of a major Protestant order that has turned enthusiastically to the disciplined faith and knowledge tradition, and has done so ahead of any other American Protestant parachurch structure. Even tiny denominations have their seminaries, but somehow not so the para-church ministries like Youth for Christ, Christian Endeavor, Mariners, Wycliffe, the Bible Study Fellowship, the African Inland Mission, or any of the 200 specific mission agencies associated together within the Interdenominational Foreign Mission Association and the Evangelical Fellowship of Mission Agencies. Campus Crusade alone has done it determinedly, decisively and globally. I am here to commend and to encourage Crusade in this effort.

Most mission agencies conceive of their workers as having or needing some basic knowledge and faith com-

mitment. But Crusade alone has founded a full-blown accredited seminary.

What, then, really is a seminary? What can we expect from a seminary?

Negatively, we don't want a seminary to wander from the Bible nor from either the faith or the knowledge the Bible demands. We don't want it to be merely a teaching institution that justifies its existence merely in the areas of informing and training, when, in fact, the seminary tradition with centuries of disciplined study behind it has contributed far more to the global work of Christ than passing on truth or skills.

Let's ponder together for a few moments three areas in which essential contributions have been made and modeled to the benefit of all of us by centuries of disciplined study.

1. Thinking Theologically

a. Review of the Old

First and foremost of the three I will mention, has been the disciplined endeavor that we might refer to as *thinking theologically*. This presumes an intimate knowledge of the Bible and of the story of the Christian movement. Such a basis equips us to tackle two kinds of problems: 1) It allows us to sit in judgment on what in our own cultural tradition is called Christianity. An example of looking back on the Bible and *thinking theologically* about the theological tradition we have inherited is what Gregory Boyd, a professor at Bethel Seminary in Minneapolis, did in writing *God at War*, published by Intervarsity Press. He suggests that in a key area Christianity itself is syncretistic due to Augustine importing some of neo-Platonism into Christian theology, specifically a non-Biblical passivity before evil and suffering. If what he is saying is true, missionaries have been preaching a partially incomplete understanding of a living God who is presented as impotent before evils such as malaria and river blindness, etc.

Thus, reviewing and evaluating our own Christian theological tradition as we constantly seek a deeper understanding of the Bible is one of the things we need to do. This particular emphasis which Gregory Boyd of Bethel Seminary stresses in his book would allow us to question the Biblicalness of the behavior of a Mother Superior in the 13th century whose Augustinian theology apparently encouraged her to allow a worm to burrow beneath the skin of her forehead and stay for quite a period. She assumed, with her theology, that God had sent this little worm to plague her and make her suffer and thus deepen her spiritual life. It finally burrowed through the skin. You could see it. One day she leaned over and the worm fell out. Being perfectly obedient and consistent to her understanding of Christian theology, she reinserted it into the open sore in her forehead. Why?—so as not to frustrate the purposes of God. That may have been good neo-platonism but her theology professors did not realize it was not good exe-

genesis.

I have wondered if this same non-Biblical element in our Western cultural Christian theology may explain something that happened when Jonathan Edwards, was exiled from his city pulpit (because he came to believe in the new birth—through Whitefield’s influence) to work on the frontier in New England’s West, in a missionary outpost. There he confronted the scourges of smallpox which caused incredible suffering among the Indians he sought to reach. Unlike the Mother Superior, he may not have seen smallpox as sent from God but as a “work of the devil,” which the Son of God appeared on earth to destroy—according to I John 3:8.

In fighting back against this work of Satan he employed a newly hopeful vaccine technique even though the vast majority of the faithfully Calvinistic pastors of Massachusetts assumed that to fight smallpox would be—and I quote—“to interfere with Divine Providence.” When Edwards actually died in the process—at a fairly young age—some of those theologically trained pastors may have assumed that it was God not Satan who killed him. Why? Because he was, so they thought, “interfering with Divine Providence.” Don’t smile and pass this off as a momentary misinterpretation of our theological inheritance. If so, why did it take another 250 years before any one organized an effort to eradicate smallpox? And when that finally happened, note, it was not a Christian organization that led the way!

So, if this doesn’t seem to be a theological corruption, take the example of malaria. One mission organization, presumably going out around the globe to glorify God, spends \$500 million a year to raise children up to the age where they can die of malaria. And four suffering children continue to die of malaria *every sixty seconds*. Jesus did not concern Himself with suffering and disease, with the idea that healing would get people to heaven, but that His healing ministry would reveal to people what kind of a God was in heaven. That is, He did not show us *how* God wanted us to heal people but *that* we should heal people

If there is not a defective understanding of the Bible at work in this long-standing Christian paralysis in the face of evil, then why is it a Sunday School teacher *who has not gone to seminary*, namely former President Jimmy Carter, who is the only one Christian leader I know who has set out to “eradicate” major diseases? And why is he getting his vast funds not from the denominations and mission agencies but from secular corporations?

Yes, *thinking theologically* means using the Bible to review and refine our existing theology. The Bible, not our theological tradition, is the *given*.

1. Thinking Theologically b. Review of the New

But, *thinking theologically* also means using the Bible to face situations that are wholly new to the Bible. I’m afraid we lag a great deal in applying the Bible to new circumstances. When the Bible does not speak about a specific problem, such as the U.S. pushing off cigarettes on the whole world, then theology should come to the rescue to make application of Biblical truth to the new circumstances. Again, it was not a theologian but the

World Health Organization that pointed out that the U.S. kills more people in the country of Colombia by our government-subsidized nicotine-laced cigarettes than are killed in the U.S. by hard drugs from all foreign sources put together. What does the Bible want us to think and do about this?

Another example derives from the fact that Augustine, Calvin and Luther lived before germs were discovered. How differently does God want us now to think and act? It is evident that the greatest *medical* breakthrough in the twentieth century is the discovery that most heart disease, cancer, multiple sclerosis, Alzheimer’s disease—even schizophrenia—is caused by infections rather than a poor diet and a toxic environment. But why did this revelation appear on the front cover of *Atlantic Monthly* months ago and not even show up in *Christianity Today*? Are our Christian leaders and seminaries asleep at the switch?

Or take the greatest *scientific* breakthrough of this century, mentioned by James Kennedy two Sundays ago. I would not have heard this sermon had I not been in a hospital bed unavoidably watching TV at 7A.M. on a Sunday morning. Kennedy described this breakthrough as the discovery that a human cell is not just a tiny blob of plasma but is as densely complicated as would be a mile-square factory reduced down to the place where 200,000 could easily fit into the size of a period at the end of a sentence. He rejoiced that this blows Darwinism sky high. He noted the profound theological significance of this. It once again forces upon all scientists the God option. All over the earth students will now have to contemplate a world which, once again, cannot be explained apart from intelligent design.

I would hope, however, that Campus Crusade thinkers would help tackle the additional question, what about the evidence of *evil* design in the world? The discovery of the complexity of the cell is not the same as recognizing intelligent evil behind the viruses that attack the cell and take command of them for destructive purposes at odds with God’s creative intent. I would add that this is *combatable* evil, not *compatible*, not something with which we should passively coexist. If “the Son of God appeared for this purpose that He might destroy the works of the Devil, (I Jn 3:8)” then we ought to start thinking more seriously about just what are “the works of the Devil.”

Thus, *thinking theologically* is an ongoing task, not a matter of merely passing on truth. “The faith once delivered” is the Bible, not our theological propositions.

2. Ministering Creatively

But a second major area of the seminary tradition in which Campus Crusade can make a contribution is the area of *ministering creatively*. There is not time here to list all the areas crying out for new ministry approaches. But one of them surely—in light of the Columbine massacre—is the serious question raised by American society in its extensive *isolation* of children from their parents, ostensibly for their best *education*. It may be that we need to pronounce education “alienation.” Most non-Christian societies are much more intelligent at this point. How can you minister creatively within a social

structure gone wrong? Most non-Western societies looking at the U.S.A would ask what's the use of marriage counseling if the basic problem is the absence of the shepherding multi-generational family which we see in the Bible and in most non-Christian societies? What should seminaries do when the problem is structural, when, for example, we our whole society fails to understand that what we call a "nuclear family" is *inherently* unstable? Yet our seminaries fail to ask why it is that even in our Evangelical movement you find the highest divorce rate of any large country in the world? But this list could go on and on. Let's turn to the third area. There is a third area in which the seminary tradition has contributed and must continue to do so.

3. Behind-the-scenes Tasks of Benefit to the Entire Kingdom

I speak of the need for work being done that could be described as behind-the-scenes tasks of benefit to everyone, but which are the responsibility of no one organization. This is an area where today's seminaries are almost useless. Most Bible translations, for example, have been made by heroic individuals or teams gathered from various seminaries. Seminaries, themselves, in recent times have not taken the lead. Seminaries often are reduced to a pure teaching function rather than being research centers and sources of strategic planning. Many of them are reduced to a hand-to-mouth existence by becoming dependent wholly on tuition income. Or worse still, fail to reach out with their riches to the real leaders of the church and settle for whoever can make it to their doors with the necessary funds.

If you examine the seminary tradition in the first millennium, where disciplined study was mainly found within the para-church orders, you will meet a structural phenomenon that was, as the Bible put it, ready for any good work. The monastic movement, according to current Wheaton professor, Mark Noll, had the most beneficial influence of any institutional development in the history of the church (Noll 1997:84). It was the carrier vehicle for not only the Bible and the literature of the Roman Empire, but also the artisan skills and commercial formula and techniques of that civilization. A monastic settlement could be called upon to build 145 stone bridges in a given domain, employing the Roman arch as a structural feature. Most notably, they copied manuscripts by hand for countless millions of hours in order to preserve documents we greatly value today including the Bible itself. It's amazing what was accomplished by people I grew up thinking were unregenerate legalists!

But are there behind-the-scenes tasks not being done today? I hold in my hands a contemporary example of such labors, not sponsored by any seminary but by a para-church mission organization. This is the book of Acts in Greek. It contains the complete text of the 70 most reliable ancient manuscripts of the book of Acts. Incidentally it lists 270 errors in the Greek text used in most seminaries today —errors just in the book of Acts. This work could have been done a hundred years ago. Why is it only being done now? The first four volumes covering the four gospels are now available in this form.

This means that more than half of the New Testament is now done. This material has been increasingly available for more than two years, but very few seminaries have taken notice. And the job may never be finished. An 85-year-old man is laboring ten hours a day. No protege, no school, no seminary has encouraged its faculty or its students to assist with this kind of tedious behind-the-scenes work. Will Campus Crusade? Will future volumes carry some reference to Campus Crusade cooperating in this task?

In concluding, and I generalize, I long to see the seminary tradition live up to its earlier breadth, and to go beyond vocational training to foundational training and beyond foundational training to foundational study and lend its help with foundational labors for the benefit of the entire cause. Crusade has spectacularly done this already in many ways, notably with its expensive investment in the *Jesus Film*. It is my hope and prayer that The Orlando Institute will further enhance Crusade's ability to think theologically, minister creatively, and work behind-the-scenes for the entire cause. Crusade has done many tough jobs and led the way in many areas. What may the future unfold?

You graduates in particular must now more than ever shoulder the burden of "thinking theologically, ministering creatively, and working behind-the-scenes for the entire cause." And you must not just go from here. You must go on *growing*. Periodicals are key. Journals are important. Buy and read the books mentioned. As important as all the facts you have learned is *learning how to learn*—for what you have yet to learn is just as crucial as what you know now. And, remember that your adversary the devil will seek to distract you from any real counterattack. Go, and the God of peace go with you.

Noll, Mark A.

1997 "The Monastic Rescue of the Church," Chapter Three, *Turning Points, Decisive Moments in the History of Christianity*, Baker). One sentence stands out in particular:

The rise of monasticism was, after Christ's commission to his disciples, the most important—and in many ways the most beneficial—institutional event in the history of Christianity (p. 84).

===== (Guidance for institutions)=====

Dawson Trotman: "Never do anything that others are able to do or are willing to do if there are important things be done which others can't do or won't do."

Corollary: If you are able, only do what others are unable or unwilling to do.

By contrast, if you follow the agendas of academia you may find yourself on a highway to trivia. (The discovery of the Dead Sea Scrolls took 7 years to get on the agenda of the American academic whirl!)

Executive Summary—2002

At the US Center for World Mission we have been for more than ten years deeply involved in the toughest, most extensive project we have ever tackled. We have been literally re-writing, enriching and restructuring the entire college and seminary curriculum. Why would a mission center undertake that kind of a project?

The problem

The university tradition which now blankets the earth tears into tiny course-sized fragments the reality of God and His Creation and even the human story. Thus, the average believer never sees the whole picture. We felt there were many reasons to put that picture back together and make sure the result properly reflects the Biblical emphasis upon God and His mission to all the world.

While we are pleased that our Perspectives Study Program has now encompassed over 50,000 students, we have been chagrined to realize that a single course is merely a band-aid in comparison to what we ought to do. Thus, we got tired of merely trying to add to, “patch up” and reintegrate the college and seminary courses which people had already studied. What was needed could not be done in a single additional course like Perspectives.

So we decided we would invade the mainstream curriculum, the legendary “liberal arts” curriculum, and invest it at every point with what we feel is the proper content and perspective, teaching everything people would normally learn in college and seminary (aside from vocational specialties) and doing so with a broad, 4,000-year global, mission perspective.

What can one school do? (Very little!)

But our one small university (even though owned by missionaries) could hardly make a dent in the torrent of students daily emerging from all other schools. What good would it do for one new, specialized university to offer a new mix of basic education? Other schools would have to be enlisted. That is, could we sell this new boldly rebuilt curriculum to existing Christian colleges—so they could enroll really large numbers of students?

Early on we received the unexpected request from Wycliffe’s new Language Survey department to employ a modified version of our graduate curriculum for those mission candidates who have only two years of college. Since the material we have prepared is strong on linguistics and cultural anthropology compared to seminary curricula, it would seem to be an ideal bridge to a college degree for such candidates—*especially if they can complete this study on the field!*

That “Degree Completion” program is now in place and will undoubtedly impact not only Wycliffe but other mission agencies as well. It opens the door to tens of thousands of mission minded believers in their late 20s and early 30s who are working in local churches for the mission cause but are hampered by the lack of a college degree—and the lack of the solid knowledge that would enable them to become missionaries or mission mobilizers on a higher level.

But would enough Christian colleges take up this new curriculum and thus make any kind of a real difference to the mission world? Would this kind of study program be available to field missionaries, Third World missionaries, and national pastors? Could this also substitute for seminary in many fields where very few pastors have adequate training of any kind? Could it be simplified for first-year college use?

Yes, some striking new, incredible events can now be discussed and are actually in the offing. And we are happy that IFMA and EFMA executives also have joined in the discussions of the World Christian Foundations study program.

—Ralph D. Winter, USCWM

A Fundamental Change is Needed: The View from WCIU

Ralph D. Winter

Wednesday, November 13, 2002, revised December 2004

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The reason for the founding of our university corporation was, first, to master the red tape involved in the granting of a completely valid Ph.D. and then to make that degree as efficiently available as possible to mission agencies for certain of their missionaries and national leaders. Indeed, the first degree we offered was a Ph.D. degree. Only later did we apply for authorization to grant the M.A. and finally the B.A. degree. (Note that we do not seek students but mission agencies through whom we might work. We don't enroll a "student" unless that person comes with the backing and sponsorship of a mission agency.)

We were convinced that without slighting or lowering the traditional standards in the slightest it would be possible for the Ph.D. to be acquired by a busy missionary or national with far greater flexibility than existing schools offered. Many schools establish a program that is most convenient to them rather than what is most reasonable for overseas missionaries or nationals. (A Calif. state examiner remarked, "Your doctoral program is as strong as Stanford's.")

In California the majority of institutions of higher learning settle for "Full Institutional Approval" by the State, which over forty years ago decided that the various private offices of accreditation were not really working for education in general but mainly as unions trying to keep new institutions from coming into existence.

The William Carey International University was born as a corporation on February 25, 1977, was authorized to grant a Ph.D. degree within a year, and gained the highest State distinction, "Full Institutional Approval" about five years later.

Up until "Full Institutional Approval" there would have been no reason to apply for private, "regional" accreditation since the private office (The Western Association of Schools and Colleges, WASC) related to California (and Hawaii), had decided, once the state machinery

was established, that it would only deal with schools that had already gone through the State's approval process.

Once fully approved by the State, our approach to WASC was further delayed by the fact that our campus was still hanging in the balance. It was not until 1989 that it was clearly ours. Once that hurdle was past we did not approach WASC due to what I would consider an overly cautious or perfectionistic perspective coupled by an internal conflict over the question of whether we should build a faculty from missionaries who brought their support with them or procure faculty by paying salaries.

Why not pay salaries? First, but not most important, is the fact that our major public, mission-minded donors, are not as likely to give to an educational institution as to missionary support.

Secondly, and more importantly, is the fact that our potential students (missionaries and national leaders) as well as our potential collaborating missions, are more likely to trust an entity that is of their own kind, and which is not competing with them for funds.

By now the internal polarization on the issue of faculty recruitment has largely disappeared along with some of those for whom paid salaries was the only way to go. Right now we are clearly committed to building a faculty from career missionaries with higher degrees.

Progress of a sort

Our first major effort has been the development and administration of an off-campus study program structured as a college-credit three semester-unit course. By now we teach in over a hundred USA locations, reaching 5,000 new students per year. Several accredited colleges and universities as well as WCIU offer credit. We employ 900 professors who teach in one or more of the 15 week-night classes. This involves well over 500 trained "coordinators" who locally organize and administer the course. This course is now in other languages

and packaged in various ways in different countries. Our basic “reader” for this course (*Perspectives on the World Christian Movement*) is further employed by at least 100 other schools. It may be the most widely used text on missions of all time.

Our second major effort was to pilot an M.A. degree in Teaching English to Speakers of Other Languages (TESOL). Our purpose was merely to establish the fact of the need, and to run a pilot program other schools could follow. Ours was a very high quality program and soon many schools employed our curriculum and even tried to hire our faculty. When enough Christian colleges picked up the challenge (and after we had ourselves awarded 66 M.A. degrees in this field) we gave over our entire program and its specialized library to Biola University.

As mentioned, the first degree we granted was actually a Ph.D. and under the leadership of James Oliver Buswell III we have maintained across the years a carefully designed “classical” option in that area. But we have not sought students for this, expecting arrangements through existing agencies.

Our biggest project of all time, is an effort expended during the last ten years in developing a complete off-campus curriculum that radically integrates both college and seminary studies into a single 32 semester-unit M.A. degree program. These carefully engineered 320 lessons (4.5 hrs per lesson) rely on 100 textbooks and an additional 500 articles and chapters reprinted in 35 additional “readers.” This effort during those years involved an average of six faculty and has occasioned a cash investment of over \$1 million dollars. Few schools could set aside that many people and that amount of money to develop the curriculum for a particular degree.

An accredited Christian university employs this curriculum now in its original M.A. level form. The same curriculum has also been adapted by another accredited college as an upper-division college major. We ourselves now have a first-year-of-college version of it that supplies a remarkably Biblical, global, mission orientation in the form of first-year “General Studies.” These first year units, transcribed by an accredited college can then be

carried to Stanford, Wheaton or Harvard.

Even prior to all these activities WCIU has assumed for years that the best way to build its ideal program would be to establish “Field Deans” around the world, both regionally and also functionally, *right within major mission agencies*. Such deans could perform all of the functions of a university except for the final red tape, which we could handle at a central location. In any given case, an agency after some years of doing this kind of work through WCIU, could fairly easily go on to form its own university corporation and proceed with separate accreditation. Many smaller agencies, however, might never make that additional step.

However, the goal is

WCIU’s main purpose for existence as a laboratory university has thus never been to attract as many students to itself as possible, but to hammer out the most flexible graduate programs that would serve the mission community, and to demonstrate to existing Christian graduate institutions both at home and abroad how they might do likewise.

In this sense WCIU’s purposes are inherently transitional. What it does in the next five years will be quite different from what it would otherwise have done if a major sea change had not been taking place in the sphere of schools sponsored by Christian purposes.

I believe that the 100-year “detour,” or “tangent,” of Evangelical education into non-standard, counter-cultural Bible school, Bible institute and seminary categories (the last hold outs in the USA being now the seminaries) must very rapidly be redirected if the Christian movement is going to escape the long-standing criticisms of social isolation and anti-intellectualism.

The emergence of 41 new “Evangelical universities” in the mission lands, which Joel Carpenter’s study (*International Journal of Frontier Missions*, Vol 20: 2, 3, 2003) so startlingly describes as *almost entirely lacking mission agency initiative*, is in effect an outline of the problem and as well as of a possible solution. Evangelicals in America have been much slower to recognize the strategic error in the 100-year “tangent” of incompatible “religious” alternative education.

There are not 41 new Evangelical universities in the USA, even if you go back 20 years in order to include Biola University as a “new” university. Only in the last five years have we seen a definite trend for Evangelical “religious” schools to become universities. Examples in addition to Biola just a stone’s throw from here would be the Pacific Christian College becoming Hope International University, a school which had already transitioned from Bible school status), Vanguard University, which started out as a Bible school many years ago, and more recently for years was the Southern California College, and Azusa Pacific University. In all three cases, as well as at Biola, an ordination track is available.

The urgency of our assisting and encouraging this transition is reflected by the fact that although the 157 older Bible institutes in the USA have all at least begun to move toward standard categories of education, nevertheless some 3,000 Bible schools of various levels across the mission world are apparently not seriously thinking of that kind of change, and, alas, many new “Bible schools and Bible institutes continue to be born in this country.

More seriously, the “eruption” of 41 Evangelical universities in the mission lands does not appear to be a move to reform Bible schools or seminaries. In most cases they are attempts to prepare Evangelical believers for secular employment, an activity quite distant from what those mission agency projects of a theological character have in mind, and very few have a sense of “holy calling” either to an ecclesiastical or secular task.

Thus, our existence as a university is meant to carry the message that our pattern is the preferred way to train ordained leaders in and for the Christian movement both at home and abroad, as well as serious believers who find their holy calling in the midst of the so-called secular world. We seek to model the kind of educational vehicle which we feel will best both at home and abroad.

We believe it is crucial to employ the culturally accepted university pattern, and we believe it is necessary to recognize the “holiness of most of the tasks of the world. We cannot be salt and light in the world with merely dedicated believers in the religious cate-

gories. We cannot conquer disease at the microbiological level or corruption at the industrial or political level if all we do is prepare ministers and missionaries for a holy calling.

The fulfillment of this vision is slow in coming. While some overseas schools already employ our massive curriculum, no such schools that I know of have moved to the university pattern, and few mission agencies have shown any great interest in the “universitizing” of their key personnel either missionary or national.

Wycliffe is in one dimension a monumental exception, with more Ph.D. members than are in all the other agencies as well. However, even Wycliffe does not routinely rely on the university tradition for the Biblical, historical and theological grounding of its people. Its academic focus is almost exclusively on the vocational (linguistic) aspects of its task.

My hope and expectation is to see many agencies soon get in step with the university tradition and make full use of its cultural and socially acceptable contours. This transition cannot be forced. It can be facilitated. What could be a better development toward that end than for one or two major mission agencies to join forces for at least a few years to commandeer this vehicle, this tool, and to make room for smaller agencies as well?

Such a move would readily attract foundation support. But it is very obvious that such a thing will require very high-level catalytic efforts. Most agencies are content to solve their own problems. Wycliffe in particular, however, has always opened its academic programs to everyone. That’s how I got started in graduate studies back in 1948 at the University of Oklahoma! Campus Crusade, of course, is an extravagant example of doing things in which other agencies can share. It would be a great step forward for either or both of these two trusted agencies to be involved in this new direction.

The Role of Our University

WCIU Graduation, 2004

Ralph D. Winter, Thursday, September 9, 2004

W1297

There are lots of animals with highly developed senses for invisible magnetic currents, for very faint smells, and for amazing eyesight. There are many animals that even have intelligence of a sort. There is only one animal that determinedly remembers the past, systematically studies the environment, both discovers and employs the laws of nature, and makes elaborate plans for the future.

That thinking, talking, book-writing animal has been probing and puzzling over reality for about 10,000 years, not much longer. The reason we can feel safe in recognizing that relatively brief period of time is simple. There is no earlier evidence of anything so complicated or so difficult as the selective breeding of both plants and animals, of wolves into friendly dogs, and weeds into ears of corn, wheat, rice and potatoes. No cave man in decades or centuries—or millennia—ever accomplished such goals.

More recently, however, the disciplined study of our planetary environment has been undertaken by the emergence of an altogether new institution, the university, which is committed to the study of the entire universe. That is why, one might suppose, it deserves to be called a “univers-ity.”

Having said this, we must admit that the average person might well see the university otherwise. The fictional average person might say that the university is intended primarily to pass information on to a new generation of students. It is all about students, and degrees, and programs of study. Students must come first. I freely recognize that this could well be what most people think. And, this perspective is partly true.

But *the nature* of what is being passed on, I submit, is even more important than the process of passing it on. The quality of insight, its truth, its inherent value, must weigh more than the process of passing those insights on,

or there would be no use in the passing-on process. It is only to the degree that the university tradition has actually aided in the discovery of the laws of nature and society, that it is qualified to bequeath its knowledge to the next generation.

Furthermore—let’s admit it—universities have passed on a large amount of rubbish. They have also failed to study the right thing at the right time. It took WWII to produce the very first departments of Southeast Asian studies in the United States. It is now taking the turmoil in the Middle East—terrorists no less—to produce dozens of new university departments of Islamic studies, even though for almost 1,000 years the Islamic tradition itself led the world in university studies. This kind of blinkered, restricted vision we cannot praise.

Southern Britain had been literate for 300 years at the time Rome withdrew its legions, a little after 400 AD. However, during the next half millennium Britain sagged back into savagery while Islam took over much of the Mediterranean civilization with its scholars, scientists, and philosophers. Even after a thousand years, one of the best libraries in Europe was the one at St. Gallen in Switzerland, with 400 precious hand-wrought books. Meanwhile across the Pyrenees mountains in Spain, in the Muslim city of Cordova, the largest city in the world at that time, was a library not of 400 books but 400,000 books.

But by then universities in Europe had begun to imbibe the secrets of the south. Soon, borne aloft by the use of moveable type, the handful of universities, which were not much more than grade schools, began to attract scholars who had earlier worked outside of the schools. For example, Copernicus, Kepler, Tycho Brae, and Galileo were not associated primarily with universities.

Two patterns can be discerned. Some universities originated from the initiative of stu-

dents clamoring for knowledge, and jointly paying scholars to teach them. Others began with a cluster of scholars seeking to pursue their studies by supporting themselves through teaching students. Gradually both types of universities emerged from a background of mainly *passing on* knowledge to the deliberate *increase* of knowledge. With moveable type in the mix, plus the challenges of Islamic superiority in almost every field, European civilization leaped ahead in the next 300 years to the place where we in the West have almost totally forgotten our great debt to the Islamic tradition.

Nevertheless, the university tradition, for all its drawbacks and limitations, is a good thing, a substantial thing, that has both penetrated many of the secrets of nature and has also prepared, even inspired, many millions of younger people to move in different, often superior directions.

Today throughout the world several things have penetrated pervasively—the Singer sewing machine, Coca Cola, the VCR, jeans, radio, television and now digital disks. Some things have potential benefit, like the idea of literacy and schools, or the incredibly widespread use of double entry accounting. Other things are harmful, like the unrestrained promotion of American cigarettes, or, ironically, the extensive destruction of life through the commercially driven use of baby formula replacing breast milk in bottles almost inevitably filled with polluted water.

The Christian faith is also one of those highly penetrating phenomena. But the university tradition, all things considered, leads the way in global influence over any other one artifact of Western culture. Deceptively, this pervasiveness around the world is not visible from our location in the United States. We have grown up with the university, and take it for granted. Thus, few American citizens can imagine the extreme respect, even worship, accorded to the university phenomenon in the non-Western world. Yet nothing we have done in the West has gained greater interest among the leaders of the non-Western world than the university.

A respect for the university which is that exaggerated is not entirely justified, but there are substantial reasons for its existence. In this area Third World leaders may be more perceptive than Westerners have been, who to some extent have “seen through” our universities.

Nevertheless, the West has gone around the world in the form of countless “non-government organizations,” mainly religious, to plant at least a million schools. The largest technical university in Latin America was established by missionaries. The largest university in Asia focused on agricultural development is a missionary established institution at Allahabad. But of central focus in our outreach has been grade schools and “Bible schools.” On the other hand, the resulting human product of our impact, namely, emerging national leaders, have sized up the situation and initiated not theological schools but new universities. In this distinction they differ greatly from us in the West, they are far more favorable to the university tradition than to an alternate religious tradition.

I cannot easily forget how limited my vision was back in 1966 when I left Guatemala. As a member of the first board of directors of a new university, the Universidad Mariano Galvez, I had stood for a photograph of that small group. Little did I realize what was going on. I shrugged my shoulders. What do we need another university for? Today, that school has 30,000 students, and in the intervening period has supplied all of the judges in Guatemala. This one school may be one of the oldest of many new universities that have sprung up in the past 25 years in the non-Western world. One report tells us of 41 new such universities sponsored, note, not by “missionaries” but by national Christian leaders.

I don’t suppose that a new university in Guatemala, in a poverty-stricken country, has all the luxurious and expensive perks of a USA university. But that is not all important, is it? It is certainly as good as or better than most colleges and universities in this country if you go back only a 100 years. It is undoubt-

edly far superior to the grade-school-like “colleges” in which our founding fathers and early American philosophers were reared.

Thus, in any case, irretrievably, the university pattern has now caught-on world wide. We must deplore its weaknesses and excesses, and at the same time contribute to its potential. There is no way to avoid the influence of this one cultural pattern.

WCIU may be at this point the only institution of higher learning anywhere in the world that is exclusively focused on offering the benefits of higher education to the present and future workers within the thousands of zealous non-government agencies at work in every part of the globe.

Some may feel that insofar as most of these agencies are highly religious we ought not to work for and through them since we seriously believe we promote a broader and more complex understanding of what the so-called developing nations really need.

But, in actual fact, a major NGO like SIM International, with a history of more than a century, fielding a thousand workers in dozens of countries, has made contributions, for example, to the entire school system of Nigeria outstripping virtually all other outside influences. In literally hundreds of other locations around the world these highly religious NGOs are loaded with projects that contribute to agriculture, business, medicine, education, technology and politics. Virtually all the United Nations representatives from Africa have come through schools planted and watered by these kinds of agencies.

It came to me years ago as I reflected on things happening around me in Guatemala, that my agency and others like it were the only agencies ready and willing to tackle any and all problems arising in society, whether a need was the development of pyrethrum for fighting fleas, drilling bored-hole latrines, introducing superior genetic strains of cattle, the development of small businesses, or modeling democratic government in a subsection of hundreds of rural communities throughout the mountains and valleys of that country. Every other type of agency—Peace

Corps, US AID, even specialized religious relief agencies—were focusing on a single piece of the jigsaw puzzle.

Thus, it is crucial that we not underestimate the impact of the world’s non-government agencies, faith-based or not, seeking to make a difference cross-culturally. This is the plain reason why our university exists and is dedicated to drawing its students from that sphere in order to improve precisely that particular major force, fostering it, refining it, and extending it, through disciplined higher education.

Universities can do the wrong thing, but they can also lead the way into knowledge frontiers, and in addition, provide strategic direction, backbone, and accountability for both faculty and students. All of this can make great contributions to the recovery of full human potential in the global battle against ignorance, prejudice, fear, and, yes, hatred that stalks still too many of the world’s communities.

In that battle our one institution here has only begun to fight. Yet, already some of our materials are in use in a hundred other schools. In addition, in the course of the lifetime of our university we have indirectly arrested the attention of over 70,000 in this country alone whose appetite for new challenges has been whetted by a fifteen-week introduction into a vision for international development globally.

Our degree-graduates since our previous commencement ceremony only represent the tip of a vast iceberg of potential activity. In the face of much larger need, then, our mandate is to maintain high standards of workmanship while maintaining flexibility and single-minded focus on the intermediate goal of enhancing the global network of NGOs. Our graduates thus far, as symbolized by those we honor here tonight, have eminently lived up to our ideals. For that fact we are very appreciative. May I tonight publicly thank both those graduates who could not be with us, and those who are present, for the high quality of the work they have done. We are very proud of you.

Part Three Historical Dimensions

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The Precarious Milestones to 1980

Ralph D. Winter

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The year 1980, gateway to the year 2000, is a year of many important meetings. One of the least well known is the World Consultation on Frontier Missions (WCFM—October 27–November 1, Edinburgh, Scotland), a meeting representing exclusively mission agency structures.

It is mildly amazing that so many people should be surprised by the present mounting flurry of preparation for this meeting that was suggested in 1972, seconded in 1973, and formally defined and proposed in 1974. It is the nature of this surprise that will focus this brief preview of a meeting that almost wasn't.

A Southern Baptist missionary, Luther Copeland (temporarily detained in the United States as a missions professor), as the outgoing President of the (U.S.) Association of Professors of Mission (APM) in June of 1972 made the original proposal as a part of his presidential address. This was out of the blue. But winds were stirring.

R. Pierce Beaver, surely one of the world's greatest historical missiologists, provided the organizing wisdom for a Consultation on Frontier Peoples in December of the same year. This could have underscored the value and feasibility of the Copeland proposal, pulling together as it did representatives of ninety United States missions of all stripes, and creating a solid book, *The Gospel and Frontier Peoples*. But it may have influenced the writer of this review more than anyone else.

In June of 1973, at the following meeting of the APM, the writer made a small presentation in effect "seconding" the Copeland proposal. There was still little noticeable response.

In June 1974, however, when the Association of Professors of Mission met at Wheaton, virtually everyone present participated in the Copeland-led discussion, which developed a statement of Call for the meeting:

It is suggested that a World Missionary Conference be convened in 1980 to confront contemporary issues in Christian world missions. The conference should be constituted by persons committed to

cross-cultural missions, broadly representative of the missionary agencies of the various Christian traditions on a world basis.

A few days later at the International Congress on World Evangelization meeting at Lausanne, a group of about forty gathered in a side meeting to discuss the now public Call.

It is interesting that not only did Copeland make the original suggestion but he was the one presiding when the 1974 Call was formulated. Whatever he had thought the conference would finally be when he first suggested the idea would therefore seem to be superseded by the consensus of the 1974 group that formulated and, along with Copeland, signed the Call. Yet it is still a matter of historical record that Copeland himself, writing in the *International Review of Mission* in late 1973 had commented further on his 1972 proposal. In this article he interpreted the writer's "seconding" of his proposal in the summer of that same year as assuming that the 1980 meeting would be "composed of representatives of para-ecclesial missionary agencies," while by contrast he felt that "some combination of ecclesial, para-ecclesial, and conciliar structures may be necessary to achieve adequate inclusiveness."

This slight divergence may be partly in terminology. In the writer's thinking, and in the 1974 Call, the phrase "representatives of mission agencies of the various Christian traditions" includes nondenominational as well as denominational mission structures. His concern for both is probably contained in his words cited above, and is preserved in the 1974 Call. What the Call omits, however, is Copeland's written 1973 questioning suggestion that for the 1980 meeting, unlike Edinburgh 1910, it "may be necessary" to include "churches as such. . . ."

Copeland's 1973 article does not center on his concern for a 1980 meeting so much as on the evaluation of "an ecumenical network of national and regional centres of mission held together by a loosely structural international coordinating agency." By contrast, he noted, "a

programme of the [WCC] Commission on World Mission and Evangelism is inevitably limited by virtue of the fact that vast reaches of the missionary enterprise in terms of agencies and churches are not affiliated with CWME." The various centers he suggests would, one hopes, be able to transcend the present situation in which "traditional (mission) structures ...seem ill equipped either to penetrate the world beyond the Church or to develop mature Christian selfhood in the young churches." While Copeland's 1973 article ends with the hope that the WCC-CWME would take the initiative in calling the 1980 conference, it is clear that the 1974 Call does not envision that kind of initiative but retains the 1910 reliance on the initiative of the mission agencies themselves. Nevertheless, there is still much valuable food for thought and clear analysis of ultimate need in Copeland's article. In any case, the 1974 Call became the basis of further thinking and planning.

In late 1975 a detailed summary of events going back to 1910, and an analysis of the 1974 Call, was the work of this writer, appearing in the April 1976 issue of *Missiology, an International Review*. The gist of this article is that the Call deliberately chooses the same name as the 1910 conference, and defines the same all important uniqueness of its constituency: mission agency representatives, whether denominational or interdenominational. This expository article further observes that the framers of the 1910 conference were very determined to focus on frontiers, as was indicated by their dogged but exceedingly unpopular adherence to a scheme that automatically excluded from participation those agencies that labored only in Christianized territories.

In the fall of 1976 the writer (on an unrelated trip to Korea) was invited to the Hong Kong meeting of the Executive of the Asia Mission Association, at which time those six key leaders present from all over Asia favorably discussed the 1974 Call and added some wisdom of their own, which became part of later plans, as we shall see below.

In 1977 both the World Council's Commission on World Mission and Evangelism and the Lausanne Committee for World Evangelization (LCWE) decided to launch world level confer-

ences in 1980. It was pointed out by the latter that the 1974 Call (employing the original name used in 1910 World Missionary Conference) could too easily become confused with the LCWE meeting unless it was changed. This was a helpful impetus, because the passage of time since 1910 had so extensively modified the meaning of the words "mission" and "missionary" that the use of the same title would no doubt have failed to carry forward the sharpened focus of the earlier conference. Thus "World Consultation on Frontier Missions" was finally adopted. But I am getting ahead of myself.

In 1978 the backing for the conference was still informal. The original date for the LCWE conference had been January 1980. When this was shifted to the latter half of June, the August date long discussed for what we now call Edinburgh 1980 was virtually forced to move later in the year in order to be able to take full advantage of the study documents prepared for the LCWE meeting, now planned for Pattaya, Thailand.

Suddenly, with the full momentum of the Lausanne Congress tradition behind the Pattaya meeting, and a fulltime coordinator, David Howard, appointed, it became necessary on occasion to defend the very existence of the Edinburgh 1980 meeting. This has not been difficult. Edinburgh '80 (E80) and Pattaya '80 (P80) have different sponsorship, goals, and constituencies.

E80 is not sponsored by any previously existing organization. It enjoys the favor of a number of existing agencies, associations, commissions, and so forth, but is sponsored precisely by an ad hoc group of mission agencies, as was the 1910 meeting, and as defined in the 1974 Call. P80 is the successor to the Berlin 1966, Lausanne 1974, and LCWE sponsored series of meetings. Furthermore, the mission agencies convening E80 have established a credentials committee, which may under certain circumstances (see below) turn down missions expressing an interest in participating. By contrast, no one applies to P80, and individuals, not organizations, are invited.

P80 will involve a spectrum of scholars and leaders from both church and mission (as equals) and will concentrate on the identifica-

tion of Unreached Peoples and Hidden Peoples (see below) and the best strategies for reaching them. E80 will be a conference of representatives, sent as delegates strictly from mission agencies, and the implementation of what is studied and strategized at P80 will be in order. The mission agencies, after all, must take the implementing lead in the actual development of plans (as contrasted to strategies) and the commitment of funds and personnel. Of twenty-two missions in Norway at this writing, only two have had any of their people invited to P80. All twenty-two will be welcome at E80, and some of them can send more than one delegate, in proportion to their size.

Just as the LCWE regional committees themselves are primarily church, not mission, leaders, so the choice of P80 invitees is primarily in the hands of church, not mission, leaders. This does not mean that no mission leaders will be invited. Furthermore, not all can be invited. For example, invitees related to only 12 mission agencies of the 100 in the United Kingdom will be going to Pattaya. All could apply for attendance at E80.

But rather than considering all these matters a divergence, the writer would prefer to see them as a providential convergence. For P80 to stir up the church world about missionary frontiers is entirely complementary and foundational to the work of E80. In turn, E80 will allow the cross-cultural outreach structures to further plan and deploy forces to new Hidden People groups, but can gratefully build on the new mood of outreach among the churches created by P80. If also the WCC-CWME sponsored meeting in May 1980 at Melbourne (M80) functions in somewhat the same way as P80, then we can see a great deal of good deriving from Copeland's 1972 proposal, his 1973 article, the 1974 Call, and the three nonconflicting meetings resulting: E80, P80, M80.

At this writing (late 1979) so many details have been settled with regard to Edinburgh 1980 that space does not allow for all the particulars. Precise organizational and theological "participation criteria" have been laid down and specific goals and objectives have been developed. An elaborate set of committees has been defined, and different national and regional committees are forming and stepping

forward to shoulder the various roles. As might have been expected, the first initiative outside the United States was British, but the largest and most auspicious committee outside the United States is, at this date, in Korea. These same committees' representatives compose an International Council of Reference, which will function without actually meeting. A central office in Pasadena, California, established by the first regional committee to form, has a full-time office manager, Leiton Chinn, who has performed efficiently and sensitively from the moment his mission offered his services.

E80 has chosen Edinburgh partially for historic reasons, but has turned away from any nonWestern site primarily for reasons of economics. The overall cost of convening a world meeting, especially when there is still a slight majority of mission agency headquarters in the West, is smaller for a gathering somewhere near the Frankfurt-Geneva-London triangle, and in this meeting, as befits mission societies, expenses are definitely to be minimized. A travel pool will "level" all travel costs, so that those coming from a great distance will be aided by a sizable fund created by a substantial registration fee that will not only cover consultation expenses but provide financial assistance to those coming from a distance. Detailed calculations are as yet impossible, without knowing the precise geographical contours of attendance, but the travel pool plan in use by the American Society of Missiology has worked out very equitably and is being adopted for E80.

One of the early decisions of the first committee in Pasadena, made in consultation with the host leaders in Scotland, was to define the conference as Protestant Evangelical and, in addition, to adopt verbatim a statement drawn for the discussion of the Executive Meeting of the Asia Mission Association in Hong Kong, in a section called "Theological Criteria for Participation." Added also was the phrase "agencies that are in agreement with the tenets of the Statements of Belief of the IFMA or the EFMA or the Lausanne Covenant."

In regard to the matter of E80's focus on frontiers, a most significant regional antecedent (beyond the already mentioned Chicago consultation in 1972) was the Evangelical Foreign

Missions Association Executives Retreat, held in September 1979. The theme of the conference was "Unreached Peoples," but the emphasis at this more recent meeting was even more specifically on that large subgroup of unreached peoples nowadays called by a technical phrase "the hidden peoples." This happens to be the precise focus of E80. For example, the first of six objectives of E80 speaks of, and centers the conference upon, "the world's 'Hidden Peoples': those cultural and linguistic subgroups, urban or rural, for whom there is as yet no indigenous community of believing Christians able to evangelize their own people."

Since this event is now rapidly drawing closer, readers are urged to write for the documents describing the latest developments. The World Consultation on Frontier Missions will have offices in many countries, but the central office can be reached by addressing Leiton Chinn, WCFM, 1605 E. Elizabeth Street, Pasadena, CA 91104, or by phone (213) 7942127.

In view of all this background, why are so many people surprised to see this conference finally come together?

For one thing, an ad hoc meeting is never a sure thing until it actually jells. No one organization can decide the issue, but one organization must take the initiative and gain the collaboration of others before things can begin to move. The one organization that made the most decisive move was International Students, Incorporated. Even so, their decision to contribute a fulltime office coordinator depended upon a great deal of personal initiative (and personal expense) on the part of Leiton Chinn. For one thing, no one could have predicted that he would step forward. If he hadn't, I believe the moment of final opportunity for this meeting to have come together would have passed. He gave up personal educational goals to tackle a cause. Yet for him this has already been probably the most stimulating "education" he could possibly have gained.

But there are more profound reasons for surprise. For many people this kind of meeting is "out of due time." It seems anachronistic precisely because of the extensive trend in the past thirty years to the belief that, now that there are churches overseas, the mission agency structure itself is no longer needed. To be sure, for a

few rare people the situation is only a case where Western missions need to be sensitive to the rise of Third World missions, and for this rare group it is reassuring that E80 welcomes mission societies from all parts of the world. (Curiously, the 1910 meeting somehow failed to take seriously either the Indian Missionary Society of South India, or the National Missionary Society of India. Bishop Azariah, who could have been sent by either of these had they not been ignored, attended in 1910 only because the Church Missionary Society sent him as one of their delegates!)

But for a considerably larger group of people, and for a still different reason, it is also startling to see such a meeting promoted this late in history. The conscientious opinion of people in this group is that pioneer mission societies are no longer needed, and that church departments or councils that lend interchurch workers are all that are needed. Such observers have not yet recognized the fact that fully 80 percent of all nonChristians live in subsocieties in which there is not yet an indigenous church tradition to which workers can be sent, and that to reach into these 16,750 remaining pockets will require mission agencies from somewhere employing essentially pioneer missionary techniques, not normal, culturally near-neighbor outreach evangelism.

Fortunately for the WCFM, enough agencies have in fact discovered the "new" world of Hidden Peoples, long invisible to those outsiders who tend not to take subtle cultural differences seriously. These alert agencies have taken the necessary initiatives. They sense that we are now in the Third Era. William Carey's Era One took missionaries to the coasts of Africa and Asia. Hudson Taylor's Era Two went into the "interior"—went "inland." Our own Era Three does not confront geographical boundaries but does face 16,750 culturally definable frontiers. Pattaya 1980 will throw a great deal of light on the subject; perhaps Melbourne 1980 will as well. Edinburgh 1980 can be the ideal complement: to clarify the key administrative decisions that will move from facts, strategies, and dreams to plans, bold moves, and realities.

The Kingdom Strikes Back: Ten Epochs of Redemptive History

Ralph D. Winter



After serving ten years as a missionary among Mayan Indians in the highlands of Guatemala, Ralph D. Winter was called to be a Professor of Missions at the School of World Mission at Fuller Theological Seminary. Ten years later, he and his wife, Roberta, founded a mission society called the Frontier Mission Fellowship (FMF) in Pasadena, California. This in turn spawned the U.S. Center for World Mission and the William Carey International University, both of which serve other missions working at the frontiers of mission. He is the General Director of the Frontier Mission Fellowship. See expanded biographical sketch at the end of the book.

Man has virtually erased his own story. Human beings as far back as we have any paleological record have been fighting each other so much that they have destroyed well over 90 percent of their own handiwork. Their libraries, their literature, their cities, their works of art are mostly gone. Even the little that remains from the distant past is riddled with evidences of a strange and pervasive evil that has grotesquely distorted man's potential.

This is strange because apparently no other species treats its own with such deadly hatred. The oldest skulls bear mute witness that they were bashed in and roasted to deliver their contents as food for other human beings. An incredible array of disease germs also cuts down population growth.

World population in Abraham's day is estimated at 27 million—less than the population of California in AD 2000. But, the small slow-growing population of Abraham's day is mute, and ominous evidence exists of the devastating combination of war and pestilence, both the relentless impact of the Evil One. World population growth back then was one-sixteenth of today's global rate. As hatred and disease are conquered, world population instantly picks up speed. If today's relatively slow global growth rate to have happened in Abraham's day, our present world population (of 6 billion) would have been reached back then in just 321 years! Thus, in those days, evil must have been much more rampant than now.

We are not surprised, then, to find that the explanation for this strange evil comes up in the oldest detailed written records—surviving documents that are respected by Jewish, Christian and Muslim traditions whose adherents make up more than half of the world's population. These documents called "the Torah," by Jews, the "Books of the Law" by Christians, and "the Taurat" by Muslims not only explain the strange source of evil but also describe a counter-campaign and then follow the progress of that campaign through many centuries.

To be specific, the first eleven chapters of Genesis constitute a scary "introduction" to the entire problem, indeed, to the plot of the entire Bible. Those few pages describe three things: 1) a glorious and "good" original creation; 2) the entrance of a rebellious and destructive evil—superhuman, demonic person—resulting in 3) a humanity caught up in that rebellion and brought under the power of that evil person.

Don't ever think that the whole remainder of the Bible is simply a bundle of divergent, unrelated stories as taught in Sunday School. Rather, the Bible consists of a single drama: the entrance of the Kingdom, the power and the glory of the living God in this enemy-occupied territory. From Genesis 12 to the end of the Bible, and indeed until the end of time, there unfolds the single, coherent drama of "the Kingdom strikes back." This would make a good title for the Bible itself were it to be printed in modern dress (with Gen 1-11 as the introduction to the whole Bible). In this unfolding drama we see the gradual but irresistible power of God reconquering and redeeming His fallen creation through the giving of His own Son at the very center of the 4000-year period beginning in 2000 BC. This is tersely summed up: "The Son of God appeared for this purpose, that He might destroy the works of the devil" (1 Jn 3:6).

The Bible consists of a single drama: the entrance of the Kingdom, the power and the glory of the living God in this enemy-occupied territory.

This counterattack against the Evil One clearly does not await the appearance of the good Person in the center of the story. Indeed, there would seem to be five identifiable epochs of advance *prior* to the appearance of Christ as well as five after that event. The purpose of this chapter is mainly to describe the five epochs *after* Christ. However, in order for those later epochs to be seen as part of a single ten-epoch 4,000-year unfolding story, we will note a few clues about the first five epochs.

The theme that links all ten epochs is the grace of God intervening in a "world which lies in the power of the Evil One" (1 Jn 5:19), contesting an enemy who temporarily is "the god of this world" (2 Cor 4:4) so that the nations will praise God's name. His plan for doing this is to reach all peoples by conferring an unusual "blessing" on Abraham and Abraham's seed (Abraham's children-by-faith), even as we pray "Thy Kingdom come." By contrast, the Evil One's plan is to bring reproach on the Name of God. The Evil

One stirs up hate, distorts even DNA sequences, perhaps authors suffering and all destruction of God's good creation. Satan's devices may very well include devising virulent germs in order to tear down confidence in God's loving character.

Therefore this "blessing" is a key concept. The English word *blessing* is not an ideal translation. We see the word in use where Isaac confers his "blessing" on Jacob and not on Esau. It was not "blessings" but "a blessing," the conferral of a family name, responsibility, obligation, as well as privilege. It is not something you can receive or get like a box of chocolates you can run off with and eat by yourself in a cave, or a new personal power you can show off like rippling muscles. It is something you *become* in a permanent *relationship and fellowship* with your Father in Heaven. It returns "families," that is, *nations* to His household, to the Kingdom

of God, so that the nations "will declare His glory."

The nations are being prevented from declaring God's glory by the scarcity of evidence of God's ability to cope with evil. If

the Son of God appeared to destroy the works of the Devil, then what are the Son of God's followers and "joint heirs" supposed to do to bring honor to His Name?

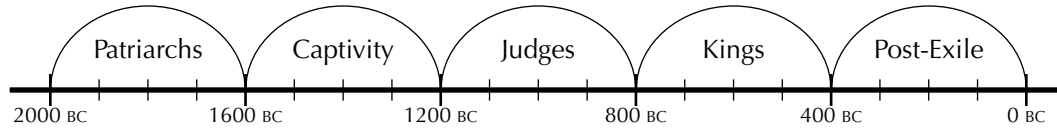
This "blessing" of God is in effect conditioned upon its being shared with other nations, since those who yield to and receive God's blessing are, like Abraham, those of faith who subject themselves to God's will, become part of His Kingdom, and represent the extension of His rule, His power, His authority within all other peoples.

The First Half of the 4,000-Year Story

The story of the "strike back" as we see it in Genesis 12 begins in about 2000 BC. During roughly the next 400 years, Abraham was chosen, and moved to the geographic center of the Afro-Asian land mass. The time of Abraham, Isaac, Jacob and Joseph (often called the Period of the Patriarchs) displays relatively small breakthroughs of witness to the surrounding nations even though the



Ten Epochs of Redemptive History: *The First Half 2000 – 0 BC*



central mandate to restore God's control over all nations (Gen 12:1-3) is repeated twice again to Abraham (18:18, 22:18), and once to both Isaac (26:4) and Jacob (28:14,15).

Joseph observed to his brothers, "You sold me, but God sent me." He was obviously a great blessing to the nation of Egypt. Even Pharaoh recognized that Joseph was filled with the Spirit of God (Gen 41:38, *TLB*). But this was not the *intentional* missionary obedience God wanted. Joseph's brothers, for example, had not taken up an offering and sent him to Egypt as a missionary! God was in the missions business whether they were or not.

The next four periods, roughly 400 years each, are: 2) the Captivity, 3) the Judges, 4) the Kings and 5) that of the Babylonian Exile and dispersion (*diaspora*). During this rough and tumble, the promised *blessing* and the expected *mission* (to extend God's rule to all the nations of the world) all but disappear from sight. As a result, where possible, God accomplished His will through the *voluntary* obedience of His people, but where necessary, He accomplished His will through *involuntary* means. Joseph, Jonah, the nation as a whole when taken captive represent the category of *involuntary* missionary outreach intended by God to force the extension of the blessing. The little girl carried away captive to the house of Naaman the Syrian was able to share her faith. Naomi, who "went" a distance away, shared her faith with her children and their non-Jewish wives. On the other hand, Ruth, her daughter-in-law, Naaman the Syrian, and the Queen of Sheba all "came" *voluntarily*, attracted by God's blessing-relationship with Israel.

Note, then, the four different "mission mechanisms" at work to bless other peoples: 1) going voluntarily, 2) involuntarily going without missionary intent, 3) coming voluntarily, and 4) coming involuntarily (as with Gentiles forcibly settled in Israel—2 Kings 17).

Thus, we see in every epoch the active concern of God to forward His mission, with

or without the full cooperation of His chosen nation. When Jesus appears, it is an in-criminating "visitation." He comes to His own, and "His own receive Him not" (John 1:11). He is well received in Nazareth until He refers to God's desire to bless the Gentiles. At that precise moment (Luke 4:28) an explosion of homicidal fury betrays the fact that this chosen nation—chosen to receive *and to mediate* the blessing (Ex 19:5, 6; Ps 67; Isa 49:6)—has grossly fallen short. There was indeed a sprinkling of fanatical "Bible students" who "traversed land and sea to make a single proselyte" (Matt 23:15). But such outreach was not so much to be a blessing to the other nations as it was to sustain and protect Israel. They were not always making sure that their converts were "circumcised in heart" (Deut 10:16, 30:6, Jer 9:24-26, Rom 2:29).

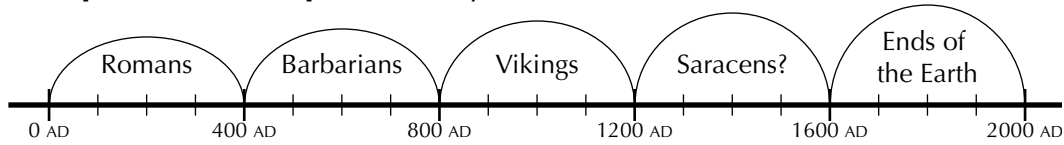
In effect, and under these circumstances, Jesus did not come to *give* the Great Commission but to *take it away*. The natural branches were broken off while other "unnatural" branches were grafted in (Rom 11:13-24). But, despite the general reluctance of the chosen missionary nation—typical of other nations later—many people groups were in fact touched due to the faithfulness and righteousness of some. These groups come to mind: Canaanites, Egyptians, Philistines (of the ancient Minoan culture), Hittites, Moabites, Phoenicians (of Tyre and Sidon), Assyrians, Sabeans (of the land of Sheba), Babylonians, Persians, Parthians, Medes, Elamites and Romans.

The Second Half of the Story

The next 2,000-year period is one in which God, on the basis of the intervention of His Son, makes sure that the other nations are both blessed and *similarly called* "to be a blessing to all the families of the earth." In each case, "Unto whomsoever much is given, of him (of that people) shall much be re-



Ten Epochs of Redemptive History: *The Second Half 0 – 2000 AD*



quired.” Now we see the Kingdom striking back in the realms of the Armenians, the Romans, the Celts, the Franks, the Angles, the Saxons, the Germans, and eventually even those ruthless pagan pirates further north called the Vikings. All these people-basins will be invaded, tamed and subjugated by the power of the gospel, and in turn expected to share that blessing with still other peoples (instead of raiding them).

But in one sense the next five epochs are not all that different from the first five epochs. Those nations that are blessed do not seem terribly eager to share that unique blessing and extend that new kingdom. The Celts are the most active nation in the first millennium to give an outstanding missionary response. As we will see—just as in the Old Testament—the conferral of this unique blessing will bring sober responsibility, dangerous if unfulfilled. And we will see repeated again and again God’s use of the full range of His four missionary mechanisms.

The “visitation” of the Christ was dramatic, full of portent and strikingly “in due time.” Jesus was born a member of a subjugated people. Yet in spite of her bloody imperialism, Rome was truly an instrument in God’s hands to prepare the world for His coming. Rome controlled one of the largest empires the world has ever known, forcing the Roman peace (the “Pax Romana”) upon all sorts of disparate and barbaric peoples. For centuries Roman emperors had been building an extensive communication system, both in the 250,000 miles of marvelous roads which stretched throughout the empire, and in the rapid transmission of messages and documents somewhat like the Pony Express on the American frontier. In its conquests, Rome enveloped at least one civilization far more advanced than her own—Greece. Highly-educated artisans and teachers were taken as slaves to every major city of the empire where they taught the Greek

language. Greek was thus understood from England to Palestine.

Equally important to our thesis is the less known but empire-wide substratum of obedience and righteousness—the massive and marvelous presence of diaspora Jews, more respected in their dispersion than in their home land! Scholars agree that their numbers had grown to 10 percent of the Roman population. The virile element within this Jewish presence—those “circumcised in heart”—played a large part in attracting many Gentiles to the fringes of the synagogues. Many of these Gentiles, like those of Cornelius’ household, became earnest Bible readers and worshipers—people the New Testament calls “devout persons” or “God-fearers.” This way the faith jumped the ethnic borders! Such *God-fearers* became the steel rails on which the Christian movement expanded. This movement was basically the Jewish faith in Gentile clothing, something—take note—which was understandably hard for earnest Jews to conceive.

How else could a few Gospels and a few letters from St. Paul have had such a widespread impact within so many different ethnic groups in such a short period of time?

Stop and ponder: Jesus came, lived for 33 years on earth, confronted His own unenthusiastic missionary nation, was rejected by many, was crucified and buried, rose again, and underscored the same longstanding commission to all who would respond, before ascending to the Father. Today even the most agnostic historian stands amazed that what began in a humble stable in Bethlehem of Palestine, a backwater of the Roman Empire, in less than 300 years was given control of the emperors’ palace in Rome. How did it happen? It is a truly incredible story.

No Saints in the Middle?

It is wise to interrupt the story here. If you haven’t heard this story before you may con-



front a psychological problem. In church circles today we have fled, feared or forgotten these middle centuries. Hopefully, fewer and fewer of us will continue to think in

Perhaps the most spectacular triumph of Christianity in history was its conquest of the Roman Empire in roughly twenty decades.

terms of what may be called a fairly extreme form of the "BOBO" theory—that the Christian faith somehow "Blinked Out" after the Apostles and "Blinked On" again in our time, or whenever our modern "prophets" arose, be they Luther, Calvin, Wesley, Joseph

Smith, Ellen White or John Wimber. The result of this kind of BOBO approach is that you have "early" saints and "latter-day" saints, but *no saints in the middle*.

Thus, many Evangelicals are not much interested in what happened prior to the Protestant Reformation. They have the vague impression that the Church was apostate before Luther and Calvin, and whatever there was of real Christianity consisted of a few persecuted individuals here and there. For example, in the multi-volume *Twenty Centuries of Great Preaching*, only half of the first volume is devoted to the first 15 centuries! In evangelical Sunday Schools, children are busy as beavers with the story of God's work from Genesis to Revelation, from Adam to the Apostles—and their Sunday School publishers may even boast about their "all-Bible curriculum." But this only really means that these children do not get exposed to all the incredible things God did with that Bible between the times of the Apostles and the Reformers, a period which is staggering proof of the unique power of the Bible! To many people, it is as if there were "no saints in the middle."

In the space available, however, it is only possible to outline the Western part of the story of the kingdom striking back—and only outline. It will be very helpful to recognize the various cultural basins in which

that invasion has taken place. Kenneth Scott Latourette's *History of Christianity* gives the fascinating details, a book extending the story beyond the Bible. (A book more valuable than any other, apart from the Bible!)

Note the pattern in the chart on page 211. Latourette's "resurgences" correspond to our "renaissances."

In Period I, Rome was won but did not reach out with the gospel to the barbaric Celts and Goths. Almost as a penalty, the Goths invaded Rome and the whole western (Latin) part of the empire caved in.

In Period II, the Goths were added in, and they and others briefly achieved a new "Holy" Roman Empire. But this new sphere did not effectively reach further north with the gospel.

In Period III, again almost as a penalty, the Vikings invaded these Christianized Celtic and Gothic barbarians. In the resulting agony, the Vikings, too, became Christians.

In Period IV, Europe now united for the first time by Christian faith, reached out in a sort of pseudo-mission to the Saracens in the great abortion known as the Crusades.

In Period V, Europe now reached out to the very ends of the earth, but still done with highly mixed motives; intermingled commercial and spiritual interests was both a blight and a blessing. Yet, during this period, the entire non-Western world was suddenly stirred into development as the colonial powers greatly reduced war and disease. Never before had so few affected so many, even though never before had so great a gap existed between two halves of the world. What will happen in the next few years?

Will the immeasurably strengthened non-Western world invade Europe and America just as the Goths invaded Rome and the Vikings overran Europe? Will the "Third World" turn on us in a new series of "Barbarian" invasions? Will the OPEC nations gradually buy us out and take us over? Clearly we face the reaction of an awakened non-Western world that is suddenly beyond our control. What will be the role of the gospel? Can we gain any insight from these previous cycles of outreach?



Period I: Winning the Romans, A.D. 0–400

Perhaps the most spectacular triumph of Christianity in history was its conquest of the Roman Empire in roughly 20 decades. There is a lot more we would like to know about this period. Our lack of knowledge makes much of it a mystery, and the growth of Christianity sounds impossible, almost unbelievable—especially if we do not take into account the Jewish substratum. Only the early part of the story starts out emblazoned in the floodlight of the New Testament epistles themselves. Let's take a glance at that.

There we see a Jew named Paul brought up in a Greek city, committed to leadership in the Jewish tradition of his time. Suddenly he is transformed by Christ and gradually comes to see that the essence of the faith of the Jews as fulfilled in Christ could operate without Jewish garments. He realized that an inner circumcision of the heart could be clothed in Greek language and customs as well as Semitic! It should have become crystal clear to everyone that anyone can become a Christian and be transformed in the inner man by the living Christ, whether Jew, Greek, Barbarian, Scythian, slave, free, male or female. The Greeks didn't have to become Jews—undergo physical circumcision, take over the Jewish calendar of festivals or holy days nor even observe Jewish dietary customs—any more than a woman had to be made into a man to be acceptable to God. What *was* necessary was the "obedience of faith" (Rom 1:5, 16:26).

Paul based his work on the radical biblical principle (unaccepted by many Jews to this day) that it is circumcision of the *heart* that counts (Jer 9), and that the new believers of a new culture did not have to speak the language, wear the clothes, or follow all the customs of the sending church. This meant that for Greeks the cultural details of the Jewish law were no longer to be considered mandatory. Therefore, to the Jews, Paul continued as one "under the law of Moses," but to those unfamiliar with the Mosaic law, he preached the "law of Christ" in such a way that it could be fulfilled dynamically and authentically in the new circumstances. While to some he appeared to be "without law," he maintained that he was not without law to-

ward God. Indeed, as far as the basic purpose of the Mosaic Law is concerned, the Greek believers immediately developed the functional equivalent to it in their own cultural terms while most of them held on as well to what is often called the Old Testament. After all, it was "the Bible of the early church" (as well as of the Jews), that had led them to belief in the first place.

We may get the impression that mission activity in this period benefitted very little from deliberately organized effort. That may well be only because its structure was transparent: Paul apparently worked within a well-known "missionary team" structure used by the Pharisees—even by Paul himself when he was a Pharisee! Paul's sending congregation in Antioch certainly undertook some responsibility. But, basically, they "sent him off" more than they "sent him out." His traveling team had all of the authority of any local church. He did not look for orders from Antioch.

There is good reason to suppose that the Christian faith spread in many areas by the "involuntary-go" mechanism, because Christians were often dispersed as the result of persecutions. We know that fleeing Arian Christians had a lot to do with the conversion of the Goths. We have the stories of Ulfilas and Patrick whose missionary efforts were in each case initiated by the accident of their being taken captive.

Furthermore, it is reasonable to suppose that Christianity followed the trade routes of the Roman Empire. We know that there was a close relationship and correspondence between Christians in Gaul and Asia Minor. Yet we must face the fact that the early Christians of the Roman Empire (and Christians today!) were only rarely willing and able to take conscious practical steps to fulfill the Great Commission. In view of the amazing results in those early decades, however, we are all the more impressed by the innate power of the gospel itself.

One intriguing possibility of the natural transfer of the gospel within a given social unit is the case of the Celts. Historical studies clarify for us that the province of Galatia in Asia Minor was called so because it was settled by *Galatoi* from Western Europe (who as late as the fourth century still spoke both



their original Celtic tongue and also the Greek of that part of the Roman Empire). Whether or not Paul's Galatians were merely Jewish traders living in the province of Galatia, or were from the beginning Celtic *Galatoi* who were attracted to synagogues as "God fearers," we note in any case that Paul's letter to the Galatians is especially wary of anyone pushing over on his readers the mere *outward customs* of the Jewish culture and confusing such customs with *essential biblical faith* which he preached to both Jew and Greek (Rom 1:16). A matter of high missionary interest is the fact that Paul's preaching had tapped into a cultural vein of Celtic humanity that may soon have included friends, relatives and trade contacts reaching a great distance to the west. Thus Paul's efforts in Galatia may give us one clue to the surprisingly early penetration of the gospel into the main Celtic areas of Europe, comprising a belt running across southern Europe clear over into Galicia in Spain, Brittany in France and up into the western and northern parts of the British Isles.

There came a time when not only hundreds of thousands of Greek and Roman citizens had become Christians, but Celtic-speaking peoples and Gothic tribal peoples as well had believed within their own forms for various versions of biblical faith, both within and beyond the borders of the Roman Empire. It is probable that the missionary work behind this came about mainly through unplanned processes involving Christians from the eastern part of the Roman Empire. In any case this achievement certainly cannot readily be credited to the planned missionary initiative of *Latin-speaking* Romans in the West. This is the point we are trying to make.

One piece of evidence is the fact that the earliest Irish mission compounds (distinguished from the Latin-Roman type by a central chapel) followed a ground plan derived from Christian centers in *Egypt*. And *Greek*, not Latin, was the language of the early churches in Gaul. Even the first organized mission efforts of John Cassian and Martin of Tours, for example, *came from the East* by means of commune structures begun in Syria and Egypt. Fortunately, these organized efforts carried with them a strong emphasis on

literacy and the studying and copying of biblical manuscripts and ancient Greek classics.

As amazed pagan leaders looked on, the cumulative impact of this new, much more acceptable clothing of biblical faith grew to prominent proportions by AD 300. We don't know with any confidence what personal reasons Constantine had in AD 312 for declaring himself a Christian. We know that his mother in Asia Minor was a Christian, and that his father, as a co-regent in Gaul and Britain, did not enforce in his area the Diocletian edicts commanding persecution of Christians. However, by this time in history the inescapable factor is that there were enough Christians in the Roman Empire to make an official reversal of policy toward Christianity not only feasible but politically wise. I well recall a lecture by the late Professor Lynn White, Jr. of U.C.L.A., one of the great medieval historians, in which he said that even if Constantine had not become a Christian, the empire could not have held out against Christianity more than another decade or two! The long development of the Roman Empire had ended the local autonomy of the city-state and created a widespread need for a sense of belonging—he called it a crisis of identity. At that time Christianity was the one religion that had no nationalism at its root, partly because it was rejected by the Jews! It was not the folk religion of any one tribe. In White's words, it had developed "an unbeatable combination." However, this virtue became a mixed blessing once it became aligned with the Empire.

Thus, it is the very power of the movement which helps to explain why the momentous imperial decision to *tolerate* Christianity almost inevitably led to its becoming (roughly 50 years later) the *official* religion of the Empire. Not long after the curtain rises on Christianity as an officially *tolerated* religion, the head of the Christian community in Rome turns out astonishingly to be the strongest and most trusted man around. That's why Constantine, when he moved the seat of government to Constantinople, left his palace (the famous Lateran Palace) to the people of the Christian community as their "White House" in Rome. In any case, it is simply a matter of record that by AD 375,



Christianity had become the official religion of Rome. If it had merely been an ethnic cult, it could not have been even a candidate as an official religion of the Empire.

Ironically, however, once Christianity became locked into a specific cultural tradition and political loyalty, it tended automatically to alienate all who were anti-Roman. Even being *tolerated* instantly created suspicion and then soon widespread slaughter of “Christians” in Arabia and what is now Iran. This persecution stopped for three years, when a Roman emperor (Julian the Apostate) *opposed* Christianity and tried to roll things back to the pagan gods! Meanwhile, even in the case of anti-Roman populations within the Empire’s boundaries, as in North Africa, the foundation was laid for people to turn to Islam as an alternative. This in one sense was a cultural breakaway from Christianity just as Christianity had been a breakaway from the Jewish form of the biblical faith. Similarly “Black Muslims” today deliberately reject the “white man’s religion.”

Thus, the political triumph of what eventually came to be known as *Christianity* was in fact a mixed blessing. The biblical faith could wear other than Jewish clothes; it was now dressed in Roman clothes; but if these new clothes were normative, it would not be expected to spread far beyond the political boundaries of the Roman Empire. It didn’t, except in the West. Why was that?

No one questions that when Christianity became the official religion of the Roman Empire, it became ill-equipped by its very form to complete the Great Commission with any populace that was anti-Roman. As we might expect, only Christianity of a heretical variety was accepted by the Germanic tribes while Rome was still strong militarily. But once the tribal peoples discovered it possible to invade and conquer the western half of the Roman Empire, the Catholic and Orthodox forms of the faith became less threatening because the Goths and others could now try to acquire the prestige of the Roman language and culture without being dominated by the Roman legions.

Note, however, the domino results of partially Christianized Gothic barbarians threatening Rome: the Romans in defense pulled their legions out of Britain. As a result, four

centuries of Roman literacy in southern Britain were soon extinguished by a new form of invading barbarians—Angles, Saxons and Frisians who, compared to the Goths, were total pagans, cruel and destructive. What would happen now? Thus began the “First” of the two Dark Ages.

Period II: Winning the Barbarians, A.D. 400–800

It is a fact that when the earlier (Gothic) tribal peoples became Christianized into an antagonistic Arian form of the faith, they became a greater and greater military threat to Rome. All it took for this threat to become a true menace was for the feared Huns to punch into Europe from Central Asia. This pushed the panicked Visigoths (and then the Ostrogoths and then the Vandals) inside the Empire. In the turmoil and confusion these tribal incursions somewhat unintentionally wrecked the entire network of civil government in the West (in today’s Italy, Spain and North Africa). Later they tried seriously to rebuild it.

(Was all this something like the post-colonial chaos in Africa after the Second World War?) In fact, the only reason the city of Rome itself was not physically devastated by the invasions, which arrived finally at the gates of Rome in 410, was that these Gothic Barbarians were, all things considered, really very respectful of life and property, especially that of the churches! It was a huge benefit to citizens of Rome that earlier informal missionary effort—for which Latin Roman Christians could claim little credit—had brought these peoples into at least a superficial Christian faith. Even secular Romans observed how lucky they were that the invaders held high certain standards of Christian morality. Not so the Angles and Saxons who invaded Britain.

We are tantalized by the reflection that this much was accomplished by informal and almost unconscious sharing of the gospel—e.g. the news and authority of the *blessing* being extended to all Gentile nations. How much better might it have been if the Romans—during that brief hundred years of official flourishing of Christianity (310-410) prior to the first Gothic invasion of the city of Rome—had



been devoted to energetic and intentional missionary effort. Even a little heretical Christianity prevented the Barbarians from that total disregard of civilization which was to be shown by the Vikings in the third period. Perhaps a little more missionary work might have prevented the complete collapse of the governmental structure of the Roman Empire in the West. Today, for example, the ability of the new African states to maintain a stable government is to a great extent dependent upon their degree of Christianization (that is, both in knowledge and morality).

In any case, we confront the ominous phenomenon of partially Christianized barbarian hordes being emboldened and enabled to pour in upon a complacent, officially Christian empire that had failed effectively to reach out to them. The tribal peoples were quick to acquire Roman military skills, often serving as mercenaries in the Roman legions.

[These events may remind us of our relation to the present-day colossus of China. The country of China, like the Barbarians north of Rome, has been crucially affected by Christianity even though bitterly opposed to its alien connections. And they have gained nuclear power. Can you imagine why they vigorously opposed the Pope's appointment of a Cardinal within their midst? After the Second World War they adopted "Chinese communism" extensively and profoundly, which was a kind of superficial "faith" embodying a number of distinctively Christian ingredients—despite the often grave distortion of those Christian elements. Just as a modicum of Christian faith in some ways strengthened the hand of the Barbarians against the Romans, so the country of China today is awesomely more dangerous due to the cleansing, integrating and galvanizing effect of the Communist philosophy and cell (structure which is clearly derived from the West, and indirectly from the Christian tradition itself). You can imagine the Barbarians criticizing the softness and degeneracy of the Roman Christians just as

the country of China denounced both the Russians for failing to live up to Communist standards and the West for its pornography and crime.]

Whether or not the Romans had it coming (for failing to reach out), and whether or not the Barbarians were both encouraged and tempered in their conquest by their initial Christian awareness, the indisputable fact is that while the Romans lost the western half of their empire, the Barbarian world, in a very dramatic sense, gained a Christian faith.

The immediate result: right within the city

of Rome appeared two "denominations," the one Arian and the other Athanasian. Also in the picture was the Celtic "church," which was more a series of missionary compounds than it was a denomination made up of local churches. Still less like a church was an organization called the Benedictines, which came along later to compete with the Celts in establishing missionary compounds all over Europe. By the time the Vikings appeared on the horizon there had spread up through Europe over 1,000 such mission compounds.

Mission compounds? Protestants, and perhaps even modern Catholics, must pause at this phenomenon. Our problem in understanding these strange (and much

misunderstood) instruments of evangelization is not so much our ignorance of what these people did as our prejudice which developed because of decadent monks who lived almost a thousand years later. It is wholly unfair for us to judge the work of a traveling evangelist like Columban or Boniface by the stagnation of the wealthy Augustinians in Luther's day—although we must certainly pardon Luther for thinking such thoughts.

It is indisputable that the chief characteristic of these "Jesus People" in this second period, whether they were Celtic *peregrini* (wandering evangelists) or their parallel in Benedictine communes, was the fact that they held the Bible in awe. They sang their way

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through the whole book of Psalms each week as a routine discipline. It was primarily they who enabled the Kingdom and the power and the glory to be shared with the barbaric Anglo-Saxons and Goths.

It is true that many strange, even bizarre and pagan customs were mixed up as secondary elements in the various forms of Christianity that were active during the period of the Christianization of Europe. The headlong collision and ongoing competition between Western Roman and Celtic (mainly of Eastern origin) forms of Christianity undoubtedly resulted in an enhancement of common biblical elements in their faith. But we must remember the relative chaos introduced by the invasions, and therefore not necessarily expect to see the usual parish churches that once were familiar in rural America dotting the landscape.

Enter: The Orders

Under the particular circumstances of that time, similar to many chaotic corners of the world today, the most durable structure around was the *order*—a fellowship much more highly disciplined and tightly-knit than the usual American Protestant congregation today. Its “houses” came to dot the landscape of Europe. We must admit, furthermore, that these novel Christian communities not only were the source of spirituality and scholarship during the Middle Ages, but they also preserved the technologies of the Roman industrial world—tanning, dyeing, weaving, metalworking, masonry skills, bridge building, etc. Their civil, charitable and even scientific contribution is, in general, grossly underestimated—especially by Protestants who have developed unfriendly stereotypes about “monks.” Probably the greatest accomplishment of these disciplined Christian communities is seen in the simple fact that almost all our knowledge of the Roman world is derived from their libraries, whose silent testimony reveals the appreciation they had, even as Christians, for the “pagan” authors of ancient times.

Thus, in our secular age it is embarrassing to recognize that had it not been for these highly literate “mission field” Christians who

preserved and copied manuscripts (not only of the Bible but of ancient Christian and non-Christian classics as well), we would know no more about the Roman Empire today than we do of the Mayan or Incan empires, or many other empires that have long since almost vanished from sight.

Many Evangelicals might be jolted by the Wheaton professor who wrote an appreciative chapter about these disciplined *order* structures entitled, “The Monastic Rescue of the Church.” One sentence stands out:

The rise of monasticism was, after Christ’s commission to his disciples, the most important—and in many ways the most beneficial—institutional event in the history of Christianity (p. 84).¹

Curiously, our phrase *Third World* comes from those days when Greek and Latin were the first two worlds and the barbarians to the north were the *Third World*. Using this phrase, Barbarian Europe was won more by the witness and labors of Celtic and Anglo-Saxon converts of the Celts—“Third World missionaries”—than by the efforts of missionaries deriving from Italy or Gaul. This fact was to bear decisively upon the apparently permanent shift of power in Western Europe from the Mediterranean to northern Europe. Even as late as AD 596, when Rome’s first missionary headed north (with serious faintheartedness), he incidentally crossed the path of the much more daring and widely-traveled Irish missionary, Columban, one of the scholarly Celtic *peregrini* who had worked his way practically to Rome’s doorstep and who was already further from his birthplace than Augustine was planning to go from his.

We are not surprised that Constantinople was considered the “Second Rome” by those living in the East, nor that both Aachen (in Charlemagne’s France) and Moscow were later to compete for recognition as new Romes by the descendants of the newly Christianized Franks and Slavs, respectively. Neither the original Rome as a city nor the Italian peninsula as a region were ever again to be politically as significant as the chief cities of the new nations—Spain, France, Germany, and England.



Enter Charlemagne

Toward the end of the second period, as with the end of each of these periods, there was a great flourishing of Christianity within the new cultural basin. The rise of a strong man like Charlemagne facilitated communication throughout Western Europe to a degree unknown for 300 years. Under his sponsorship a whole range of issues—social, theological, political—were soberly restudied in the light of the Bible and the writings of earlier Christian leaders in the Roman period. Charlemagne was a second Constantine in certain respects, and his influence was unmatched in Western Europe during a half a millennium.

But Charlemagne was much more of a Christian than Constantine and as such industriously sponsored far more Christian activity. Like Constantine, his official espousal of Christianity produced many Christians who were Christians in name only. There is little doubt that the great missionary Boniface was slain by the Saxons because his patron, Charlemagne (with whose military policies he did not at all agree) had brutally suppressed the Saxons on many occasions. Then, as in our own recent past, the political force of a colonial power did not so much pave the way for Christianity, as turn people against the faith. Of interest to missionaries is the fact that the great centers of learning established by Charlemagne were copies and expansions of newly established mission compounds deep in German territory, themselves outposts that were the work of British and Celtic missionaries from sending centers as far away to the west as Britain's Iona and Lindisfarne.

Indeed, the first serious attempt at anything like public education was initiated by this great tribal chieftain, Charlemagne, on the advice and impulse of Anglo-Celtic missionaries and scholars from Britain, such as Alcuin, whose projects eventually required the help of thousands of literate Christians from Britain and Ireland to man schools founded on the Continent. It is hard to believe, but formerly "barbarian" Irish teachers of Latin (never a native tongue in Ireland) were eventually needed to teach Latin in Rome. This indicates extensively how the tribal invasions of other barbarians had broken down the civilization of the Roman Em-

pire. This reality underlies Thomas Cahill's book, *How the Irish Saved Civilization*.

The Celtic Christians and their Anglo-Saxon and Continental converts especially treasured the Bible. Mute testimony to the Bible as their chief source of inspiration is that the highest works of art during these "dark" centuries were marvelously "illuminated" biblical manuscripts and devoutly ornamented church buildings. Manuscripts of non-Christian classical authors, though preserved and copied, were not illuminated. Through the long night of the progressive breakdown of the Western part of the Roman Empire, when the tribal migrations reduced almost all of life in the West to the level of the tribesmen themselves, the two great regenerating ideals were the hope of building anew the glory that was once Rome, and the hope of making everything subject to the Lord of Glory. The one really high point, when these twin objectives were most nearly achieved, was during Charlemagne's long, vigorous career centered around the year 800. As one recent scholar put it,

In the long sweep of European history, from the decline of the Roman Empire to the flowering of the Renaissance nearly a thousand years later, his [Charlemagne's] is the sole commanding presence.

No wonder recent scholars call Charlemagne's period the Carolingian Renaissance, and thus replace the concept of a single lengthy "dark ages" for a more precise perspective of a First Dark Ages early in this period, and a Second Dark Ages early in the next period, with a "Carolingian Renaissance" in between.

Unfortunately, the rebuilt empire (later to be called the Holy Roman Empire) was unable to find the ingredients of a Charlemagne in his successor; even more ominously, a new threat now posed itself externally. Charlemagne had been eager for his own peoples to be made Christian—the Germanic tribes. He offered wise, even spiritual leadership in many affairs, but did not throw his weight behind any kind of bold mission outreach to the Scandinavian peoples to the north. What missionary work was begun under his son was too little and too late. This fact contributed greatly to the undoing of the his empire.



Period III: Winning the Vikings, A.D. 800–1200

No sooner had the consolidation in Western Europe been accomplished under Charlemagne than a new menace appeared to peace and prosperity. This new menace—the Vikings—would create a second period of at least semi-darkness to last 250 years. These savages further north had not yet been effectively evangelized. While the tribal invaders of Rome, who created the First Dark Ages, were rough forest people, they were, for the most part, nominally Arian Christians. The Vikings, by contrast, were neither civilized nor even lightly Christian. There was another difference: the Vikings were men of the sea. This meant that key island sanctuaries for missionary training, like Iona, or like the offshore promontory of Lindisfarne (connected to the land only at low tide), were as vulnerable to attacking seafarers as they had been invulnerable to attackers from the land. In this new period both of these mission centers were sacked more than a dozen times, their occupants slaughtered or sold off as slaves. It seems unquestionable that the Christians of Charlemagne's empire would have fared far better had the Vikings had at least the appreciation of the Christian faith that the earlier barbarians had when they overran Rome. The very opposite of the Visigoths and Vandals who spared the churches, the Vikings seemed attracted like magnets to the monastic centers of scholarship and Christian devotion. They took a special delight in burning churches, in putting human life to the sword right in the churches, and in selling monks into slavery. These depraved people even sold into North African slavery the raided daughters of nearby antagonistic Vikings. A contemporary's words give us a graphic impression of their carnage in "Christian" Europe:

The Northmen cease not to slay and carry into captivity the Christian people, to destroy the churches and to burn the towns. Everywhere, there is nothing but dead bodies—clergy and laymen, nobles and common people, women and children. There is no road or place where the ground is not covered with corpses. We live in distress

and anguish before this spectacle of the destruction of the Christian people.²

No wonder the Anglican prayer book contains the prayer, "From the fury of the Northmen, O Lord, deliver us." Once more, when Christians did not reach out to them, pagan peoples came after what the Christians possessed. And once more, the phenomenal power of Christianity manifested itself: the conquerors became conquered by the faith of their captives.

Usually it was the monks sold as slaves or Christian girls forced to be their wives and mistresses who eventually won these savages of the north. In

And once more, the phenomenal power of Christianity manifested itself: the conquerors became conquered by the faith of their captives.

God's providence their redemption became more important than the harrowing tragedy of this new invasion of barbarian violence and evil which fell upon God's own people whom He loved. After all, He spared not His own Son in order to redeem us! Thus, again, what Satan intended for evil, God used for good.

In the previous hundred years, Charlemagne's scholars had carefully collected the manuscripts of the ancient world. Now the majority were to be burned by the Vikings. Only because so many copies had been made and scattered so widely did the fruits of the Charlemagnic literary revival survive at all. Once scholars and missionaries had streamed in peace from Ireland across England and onto the continent, and even out beyond the frontiers of Charlemagne's empire. Under the brunt of these new violent invasions from the north, the Irish volcano which had poured forth a passionate fire of evangelism for three centuries cooled almost to extinction. Viking warriors, newly based in Ireland, followed the paths of the earlier Irish peregrini across England and onto the continent, but this time ploughing waste and destruction rather than new life and hope.



There were some blessings in this horrifying disguise. Alfred the Great, a tribal chieftain ("king") of Wessex, successfully headed up guerrilla resistance and was equally concerned about spiritual as well as physical losses. As a measure of emergency, he gave up the ideal of maintaining the Latin tongue as a general pattern for worship and began a Christian library in the vernacular—the Anglo-Saxon. This was a decision of monumental importance which might have been delayed several centuries had the tragedy of the Vikings not provided the necessity which was the mother of this invention.

In any case, as Christopher Dawson puts it, the unparalleled devastation of England and the Continent was "not a victory for paganism." The Northmen who landed on the Continent under Rollo became the Christianized Normans, and the Danish who took over a huge section of middle England (along with invaders from Norway who planted their own kind in many other parts of England and Ireland) also were soon to become Christians. The gospel was too powerful. One result was that a new Christian culture spread back into Scandinavia. This stemmed largely from England from which came the first monastic communities and early missionary bishops. What England lost, Scandinavia gained.

It must also be admitted that the Vikings would not have been attracted either to the churches or to the monasteries had not those centers of Christian piety to a great extent succumbed to luxury. The switch from the Irish to the Benedictine pattern of monasticism was an improvement in many respects, but apparently allowed greater possibilities for the development of an unchristian opulence and glitter which attracted the greedy eyes of the Norsemen. Thus, another side-benefit of the new invasions was their indirect cleansing and refinement of the Christian movement. Even before the Vikings appeared, Benedict of Aniane inspired a rustle of reform here and there. By 910, at Cluny, a novel and significant step forward was begun. Among other changes, the authority over a monastic center was shifted away from local politics, and for the first time beyond anything previous whole networks of "daughter" houses arose which were related to a single, strongly spiritual

"mother" house. The Cluny revival, moreover, produced a new reforming attitude toward society as a whole.

The greatest bishop in Rome in the first millennium, Gregory I, was the product of a Benedictine community. So also, early in the second millennium, Hildebrand was a product of the Cluny reform. His successors in reform were bolstered greatly by the Cistercian revival which went even further. Working behind the scenes for many years for wholesale reform across the entire church, he finally became Pope Gregory VII for a relatively brief period. But his reforming zeal set the stage for Pope Innocent III, who wielded greater power (and all things considered, greater power for good) than any other Pope before or since. Gregory VII had made a decisive step toward wresting control of the church from secular power—this was the question of "lay investiture." It was he who allowed Henry IV to wait for three days out in the snow at Canossa. Innocent III not only carried forward Gregory's reforms, but had the distinction of being the Pope who authorized the first of a whole new series of mobile mission orders—the Friars.

Our First Period ended with a barely Christian Roman Empire and a somewhat Christian emperor—Constantine. Our second period ended with a reconstitution of that empire under a Christianized barbarian, Charlemagne, who was devoutly and vigorously Christian. Can you imagine an emperor who wore a monk's habit? Our third period ends with a pope, Innocent III, as the strongest man in Europe, made strong by the Cluny, Cistercian and allied spiritual movements which together are called the Gregorian Reform. The scene was now an enlarged Europe in which no secular ruler could survive without at least tipping his hat to the leaders in the Christian movement. It was a period in which European Christians had not reached out in missions, but they had at least with phenomenal speed grafted in the entire northern area, and had also deepened the foundations of Christian scholarship and devotion passed on from the Europe of Charlemagne.

The next period would unfold some happy and unhappy surprises. Would Eu-



rope now take the initiative in reaching out with the Gospel? Would it sink in self-satisfaction? In some respects it would do both.

Period IV: Winning the Saracens? A.D. 1200–1600

The fourth period began with a spectacular, new evangelistic instrument—the Friars—and after the disaster of the prolonged plague would end with the greatest, the most vital, and most disruptive reformation of all. However, the Christian movement had already been involved for a hundred years in the most massive and tragic misconstrual of Christian mission in all of history. Ironically, part of the “flourishing” of the faith toward the end of the previous period led to disaster: never before had any nation or group of nations in the name of Christ launched as energetic and sustained a campaign into foreign territory as did Europe in the tragic debacle of the Crusades. This was in part the carry-over of the Viking spirit into the Christian Church. All of the major Crusades were led by Viking descendants.

While the Crusades had many political overtones (they were often a unifying device for faltering rulers), they would not have happened without the vigorous but misguided sponsorship of Christian leaders. They were not only an unprecedented blood-letting to the Europeans themselves and a savage wound in the side of the Muslim peoples (a wound which is not healed to this day), but they were a fatal blow even to the cause of Greek/Latin Christian unity and to the cultural unity of eastern Europe. In the long run, though Western Christians held Jerusalem for a hundred years, the Crusaders by default eventually gave the Eastern Christians over to the Ottoman sultans. Far worse, they established a permanent image of brutal, militant Christianity that alienates a large proportion of mankind, tearing down the value of the very word *Christian* in missions to this day.

Ironically, the mission of the Crusaders would not have been so appallingly negative had it not involved so high a component of abject Christian commitment. The great lesson of the Crusades is that goodwill, even sacrificial obedience to God, is no substitute for a clear understanding of His will. Significant in

this sorry movement was an authentically devout man, Bernard of Clairvaux, to whom are attributed the words of the hymn *Jesus the Very Thought of Thee*. He preached the first crusade. Two Franciscans, Francis of Assisi and Raymond Lull, stand out as the only ones in this period whose insight into God’s will led them to substitute for warfare and violence the gentle words of the evangel as the proper means of extending the blessing God conferred on Abraham and had always intended for all of Abraham’s children-of-faith.

At this point we must pause to reflect on this curious period. We may not succeed, but let us try to see things from God’s point of view, treading with caution and tentativeness. We know, for example, that at the end of the First Period after three centuries of hardship and persecution, just when things were apparently going great, invaders appeared and chaos and catastrophe ensued. Why? That followed the period we have called the “Classical Renaissance.” It was both good and not so good. Just when Christians were translating the Bible into Latin and waxing eloquent in theological debate, when Eusebius, as the government’s official historian, was editing a massive collection of previous Christian writings, when heretics were thrown out of the empire (and became, however reluctantly, the only missionaries to the Goths), when Rome finally became officially Christian... then suddenly the curtain came down. Now, out of chaos God would bring a new cluster of people groups to be included in the “blessing,” that is, to be confronted with the claims, privileges, and obligations of the expanding Kingdom of God.

Similarly, at the end of the Second Period, after three centuries of chaos during which the rampaging Gothic hordes were eventually Christianized, tamed and civilized, Bibles and biblical knowledge proliferated as never before. Major biblical-missionary centers were established by the Celtic Christians and their Anglo-Saxon pupils. In this Charlemagnic (actually “Carolingian”) renaissance, thousands of public schools led by Christians attempted mass biblical and general literacy. Charlemagne dared even to attack the endemic use of alcohol. Great theologians tussled with theological/political



issues, The Venerable Bede became the Eusebius of this period (indeed, when both Charlemagne and Bede were much more Christian than Constantine and Eusebius). And, once again, invaders appeared and chaos and catastrophe ensued. Why?

Strangely similar, then, is the third period. In its early part it only took two and a half centuries for the Vikings to capitulate to the “counterattack of the Gospel.” The “renaissance” ensuing toward the end of this period was longer than a century and far more extensive than ever before. The Crusades, the cathedrals, the so-called Scholastic theologians, the universities, most importantly the blessed Friars, and even the early part of the Humanistic Renaissance make up this outsized 1050-1350 outburst of a Medieval Renaissance, or the “Twelfth Century Renaissance.” But then suddenly a new invader appeared—the Black plague—more virulent than ever, and chaos and catastrophe greater than ever occurred. Why?

Was God dissatisfied with incomplete obedience? Or was Satan striking back each time in greater desperation? Were those with the blessing retaining it and not sufficiently and determinedly sharing it with the other nations of the world? More puzzling, the plague that killed one-third of the inhabitants of Europe killed a much higher proportion of the Franciscans: 120,000 were laid still in Germany alone. Surely God was not trying to judge their missionary fire. Was He trying to judge the Crusaders whose atrocities greatly outweighed the Christian devotional elements in their movement? If so, why did He wait several hundred years to do that? Surely Satan, not God, inflicted Christian leadership in Europe so greatly. Would not Satan rather have that happen than for the Crusaders to die of the plague?

Perhaps it was that Europe did not sufficiently listen to the saintly Friars; that it was not the Friars that went wrong, but the hearers who did not respond. God’s judgment upon Europe then might have been to take the Gospel away from them, to take away the Friars and their message. Even though to us it seems like it was a judgment upon the messengers rather than upon the resistant hearers, is this not one impression that could be received from the New Testament as well?

Jesus Himself came unto His own, and His own received Him not, yet Jesus rather than the resisting people went to the cross. Perhaps Satan’s evil intent—of removing the messenger—God employed as a judgment against those who chose not to hear.

In any case, the invasion of the Bubonic plague, first in 1346 and every so often during the next decade, brought a greater setback than the Gothic, the Anglo-Saxon or the Viking invasions. It first devastated parts of Italy and Spain, then spread west and north to France, England, Holland, Germany and Scandinavia. By the time it had run its course 40 years later, one third to one half of the population of Europe was dead. Especially stricken were the Friars and the truly spiritual leaders. They were the ones who stayed behind to tend the sick and to bury the dead. Europe was absolutely in ruins. The result? There were three rival Popes at one point, the humanist elements turned menacingly humanistic, peasant turmoil (often based in justice and even justified by the Bible itself) turned into orgies and excesses of violence. “The god of this world” must have been glad, but out of all that death, poverty, confusion and lengthy travail, God birthed a new reform greater than anything before it.

Once more, at the end of one of our periods, a great flourishing took place. Printing came to the fore, Europeans finally escaped from their geographical cul de sac and sent ships for commerce, subjugation and spiritual blessing to the very ends of the earth. And as a part of the reform, the Protestant Reformation now loomed on the horizon: that great, seemingly permanent, cultural decentralization of Europe.

Protestants often think of the Reformation as a legitimate reaction against the evils of a monstrous Christian bureaucracy sunken in decadence and corruption. But it must be admitted that this re-formation was much more than that. This great decentralization of Christendom was in many respects the result of an increasing vitality which—although this is unknown to most Protestants—was just as evident in Italy, Spain and France as in Moravia, Germany and England. Everywhere we see a return to a study of the Bible and the appearance of new life and evangelical



preaching. The Gospel encouraged believers to be German, not merely permitted Germans to be Roman Christians. Nevertheless, that marvelous insight was one of the products of a renewal already in progress. (Luther produced not the *first* but the *fourteenth* translation of the Bible into German.) Unfortunately, the marvelous emphasis on justification by faith—which was preached as much in Italy and Spain as in Germany at the time Luther loomed into view—became identified and ensnared with German nationalistic (separatist) hopes and was thus, understandably, suppressed as a dangerous doctrine by political powers in Southern Europe.

It is merely a typical Protestant misunderstanding that there was not as much a revival of deeper life, Bible study and prayer in Southern Europe as in Northern Europe at the time of the Reformation. The issue may have appeared to the Protestants as faith vs. law, or to the Romans as unity vs. division, but such popular scales are askew because it was much more a case of over reaching Latin uniformity vs. national and indigenous diversity. The vernacular had to eventually conquer.

While Paul had not demanded that the Greeks become Jews, nevertheless the Germans had been obliged to become Roman. The Anglo-Saxons and the Scandinavians had at least been allowed their vernacular to an extent unknown in Christian Germany. Germany was where the revolt then reasonably took place. Italy, France, and Spain, which were formerly part of the Roman Empire and extensively assimilated culturally in that direction, had no equivalent nationalistic steam behind their reforming movements and thus became almost irrelevant in the political polarity of the scuffle that ensued.

However—here we go again—despite the fact that the Protestants won on the political front, and to a great extent gained the power to formulate anew their own Christian tradition and certainly thought they took the Bible seriously, they did not even talk of mission outreach. Rather, the period ended with *Roman* Europe expanding both politically and religiously on the seven seas. Thus, entirely unshared by Protestants for at least two centuries, the Catholic variety of Christianity actively promoted and accompanied a world-

wide movement of scope unprecedented in the annals of mankind, one in which there was greater Christian missionary awareness than ever before. But, having lost non-Roman Europe by insisting on its Mediterranean culture, the Catholic tradition would now try to win the rest of the world without fully understanding what had just happened.

But why did the Protestants not even try to reach out? Catholic missionaries for two hundred years preceded Protestant missionaries. Some scholars point to the fact that the Protestants did not have a global network of colonial outreach. Well, the Dutch Protestants did. And, their ships, unlike those from Catholic countries, carried no missionaries. This is why the Japanese—once they began to fear the Christian movement Catholic missionaries planted—would allow only Dutch ships into their ports. Indeed, the Dutch even cheered and assisted the Japanese in the slaughter of the budding Christian (Catholic) community.

Period V: To the Ends of the Earth, A.D. 1600–2000

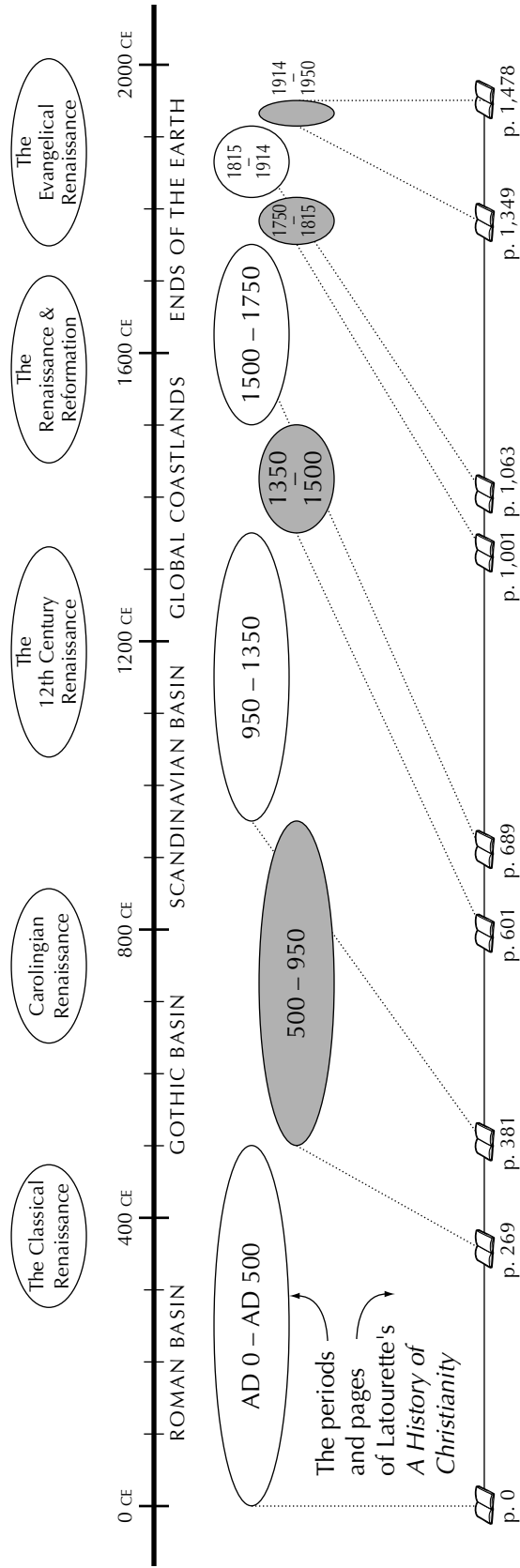
The period from 1600 to 2000 began with European footholds in the rest of the world. Apart from taking over what was relatively an empty continent by toppling the Aztec and Inca empires in the Western hemisphere, Europeans had only tiny enclaves of power in the heavily populated portions of the rest of the non-Western world. By 1945, Europeans had achieved virtual control over 99.5% of the non-Western world. This would not last. The peoples inhabiting the colonial empires had grown significantly in knowledge and initiative, just as the Goths had grown strong outside the bounds of the Roman empire. The Second World War mightily distracted the Western nations from their colonial hold on the rest of the world. That did it. Nationalism exploded.

Twenty-five years later, the Western nations had lost control over all but 5% of the non-Western population of the world. This 1945-1969 period of the sudden collapse of Western control, coupled with the unexpected upsurge of significance of the Christian movement in the non-Western world, I have elsewhere called “the twenty-five unbelievable years.” If we compare this period to the collapse of the



Pulses in Western Civilization

As the faith moved in to each new cultural basin it struggled before gaining acceptance in a flourishing period which scholars have called a "Renaissance."



Renaissance in Five Epochs

The dark-lined upper grid of 400-year "epochs" is designed to be easy to remember not to determine the reality of history. However, the most significant expansions of the Christian faith are reflected at least roughly in this way. More importantly, the existence of five "renaissances" is also highlighted.

The lower line represents the pages Latourette devotes to the timeline above. The unshaded ovals represent what

Latourette calls "Resurgences" of Christianity, while the shaded ovals represent "Recessions."

The most important thing revealed by this comparison is the fact that all four of Latourette's "Resurgences" correspond to the "Renaissances" of the upper timeline. The only significant difference is that he does not honor the Carolingian Renaissance to the extent many other scholars do.

One reason Latourette saw this differently is that he was concerned strictly with what is called "Christianity" (which is not illogical in a book entitled *A History of Christianity*) and thus does not consider the Islamic movement a largely positive expression of the same "Judaic" tradition.

In any case, Islam, although starting later, became an advance far more illustrious than our Western upbringing normally allows us to realize. By the time of

the Renaissance in fourth epoch, Islam had become politically, culturally, militarily, and even numerically, superior to "Christianity." In many ways this had been true for more than half of the Christian period. This is not surprising since much of the expansion of Islam built on a Christian substratum, just as Christianity had earlier built on Jewish a substratum.



Western Roman Empire's domination over its conquered provinces of Spain, Gaul and Britain, and to the breakdown of control over non-Frankish Europe under Charlemagne's successors, we might anticipate—at least by the logic of sheer parallelism—that the Western world itself will soon be significantly dominated by non-Westerners.

With some reason, ever since the collapse of Western power became obvious (during "the twenty-five unbelievable years"), there have been many who have decried the thought of any further missionary effort moving from the West to the non-Western world. Perhaps they have confused the inappropriateness of political control with a need to cut ties of faith in any further foreign missions.

The true situation is actually very different. In fact, the absence of political control for the first time in many areas has now begun to allow non-Western populations to yield to the Kingdom of Christ without simultaneously yielding to the political kingdoms of the Western world. Here we see a parallel to the Frankish tribal people accepting the faith of Rome only after Rome had lost its military power. This new openness to Catholic Christianity continued among the Anglo-Saxons, Germans and Scandinavians up until the time when the emergence of strong papal authority, mixed with power politics, became a threat to legitimate national ambitions, and led to a Reformation which allowed nationalized forms of Christianity to break away.

The present spectacle of a Western world flaunting the standards of Christian morality in more obvious ways than ever may dissuade non-Christian nations from embracing the Christian faith; but it may also tend to disassociate the treasure of Christian ideals from a Western world which has, until this age, been their most prominent sponsor. When Asians accuse Western nations of immorality in warfare, they are appealing to Christian values, certainly not the values of any nation's pagan past. In this sense, Christianity has already

conquered the world. No longer, for example, is the long-standing Chinese tradition of ingenious torture likely to be boasted about in China nor highly respected anywhere else, at least in public circles.

But this worldwide transformation has not come about suddenly. Even the present, minimal attainment of worldwide Christian morality on a tenuous public level has been accomplished only at the cost of a great amount of sacrificial missionary endeavor (during the four centuries of Period Five), missionary labors which have been mightier and more deliberate than at any time in 2,000 years. The first half (1600-1800) of this fifth period was al-

most exclusively a Roman show. By the year 1800 it was painfully embarrassing to Protestants to hear Roman missionaries writing off the Protestant movement as apostate simply because it was not sending missionaries. But by that same year, Roman missionary effort had been forced into sudden decline due to the curtailment of the Jesuits, and the com-

combined effect of the French Revolution and ensuing chaos which then cut the European economic roots of Catholic missions.

However, the year 1800 marks the awakening of the Protestants from two-and-a-half centuries of inactivity, if not theological slumber, in regard to missionary outreach across the world. The 1800 to 2000 year period is treated in the chapter "Four Men, Three Eras, Two Transitions: Modern Missions." During this final period, for the first time, Protestants equipped themselves with organizational structures of mission comparable to the Catholic orders and began to make up for lost time. Unheralded, unnoticed, and all but forgotten in our day except for ill-informed criticism, Protestant missionary efforts in this period, more than Catholic missions, led the way in establishing throughout the world the democratic apparatus of government, the schools, the hospitals, the universities and the political foundations of the new nations. Rightly understood, Protestant missionaries,

There will be the defeat of Satan's power holding millions of people hostage in thousands of peoples — peoples which have too long "sat in darkness" and who "shall see a great light" (Matt 4:16).



along with their Roman Catholic counterparts, are surely not less than the prime movers of the tremendous energy that is mushrooming in the Third World today. Take China, for example. Two of its greatest modern leaders, Sun Yat-sen and Chiang Kai-shek, were both Christians. Teng Hsiao-P'ing's "Four Modernizations" were principal emphases of the Western mission movement in China. Missions had planted a university in every province of China, etc.

But, if the Western home base is now to falter and to fail as the tide is reversed through the rising power of its partially evangelized periphery (as is the pattern in the earlier periods), we can only refer to Dawson's comment on the devastation wrought by the Vikings—that this will not be a "victory for paganism." The fall of the West will, in that case, be due in part to a decay of spirit. It will also be due to the pagan power in the non-Western world emboldened and strengthened by its first contact with Christian faith. It may come as a most drastic punishment to a Western world that has always spent more on cosmetics than it has on foreign missions—and lately ten times as much.

From a secular or even nationalistic point of view, the next years may be a very dark period for the Western world. The normal hopes and aspirations of Christian people for their own country may find only a very slight basis for optimism. But if the past is any guide at all, even this will have to be darkness before the dawn. The entire Western world in its present political form may be radically altered. We may not even be sure about the survival of our own country. But

we have every reason to suppose from past experience that the Christian, biblical faith will clearly survive in one form or another.

We can readily calculate that during the 20th century, Westerners dropped from 18% to 8% of the world population. But we cannot ultimately be pessimistic. Beyond the agony of Rome was the winning of the Barbarians. Beyond the agony of the Barbarians was the winning of the Vikings. Beyond the agony of the Western world we can only pray that there will be the defeat of Satan's power holding millions of people hostage in thousands of peoples—peoples which have too long "sat in darkness" and who "shall see a great light" (Matt 4:16). And we can know that there is no basis in the past or in the present for assuming that things are out of the control of the Living God.

If we in the West insist on keeping our blessing instead of sharing it, then we will, like other nations before us, have to lose our blessing for the remaining nations to receive it. God has not changed His plan in the last 4,000 years. But how much better not to focus on how to retain but to strive intentionally to extend that marvelous "blessing"! That way "in you and in your descendants all of the peoples of the world will be blessed." This is the only way we can continue in God's blessing. The expanding Kingdom is not going to stop with us (although it may leave us behind). "This Gospel of the Kingdom must be preached in the whole world as a testimony to all peoples, and then shall the end come" (Matt 24:14). God can raise up others if we falter. Indeed, the rest of this book indicates that is already happening.

End Notes

1. Mark A. Noll, *Turning Points, Decisive Moments in the History of Christianity* (Grand Rapids: Baker Books, 1997), p. 84.
2. Christopher Dawson, *Religion and the Rise of Western Culture*, (New York: Image Books, 1991), p. 87.

Study Questions

1. Illustrate this thesis: "The conferring of the blessing brings sober responsibility, dangerous if unfulfilled."
2. Explain the cultural and social dynamics behind the Protestant Reformation.
3. Winter contends that history is a "single, coherent drama." What are the outlines of the "plot"? What themes are repeated? What major lessons are to be observed?



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Asian mission leaders will find it easier to use a camera designed in Japan rather than re-invent one for themselves. Asian mission agencies may find it helpful to borrow an American pattern of mission structure, but which one? The following excerpts throw light on board/staff dynamics, which some Western missions have learned the hard way.

It is said that those who will not read history will be forced to relearn its lessons. What is below describes what went wrong in William Carey's case. The final excerpt gives a glimpse into one of the more difficult moments of Hudson Taylor's mission as he sought to maintain a different, improved pattern, a "Directorship" organization. Let us be clear that many different patterns have existed and have worked, many of them functioning quite similarly despite differing outward organization. In Carey's case the deficiency of the pattern only became apparent when human breakdown, bitterness and malicious rumor, complicated the situation. Ironically, the human breakdown between the older and younger workers was eventually healed, but the organizational impasse endured beyond Carey's death and severely limited his ability to contribute in the final years of his life—as well as for the ten years preceding the final parting of the ways.

The five excerpts are as follows:

1. The first and longest excerpt, a short chapter, gives the overall picture of the board/staff breakdown in Carey's case.
- 2-3. The second and third are briefer excerpts, being supplementary to it.
4. The fourth is from a recent, more technical article about Carey's situation.
5. The fifth moves down through history a few years to J. Hudson Taylor.

The Hudson Taylor, CIM/OMF* mission design effectively corrected the erroneous concepts which were so tragically advanced in opposition to the Serampore Trio. My hope is that these excerpts will provide some rationale for the steadfast pursuit on the part of many new mission agencies today of the OMF "Directorship" pattern, which has served for 125 years and successfully withstood pressures and criticisms from every side.

[The items in boxes below are my added comments, and do not belong to the text being quoted. RDW]

*China Inland Mission/Overseas Missionary Fellowship

I. Chapter 25, William Carey, Father of Modern Missions, F. Deauville Walker, 1925

Sorrow Upon Sorrow

1810-1827 Age 49-66

We have spoken of the achievements of the Serampore Mission as "teamwork." And such in truth it was; but the members of the team were very far from equal either in ability or energy. Carey, Marshman, and Ward towered high above their fellows both in ability and strength of personality.

Of the men who joined them as the years passed were not a few of fine character and outstanding devotion to their work, and several were men of marked ability—as for example John Mack, who went out in 1821 and rendered excellent service in the college. But unfortunately some of the missionaries were men of inferior quality. So early as 1811 we find Carey writing:

There are two or three circumstances in the Mission which occasion us pain; I mean the un-missionary spirit which operated in a love of ease, an anxiety for European society, and other things of the same nature which enervate the soul of a missionary and unfit him for his work.

That some of the younger men were a disappointment is evident from numerous letters. We read:

Brother R____, who never entered with spirit into the Bootan Mission, has now relinquished it. His great object is to stay at Serampore where he vainly imagines his abilities as a preacher...will be properly appreciated. His temper is such as absolutely unfits him for living at Serampore, or perhaps anywhere else with another brother.

We wished X____ to go to Goomalty...till the way was open to Java. At this he is so offended that it is doubtful whether he will go to Java.

One fruitful source of trouble was a marked inclination on the part of the juniors to resent the authority of the older men.

This became especially perplexing due to the sudden relaxation of restrictions against missionaries in a new revision of the East India Company charter. A small cluster of young men all the same age came out at about the same time, and a large age gap then was exaggerated. RDW

Unfortunately, the rules laid it down that all the brethren were equal and had an equal vote in everything. This was excellent at first; but when years had intervened and made a gulf of age and experience between the great Trio and the youthful re-

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cruits, the position became difficult, for the inexperienced young men could always outvote the judgment of the seasoned veterans.

Military units do not take votes about what action to take. Families do not take votes about all matters—where age and experience differences are great. Businesses do not take votes in all circumstances. The CIM/OMF tradition, which built on the William Carey experience, functions with an informal democracy. One missionary society recently instituted a voting system, and finds an alarming disunity and party spirit developing already. RDW

It is always necessary to make allowances for the dashing enthusiasms of youth which naturally chafes at the “slowness” of older men; but in this case it was usually the other way about: the veterans were for hard work and sacrifice and the younger men for having an easier time.

I don't think our younger people today are wanting an easier time. They may be more inclined to work on their own, without adequate supervision. This reaction to authority is endemic in our individualistic U.S. A. society, made worse by our “no fault” society, which makes it extra difficult for youth to accept even the gentlest advice or correction. RDW

For some reason the younger men heartily disliked Marshman and found all kinds of fault with him. Writing to Fuller in 1811, Carey said:

You ask why the younger brethren are so much prejudiced against brother Marshman? I do not know that they have any settled prejudice, yet a suspicion against him is, I confess, soon excited. I believe his natural make is the occasion of it.

Brother Marshman is a man whose whole heart is in the work of the Mission, and who may be considered as the soul and life of it. He is ardent, very sanguine, excessively tenacious of any idea which strikes him as right or important. His labours are excessive, his body scarcely susceptible of fatigue, his religious feelings strong, his jealousy for God great, his regard for the feelings of others very little, when the cause of God is in question. His memory is uncommonly retentive, his reading has been, and still is, extensive and general; in short, his diligence reproaches the indolence of some; his acquirements reproach their ignorance, and his unaccommodating mind not infrequently excites sentiments of resentment and dislike. He has also, perhaps, the foible of dragging himself and his children more into public observation than is desirable. These things, I suppose, lie at the bottom of all the dislike which our younger brethren have felt for him. For my own part I consider him as a

man whose value to the Mission can scarcely be sufficiently appreciated, and whose death would be a most severe loss. We, viz. Brother Marshman, Ward and myself, live in the utmost harmony.

With the above sketch of Marshman before us, it does not need much knowledge of psychology to understand the gradual growth of the trouble. Marshman could not endure slackness, and slackers had little love for him. Unfortunately, this spirit of suspicion and enmity was allowed to grow until the estrangement became deep and even bitter.

Painful as these domestic squabbles were, greater troubles were brewing.

Let us not confuse the internal struggles on the field (which were eventually ironed out) with the struggle of principle involved in the concept of the right role of a mission board of directors. The latter was never-resolved, and led to schism. RDW

In England, old friends were passing away, and new ones took their place on the committee of the missionary society. Samuel Pearce died in 1799, John Sutcliff in 1814, and Andrew Fuller in 1815. The last was the greatest loss of all, for Fuller had been the mainstay of the home base of the mission. Many changes followed his death. After considerable discussion and an interim period of nearly two years, the Rev. John Dyer of Reading was appointed to the vacant secretaryship.

The veterans of Serampore soon became conscious of a very marked change in the attitude of the committee [Home board] to themselves; we find Carey confiding to his friend Ryland that Secretary Dyer's letters were cold and official, so different from those he had been accustomed to receive from Fuller. The Trio began to regard the committee as a sort of imitation “court of directors,” and they complained that some of their letters resembled the high and mighty dispatches from Leadenhall Street to subordinates in Calcutta rather than the communications of a Christian missionary society to its old and trusted workers on the field.

Secretary Dyer and a group of London men were determined to run the mission on the same lines as a business concern, and to put its mission staff on the same footing as the employees of a commercial house—with regard to receiving instructions, be it noted, *not* with regard to remuneration. In a very haughty manner they demanded information as to the deeds of the property at Serampore and particulars as to its purchase. Regardless of the fact that Carey and his companions had, for many years, almost kept the mission going

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with the money they themselves had earned by their own labors, the officials in England called for a full statement of accounts in tones that suggested they were dealing with untrustworthy employees. The Trio were pricked to the heart by this obvious lack of confidence.

It is irrelevant to the board/staff issue that the property in India had been purchased by funds earned by William Carey and others rather than by mission funds from London. This can easily confuse the issue. Missionaries characteristically give more than they are paid for. RDW

It is today a recognized principle of missionary society organization that a mission must be run on strictly business lines.

Apparently the author (writing in 1925) is wholly unaware of the inaccuracy of this statement. In 1925, the internal-board pattern had been in existence since Hudson Taylor founded the CIM/OMF in 1865! The CIM had, by 1925, even taken the initiative in the founding of the IFMA in 1917, which resulted in part because of the wide-spread following of the OMF pattern by that date. RDW

The committee in England had a perfect right and even a duty to look into the management of affairs, and also to ask for full information. That information Carey, Marshman and Ward were perfectly willing to give, and did give; what they were grieved about was the tone and spirit of the demands and the way the correspondence was conducted. We find Carey pathetically protesting that he and his brethren are not “dishonest men” and that they never had the slightest intention of converting the property to their own use. (He had learned from new missionaries that “a part in the Committee” actually suspected him of these things!) Such an idea “never entered our minds” he declares, adding:

We have exerted ourselves to the utmost of our power, and in the simplicity of our hearts, and have denied ourselves many of the most common conveniences of life to serve the cause of God. . . . We did not even allow ourselves the common conveniences for taking the air [using the large cloth fans common in India], so necessary to health, till absolutely forced to it by ill-health, nor have I to this day a horse to ride.

Then a demand was made that *all* expenditure—even the money earned by the Trio themselves—must be controlled from London. This sounded reasonable enough; but the situation at Serampore was unique. It is estimated that Carey, Marshman and

Ward poured not less than one hundred thousand pounds of their own earnings into the work, and allowance should have been made for this fact. Moreover, they knew perfectly well that the committee did not at all understand the situation in India and were men of narrow vision.

In many cases today, external board members are not at a distance, but their inability to mix with the working members of a mission society and sit where they sit, much less keep track of the day to day developments, makes it unwise for an external board to be “supervisory.” RDW

The proposal to found Serampore College created a new wave of criticism. Ward visited England in 1819 and was surprised to find how deep the feeling against “Serampore” had become. He returned to India and again threw himself into the work. Then, in 1823, he died suddenly of cholera, at the age of fifty-three. It was the first break in that glorious fellowship.

The tension increased. Some friends resented the teaching of Indian classics in the college, and there was a movement to withdraw support.

The secular activities of many mission agencies has often and emotionally been opposed by donors, and is not able to be explained easily to those at a distance from the real situation. But the people back in England could not possibly have imagined the crucial value of Carey and Marshman’s translation of the Ramayana into English in turning the tide of attitude of a key Governor General of India toward missionary work. It was, providentially, lay antipathy to the secular activity which later allowed Carey and Marshman to keep that property while the London board insisted on control over all else. RDW

Ryland died. The Home Committee looked upon their great missionaries at Serampore as “rebels” against authority. Some of the younger men working in Calcutta separated themselves from “Serampore” and placed themselves under the direct control of Secretary Dyer and the committee.

This long-drawn-out strife within the gates troubled Carey far more than all the fierce attacks of outward foes had done. Through it all, it is most noticeable that the critics constantly declared that their confidence in Carey himself was unshaken and that their strictures were against Marshman. This attempt to throw the blame on to his colleague roused Carey to fury. He would have none of it, and refused to allow the distinction; he was too high-minded to save his own reputation at the expense of his devoted fellow missionary. So difficult did the situation become, however, that Carey seriously

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contemplated leaving Serampore altogether, and he made arrangements to acquire a property nearer Calcutta.

In 1827, hoping to remove misunderstandings by personal interviews and discussions, Dr. Marshman came to England, and on several occasions met the committee. Some of the members saw the reasonableness of the “Serampore” case. There were heated debates, with proposals and counter-proposals and numerous amendments. It was thirty-four years since Carey had left England; all who had been associated with him had passed away, and the committee relied on the judgment of the younger missionaries whom they knew. By many personal interviews and by patient efforts to explain the situation to the committee, Marshman strove nobly to come to some agreement. Unhappily Secretary Dyer and his party were resolute, and they won their way. When a breach was seen to be inevitable, Marshman, with reluctance and grief, signed an agreement of separation, by which he and Carey were to be left in charge of the college and grounds attached to it, and all the older mission property was to be vacated and left in the hands of the committee. This meant complete severance from the missionary society Carey himself had founded. Never in his lifetime was the breach healed.

Marshman returned to India to support his colleague in this, the greatest trial through which they had passed. Sorrowfully they withdrew the press and all their own plant from the familiar houses in which they had so long lived, to concentrate upon the college site to which the committee could make no claim. Henceforth “Serampore” was separated from the Baptist Missionary Society.

We would fain draw a curtain of charity over these painful controversies, and conclude with Shakespeare’s lines:

There, Sir, stop:

Let us not burthen our remembrance

With a heaviness that’s gone.

II. Portions of Chapter 8, of *William Carey, The Father of Modern Missions*, Basil Miller, Zondervan, 1952.

(Note, these selections are meaningful only as they are added to the complete chapter above. RDW)

During these years vexing problems arose. With the revision of the East India Company charter

which resulted in the lifting of restrictions against missionary work, a number of helpers arrived in Serampore...

These workers were most welcome. Carey himself was busier than ever...many translations under his supervision...

Though these newcomers fitted helpfully into the actual physical work, they did introduce a note of friction and discord into the peaceful community life. Johns, who had been sent back to England just before the restrictions against missionaries were removed, resentfully spread reports against Carey and Ward, but especially toward Marshman. Some of the newcomers were in this way prejudiced against Carey before they arrived; some did not like community living.

While the age-schism with the younger men alarmed and energized the home board into a new management posture, the schism was of a different nature, and was ironed out. But the divergence over the proper function of the Board was never settled in Carey’s lifetime. RDW

Eventually four of them joined forces, separated themselves from the others and started a church in Calcutta. They established schools as rivals to Marshman’s against whom they were especially prejudiced. They even operated a printing press...Consequently, Carey wrote to Dr. Ryland:

“I do not recollect in my whole life anything which has given me so much distress as this schism. Many sleepless nights have I spent in examining what we have done to give it occasion, but can discover nothing. The mission, however, is rent in twain, and exhibits the scandalous appearance of a body divided against itself. We could easily vindicate ourselves, but the vindication would be ours and their disgrace. We have therefore resolved to say nothing, but to leave the matter in God’s hands.”

Troubles of an even more heartbreaking nature fell upon Carey. Rumors [*stemming from Johns’ return, RDW*] spread in England that the missionaries were making private fortunes, also that Carey was providing for the future of his sons, both financially as well as affording “soft positions for them.” The exact opposite was the truth, for the missionaries, after supplying their own simple necessities, freely returned all earnings to the mission.

The [*London, RDW*] Committee demanded the precise terms of trust of the Indian property and advised that eight British trustees be appointed to

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serve with the three at Serampore. This was perhaps only a business formality, but to the three leaders at Serampore, whose child the Mission and its work was, it was trying. Even Ryland, the last of the old guard in England, wrote forebodingly:

“I have unbounding fears for the future. I tremble for the Ark of God when it shall fall into the hands of mere counting-house men.”

One of the glorious things about most mission disciplines is the fact that all missionaries in any given society receive the same level of support. This eliminates money either as a measure of ability or as a motivating factor. There have to be other motives in missions. By eliminating money marvelous transformations take place. In many mission societies all income from royalties, honoraria, whatever, are turned over to the organization. RDW

Further indications of the change in the home viewpoint was the “assigning” of Pearce and his wife when they arrived in August of 1817, to “reside in the Serampore family, Ward’s colleagues in the press.” This was an innovation that touched the Serampore family rather unpleasantly. Hitherto, those who had joined them had done so after the various parties had become acquainted, and then by unanimous vote they were assigned their task. This seemed another indication of the ironclad authority England intended to maintain over mission affairs. Consequently Carey wrote Ryland, saying:

“I have scarcely ever written under such distress of mind. We are yours to live and die for you, but as your brothers, not as your servants. I beseech you, therefore, not to attempt to exercise a power over us to which we shall never submit. My heart is exceedingly wounded at the Society’s proposal of the eight British trustees, and at several concomitant symptoms.”

...We have always counted it our glory to be related to the Society, and with them pursue the same grand purpose, and we shall rejoice therein, so long as you permit us; but we shall come under the power of none. I do hope that the ideas of domination which Fuller never thought of, but which the Society has imbibed since his death, will be given up, as we shall never ‘give place by way of subjection, no, not for an hour.’”

COMMENT: What Carey is pointing to in the above two paragraphs is not that he expected the board to have no power. I think he would have said that the board in fact has all power. That, in fact is

why Carey and Marshman did finally sign away virtually everything. What they were talking about was the role of making assignments of personnel, the role of making supervisory and administrative decisions. They did not feel that was the beneficial function of the board. The normal, practical function of a mission board lies in the three areas expounded so neatly by Jim Downing of the Navigators:

Appraise (help evaluate what is being done, with an outside perspective)

Approve (perform those legal functions which the board can alone provide)

Appeal (hear the appeals of anyone whatsoever who does not feel properly treated—but to hear the other side as well)

Always an important and entirely reasonable function of a board is to safeguard the public from administration that is illegal, unethical or insane.

III. S. Pierce Carey, *William Carey*, 1923, gives us more detail about the impact of even a single resentful person returning from the field.

[S. Pierce Carey is the great-grandson of William Carey, and generally takes the point of view of the younger workers who separated from the Serampore Trio. However, he does not sympathize with Johns’ destructive bitterness. Johns was forced to return to England, when all efforts to persuade the British officials in India to allow him to stay eventually failed. RDW]

What pained Carey more than the violence of Government *[in not allowing the new missionaries to stay, RDW]* was the contention it brought to ‘Serampore.’ Johns would not believe that sufficient pressure had been brought to bear on the authorities for his retention *[in India, RDW]*, though they did all they knew to this end—keen to have in their ranks one of his valued profession *[pharmacist and surgeon, RDW]*, and the more that, on his delayed way out, he had raised in America £1,200 for the work. But he charged them with inadequate effort, and with favouring Lawson,—blaming especially Marshman, who had conducted the very difficult negotiations, and who had really striven his best. ‘Carey labored as never before for reconciliation,’ but to no effect. Johns bitterness remained, and in England he sowed the dragon’s teeth of suspicion of Marshman, whose harvest was tragic. The distress of it made Carey ‘alarmingly ill,’ so that he

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'looked for death.'

IV. Excerpts from A. Christopher Smith, *Missiology, An International Review*, April 1990, pp. 185-209.

[Joshua Marshman, in attempting to deal with the enigmatic impasse, came out in 1825 with a paper entitled "Thoughts on Missions to India." Smith's lengthy article focusing on Christopher Anderson contains the following summarizing points. There is much more of value in this 24 page article. RDW]

In the first section, Marshman depicted "the spirit and disposition in which efforts ought to be conducted for converting the heathen in India..." Hinduism, he declared, had to be destroyed and Asia won for Christ. That was the grand objective, but how would it ever be achieved, given the slow conversion rate thus far? How, given the way that Baptist missionaries were being treated by the London committee [board, RDW]? It was time to take stock. The BMS (Baptist Mission Society) needed to shed the straitjacket of organizationalism for the free-flowing garment of Pauline spirituality. Greater value needed to be set on sanctified relationships between home and abroad, in place of all the strain and distrust that had dogged their steps over the past decade. Otherwise, the whole work would grind to a halt. Internal hassle was bogging the work down, to the dismay of the field workers who wished to move ahead with freedom to win the masses, to the glory of God.

Sad to say, such hassles prevented Carey and Marshman from focusing their thought more creatively on effective mission strategy in the field. Problems generated from the home base sapped away at their energy, diminishing their contribution to contextual reflection on how to penetrate Asia further for Christ. They grieved over the self-defeating tendency of the BMS "apparatus for missionary efforts"; they were appalled that missionaries had been virtually reduced to the status of "mere stipendiary servants" obliged to obey the keepers-of-the-purse in Britain. They felt depersonalized and found it ever more difficult to face daunting evangelistic odds. Serious inefficiency resulted...Marshman and Carey could not afford to be anything other than candid now, even if it meant they would have to "do mission" independently of the society to which they had given so much of their lives for so long...control would therefore

have to be returned to where it properly belonged. The BMS leadership would have to "decrease" so that God's cause could "increase."

In summary, then, during 1824 and 1825 Christopher Anderson [*the one leader, a Scot, who did side with the Trio*] and Joshua Marshman in their own ways struck at the very heart of the BMS executive's *modus operandi*. They challenged the committee's ethos with a practical declaration and a biblically based appeal that called for a new order of relations between "home and abroad." With that, the leaders of the Serampore mission and the larger BMS arrived at a fork in the road. The question had to be answered: would it be a place for parting, or a place for missiological renewal? Would human structures and administrative procedures be overhauled for the sake of God's interests in Asia, or not?

V. Excerpts from *Hudson Taylor and China's Open Century: Book Five, Refiner's Fire*, pp. 64-67

[In what follows, Maria is Hudson Taylor's wife. Mr. Berger is the man in London who, like Fuller in Carey's case, worked with him hand in glove. Emily worked with the missionary children, Jennie was a single missionary. The following scenes take place during the year 1868, about two years after the initial voyage of the ship Lamermuir brought their founding team to China. In a section talking primarily about the opposition of the Chinese, I am picking out some references to internal disputes. RDW]

The total of missionaries in China had grown to about two hundred and fifty but the CIM's thirty four members still included seven beginners and several more who had made little progress since arriving. Among them were the Nicols, now obsessively rebellious, and at least three following their lead. Progress depended on many things, not least the readiness of the team...

A letter critical of the Report of the Hangchow Branch of the CIM had been published by the *North China Daily News*...Hudson Taylor said, "I shall not think of answering publicly...the Lord Reigneth. If it only has the effect of knitting us more closely together we shall have cause for gratitude to God." "Gossip must ever work mischief," Maria wrote to Mr. Berger, "and I fear there has been a great deal of this."

Far worse than gibes in the press was the obses-

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sive correspondence by Lewis Nicol with William Berger and others. Nearly two years after [arriving in China] he was building on the same old complaints...Mr. Berger replied to Nicol, "It seems to me, that if you cannot have confidence in us it will be your duty to retire from the Mission." On May 9 Emily was writing to Jennie at Hudson Taylor's request to answer more allegations made to the Judds. Nicol had been saying that 'Large stores of English clothing and material for making such, brought out for the use of the mission in China, are stored away rather to rot than sell them to anyone out here who would make use of them.' Hudson Taylor had 'changed his mind' after reaching Shanghai, and made them all wear Chinese clothes. It was all nonsense, Emily reminded Jennie. No such foreign clothes or materials ever existed....

On May 5, William Berger wrote to Hudson Taylor, 'It is still with me a grave question whether a brother who avows he has no confidence in you (or me) should continue connected with the Mission.' His advice would have taken about two months to reach Hudson Taylor, who confided to Jennie, 'I do not see how we can keep them in the Mission after a letter, worse than ever he has written before, recently sent to Mr. Berger.' The pain of dismissing a colleague, and the prospect of unpleasant repercussions, gnawed at his heart and mind while he still hoped that Nicol would reform.

Harder to face was the effect of subversion on other members of the team, for the Cordons and Stephen Barchet were the latest partisans.

...Writing to Thomas Marshall, his Congregational minister in London, he [Stephan Barchet] enclosed a copy of a letter he had intended to send to Hudson Taylor but had withheld. In it he expressed 'the desire to be considered a *friend*, not a member of the Mission (because) elements of the Mission tend to anarchy. If it be thought proper that a Methodist should be pastor of a Presbyterian church or a Presbyterian of a Baptist church I differ in opinion, for if a church is Baptist let it be Baptist.' Meadows, a Methodist, had baptized the Presbyterian Crombie's converts, and Nicol had called in an American Presbyterian to sprinkle the Xiaoshan converts rather than have Hudson Taylor immerse them...

That was not all. Stephan continued, 'Further may be mentioned the despotic government of the Mission. So long as a man is fallible, it must be seen how dangerous it is to give the entire control of a mission into the hands of a single individual.'

He had nothing against Hudson Taylor's character, he emphasized, and was not saying that he acted despotically, but objected to the principle he himself had previously accepted. Finally, and perhaps the crux of the matter, 'I would prefer not to be associated with men who are under the influence of petty jealousies, and are seldom at peace'...Nicol and his sympathizers had been to Ningbo often enough to have sickened Stephan. He (Stephan) resigned in June. When the Bryanston Hall congregation ceased to support him, William Berger offered to do so instead. Before long Stephan married Mary Bausum, went to the States and became a doctor of medicine. They returned to China and forty years later were still good friends of the CIM...

On September 13 [1868], the day Hudson Taylor wrote, 'We intend to go forward', he also wrote to Nicol. He could hope no longer for a change of heart. The letter is a window on both men. William Berger had sent him, he said, a copy of Nicol's 'disgraceful' letter of February 13. Naming missionaries who had testified to the fact that the 'falsehoods and misrepresentations' in the letter had been repeated in conversation with members of his own and other missions 'in the habitual breach and perversion of the truth', the only course left was to 'terminate your connection with the China Inland Mission'. In doing so he was 'acting after conference with and with the concurrence of all the brethren of the *Lammermuir* party and as many of the other brethren of the Mission as I have had opportunity of meeting, since I received the copy of your letter. I do not dismiss you because of your denominational views nor yet for your preference for the English costume; nor indeed on any other ground in whole or in part than that of a habitual and deliberate falsehood.'

...To the Taylor's grief, by October 5 they had received letters of resignation from Susan Barnes and the McLean sisters. They had hoped that the dismissal would dissolve the alliance and save these three for the Mission, but it was not to be.

RDW COMMENT: Stephen was apparently a very fine, honorable person. What he could not abide was the tolerance of the Mission for petty bickering, when it went on and on. Taylor's dismissal of Nicol was probably too little and too late. Others had already been offended by his willingness to be patient with recalcitrance. Stephen also had ironclad Baptist democratic principles in mind,

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Insight from Five Key Documents in Mission History

Ralph D. Winter

August 1990

(RDW Comment, Cont.)

and a despot was a despot, he began to think. Ironically, this particular “despot” (Hudson Taylor) was not acting decisively in this matter. But it is not unreasonable that to a person of Congregational or Baptist persuasion, pure democracy seemed close to pure religion, and the Hudson Taylor pattern, which has now 125 years to commend it, did not at first appear to Stephan Barchet to be legitimate—nevertheless “forty years later they were still good friends of the CIM.” (CIM now is OMF).

Both then and now there are often two interrelated issues: one has to do with unresolved disagreements about small issues and resulting malicious gossip, the other has to do with the very structure of the organization and perhaps malicious gossip. Stephen resigned due to the existence of both factors.

Another dimension is what would seem similar to “sibling rivalry,” and the accompanying “Father Vacancy” many young people suffer. One younger person is hurt when another is perceived to receive greater favor from a potential father figure. Rejection is talked about, and missionaries who drop out may feel they are ‘forgotten.’ It is widely estimated that 60% of all mission candidates derive from backgrounds of dysfunctional families. If all it takes for a family to be defined as dysfunctional is for the children to be out of fellowship with their parents, then the percentage in America would seem to be even higher than 60. It is also true that young people who make it through the entire candidate process of a major mission are far better sifted than those who sign up for a two-year period, or are sent out by local congregations (as the sending body—one of the least effective patterns).

Some Americans are bound to suspect the apparently great authority of an OMF General Director, who after great effort and the gathering of much advice, appoints new directors—there are no elections in the OMF pattern.

The often confusing issue is not the *power* of a board but the *role* of a board—the question of when and to what extent its power should be exercised. The State of California requires a board to guard against illegality, unethical practice, moral turpitude, insanity, etc. This clearly does not *require* a board to overturn a General Director’s sense of guidance every time it has a majority in opposition. This is reflected by the fact that the State of California specifically allows for an

internal board in the case of “Religious Corporations.” Most mission boards are boards of religious corporations and are, specifically, what the U.S. government, and church historians call an *order*. Many do not employ the term, *order*, in their relations to the public, even though Wycliffe Bible Translators, Campus Crusade, Navigators, Overseas Missionary Fellowship, etc. are from the perspective of the U.S. Government officially *orders*. No matter who you are talking to you have to use terms that are understood. You need to speak to the government in its language and to the Protestant public in its language—not to deceive but for the opposite purpose, namely to be sure you are understood. In any event, a great deal of light is shed on this discussion simply to note what the U.S. Government considers an *order* to be like.*

The following is a statement from the Internal Revenue Service as to what they understand an *order* to be. They sum it up in five points.

“1. The members of the organization undertake a sacred obligation, often under the discipline of a religious superior, to live in accordance with a strict set of religious rules that govern their secular and religious lives. These religious rules often include the traditional vow of obedience, chastity and poverty.

2. The members of the organization, after successful completion of the organization’s training program and probationary period, make a lifetime (or very long-term) commitment to the organization.

3. The members of the organization are, directly or indirectly, under the control and supervision of a church or convention or association of churches.

4. The members of the organization are held to a significantly higher level of obedience than that required of lay church members.

5. The members of the organization, who often live as part of a community, participate daily in such activities as community prayer and worship, charitable or religious work, or private prayer and religious reading.

RDW: A Concluding Illustration

I am unable to quote from a specific book in this instance, the seventh volume of the Hudson Taylor biography by A. J. Broomhall, not having emerged from the press. But in what follows I am aided by some recent graduate work by the Canadian direc-

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tor of OMF, and conversations with OMF members.

It was twenty-three years after the founding of the CIM that perhaps the greatest test of the organizational pattern took place.

Henry Frost, an influential American supporter of the CIM, sought to establish a branch of the CIM in the U.S.A. He made a trip to London to press his case. Hudson Taylor came back from China to participate in the discussion. The answer was 'No.'

Always before, Taylor had preferred to help other missions into existence—in Scandinavia, on the Continent—rather than extend the CIM structure to other sending countries. Frost returned defeated. Taylor then returned to China, but returned enroute through Canada and the United States. He attended the famous Niagara Falls Bible Conference and was impressed by the enthusiasm for the CIM, the offering of funds apart from any specific mission candidates. He travelled by train with Frost from Niagara back to Philadelphia, and gradually came to the conclusion that the decision in London had been wrong. The Americans were not like the Swedish and the Germans. They spoke the same language. It could be different.

He wrote London that he had moved ahead to establish a U.S.A. branch and went on to China. But the reaction of London at this initiative was so serious that he had to return to London from China just to settle it. The final resolution left such matters in the hands of Taylor, and this significantly confirmed the OMF pattern in which the founder and the field (the members) outweigh the home board.

Basically, today, the CIM/OMF continues with a General Director. James Hudson Taylor III has just recently appointed a new General Director to take his place. The OMF General Director appoints the various field directors for Thailand, Indonesia, etc., and also the various home directors for Canada, U.S.A., the United Kingdom, etc. The Field Directors meet once a year at the Field Council. On alternate years the Home Directors are present and the enlarged council is called the Central Council. This body has the power to remove a General Director, and has done so in one instance in 125 years.

Normally, the General Director (in Singapore now instead of China) takes very seriously the insights and opinions of these annual bodies, but is not bound by them. It is OMF tradition to work in unanimity, and of course new field, home, and

general directors are appointed by the General Director only after a great deal of harvesting is done of members' opinions about various possible candidates. But nowhere within the OMF do they divide the house by any formal democratic procedures.

[Later note: the influence of democratic ideals being very great, some Catholic orders (and, perhaps to some degree the OMF) have gone to great pains to try to explain what they do in democratic terms. Importing democracy into what has been a directorship pattern has happened in the case of the Bethany Missionary Fellowship in Minnesota. That is one way to cope with the conflict between paradigms. It is not at all clear that doing so has been beneficial to the Bethany Fellowship. RDW]

*(from page 8) For reference: Orders can be organized in many different types of patterns:

1. Directorship, where the various members of the board of directors are appointed by the general director (the OMF pattern), where the board carries an obligation to the civil authorities to protect the public against any insanity or immorality or illegality in which a general director might be engulfed, and where the board has the corresponding power to remove a general director.

2. Eldership, where the board of directors is appointed by the board itself—a "self-perpetuating board," and the board selects and ultimately guides the general director

3. Representative Democracy, where the board of directors is elected by representatives. The board selects and ultimately guides the general director.

4. Pure Democracy, where the general director is elected by a vote of every member (how Carey started out), and, a board of directors is itself elected by the vote of every member.

The Role of Western Missions in the 21st Century

Ralph D. Winter, General Director, Frontier Mission Fellowship

October 1999 (Very rough draft for Kyoto conference)

W1047.1

1. The long-standing and indeed illustrious campaign to take Western Christianity to the world's minority groups is slowing down because fewer and fewer such groups remain untouched.

One of the miracles of the 20th century—which forever changes the focus of missions for the 21st—is the fact that the Western missions have been so successful in transforming dark mission fields into bright mission sending forces.

We must give credit to the AD2000 Movement and others in the last ten years for highlighting the fact that there are still dark pockets needing the light of the Gospel. But, nevertheless precisely because of the efforts of Western missions and, now more recently the active missionary outreach from many Third World countries, the fact is we are running out of "traditional pioneer mission fields." There aren't many left. Are we going to be without a job? Yes, in the traditional sense, more and more.

Because pioneer missions have planted well-established churches in so many parts of the world, the 21st century looks radically different from that the 19th or 20th when Western Protestant missions began their work in earnest. Pioneer missions of the kind we have undertaken in the past are useful and essential in far fewer places around the world compared to the situation in the days of William Carey.

Thus, on the world level we now have the miracle of what is very nearly a single Christian family. English, for example, has more and more become the lingua franca of international Evangelicalism. This is a good thing and it is a joyous thing, this relatively unified global cultural tradition of Christianity. But it is probably not the final thing.

It is actually wrong to think that reaching the final unreached people with Western cultural Christianity will be the fulfillment of the

Great Commission. It is a marvelous beginning. It is not a mistake. It is nevertheless not the whole picture.

2. Both Western and Non-Western missions are now more and more assisting Christians in other parts of the world to build their churches and schools and to reach out to their own people, rather than tangling with the remaining non-Christian peoples.

This continuing post-pioneer part of the picture is bright and shining and a blessed reality. But it is a very different process from the continuing activity of pioneer mission to the small remaining unreached groups in the world. Ironically, the very success of missions in producing vital overseas churches has meant, for one thing, that donors are becoming less and less interested in supporting mission work. Missionaries have sought to "work themselves out of a job" and they have succeeded in many places beyond their dreams. But their dreams have turned into nightmares as their faithful supporters have lost interest in their work. Donors have by now long been complaining that the Great Commission must not be redefined to read, "Go ye into all the world and meddle in the national churches." Many mission supporters have turned to assist the continuing growth and impact of the Wycliffe Bible Translators, since they are known to be working where there is not yet a church that can stand on its own two feet.

3. Meanwhile, as missions have often had great success among oppressed and minority groups, the Gospel of Christ and the Bible has also gone beyond the physical extension of the Western institutional church structure and has entered into the large "Resistant blocs" of non-Christians producing seemingly syncretistic forms of "semi-Christian" faith. Millions of Africans and Asians are in this second category.

The so-called "Resistant blocs" of Chinese, Hindus, Muslims and Buddhists resist the

Western cultural style of our faith while being very acceptive of Christ. So while the Gospel has created a substantial movement of "Christianity" within most of the small groups it has only extracted a token few individuals out from within these large groups. At the same time, some people within these large blocs are accepting the Gospel and the Bible in strange and unexpected ways. We may wish to ignore them, but we cannot deny that they are there.

4. It becomes suddenly clear that history may be repeating itself and that the experiences of the New Testament and early church throw remarkable light on the present.

It is necessary to speak of a "global stalling" of the Westernized form of the Gospel.

We rejoice that millions have turned from their own culture and embraced the culture of Westernized Christianity, at least in part. They have the freedom in Christ to do so. This is just like the 100,000 Gentiles in Paul's day who turned from their own people and embraced the Jewish vehicle of faith, becoming circumcised "proselytes." These people were mostly genuine believers, but had shifted culturally in a way Paul considered a legitimate *option* but an illegitimate *requirement*, non-essential to faith. This is the kind of "proselytism" that has evolved around the world among minority peoples but which is mostly feared and fought by those in the majority cultures.

But in Paul's day, there were many more people—maybe ten times more—who were not proselytes, but "God-fearers." These were people like Cornelius, who were attracted to the Word of God in the synagogues, but who had not made the shift over to the Jewish cultural tradition.

Paul's mission strategy made both Jews and Proselytes—who had settled on the Jewish cultural tradition—furious. What did he do? He acknowledged the reality (despite the remaining weaknesses) of a new, unplanned, "Greek" version of the Biblical faith. This new version was based on Jesus Christ and the basic principles of the Jewish

Bible, rather than literally upon all the Jewish customs described in the Bible.

From the standpoint of even believing Jews Paul's efforts helped to generate a vast and—to them—tragic movement which soon encompassed most of the million "God fearers" and eventually became at home in the Greek, Latin and Syrian Christian traditions. Naturally, as soon as these major mediterranean traditions cast an influence beyond their home cultures hundreds of different varieties of semi-Biblical faith resulted.

For example, the Greek tradition of faith influenced the slavs and the celts, while the Latin influenced both celtic and teutonic, and the Syrian the Arabic. Germanic Lutheranism, slavic Orthodoxy and Semitic Islam resulted, employing different languages, literatures and cultures, the most significant common denominator being the Bible. These all, to some significant extent were "people of the book," the Bible of the early church. All of them in addition were influenced by the New Testament and generated their own additional semi-scriptures as well.

Greek Orthodoxy naturally considered the Greek scriptures most authoritative. Latin Catholicism enshrined its Latin translation, and the Lutherans, to be different, chose the Hebrew. However, because the Arabic translation of the Bible did not come soon enough, the Islamic tradition emerged with far less direct access to "the Book." There were many arguments about what form of the faith was the one, right form.

When Islam engulfed Egypt, two different Christian traditions were at that time at each other's throats. All of these various cultural traditions tended to consider their own cultural derivation of the faith correct, and any lingering presence of the followers of a "foreign" faith were resented, rejected or marginalized.

Actually none of these cultural traditions of faith were perfect even though most of them were barely salvific.

5. Thus, it seems possible that the 21st century will see further unification around a generalized form of Western Christianity but at the same time see the looming up of

radically different forms of our faith which may be barely recognizable and may be alienated or even antagonistic.

We need only to reexamine our own past to see how drastically unity was shattered by the various deviations in Western history. The Quakers were considered a radical departure—and they were. Evangelicalism itself was, but so were Christian Science, Seventh-Day Adventism, Jehovah's Witnesses, Mormons, Pentecostals—all with varying degrees of similarity to the Reformation traditions and with varying degrees of relationship to the Bible. All these became, and perhaps still are for many, shocking departures nevertheless from "the faith once delivered."

However, figures like Billy Graham have succeeded in gaining a hearing to some extent from within almost all of these divergent traditions, just as Brahmins in India have been attracted to Graham's message and his Bible without affiliating themselves with the formal movement of Christianity.

The phrase "churchless Christianity" has thus been employed to describe some phenomena in South India. It is possible that a more accurate phrase might be to speak of "Christianity-less churches," since we see people still regarded as "Hindus" involved in home meetings much like the "ecclesias" of the New Testament but we do not see any close affiliation of these believers with the cultural tradition of Christianity. It is as though we must ask whether we are to preach Christ and not Christianity.

A recent secular editorial in India recounted the gruesome tortures early missionaries of Portuguese Christian tradition inflicted on the people of Goa wherever departures from faith were suspected. We can protest that that was "Catholic" Christianity. But our own Protestant "Christian" cultural tradition includes similar events such as when John Calvin consented to the death by fire of Michael Servetus as well as thirty some women accused of witchcraft, whose departures from the faith seemed threatening to the unity of the Gospel. How can we not

therefore try to understand the disinclination today of high caste Hindus to see their cultural unity threatened by invading missionary forces which may find it difficult to conceive of a Hindu cultural tradition that validly understands the Gospel?

6. The willingness and the ability to "give away our faith" is the great challenge of the 21st century. Can we accept the fact that Christianity by that name will never conquer the world even though our Bible and our Savior may become a spiritual reality within even the major so-called "resistant" blocs? This is of course a complex and delicate area of thought as well as a human phenomenon, which now includes perhaps more sincere people in the non-Western world than are included in the formal extension of Western Christianity into Africa and Asia.

We have always thought that one of the blessings of the achievement of a worldwide Church movement is the possibility that this miraculous global fellowship would enable those of us in the West to reexamine our faith, our theology, our very study of the Bible. What neither the Western church nor its converts in the Third World are fully prepared for is the radical deWesternization of the Gospel. But the 21st century may be the time when this will happen without our power to stop it.

Paul's ministry begs for a parallel today. Our impact on the non-Western world has been primarily on the relatively few who for various reasons want something of our Western cultural tradition. We suddenly realize that both Western and non-Western missions are promoting our Westernized forms of religion. Some of the non-Western missions are just as much involved in this as are the Western missions. This is understandable and it is not evil, unless we believe and preach that the Gospel can only exist in its Western vessel.

Paul said circumcision did not need to carry over. For many in his day this was as outrageous as for anyone today to say that baptism by this or that method is not essen-

tial. If the parallel is at all valid that our missionary movement is similar to the Jewish diaspora and its "Gospel," then we are not likely to see the missions, whether Western or not, capable in general of doing so radical a thing as Paul did.

7. It is possible that some of the non-Western peoples are more interested in the God and Father of our Lord and Savior Jesus Christ—as they see His glory in the face of Jesus Christ—than they are interested in our procedures for gaining Salvation. It may be that we ought to more deliberately "Declare His glory among the nations" than we are to sell our formulas for getting people into heaven, even though we ourselves may find it difficult to distinguish between these two related things.

Jesus demonstrated the character of God in His preaching and healing ministry, and on that basis, asked people to repent and believe. And he talked to people who had a great headstart in understanding His father in heaven. Today we are trying to build on a far thinner foundation. Once people know God through our science and medicine and through scriptures like Proverbs, and even better by knowing the Christ of the Gospels, then our missionary efforts to the major blocs will be more effective. There will still be those who want simply to become Westernized, learn English and so forth.

Can Western and non-Western missions in the 21st century change enough to encourage and nourish some of these highly indigenous movements? Our overseas church constituencies may be as opposed to such an approach as the Jewish believers were opposed to Paul's approach.

Thus, our task in the 21st century is not so much to promote a Westernized Christianity as to defend the name of God, to represent Him more faithfully, to point out the role of Satan and be on God's side in striving to destroy the works of Satan. We are, as Paul put it, "to open peoples' eyes, turning them from darkness to light and from the power of Satan to God." However, the outward results

of this process may both surprise us and also not be immediately recognizable to our supporters.

In summary, the difference between the activity of Western and non-Western missions is not very great. They are both highly Western compared to the new indigenous movements which derive their faith more directly from the Bible more than from Christianity. We have long gloated over the fact that Christianity is now geographically global. However, our faith and our Bible, just as in the past, has quickly gone beyond any particular codification of it.

Third World Missions may be able to leave their own inherited Christianities and choose to follow the growth of Biblical faith and worship where this flows beyond the bounds of traditional Christianity. It is possible that these non-Western missions will be more able to do this than the traditional missions in the West. The culture of the West is itself changing so rapidly that traditional denominations are all on the decline while newer and unusual movements are those which are growing. The West today needs the help of the Third World Churches and missions, especially if they are willing to follow faith and not form.

The Largest New Factor in Mission Strategy in the 21st Century: New global partnerships for world mission.

Ralph D. Winter

Asia Missions Association, Moscow, September, 2003

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This is no time to talk about the fine points of mission strategy. This is a global conference. It is not something that occurs every year. I want to address not several factors in the future but what I see to be the *largest new factor in 21st Century missions*.

Earlier New Factors

In past history there have been other "major factors" in mission strategy. Unfortunately in most of those cases, we did not see them clearly until it was already too late to maximize our strategies in their light. I will give some examples from the past so that we can be more alert to new factors in the present.

1. *The William Carey factor*. Almost single handedly William Carey broke down all kinds of silly theologies which seemed to oppose the thought of sending missionaries. He went and did it. Protestantism finally became aware of the Great Commission. But Protestants had been blind to missions for over two hundred years. Their coveted Reformed theology did not help them.

2. *The Hudson Taylor factor*. Taylor almost single handedly broke down the idea that we cannot penetrate inland, and with confidence seek to evangelize *whole countries*. Seventy years after Carey's *Enquiry* was published token missions, touching only coastlands, was all Protestants could conceive.

3. *The Archbishop William Temple factor*. He is the one who tore back the curtain so that all could see the existence and vitality of the non-western church movements. He spoke of a global church as "the great new fact of our time." Most mission supporters back home simply could not believe that a new force had been born in the mission lands.

4. *The Townsend/McGavran factor*. Townsend focused our attention upon geographically distributed tribal societies. McGavran pointed out sociologically isolated people

groups. These men tore back the curtain on the existence of thousands of new places to go and new peoples to be reached, who formerly were by-passed. Together these two men took cultural identity seriously. For many years missions talked about reaching a whole country once a church movement existed within any one of the ethnic spheres of that country. Some missions prided themselves on having missionaries in every "country" being blind to the divergent *peoples* within those countries.

5. *The non-Western mission factor*. David Cho in Korea, perhaps more than any other person, helped to tear back the curtain on the vital existence of mission agencies being born in the former mission lands. For many people this was an entirely new phenomenon. We still have much to learn from this sturdy emerging reality. In my opinion, the general failure of Western missions, historically, to plant *mission societies* not merely *churches* is the largest and most serious strategic error Western missionaries ever committed.

6. *The "Churchless Christianity" factor*. This, factor, now, is the thesis of this paper. This factor is, to me, the largest new factor in 21st century missions. Very few understand it. It is not yet taken seriously. To some it may come as a huge, disturbing surprise. To others it may constitute the final evidence of the power of the Bible over all other strategies of mission. In any case it radically changes our understanding of the kingdom of God and the work of God on earth in regard to the role of what we call Christianity.

The Big New Factor Today

"*Churchless Christianity*," is the title of a book compiled by a Bible-believing Missouri-Synod Lutheran missionary and theology professor. Thus, when I speak of *Churchless Christianity* I am referring to that book. The

book contains the results of a scientific survey of the largest city in Southern India, Madras it was called, and today Chennai. It gives the evidence that masses of Hindus have a high regard for Jesus Christ, and about 25% of that city of millions of people have given up their idols and are daily Bible-reading followers of Christ. The surprise is that the majority of these followers of Christ study the Bible and worship at the home level, continue to associate within the Hindu social sphere, and do not routinely associate with the somewhat “western” Christian churches. That is why the book is entitled *Churchless Christianity*.

In my perspective it would be more accurate to speak of “Christianity-less churches.” Why? Because we are talking about fervent, Bible-believers who at least meet in “house churches,” even in they do not normally meet in existing “Christian churches.” This fact is itself very reminiscent of the New Testament worshipping households, such as that of Cornelius, Lydia, Crispus.

Moreover, this is not a tiny, isolated phenomenon. We are talking about millions of believers who neither call themselves *Christians* and nor are called *Christians* by their Hindu neighbors.

This subject which I have labeled the “Churchless Christianity Factor” is, however, little recognized. I myself have long been unaware of it. It is so little understood that we may need to describe it more fully before commenting on it from a viewpoint of mission strategy—that is, what we can or cannot do about it.

What It Is

Note well that a cautious, Bible-believing Missouri-Synod Lutheran seminary professor brought this factor into limited prominence when he made a professional survey of that great South India city of Madras (Chennai) in the 1980s. His survey revealed millions of fervent, daily Bible-reading followers of Jesus Christ who continued to identify with Hindu and Muslim families, but who lived largely in total isolation from the formal Christian movement in India. While this was surpris-

ing, disturbing, and perplexing, and he even wrote a book about it, it did not attract much attention for ten to twenty years.

You can imagine reactions such as “Then, are the traditional Christian movements in India wrong?” “Do all Hindus and Muslims have to go this route?” The published book describing this careful survey, entitled, *Churchless Christianity*, has a somewhat misleading title as I have pointed out.

Is This Only a Phenomenon of India?

In regard to missions in other parts of the world, this one survey of this one large city in India raises insistently the more general question, “Can believers in Jesus Christ in other countries continue as part of a cultural tradition which is distinctly different from the Western *Christian* tradition?” Many of us might believe this could happen in theory and yet recoil emotionally at its appearance and existence in real life.

In other words, it raises an even more significant question for mission strategy. Is this seeming “breakaway” movement something that is happening only in South India or are there parallels in Africa and Asia in general? How would we find out? What book might we consult?

Here the answer is swift in coming. The *World Christian Encyclopedia* reports 52 million Bible believers in Africa and 14 to 24 million believers in India who are outside of the formal Christian movement. Furthermore, we also know that there are from 50 to 70 million Chinese followers of Christ who are clearly additional and outside of the 15 million Chinese believers within the formal Christian church movement in China today.

These are not small numbers! How do they compare to the number of Christians in these various countries? Or, more accurately, how do these numbers compare to the number of sincere, Bible-believers who are formally Christians in the same countries? (Many within the Christian sphere are quite nominal.)

In actuality, the astounding and perhaps alarming fact is that there may now exist in

the non-western world as many (or even more) truly devout believers in the Bible and Jesus Christ who are outside of formal, Western-related Christianity as there are truly devout believers within it.

Curiously, mission leaders have talked about “contextualization” or “indigenization” for many years, under the assumption that we could develop, as it were, new “clothing” for the Western church to make it more acceptable to Muslims, Hindus, Buddhists, etc.

But amazingly it has not until recently dawned on us that God may have a different strategy altogether. He has been with us as we planted identifiable Christianity, but He now seems, in addition, to be bringing forth large movements entirely from within these huge non-western cultural traditions.

Alert mission observers have already seen some evidence of these new movements. But they may have ignored them as “breakaway heresies” rather than understood them in large part as sincere responses to the Bible.

What Is Our Response?

What will be, what should be, the mission response to this major new factor? Shall we call it “unofficial Christianity” and just live with it? Shall we drop the term *Christianity* altogether and start counting not Christians but Bible believers?

We need to pause and think clearly. *Christianity* is not a Biblical term. Even the word *Christian* which is in the Bible only three times is apparently a “sneer” word employed by outsiders and not a word the New Testament believers called themselves. That is, NT believers were in some cases, by others, called *Christians*, but apparently no one in the NT ever called himself a Christian. When Agrippa asked Paul if he were trying to make him into a Christian Paul did not make any use of the word.

My personal perspective is that we recognize again is that our mission is simply the Biblical faith. We preach Christ not Christianity. In this regard I see a parallel to the New Testament Biblical faith escaping the Jewish

cultural tradition and being born from within the Greek culture. I see this phenomenon in the book of Acts not as a unique *event* but as a major example of a *process* that must happen over and over again as missionaries cross into new cultures.

We see in the NT the consternation of Jewish followers of Christ viewing the Greek followers of Christ as somehow inferior. And the Greek believers apparently also looked down on Jewish believers—or Paul would not have defended them in Romans 14.

Not only do we see the Greek believers scoffing at the Jewish wrappings. We see earnest Jewish followers of Christ, the “Judaizers,” insistently seeking to make the Greek followers more Jewish. Do we today sometimes think like the Judaizers? Do we seek to make Muslim and Hindu followers of Christ more “Christian,” by urging them to call themselves *Christian*? Or, by following certain Western Christian customs?

Is This Radical Contextualization?

What we are talking about goes beyond ordinary “contextualization.” Some have called it “Radical contextualization.” What we call this phenomenon is not the point. It is really not a new phenomenon. Christianity itself is the result of *radical contextualization*.

When the Gospel moved beyond the Jewish cradle in which it was born it not only took on Greek clothing it carried within it the same Biblical demands of heart faith. When later it was taken up by Latin-speaking people it outwardly changed again, so much that eventually the Greek church and the Latin church movements went separate ways. Still later as Biblical faith penetrated the Teutonic forests of middle Europe, it divested itself of a good deal of the Latin tradition and now reappeared as a German, Lutheran, tradition. About the same time it broke away as an English phenomenon. These new traditions were much more than a change of language.

The Biblical faith became at an early point a Celtic phenomenon, and there was antagonism for a long time between Roman and

Celtic forms of faith. A bit later than the Celtic but before the Lutheran we see the Biblical faith emerge within the Arabic tradition in the form of Islam, which is only partially Biblical.

Many ancient observers felt that Islam was simply an Arabic form of Christianity. But, the Christianity to which Muhammed was exposed was very weak and defective. It possessed only parts of the Bible, and in particular it had a defective understanding of the doctrine of the Trinity. Muhammed was apparently able to evaluate *the defective trinity* of the Christians he knew and rejected it just as we today reject such a misunderstanding.

Meanwhile Christianity for many centuries was tied in with local governments which could not allow social diversity and so Christians of one sort even tried to exterminate Christians of another sort, and certainly opposed the followers of Islam. Instead of sharing the Bible and studying it together they simply tried to remove the cultural diversity through persecution and even genocide. In general, Christians have actually been more intolerant than Muslims. This is the view of Dr. Dudley Woodberry at Fuller Seminary.

Today, in America, we face a rapidly growing movement which has a partially Biblical faith, called Mormonism. Mormons believe the whole Bible, but like Islam, they have their own special prophet and additional book, not the Qur'an but the Book of Mormon.

Early on, American Christians killed many Mormons, tried to convert them, and drove them out of the eastern part of the country. But they have continued to grow into a large movement today. Many of them as in all streams of Christianity, are purely cultural in adherence. Many of them are very sincere and godly people. And, they have retained a concept of the Christian family which in many ways is superior to general American family perspectives.

Now, the practical question that arises no matter what kind of a person we are dealing with—whether Presbyterian, Mormon, or

Muslim—is do they hunger and seek after righteousness? Do they in their hearts seek to know God and do His will. If they are Catholic, or Muslim, or Lutheran or Hindu or Baptist, do we feel they must leave their own people and join ours and call themselves by our name, whether Presbyterian or Anglican or Evangelical or just Christian?

In other words, is it our mission to insist on a change of name and a change of clothing? Isn't the Bible, isn't Jesus, God's Son, more important to them than what they call themselves or how they worship?

In this regard are we afraid that our supporters, our donors are forcing us to report on how many "Christians" or "Baptists" we have created, or how many church buildings we have brought into being that look like our own church buildings?

What Can We Do?

One thing we can try to do. We can go humbly to these groups and try to help them understand the Bible more clearly *without assuming they will accept our form of Christianity when they read the Bible.*

Furthermore, we can rejoice that there are millions outside the formal Christian tradition who are hungering and thirsting after righteousness and who have in their hands the Bible. Isn't that better than to add more millions who may call themselves Christians but who do not pay much attention to the Bible and who can hardly be described as "hungering and thirsting after righteousness?"

Gutenberg and the Eclipse of Islam

Ralph D. Winter

Friday seminar, October 10, 2003

W1251.3

In Morocco a three-year-old boy accidentally gashed the forehead of a playmate with a steel toy. Both were missionary kids. One missionary family was visiting another. A Moroccan family was also present. Immediately the missionary mother of the offending boy rushed to apologize, and asked the boy who did the harm to apologize. The other mother asked her boy to forgive. Later, the Moroccan family expressed total amazement. They said that if that had happened in their own society the two families would have never talked again. Why the great difference?

In the early 1500s, when Luther was a leader, Muslims in the world were as numerous as Christians (despite a 600-year late start). Today they are only half the number of Christians. Paradoxically, in Luther's day Muslims were way ahead of "Christian Europe" in almost every intellectual, political and military endeavor. For one reason they had inherited the riches of the Roman Empire of which Northern Europe shared only a much smaller part and mainly late.

What in the world, then, happened around 1500 that began to accelerate things for Christians? Modern Europe from that time greatly accelerated in its rise from tribalism. By contrast, the intellectually and educationally superior Islam made little if any similarly spectacular progress.

This question highlights one of the major enduring mysteries for citizens of the world today. Most Western historians do not wish to be accused of an ethnocentrism which would exaggerate their own cultural tradition. However, the whole world is looking on and for everyone it is a mystery. In the West we may lean over backwards to keep from thinking that our world is inherently superior. We brood over the Western man of world wars and holocaust. Others around the world, however, may more often wonder how the West achieved its greatness (and weaknesses). They can plainly see relative superiority on practically every front—educational, technical, economic, political freedoms, human rights, medical care, emancipation of women, care for the environment etc.. Doesn't much of the non-Western world want to migrate to the West if it only could?

The mystery then definitely deepens when we realize the fact that this curious and apparent Western superiority (which is now giving away its science and technology to the whole world, and is leading the world in virtue as well as horrendous vice), represents a fairly recent and rather sudden change, speaking historically.

Unfortunately my own thinking expressed here

about the enigma of the sudden rise of the West will in many secular circles today seem biased, simplistic, or even unthinkable. But stop and think. By Luther's day there were a quarter of a million printed documents thanks to Gutenberg, and seventy-five percent of them were religious. Beginning in 1450 with the introduction of moveable type into Europe, Europe became gradually flooded with printed material, and in those days there was a handy *lingua franca* which allowed thinkers in any part of Europe (and even as late as the 18th century in America) to use Latin as a universal language.

Why didn't Islam gain from moveable type? For one thing, because Arabic script does not easily lend itself to discrete characters—they flow together. But, an even greater factor is that they did not have the Bible. Had they had it they would have been assiduously copying it by hand as in Europe. Thus, in my view it was, finally, the Bible itself which was the prime mover. Even if they could have printed the Qur'an with moveable type for every man, it is a mishmash of confusion by comparison to the Bible.

The Bible was what underlay Luther's concept of *sola scriptura*, the adoption of Biblical authority over the Papal pronouncements. It became a tangible touchstone for guidance by the living God outranking all human authorities. It portrayed concepts of love, forgiveness and meekness which radically challenge unredeemed society. It was, in effect, the pregnant disturbance that formed the radically new modern West with all of its rare and genuine virtues as well as allowing and tolerating hostile rejection of the divine.

It is the rejection of the Bible today that has resulted in fragmented families, emotionally handicapped children, morally corrupt business and political leaders. It would seem clear that the only way to prevent the West from slipping into a new dark age is to re-introduce it to the Bible. That is what makes Vishal Mangalwadi's Book of the Millennium project to take the Bible to the heart of our cultural stream on PBS is extremely relevant. May that public television series soon emerge!

Meanwhile, we do well to realize that there is something very profound that has changed in our own cultural stream as the result of the Bible.

The Third Call

Wednesday, October 27, 2004

Dear fellow executives of frontier mission agencies,

We now finally have a date, costs, and a clear path to move forward: Amsterdam YWAM headquarters, April 18-21, 2005, all delegates, near or far, paying the same (covering travel and all conference costs), namely something under \$850 US.

Lest you waste time trying to dig up previous letters I will attach all four previous letters. But to save you time I will also give here an overview of events, quoting from some of the earlier letters.

Overview of the Three Calls

It is possible to see three world-level frontier mission events as parallel.

The First Call: In 1910, for the first time in history, mission leaders and missionaries were called together to consider how best to finish the global task of missions. The conference was called The World Missionary Conference. *That was the First Call.* No one was invited. The only people attending were *delegates* chosen by legitimate mission agencies. Great things came out of that conference. A Continuation Committee was formed. Then the *International Review of Missions* and the International Missionary Council (which served effectively for forty years) derived from that committee. This famous 1910 conference also, and unexpectedly, inspired dreams of both Christian unity and a number of other successive but unconnected conferences, some liberal, eventually resulting in the World Council of Churches. However, none of those later conferences had the distinctive composition of exclusively mission people as had the 1910 meeting.

The Second Call: In 1972 a Southern Baptist professor of mission proposed a repetition of the 1910 conference. In 1974, a group of missiologists under the banner of the newly formed American Society of Missiology, meeting at Wheaton College, hammered out the wording of a Call for a **second 1910 type conference** to meet on the world level in 1980. As reported in the July 31, 2003 letter (See attached), here is the exact wording of that Second Call.

It is suggested that a World Missionary Conference be convened in 1980 to confront contemporary issues in Christian world missions. The conference should be constituted by persons committed to cross-cultural missions, broadly representative of the missionary agencies of the various Christian traditions on a world basis.

When that 1980 meeting took place in Edinburgh in November of 1980, it was called The World Consultation on Frontier Missions. More agencies were represented than in 1910, and notably *one third of all agencies* were now from the Third World (none in 1910). The compendium of that conference is the book *Seeds of Promise*, Edited by Alan Starling (William Carey Library, 1981).

In 1980 the slogan adopted was "A Church for Every People By the Year 2000." Thomas Wang was one of the plenary speakers, and he carried it into the AD2000 movement with a clarifying addition, "A Church for Every People and the Gospel for Every Person by the Year 2000." Problem: the 1980 "Continuation Committee" failed to function. No ongoing structure survived.

The THIRD CALL: Clarifying and updating the wording of the Second Call, here is what was proposed in the July 31, 2003 letter for a "Third Call" meeting:

It is suggested that a global level conference be convened in 2004 or 2005 to confront

contemporary issues in Christian world missions with the purpose of establishing an on-going global network of mission agencies. The conference should be constituted by formal delegates of frontier active cross-cultural missions broadly representative of the mission agencies of the various Christian traditions on a world basis. The delegates need to be from appropriate agencies which have delegated them to speak for the agencies in regard to the plans for a global network of mission agencies.

The Sequence of Events Thus Far

At the Singapore '02 Conference the formal discussion highlighted the highest concern of the delegates as being the achievement of global level networking. That fact, it seemed to me, simply as one of the delegates, could readily be considered a "motion" for the establishment of such an entity. The question I then posed in a letter May 15, 2003 to those who attended the meeting (See first letter attached) asked if there existed a "second" to that motion. A flurry of positive responses resulted, effectively indicating that a "seconding" of the motion would be quite possible.

In the May 2003 letter I suggested a face-to-face meeting for the purpose of seconding the motion and sent out a call for a "second." It soon appeared to be true that rather than to meet at a world level merely to "second" the motion, the second was something that could actually be done by email.

Thus, in July of 2003, a second letter went out, asking for a "second." It included the following wording (on p. 2, paragraphs 2, 3, and 6):

Those *appropriate* agencies responding to the Third Call, which will agree to send delegates to the founding meeting should then 1) email in their formal, organizational decision to back the Third Call, 2) indicate their intention of sending a delegate to the founding meeting and 3) suggest dates when that would be preferable.

Note: an "appropriate" agency for this founding purpose ought to be, as before: An agency that has had at least five cross-cultural missionaries for at least three years, and is "frontier active," that is either now involved with outreach to, or mobilization for, reaching unreached people groups, or has definite plans to do so.

Any agency in substantial agreement with this Call, and which clearly qualifies under the "appropriate" definition above, is thus hereby invited to affirm their qualifications and "second" this motion by email, and plan to attend the founding meeting at a date and place to be determined.

Once again, the replies to the July '03 letter, during August and September of 2003, were enthusiastic. Thus it seemed reasonable to consider the "motion" of Singapore '02 now to be seconded!

Meanwhile, however, one response came from the Great Commission Roundtable, a global-level entity representing the Lausanne Committee and the World Evangelical Fellowship (now Association). They asked that we sit down with their executive committee and discuss the Third Call proposal from their point of view. As a result of this very reasonable request, a third letter, October 3, 2003 (See attached) then was sent out putting things on hold until after the expected meeting with the GRC in January of 2004. This third letter asked for definitive formal, official organizational replies to the Call.

Okay, that January meeting took place. Following the meeting the GRC formally responded:

Dear Dr. Winter:

Blessings in the name of the Almighty!

On behalf of Great Commission Roundtable, I want to express our deep gratitude

for accepting our invitation to be part of the Roundtable in Sierra Madre last week, a valuable exchange of ideas and clarifying questions about “The Third Call for Global Networking”.

As you requested, please find the statement from the participants of this Roundtable as follows:

“The dialogue between the GCR roundtable participants and Ralph Winter offered a valuable exchange of ideas as well as an opportunity to clarify issues through questions. In the spirit of this conversation, we request that the Third Call process and leadership be sensitive to existing grass-roots, national and regional mission structures. We also ask that the proposed Third Call meeting take place some time after the October 2004 Lausanne Forum.

On a personal level, we reaffirm our appreciation to Ralph, for his life and profound contribution to the global mission movement. His legacy will last a long time.”

May the Lord continue blessing your lives and ministry for the advance of Global Evangelization

[Signed] David D. Ruiz M., International Coordinator, Great Commission Roundtable

Following that very friendly meeting with the GCR, a fourth letter went out dated March 12 (but not mailed until about June—I was recovering from a severe illness). That Fourth letter is attached with its original date, March 12, 2004. It is the source of the quote from the GCR.

Moving Ahead

At this point we approached the YWAM base in Amsterdam as a possible place to meet. Note that the total cost of flying people in from all over the world is probably less to Amsterdam than to any other point. (We did not choose that location because it was in the West.) The YWAM consent and sample dates came through a few days ago, just as I was leaving for the Lausanne meeting in Thailand

Nothing now stands between us and the founding meeting of a Global Network of Mission Structures. It is time to renew our perspective. The Lausanne Forum that is just past is a good place to start.

Renewing Our Perspective

The Lausanne Forum of 2004 (which occurred just a few days ago) was a major Lausanne meeting, thirty years after the first in 1974. Interestingly, I gave a plenary presentation in 1974, “The Highest Priority: Cross-Cultural Evangelism.” Now, thirty years later I believe I was the only plenary speaker from 1974 present at the Third Lausanne meeting.

All of the Lausanne meetings (including dozens of regional and national meetings) during these thirty years have had marvelous results. This time 1,700 people from 136 countries attended, speaking something like 50 languages. Lausanne meetings have consistently introduced the churches of West and Non-West to the multiple challenges of the Christian faith, and they have always invited a broader representation of Christian believers from around the world than are represented by the World Evangelical Association or any other existing global entity of which I know.

However, the focus of all of the Lausanne meetings has been primarily 1) the reaffirmation of our basic theology and 2) the reexamination of the multiple responsibili-

ties and opportunities of *existing churches* world over. The latter, of course, logically includes cross-cultural mission to peoples within which there is as yet no witness (e.g. "Classical Mission," that is, "Unreached Peoples" outreach). However, the unreached peoples dimension at Lausanne gatherings has always been a relatively small percentage of the various "tracks" or "issue groups," since churches do indeed have a wide variety of obligations under God.

Thus, at Thailand there were 31 "Issue" groups, such as, #4 Holistic mission, #8 Transformation of Cities and Slums, #16 Religious and Non-Religious Spirituality, #18 Evangelization of Children, #20 Understanding Muslims, #23 Reaching the Youth Generation, #24 Empowering Women and Men, #26 Discipling Oral Learners. Only #6 specifically focused on the remaining outreach to unreached peoples.

Even then the task in #6 was divided as #6a and #6b. The latter covered the need for outreach to "disabled" peoples cross cultural or not. It was said that disabled people number 650 million and constitute the third largest "country" in the world, an "Unreached People." These issue groups mentioned could have all included some reference to peoples without a viable church among them (not just to unreached individuals), but with the exception of #6a, most all groups focused on what existing churches within reached groups might do *in their immediate locality*. Even the one on Islam was substantially on the need for church people to understand Islam, not on doing pioneer mission work within the culture of Islam. In fact, in important matters, the church people in the Muslim Issue group could not agree with the handful of missiologists present.

But, all told, it was an inspirational conference, located in marvelous facilities with world-class, lavish food arrangements. It was in no significant way a meeting of mission leaders concerned to penetrate the last frontiers. But, it was not supposed to be. To point this out is not to be critical but to acknowledge its real function.

Furthermore, it was not the intent of the conference to establish any sort of an ongoing global structure to facilitate mission agencies networking in the area of frontier missions. That remains to be done. That will happen, Lord willing, April 18-21.

What Can We Envision in Amsterdam?

What is envisioned is not a conference costing millions of dollars of subsidy, as have the Lausanne conferences. The very opposite. We don't expect to rely on a single penny of subsidy. A global networking function is *the goal of the meeting*, not the discussion of mission strategies. Today, with email, a great deal can be done without any face-to-face global meetings. The purpose of our expected April '05 "founding meeting" in Amsterdam is simply to set up the essential ongoing structure of coordination and mutual edification between mission structures focused on the "classical mission" of going where Christ is not named.

As the result of this quite unique purpose, it is proposed that no money be spent on anything but room and board and travel, and that the latter be spread out so no agency sending a delegate will pay more than any other (See the hypothetical table at the end of this cover letter). If these economizing plans do not turn out ideally, later meetings can do things differently. But minimizing cost is a hallmark of the mission tradition. Since missions are an "out of sight, out of mind" operation, donations are always hard to secure, and agencies need to conserve every penny they get.

Practicalities

1. Due to the increased delays in getting visas these days of heightened security

against terrorists, we need to move quickly to confirm who is coming. See page 8 and 9 where travel details are mentioned. Note the Nov 20th deadline below.

2. This founding meeting need not require delegates from more than 30 agencies, one delegate per approved agency. To be neutral we need to accept agencies in the order in which they apply and are approved. Those which respond last may not be able to be accepted. A number of agencies have already applied. If they are approved by the credentials committee (see next paragraph) they will be the first to be included. However, no one is going to pick and choose which agency sends a delegate. That will be determined by the order of application.

3. A credentials committee has been assembled, simply to review the basic facts about the agencies wanting to send a delegate. An appropriate agency, as mentioned earlier, *must have at least five cross-culturally-experienced members for a minimum of three years of operation, and the agency must be concerned seriously with unreached peoples*. Unless your agency is given the go-ahead signal by this credentials committee, you must not plan to send a delegate. Also, if your definitive reply comes later than November 20 it may be too late to be counted in.

4. In addition to agencies approved by the credentials committee, that same committee will accept applications from a maximum of a single official delegate from ten national (or regional) associations of missions, such as NEMA of Nigeria, the IFMA in the USA, and the IMA of India. These delegates will be considered **consultants**, non-voting, unless they also represent a specific approved sending structure.

5. What will be the actual cost for each and every delegate, one from each agency?

- a. Room and board (nine meals, three nights) 65 Euros (about \$81.25 US)
- b. Travel pool, *about* 614 Euros (\$767 US)
- c. Registration, \$0

Where did these figures come from? We do not expect there to be any expenses other than costs incurred by the delegates themselves, which means travel, food, space. We have been given a firm cost for room and board of sixty-five Euro dollars, which at the moment is US \$81.25 for the evening meal the 18th through lunch the 21st, including overnight the three nights 18-20. The travel pool is an estimate, hopefully high. Exact travel pool costs will be worked out by December 1st **if we have prompt replies for our credentials committee to consider**.

Once we know precisely from where delegates will be coming, an agency in the Netherlands will ascertain the lowest possible round trip air fare from all those places. If this should turn out anything like what I outlined hypothetically in my 2nd (July 31, '03) letter, each delegate (no matter whether they are near to Amsterdam or far) will pay \$767 US into the travel pool (See the last page). I don't think that amount will be higher and it may well be lower. On top of that, the amazingly economical board and room will be added.

What will be the Global Network of Mission Structures?

It seems very strange that while global level meetings of like-minded people are common, and church people often gather to discuss theology and /or many different kinds of ministries, it seems sometimes that people are less enthusiastic when *mission people* want to gather on the global level, even on the national level.

In the United States, the Foreign Mission Conference of North America did not start until 1891, which was 90 years after mission agencies (denominational or inter-

denominational) began to emerge. After a few years the FMCNA decided that only denominational agencies were legitimate, asking interdenominational agencies not to vote. This, in 1917, virtually forced into being the Interdenominational Foreign Mission Association, when the CIM, SIM, AIM etc. were still fairly young. Hudson Taylor, founder of the China Inland Mission, was present at the 1910 meeting but there were in those days far fewer interdenominational agencies. In 1925, 75% of American missionaries were sent out by the mainline denominations. This dominance had dropped to 5% by 1980.

By the 1980 meeting in Edinburgh, no such distinctions were raised (denominational or interdenominational), and any entity functioning as a sending mission structure that had five cross-cultural missionaries for at least three years was welcome to send delegates. That 1980 meeting became a large gathering of 146 agencies or so, all paying their own travel. The proposed GNMS may in the future hold large meetings, too. But in an age of email, that need and frequency will be far less.

What will the GNMS do? It will do whatever the member agencies decide. The founding meeting will elect a board. That board, governed by the members, will do whatever the member agencies decide. Many of the things a global office will do will parallel and supplement what is being done on a national and regional level. We recall that the follow-through of the 1910 meeting created a periodical with a global perspective. The GNMS office can maintain close ties to the Lausanne Committee, the World Evangelical Association, and the Great Commission Roundtable, etc.

One specific thing that needs to be done is to collect, on the world level a list of email and postal addresses for all the agencies in the world which are seriously involved in what can be called frontier missions. Thousands of agencies are doing good things all around the world. But *the hardest and most complex task is frontier missions to unreached peoples*. The relatively fewer frontier mission agencies have every reason to be in touch with each other. Phill Butler has done a marvelous job of fostering collaboration in regional areas. This needs to be done on the world level.

Note also that the very phenomenon of migration forces consideration of global level collaboration. It is a concern that can best be dealt with effectively on the world level. It is the growing phenomenon of more and more major people groups spreading all over the world by the millions. These are called national “diasporas” (the Greek word for *dispersion*). Note that national and regional groups by their very geographical confines are not well equipped to track intercontinental migrations.

A substantial book entitled *Scattered* was given out to all participants at the Lausanne meeting in Thailand earlier this month. This superb book may be the first serious study of the *diaspora* of a given nation from the standpoint of missions. Millions of Filipino workers are all over the world, just like the ancient diaspora of Jewish believers. Just as Paul sought to minister in and to Jewish synagogues around the Roman empire, hundreds of Filipino pastors are out across the world doing the same for Filipino believers in foreign countries. The millions of Filipinos out there are both a mission *field* and a remarkably strategic mission *base*. Indeed, the book has a whole chapter which agonizes over whether to call these pastors in foreign countries missionaries or not.

We are concerned for the Gospel to reach to all “Unreached Peoples,” that is, remaining ethnic groups within which there is not yet any culturally relevant church movement. The Filipino diaspora and other diasporas from other nations are very crucial. Whatever we call the pastors who are out there in foreign lands ministering

to their own countrymen, whether they are called missionaries or not, the really challenging task is for them and their church members to learn enough of the language and culture of the host country to be able to penetrate the unreached groups in that country if there are any.

What is a Missionary as Distinct from an Evangelist?

Just for the record, and in light of our upcoming meeting in Amsterdam, it may be helpful to make a purely pragmatic distinction, namely, 1) an *evangelist* is someone who is reaching souls without having to puzzle through into a foreign language and culture. 2) the word *missionary* then, means those who work cross culturally within a people group where there is not yet a viable, indigenous, evangelizing church movement—that is, they work within a group in which no one has ever been able effectively to explain the Gospel in that situation.

The latter work is not more important, for the angels in heaven rejoice over one sinner who comes to repentance. But the latter work is clearly more *urgent*, both because people in such groups have no access to the Gospel, and, furthermore, the task of reaching into such groups from the outside is incredibly more demanding, perplexing, and difficult to accomplish. In other words, a missionary is one who a) crosses into a different culture, and 2) needs to do so because in that other culture there is not yet a “viable, indigenous, evangelizing church movement.”

To be able to send a delegate to Amsterdam, an agency does not even have to be involved as yet in an unreached people. If the agency has five people who have had at least three years of cross-cultural ministry, and, is intending to assist in reaching the unreached peoples, that is the minimal test for at least this first meeting.

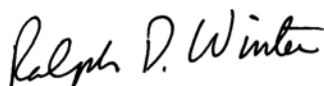
We rejoice in the many agencies which are serving the various church constituencies around the world even though they may not be focused on unreached peoples. However, at this stage we are convinced some agencies must be focused seriously on outreach to the truly unreached peoples.

Your agency does not need to attend the founding meeting in April of 2005 to become a member of the resulting GNMS. However, if you wish to send a delegate to that meeting these are the essential elements:

1. Your agency must be one of the kind the credentials committee will approve, see page 2.
2. Your agency must be able to afford the necessary US \$850.
3. We cannot guarantee translation from English into other languages,
4. You must reply by Nov 20 so we can confirm your delegate by Dec 1st See travel details on next sheet.
5. You must be able to secure a visa in time.

If your agency can fulfill these conditions and does not apply too late for there still to be room, we will welcome your delegate to the founding meeting of the Global Network of Mission Structures!

Blessings on you as you consider this,



Ralph D. Winter, provisional convener

Note: While this document is here to provide a perspective on one type of frontier in mission, the reader may wonder what actually happened at the meeting in Amsterdam April 19-20, 2005. The meeting turned out beyond all expectations! A good deal of information is now on the website, www.gnms.net

Speculations about travel to Amsterdam

	City	Distance	Estimated cost	All delegates pay this amount	We save on these tickets	We lose on these tickets
1	Calcutta	4,734	\$789	\$767		\$22
2	Chennai	4,890	\$815	\$767		\$48
3	Frankfurt	227	\$38	\$767	-\$729	
4	Hong Kong	5,770	\$962	\$767		\$195
5	Johannesburg	5,600	\$933	\$767		\$167
6	Lagos	3,160	\$527	\$767	-\$240	
7	Lima	6,530	\$1,088	\$767		\$322
8	London	230	\$38	\$767	-\$728	
9	Los Angeles	5,560	\$927	\$767		\$160
10	Melbourne	10,300	\$1,717	\$767		\$950
11	Mexico	5,720	\$953	\$767		\$187
12	Nairobi	4,150	\$692	\$767	-\$75	
13	New York	3,630	\$605	\$767	-\$162	
14	Orlando	4,530	\$755	\$767	-\$12	
15	Oslo	572	\$95	\$767	-\$671	
16	Sao Paulo	6,080	\$1,013	\$767		\$247
17	Seoul	5,320	\$887	\$767		\$120
18	Tokyo	5,790	\$965	\$767		\$198
	Total Distance	<u>82,793</u>	<u>\$13,799</u>		<u>-\$2,616</u>	<u>\$2,616</u>
	Ave Cost		<u>\$767</u>			

The travel costs shown here are pure guesswork at this stage. Also, we don't yet know where delegates may be coming from. This table does, however, show the way we will work out the travel pool average cost.

A travel agent in Amsterdam will figure lowest prices. Buying in your country may be lower. Delegates from a great distance will buy their tickets at lowest cost and then receive a refund on arrival, bringing their actual cost down to the average. Delegates coming from close cities will pay an additional amount up to the average cost.

If the above estimates were correct, a person from Johannesburg will receive a US \$167 refund from the travel pool on arrival at the conference, while a delegate from New York will have to pay an additional US \$162 into the travel pool.

It seems clear that delegates from afar must trust the conference to reimburse them in part, while the conference must trust the delegates from closer cities to provide the extra funds up to the travel pool average.

NOTE: if in order to get a visa, you need a financial guarantee from Amsterdam the same agency with which we are in touch can do that for you.

Part Four

Unreached Peoples Dimensions

36pp

25	The Early History of "Hidden Peoples", 6/82, 2pp	133
26	Unreached Peoples: An Analysis of a Movement, 5/95, 10pp	135
27	Unreached Peoples: The Story of a Movement, 5/95, 10pp	145
28	From Mission to Evangelism to Mission, 11/02, 3pp	155
29	I Was Bombed by an Explosive Idea, 7/04, 3pp	158
30	Was Cornelius Saved before Peter's Visit?, 7/04, 3pp	161
31	The Greatest Mistake in Missions, 8/04, 3pp	164
32	In Pursuit of the Full Gospel, 10/04, 1p	167
33	What Is A Christ-Centered Church?, 10/04, 1p	168

From: <RDW112233@aol.com>
To: <CCIBrasil@xc.org>
Sent: Saturday, June 08, 2002 1:05 PM
Subject: Re: Early history of the idea of "Hidden Peoples"

Dear Jason,

I am very delighted indeed to discover another person wrestling with the facts of mission history and teaching the same.

You said, <<I teach about Carey and Taylor and Townsend (and McGavran) and I also teach about Winter! I focus on Townsend's language emphasis, with the key year being 1932, and on your "hidden peoples" emphasis, with the key year being 1974.>>

First, at Lausanne in 1974 I did not introduce anything so new as Townsend and McGavran, just tried to clarify the statistical implications of what they did. Your idea of a "fourth era." thus does not seem to be as resoundingly different from the third as the third, and second were different from each of their preceding eras. Why? As a matter of fact, buried in the insights of both McGavran and Townsend were, respectively, the reality of the vertical and horizontal "segmentation" of humanity, in vertically deployed castes and horizontally deployed tribes and other societies.

On the other hand, McGavran's perspective did in fact tend to head missions away from unpenetrated groups toward the fostering of "people movements to Christ" within societies already possessing some sort of breakthrough which he called "bridges of God" (meaning a seeker from one group worshipping already on the fringe of another group) and because of this perspective he precisely and logically did not embrace the unreached peoples movement for several years.

He was unvaryingly friendly to me as a person but was, early on, quite dubious about expending limited mission forces on totally unapproached groups when there were groups already penetrated that badly needed "discipling to the fringes." And, Townsend's perspective focused on the practical task of translating the Bible (and a good deal of this kind of challenge even today Wycliffe is investing on groups that are already "reached") but he certainly did highlight the plight of groups isolated by language differences (needing not so much a church movement as the Word in their language).

A comment may also be due concerning the phrase "hidden peoples." I was on the ground floor when the early thinking was developed for by-passed peoples, and felt that "unreached" was a bad choice due to its previous and current use with the phrase "unreached people" (meaning individuals unconverted) which is actually a distinctly different concept from the need of a group within which there is not yet a viable indigenous evangelizing church movement. Furthermore, and even more importantly, I felt that the World Vision office assisting with the Lausanne Congress unwisely defined what an unreached people was (in the early stages, "less than 20% Christian").

Thus, at the U.S. Center for World Mission, rather than dispute that definition, which presently was affirmed by the Lausanne Strategy Working

Group (somewhat dominated by Ed Dayton of World Vision), we simply chose a different phrase (Hidden Peoples) and defined that kind of an entity as a group lacking "a viable indigenous evangelizing church movement."

The "official" Lausanne-backed definition ran immediately into opposition all over the world on the grounds that the ambiguousness of the term "Christian" (nominal or born again) seesawed the definition between two absurdities. If "nominal," then many groups would make it as "reached" which really weren't, or if "born again" then no group in the world would make it as "reached."

But, for a brief period of years the Strategy Working Group (SWG) felt pressured to talk of "born again Christians" and thus had successively to revise the percentage down to ten, five, two, etc. Meanwhile we employed "hidden peoples" in all our literature. Early in 1982, Ed Dayton approached me with the thought that if we would accept their term "unreached peoples" and give up "hidden" they would accept our "presence-or-absence-of-the-church" definition and would convene a suitably representative meeting of mission executives to endorse that change. They convened the meeting (March 1982 in Chicago, sponsored by EFMA and the Lausanne Committee) and the change was made and we no longer referred to "hidden" peoples (somewhat reluctantly due to the inherent disadvantages of "unreached" as above).

Equally important in my eyes at the same meeting the group endorsed a definition I suggested (actually worked out on the plane going to the meeting) for the kind of people group we were trying to reach: "the largest group within which the gospel can spread as a church planting movement without encountering barriers of understanding or acceptance," and these words were duly added to the already existing but somewhat indefinite Lausanne SWG wording "a significantly large group of individuals . sharing ..."

Soon after the 1982 meeting, and without the backing of the group that attended in 1982, the SWG dropped out the phrase "as a church planting movement" apparently because World Vision did not deal with the planting of churches. However, in all our literature, Perspectives Reader, etc. we have held to the original March wording. This is not because groups that would not qualify for "church planting" (lacking male, female, old, and young) are not of exceedingly great evangelistic strategic importance (see my comments on "sociopeoples" versus "unimax peoples" on page 514 of the latest Perspectives Reader, but rather the fact that unless an integral population is encompassed you really don't have the conditions of church planting—the NT always refers to a family and household-based entity, which is male and female, old and young.

Well, I hope these comments may be of some help. I am enthusiastic about anyone teaching mission history. I am eager to be of any help to you I can.

Warmly,
Ralph D. Winter

The Analysis of a Movement

Ralph D. Winter

From the booklet *Thy Kingdom Come*, for the GCOWE '95 in Korea

May 1995

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Chapter One: *By the Year 2000?*

The AD 2000 Movement has a profound mission statement. It is more profound than meets the eye:

**A Church for Every People and the Gospel for Every Person
By the Year 2000.**

Do these three phrases give us a crystal clear mandate? The Bible says "if the trumpet gives an uncertain sound..."

Note the final phrase especially.

"By the year 2000" is the most electrifying phrase in the statement; it also causes the most hesitation. No one objects to the idea of goals for the year 2000, but here we see "every people" and "every person." Doesn't the presence (twice) of the word "every" make these goals for AD 2000 seem audacious and perhaps even foolish?

Suppose we could arrive at the place where we were absolutely confident that every *person* on earth has heard the Gospel and understood it, that is, everyone who is over 2 years old, say, and also not so old as to be *unable to hear*, or so sick as to be *unable to think*. In any case, suppose we could come to the place where every "hearing" person has heard. At midnight on a certain night—we have finished the job!

One day later, over a million more tiny tots have arrived at the age of two, and over a million more people have plunged beyond a condition of intelligibility.

[Note that God must know what to do with all such people. There are probably 500 million children in the world at any given time under the age of two. Who knows how many older or sick folks there are?]

But this is the point: is God really playing with statistics...watching curves on a computer graph? Is He mechanically waiting for a certain number of souls to be saved? Is counting peoples and persons the name of the game? Is that all He expects us to shoot for by AD 2000?

What CAN be done by the year 2000? What is it that we can all pray for?

Well, what did Jesus tell us to pray for? He said that we must pray "Thy Kingdom come, Thy will be done on earth as it is in heaven."

What this means is that our concept of God's desire to reach all peoples and persons must somehow be part of His desire for His Kingdom to

come on earth. Other verses say that He looks toward the time when all the nations of the world will declare His glory.

What does it really mean for His Kingdom to come? Jesus once said, "If I with the finger of God cast out devils, then has the Kingdom of God come upon you" (Luke 11:20).

Is this what it means for the Kingdom of God to come? Is it possible that we have become so tied up with our measurements of evangelism, social reform, and economic growth that we have forgotten that God is primarily in the business of conquering Satan?

We look forward toward the time when "The Kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign forever and ever" (Rev 11:15). Surely He seeks to vanquish the "Rulers of the darkness of this earth" (Eph 6:12)?

But this is not simply a case of political or military conquest. Jesus made that plain when He said, "My kingdom is not of this world." So we're not looking for a Christianized United Nations any more than we are looking forward to every human being being converted to Christ, or even all social wrongs righted. Indeed, in Revelation 21 we note that AFTER He returns "He shall wipe away every tear..."

Is it possible that the essence of the Return of Christ will inevitably be a moment when "measurable" evangelistic goals will be overwhelmed by a total newness of God's own design?

Certainly we should take our evangelistic measurements seriously, but not as ultimate parameters of God's plan. We must look forward to the year 2000, knowing that He may evaluate things by measures we cannot fully comprehend. His thoughts are higher than our thoughts. Meanwhile, with regard to His known will, we can and must go all out.

Can we be overly concerned about bookkeeping tallies in heaven and less concerned about declaring His glory on earth? Can souls get saved without His Name being glorified? I actually believe that brilliant evangelical thinkers who are wrestling with front-line science are part and parcel of the global struggle to glorify His Name.

And, this is why breaking through into every people has got to be a precursor to reaching every person. Satan *holds whole peoples in bondage*. We can't wrestle a single soul out of his hand without challenging his authority in that particular people group.

In those groups where Satan's hold has already been broken, it is well understood how to win souls. But, in groups where no real breakthrough has occurred, the contest is still a "power encounter" between the Spirit of God and the powers of darkness.

This is why the front line is prayer. This is why Asian evangelists say they must first "bind the strong man" before entering a village that sits in darkness waiting for the great light.

We must remember that taking the light into dark places will meet fierce resistance. In the Bible the concept of *darkness* is not merely the absence of light but the presence of a malignant, destroying Person. That is why the kingdoms of this world will not easily yield.

Every people—kingdoms of darkness

The phrase *Every People* refers to these kingdoms of darkness. This is why this phrase comes first in the slogan. Only when the gates of those kingdoms are broken down can the Gospel be available "for every person."

What does a darkened kingdom look like? How can we tell when a kingdom has been brought under God's sway? Isn't this the definition of spiritual mapping?

Satan wields his control over individuals by dominating their *groups*. Most people follow the lead of their own group. Very few individuals are perfectly unrestricted thinkers for themselves. Sometimes it is baffling to missionaries to know how to penetrate a group. Often the breakthrough comes through a miraculous healing or the unaccountable conversion of a key person, not through normal evangelism. Yes, normal evangelism only becomes possible after that breakthrough occurs.

Back to our point: it may be, therefore, somewhat artificial to try to figure out how many individuals are, or aren't, won to Christ. *Maybe what we face is a much more direct question: are there still kingdoms of this world where His Name is not glorified?* Every people and every person are stepping stones in that direction and are the result of the invasion of God's glory. But the conquering of the kingdoms of this world is both more and less than *every people* and *every person*.

That this is primarily a spiritual battle certainly does not mean we can set aside careful planning for evangelism and pioneer penetration and just pray that God will go out and do His thing.

What it does mean is that "We fight not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against the spiritual forces of evil in the heavenly realms" (Eph 6:12).

And we know that it is our fight, not just His, and that He is fighting with us. We do not need to worry about losing. We know that in every place on earth the key effort is not going to be *our*

wisdom or even our hard work. It will be all of that *plus* His sovereign power breaking down the very gates of hell. And we know that He is still doing miracles.

All of this cannot be brought together into a single human plan; yet it calls upon every planning effort, all creative approaches, and all the sacrifice we can muster. We do know that our measurements—our peoples and persons—are merely concrete goals. We know also that He is with us and we are acting in obedience to the Heavenly call.

We can be embarrassed by the outcome in the year 2000. But we will be embarrassed only if when that day comes we cannot say we have done everything in our power to find and approach and reach every people and every person on earth.

But what does "A Church for Every People" mean?

Chapter Two:

A Church for Every People?

In the five-word phrase, "A Church for Every People," the word "church" means much more than an empty building or even a small congregation.

The first five words of the AD 2000 Movement slogan were launched in 1980 by a global-level meeting of mission executives coming from both the Western world and the Two-Thirds world. At that meeting (at which Thomas Wang was a plenary speaker) the fulfillment of the phrase "A Church for Every People by the Year 2000" was certainly not for one symbolic congregation to be planted within every group by the year 2000. I was at that meeting and know that what was behind this simple phrase "A Church for Every People" was essentially "a church movement."

The phrase "A Church for Every People" was actually based on a concept of Donald McGavran's made famous almost thirty years earlier when he spoke of "a people movement to Christ." He was there with us when a small group of people met in a private home a few months before the 1980 meeting and hammered out this new "watchword." Dr. McGavran's conviction which had influenced so many others was that *we cannot say that we have evangelized a person unless that person has been given a chance to unite with an indigenous movement within his or her own society*. Note that if we take this seriously we cannot even speak of the Gospel for Every Person without planning to achieve an indigenous "people movement to Christ" in every people.

His concern for converts was that they ought to be encouraged to *reach* their own people rather than *separate* from them, and to do that he felt that

they should stay within the social sphere of their own people. McGavran's marvelous little "letter" on this subject is printed in full in the Appendix of this booklet. But at this point we need to quote some of it.

Here are two of the seven principles in McGavran's short essay or letter:

(One)...principle is to encourage converts to remain thoroughly one with their own people in most matters. They should continue to eat what their people eat. They should not say, "My people are vegetarians but, now that I have become a Christian, I'm going to eat meat." After they become Christians they should be more rigidly vegetarian than they were before. In the matter of clothing, they should continue to look precisely like their kinfolk. In the matter of marriage, most people are endogamous, they insist that "our people marry only our people." They look with great disfavor on our marrying other people. And yet when Christians come in one-by-one, they cannot marry their own people. None of them have become Christian. Where only a few of a given people become Christians, when it comes time for them or their children to marry, they have to take husbands or wives from other segments of the population. So their own kin look at them and say, "Yes, become a Christian and mongrelize your children. You have left us and have joined them."

All converts should be encouraged to bear cheerfully the exclusion, the oppression, and the persecution that they are likely to encounter from their people. When anyone becomes a follower of a new way of life, he is likely to meet with some disfavor from his loved ones. Maybe it's mild; maybe it's severe. He should bear such disfavor patiently. He should say on all occasions,

"I am a better son than I was before; I am a better father than I was before; I am a better husband than I was before; and I love you more than I used to do. You can hate me, but I will not hate you. You can exclude me, but I will include you. You can force me out of our ancestral house; but I will live on its veranda. Or I will get a house just across the street. I am still one of you, I am more one of you than I ever was before."

(We must) encourage converts to remain thoroughly one with their people in *most* matters.

Please note that word *most*. They cannot remain one with their people in idolatry, or drunkenness or obvious sin. If they belong to a segment of society that earns its living stealing they must "steal no more." But, in most matters (how they talk, how they dress, how they eat, where they go, what kind of houses they live in), they can look very much like their people, and ought to make every effort to do so.

(A closely related) principle is to try to get group decisions for Christ. If only one person decides to follow Jesus, do not baptize him immediately. Say to him, "You and I will work together to lead another five

or ten or, God willing, fifty of your people to accept Jesus Christ as Savior so that when you are baptized, you are baptized with them." Ostracism is very effective against one lone person. But ostracism is weak indeed when exercised against a group of a dozen. And when exercised against two hundred it has practically no force at all.

What is the upshot?

The churches of the New Testament avidly sprouted up in part because of the impasse experienced by the Gentile "devout persons" attending Jewish synagogues out in Gentile territory. Many of the synagogues of the Jewish dispersion had generously invited Gentile seekers to sit in the back rows. But such invitees were not given an inch by the devout Jewish core of those synagogues when it came to the laying aside the Jewish cultural tradition. Like many Christians today, the faithful had to some extent confused their cultural tradition (diet, calendar, dress, etc.) with the faith itself. Their tradition had become traditionalism, to use Jaroslav Pelican's language—"Tradition is the living faith of the dead; traditionalism is the dead faith of the living."

Paul came along and dared to call out all such (Greek) "devout persons" into what would become essentially Gentile-run synagogues. Now the fast growing traits of early Christianity began to appear. Once the faith was indigenized (or "contextualized") it grew rapidly. Within two centuries more than one third of the entire population in the the Eastern portion of the Roman Empire had decided to follow Christ!

But a factor more important than mere culture was involved. Paul, referring to Aquila and Priscilla, spoke of "the church that is in their house" (Rom 16:5, 1 Cor. 16:19), a situation (unnoticeable to many American readers) where family ties and church worship went together, where church authority and family authority were often indistinguishable, where church discipline and family respect were one and the same thing, where "honor thy father and thy mother" were not different from spiritual accountability in the church. In such a "church" it is unlikely that the ostracism McGavran fears would occur. It is likely that the synagogues of the New Testament period as well as the Gentile-run churches of the New Testament period mainly consisted of a cluster of extended families guided by the elders of those families.

Beware of the Americans!

What is a *church* in the phrase "A Church for Every People?" In America—especially in urban America—churches have become more and more collections of unrelated individuals huddling together—individuals who for the most part have already been loosened up from their natural fami-

lies with the church becoming a kind of substitute family. Married couples may have children and bring them to church (where they are normally segregated off into age-graded fellowships), but they are not often asked about their own parents. And people who are older are not asked about their children. Individual decisions in the church are as important as individualism has become in secular society. Thus, although the churches of urban America to some significant extent perform the functions of a family, they often do so in the absence of—or possibly even at the expense of—the natural families. For example, although I have attended evangelical churches in many parts of the United States, I have never heard a sermon on why or how to have family devotions. Personal devotions, yes; not *family* devotions.

But as the church of Jesus Christ grows up in soil of the traditional societies around the world (most of which are not yet so individualistic) it often becomes a movement which normally reinforces, not dismantles, natural families, which are part of Creation. This result is not what the average American missionary always expects, however. Sometimes missionaries feel they must stress that people who come to Christ do so *in opposition* to their parents lest their decisions not be real. On the other hand I heard the story of a North Korean young person that came to Christ. His father asked him what Christianity taught him. He said that it taught him to honor and respect his father and mother. The father's response was, "Good."

If we seriously seek "A Church for Every People" we must recover this Biblical harmony between natural families and "church" families. It will probably be much easier for missionaries from the Third World to do this than for Americans, whose instincts may often lead them (in their haste to "plant a church") to establish congregations composed mainly of "loosened up individuals," social refugees, or even social "deviants." But, in actuality, to work within the culture rather than against it may often be easier, not harder!

Nevertheless, there will still be times and situations when the American practice of putting together scattered family fragments in brotherly love will be a helpful technique, especially as urban conditions around the world may evolve the tragic degree of family fragmentation which we now have in the U.S.A. (The mission theologian, Howard Snyder, in his new book *Earthcurrents*, says, "In the United States, the most dramatic change has been the drop in households headed by a married couple—from about one half to one tenth in just 40 years," p. 34.)

However, the global threat of American and Western hyper-individualism, so closely allied with Christianity as it now is, may more often pose one of the most serious obstacles to the realization of "A Church for Every People."

Missiologically defined peoples?

In any case, only after we recognize clearly that "a people movement to Christ" should be the basic goal of missionary activity within a people is it possible to think clearly about what kind of a people we are talking about. If we see clearly that a "people movement" is highly indigenous, and that the members of the people feel a sense of belonging to each other, then it is possible to recognize the inherent barriers that result from rivalries or enmities within groups which may appear unified and barrierless to outside observers. Those of us who often count ethnolinguistic groups usually take very seriously the tangible differences in dialect or vocabulary of different groups but may not often take seriously the many different kinds of intangible "prejudice barriers" that define additional subgroups.

In other words, if there are divisions which prevent all the people in a group joining in with a "people movement" that has grown up, it is likely that (from the standpoint of missionary strategy) there are really two or more groups, not just one, and that more than one people movement must be started to fulfill the goal of "The Gospel for Every People." Is this what it will take for *every person* to have access to the Gospel?

Chapter Three:

The Gospel for Every Person?

What does it mean for us to try to take seriously the statement that *we cannot say that we have evangelized a person unless that person has been given a chance to unite with an indigenous movement within his or her own society?*

If it is imperative for there to be an indigenous church movement within every *people* in order for every *person* to have a reasonable opportunity to know Christ, then it comes with equal force that if every person in a group cannot join an existing people movement, it is apparently true that that group consists of more than one group needing the incarnation of an indigenous church movement. In a word, from the standpoint of church-planting strategy there may be important subdivisions within the group which we have assumed is just one group.

Groups within groups?

This fact has caused a lot of confusion. It means we can't start out by counting how many groups there are except in a guess-work sense. Some or many of our groups may turn out to be clusters of groups. Only when a people movement gets going will it define the practical boundaries and allow us to be sure how many groups there actually are. It

means that we can only count groups accurately *after* the Gospel has come, not *before*. We don't want to count more groups than really *can* be reached with a single people movement; yet we don't want to ignore silent, alienated minorities which feel left out of a majority movement. The technical wording goes like this: a group with mission significance is "the largest group within which the Gospel can spread as a church-planting movement without encountering barriers of understanding or acceptance."

These words were framed by a large and representative group of mission experts at a Lausanne-sponsored meeting in March of 1982. Neither before nor after has there ever been a similar meeting to define such concepts and terms, although people are free to ignore or oppose this definition. The most common objection is that this particular wording results in a people of a type defined by missiological criteria, which is meaningful primarily to mission strategists. Pragmatically, however, you can't find data of this kind in encyclopedias or world almanacs or reference materials coming from the United Nations. Secular researchers don't think in such terms. Rather, what you do find is data based on country units, which often (very often) split a single people group into two or more groups because of country borders.

Defining groups by ministry tools

Christian workers may be confused partly because they naturally tend to define the world's population in terms of the groups which are reasonable targets for the particular tools of evangelism *in which they specialize*.

For example, those missionaries who hold in their hands immensely powerful radio stations have understandably concluded that they must limit their outreach to 280 groups of people in the world—those that are over 1 million in size. Missionary radio, the enormous and expensive tool in their hands, does not allow them to cope with the smaller groups within these 280 spheres, smaller groups which have differing dialects. The thought is that the smaller groups can understand through a trade language within the 290.

Or, take Campus Crusade's amazing *Jesus* film strategy. Although *Jesus* film strategists started out targeting the same 280 groups of 1-million or more, their indefatigable efforts have taken them deep into the grass-roots reality. As a result they have now developed less expensive ways of producing sound tracks for the film and as a result of this modification of their "tool" they are now able to focus on groups which are only 75,000 in number or larger. The new less-expensive approach allows them a goal of just over 1,000 such groups. Within these groups are still smaller groups, which, if you were to count them all would produce a much larger number. Again,

these still-smaller groups may be able to hear via the trade language of their areas.

Understandably, one of the oldest and largest missionary forces, the Wycliffe Bible Translators, has chosen its tool to be the printed page. That choice is the least expensive medium, and thus enables them to reach every group in the world. *Note that written materials are usable by more than one dialect!* If each dialect able to read the same text were to be pronounced out loud it very well might be unintelligible or objectionable to other groups which can nevertheless read from the same page! In any event, use of the printed page both allows and requires a total of more than 6,000 groups to be approached, only about half of which still need (printed) translation help.

By contrast, note the differing circumstances of the mission groups which employ the *ear-gate*. Take Gospel Recordings, for example. These marvelous people understand perfectly that several groups which can *read* the same printed page may *pronounce* what they see in discordant ways, and as a result the people speaking the different dialects simply will not all listen to a radio or cassette that speaks one of the other dialects—even though its message may appear the same on the printed page. Accordingly, as long as Gospel Recordings uses the ear-gate it has to take these subgroups seriously. As a result, Gospel Recordings estimates more than 10,000 groups to be reached—if you employ the ear-gate and the mother tongue. However, it is possible to put the minimal Gospel message into cassette more easily than it is to produce a substantial portion of the Bible in printed form. Thus, Gospel Recordings, with only a staff of 60, has already dealt with more than 4,500 groups! Peoples need the minimal Gospel on a few cassettes. They also need a substantial portion of the Bible (not necessarily just the New Testament).

If you ponder carefully the effect of using differing tools of evangelism, it will become clear that the goal of the Gospel for *Every Person* will more likely require penetration by people movements into the smaller groups—eventually, that is, into groups the size Gospel Recordings works with. Why? Because otherwise some small groups of people in many places will not feel part of Christian people movements that talk in objectionably different ways.

Barriers of prejudice!

Tragically, near-neighbors often hate and fear each other. Thus, in the early stages of evangelism such groups often refuse to become part of the the same "people-movement church." In the early stages of evangelism such enmities will require such groups to be dealt with separately—in the early stages, that is.

Fortunately, however, it is true that virtually all

such smaller groups are part of larger clusters of groups. This makes it possible to include all remaining unreached groups without listing more than 2,500 or so groups, some of which are clusters. These are a tangible list of targets for distinctively missionary strategy. Once these clusters are successfully penetrated it gives insight into how other groups within the same cluster may yield to the Gospel, even though the Gospel may not automatically flow from one group in a cluster to its near-neighbor enemies.

And history shows that eventually a large host of smaller, often warring groups, once they become Christian, start to coalesce into larger groups. For example, at the time Christianity first began to be adopted in the Scandinavian area, hundreds of mutually hostile tribes inhabited the region. The Norwegian, Swedish and Danish spheres today are the result of widespread reconciliation and consequent unification resulting from the adoption of Christian faith on the part of many smaller, formerly warring groups. Christian faith did not quite prevent the Rwanda massacres, but it is clearly the only thing that unites the two groups. Satan simply took advantage of the overall good will between the two groups whose people were living side by side and unleashed a malignant minority to do his dirty work, exploiting a settle situation of integration. Note that for the most part one group was not won to Christ by the other group but by people from a long way away.

It is valuable for the AD 2000 movement to have added "and the Gospel for Every Person" to the 1980 slogan, "A Church for Every People," because it may not be obvious that reaching every *people* is the essential means of reaching every *person*. It also may not be obvious that once that essential people movement to Christ has been created by the divine-human effort of cross-cultural evangelism (which is what missions is), that central achievement then essentially makes accessible and available "the Gospel for Every Person," and is perhaps the best way to define it.

Measure or verify?

But how measurable is the presence of this "essential people movement to Christ?" It might perhaps be better to say "verifiable" than "measurable." We don't normally say a woman is partially pregnant, or that a person is partially infected by AIDS. Rather, in such cases we "verify" the presence or absence of a condition.

For example, measuring the percentage of the individuals in a group that seem to be active Christians may not be the best indicator of the presence or absence of a people movement to Christ. Two percent of a small group of 700 is only 14 people; 2% of the Minnan Chinese in Taiwan happens to be 400,000 believers in 2,000 congrega-

tions.

What makes it easier to verify the existence of an unreached people is the fact that we are looking for the groups with the least opportunity, the least access. While it may be difficult to say at just what point a people movement securely exists or not, it is certainly easy to identify those groups *where there is no doubt* one way or the other. You end up with three categories: 1) groups definitely unreached, 2) groups where there is doubt, and 3) groups definitely unreached. This could be boiled down to 1) unreached, 2) doubtful, and 3) reached. Logically we expect to focus our highest priority energies on those that are definitely unreached. The only thing is that 2%, or any percentage as such, may be an indirect and misleading measurement.

But, unfortunately, it is still almost entirely theoretical to ask the simple question of whether or not a group has a people movement to Christ within it (e.g. is it reached or not by the 1982 definition). Why? Because this is not the way the world's statistical machinery is working. The U.N. does not ask such questions. Neither do the secular encyclopedias, nor the military or political researchers. Who does? The three major Christian research offices, those of Patrick Johnstone, David Barrett, and Barbara Grimes, have been at work for years and control masses of data on the World Christian movement, drawing on sources all over the world but mainly upon annual publications of some kind or another, both secular and church publications, etc. These, understandably, are primarily sources for *what is being done*, not so much for *what is not being done*. Few of these sources render information on peoples with whom they do not yet work, and if they do, still fewer ask this particular, specific "unreached peoples" question. The very concept is still fairly new. Thus, there is inadequate information at the present time.

In the meantime...

As a result, we must be content with the best we can do with the data available. This is where the kind of "less than 2% Christian" type of "available data" comes back in as better than nothing. The AD 2000 movement has drawn together a fine group of willing researchers and has put together a list which combines differing criteria that may all be significant. These sources have drawn upon data from mission agencies, from individual missionaries, from church publications and lists gathered for other purposes and with other criteria. Some research agencies tabulate the percentages of different religious adherents. Some tabulate degrees of ethnicity, and so on. Thus, the practical thing to do is what AD 2000 has done in this still early state of affairs—namely, to take lists from various sources and various criteria and make up "a list of lists," giving all of the available informa-

tion about a now fairly comprehensive list of peoples.

This is a practical and temporary shift of attention away from the simple, missiological question, "Is this group reached?" That is, is there a "people movement to Christ" present? Or, is there "a pioneer church planting movement present?" Rather, the question has temporarily become, "Is there published information about this group which could give us some light of some sort on the missiological question?"

The goal has not changed. It is still "A Church for Every People and the Gospel for Every Person by the Year 2000." One of the most exciting things to see happen following GCOWE II in Korea is the vast increase of information which is bound to be uncovered in the months and years between now and the Year 2000.

Do we have enough to work with?

The really crazy thing is that we have all the information we need for the new outreaches for which we are prepared right now. The more we penetrate the pioneer peoples the more we will know. We don't really need to know more than we can digest right now. We don't need to wring our hands because we don't know the middle name of every baby in every ghetto in order to reach out with mercy to those whose existence we already know. We don't need to know in advance the name of everyone in every house on every block to be able to leave brochures about the Jesus film. We will find out a lot more about a lot of the details when we get out there and get to work. The world is now incredibly small. There is no place on earth you cannot go in a few hours. We must keep our goals clearly in mind and not worry too much about the details. We need not suppose that everything depends on us, but we must understand that God is asking everything of us. That, in turn, is the same as saying that He wants to touch our tongues with a live coal from the altar. It means He wants our love for all the world to reflect the genuineness and compassion of His love for all the world, which has already profoundly benefitted us. Paul explained his motivation when he said, "Christ died for all that those who live *might no longer live unto themselves* but for Him who died and rose again on their behalf" (II Cor. 5:15).■

NOTE: The next three pages present one of the most significant documents McGavran ever wrote. It was at the very end of his life and distilled his misgivings at superficial attempts to barge into untouched groups with the Gospel. Much of his whole life of insights is remarkably distilled here for all to see.

Appendix

A Church in Every People: Plain Talk about a Difficult Task

Donald A. McGavran

In the last eighteen years of the twentieth century, the goal of Christian mission should be to preach the Gospel and, by God's grace, to plant in every unchurched segment of mankind—what shall we say—"a church" or "a cluster of growing churches"? By the phrase "segment of mankind" I mean an urbanization, development, caste, tribe, valley, plain, or minority population. I shall explain that the steadily maintained long-range goal should never be the first; but should always be second. The goal is not one small sealed-off conglomerate congregation in every people. Rather, the long-range goal (to be held constantly in view in the years or decades when it is not yet achieved) should be a cluster of growing congregations in every segment.

The One-by-One Method

As we consider the phrase italicized above, we should remember that it is usually easy to start one single congregation in a new unchurched people group. The missionary arrives. He and his family worship on Sunday. They are the first members of the congregation. He learns the language and preaches the Gospel. He lives like a Christian. He tells people about Christ and helps them in their troubles. He sells tracts or Gospels, or gives them away. Across the years, a few individual converts are won from that. Sometimes they come for very sound and spiritual reasons; sometimes from mixed motives. But here and there a woman, a man, a boy, a girl do decide to follow Jesus. A few employees of the mission become Christian. These may be masons hired to erect the buildings, helpers in the home, rescued persons or orphans. The history of mission in Africa is replete with churches started by buying slaves, freeing them and employing such of them as could not return to their kindred. Such as chose to could accept the Lord. A hundred and fifty years ago this was a common way of starting a church. With the outlawing of slavery, of course, it ceased to be used.

One single congregation arising in the way just described is almost always a conglomerate church—made up of members of several different segments of society. Some old, some young, orphans, rescued persons, helpers and ardent seekers. All seekers are carefully screened to make sure they really intend to receive Christ. In due time a church building is erected and, lo, "a church in that people." It is a conglomerate church. It is sealed off from all the people groups of that region. No segment of the population says, "That group of worshipers is us." They are quite

right. It is not. It is ethnically quite a different social unit.

This very common way of beginning the process of evangelization is a slow way to disciple the peoples of the earth—note the plural, “the peoples of the earth.” Let us observe closely what really happens as this congregation is gathered. Each convert, as he becomes a Christian, is seen by kin as one who leaves “us” and joins “them.” He leaves “our gods” to worship “their gods.” Consequently, his own relations force him out. Sometimes he is severely ostracized; thrown out of house and home; his wife is threatened. Hundreds of converts have been poisoned or killed. Sometimes, the ostracism is mild and consists merely in severe disapproval. His people consider him a traitor. A church which results from this process looks to the peoples of the region like an assemblage of traitors. It is a conglomerate congregation. It is made up of individuals who, one by one, have come out of several different societies, castes or tribes.

Now if anyone, in becoming a Christian, is forced out of, or comes out of a tightly-structured segment of society, the Christian cause wins the individual but loses the family. The family, his people, his neighbors of that tribe are fiercely angry at him or her. They are the very men and women to whom he cannot talk. “You are not of us,” they say to him. “You have abandoned us, you like them more than you like us. You now worship their gods not our gods.” As a result, conglomerate congregations, made up of converts won in this fashion, grow very slowly. Indeed, one might truly affirm that, where congregations grow in this fashion, the conversion of the ethnic units (people groups) from which they come is made doubly difficult. “The Christians misled one of our people,” the rest of the group will say. “We’re going to make quite sure that they do not mislead any more of us.”

One-by-one, is relatively easy to accomplish. Perhaps 90 out of 100 missionaries who intend church planting get only conglomerate congregations. I want to emphasize that. Perhaps 90 out of every 100 missionaries who intend church planting, get only conglomerate congregations. Such missionaries preach the Gospel, tell of Jesus, sell tracts and Gospels and evangelize in many other ways. They welcome inquirers, but whom do they get? They get a man here, a woman there, a boy here, a girl there, who for various reasons are willing to become Christians and patiently to endure the mild or severe disapproval of their people.

If we understand how churches grow and do not grow on new ground, in untouched and unreached peoples, we must note that the process I have just described seems unreal to most missionaries. “What,” they will exclaim, “could be a better way of entry into all the unreached peo-

ples of that region than to win a few individuals from among them? Instead of resulting in the sealed-off church you describe, the process really gives us points of entry into every society from which a convert has come. That seems to us to be the real situation.”

Those who reason in this fashion have known church growth in a largely Christian land, where men and women who follow Christ are not ostracized, are not regarded as traitors, but rather as those who have done the right thing. In that kind of a society every convert usually can become a channel through which the Christian Faith flows to his relatives and friends. On that point there can be no debate. It was the point I emphasized when I titled my book *The Bridges of God*.

But in tightly-structured societies, where Christianity is looked on as an invading religion, and individuals are excluded for serious fault, there to win converts from several different segments of society, far from building bridges to each of these, erects barriers difficult to cross.

The People Movement Approach

Now let us contrast the other way in which God is discipling the peoples of Planet Earth. My account is not theory but a sober recital of easily observable facts. As you look around the world you see that, while most missionaries succeed in planting only conglomerate churches by the “one-by-one out of the social group” method, here and there clusters of growing churches arise by the people-movement method. They arise by tribe-wise or caste-wise movements to Christ. This is in many ways a better system. In order to use it effectively, missionaries should operate on seven principles.

First, they should be clear about the goal. The goal is not one single conglomerate church in a city or a region. They may get only that, but that must never be their goal. That must be a cluster of growing, indigenous congregations every member of which remains in close contact with his kindred. This cluster grows best if it is in one people, one caste, one tribe one segment of society. For example, if you were evangelizing the taxi drivers of Taipei, then your goal would be to win not some taxi drivers some university professors, some farmers and some fishermen, but to establish churches made up largely of taxi drivers, their wives and children and mechanics. As you win converts of that particular community, the congregation has a natural, built-in social cohesion. Everybody feels at home. Yes, the goal must be clear.

The second principle is that the national leader, or the missionary and his helpers, should concentrate on one people. If you are going to establish a cluster of growing congregations amongst, let us say, the Nair people of Kerala, which is the south-

west tip of India, then you would need to place most of your missionaries and their helpers so that they can work among the Nairs. They should proclaim the Gospel to Nairs and say quite openly to them, "We are hoping that, within your caste, there soon will be thousands of followers of Jesus Christ, who will remain solidly in the Nair community." They will, of course, not worship the old gods; but then plenty of Nairs don't worship their old gods—plenty of Nairs are Communist, and ridicule their old gods.

Nairs whom God calls, who choose to believe in Christ, are going to love their neighbors more than they did before, and walk in the light. They will be saved and beautiful people. They will remain Nairs while, at the same time they have become Christians. To repeat, concentrate on one people group. If you have three missionaries, don't have one evangelizing this group, another that, and a third 200 miles away evangelizing still another. That is a sure way to guarantee that any church started will be small, non-growing, one-by-one churches. The social dynamics of those sections of society will work solidly against the eruption of any great growing people movement to Christ.

The third principle is to encourage converts to remain thoroughly one with their own people in most matters. They should continue to eat what their people eat. They should not say, "My people are vegetarians but, now that I have become a Christian, I'm going to eat meat." After they become Christians they should be more rigidly vegetarian than they were before. In the matter of clothing, they should continue to look precisely like their kinfolk. In the matter of marriage, most people are endogamous, they insist that "our people marry only our people." They look with great disfavor on our marrying other people. And yet when Christians come in one-by-one, they cannot marry their own people. None of them have become Christian. Where only a few of a given people become Christians, when it comes time for them or their children to marry, they have to take husbands or wives from other segments of the population. So their own kin look at them and say, "Yes, become a Christian and mongrelize your children. You have left us and have joined them."

All converts should be encouraged to bear cheerfully the exclusion, the oppression, and the persecution that they are likely to encounter from their people. When anyone becomes a follower of a new way of life, he is likely to meet with some disfavor from his loved ones. Maybe it's mild; maybe it's severe. He should bear such disfavor patiently. He should say on all occasions,

"I am a better son than I was before; I am a better father than I was before; I am a better husband than I was before; and I love you more than I

used to do. You can hate me, but I will not hate you. You can exclude me, but I will include you. You can force me out of our ancestral house; but I will live on its veranda. Or I will get a house just across the street. I am still one of you, I am more one of you than I ever was before."

Encourage converts to remain thoroughly one with their people in most matters.

Please note that word "most." They cannot remain one with their people in idolatry, or drunkenness or obvious sin. If they belong to a segment of society that earns its living stealing they must "steal no more." But, in most matters (how they talk, how they dress, how they eat, where they go, what kind of houses they live in), they can look very much like their people, and ought to make every effort to do so.

The fourth principle is to try to get group decisions for Christ. If only one person decides to follow Jesus, do not baptize him immediately. Say to him, "You and I will work together to lead another five or ten or, God willing, fifty of your people to accept Jesus Christ as Savior so that when you are baptized, you are baptized with them." Ostracism is very effective against one lone person. But ostracism is weak indeed when exercised against a group of a dozen. And when exercised against two hundred it has practically no force at all.

The fifth principle is this: Aim for scores of groups of people to become Christians in an even flowing stream across the years. One of the common mistakes made by missionaries, eastern as well as western, all around the world is that when a few become Christians—perhaps 100, 200 or even 1,000—the missionaries spend all their time teaching them. They want to make them good Christians and they say to themselves, "If these people become good Christians, then the Gospel will spread." So for years they concentrate on a few congregations. By the time, ten or twenty years later, that they begin evangelizing outside that group, the rest of the people no longer want to become Christians. That has happened again and again. This principle requires that, from the very beginning, the missionary keeps on reaching out to new groups. "But," you say, "is not this a sure way to get poor Christians who don't know the Bible? If we follow that principle we shall soon have a lot of 'raw' Christians. Soon we shall have a community of perhaps five thousand people who are very sketchily Christian."

Yes, that is certainly a danger. At this point, we must lean heavily upon the New Testament, remembering the brief weeks or months of instruction Paul gave to his new churches. We must trust the Holy Spirit, and believe that God has called those people out of darkness into His wonderful light. As between two evils, giving them too little

Christian teaching and allowing them to become a sealed-off community that cannot reach its own people, the latter is much the greater danger. We must not allow new converts to become sealed-off. We must continue to make sure that a constant stream of new converts comes into the ever-growing cluster of congregations.

Now the sixth point is this: The converts, five or five thousand, ought to say or at least feel:

We Christians are advance guard of our people, of our segment of society. We are showing our relatives and neighbors a better way of life. The way we are pioneering is good for us who have become Christians and will be very good for you thousands who have yet to believe. Please look on us not as traitors in any sense. We are better sons, brothers and wives, better tribesmen and caste fellows, better members of our labor union, than we ever were before. We are showing ways in which, while remaining thoroughly of our own segment of society, we all can have a better life. Please look on us as the pioneers of our own people entering a wonderful Promised Land.

The last principle I stress is this: Constantly emphasize brotherhood. In Christ there is no Jew, no Greek, no bond, no free, no Barbarian, no Scythian. We are all one in Christ Jesus. But, at the same time, let us remember that Paul did not attack all imperfect social institutions. For example, he did not do away with slavery. Paul said to the slave, "Be a better slave." He said to the slave owner, "Be a kindlier master."

Paul also said in that famous passage emphasizing unity, "There is no male or female." Nevertheless Christians, in their boarding schools and orphanages, continue to sleep boys and girls in separate dormitories!! In Christ, there is no sex distinction. Boys and girls are equally precious in God's sight. Men from this tribe, and men from that are equally precious in God's sight. We are all equally sinners saved by grace. These things are true but, at the same time, there are certain social niceties which Christians at this time may observe.

As we continue to stress brotherhood, let us be sure that the most effective way to achieve brotherhood is to lead ever increasing numbers of men and women from every *ethnos*, every tribe, every segment of society into an obedient relationship to Christ. As we multiply Christians in every segment of society, the possibility of genuine brotherhood, justice, goodness and righteousness will be enormously increased. Indeed, the best way to get justice, possibly the only way to get justice, is to have very large numbers in every segment of society become committed Christians.

Conclusion

As we work for Christward movements in every people, let us not make the mistake of believing that "one-by-one out of the society into

the church" is a bad way. One precious soul willing to endure severe ostracism in order to become a follower of Jesus—one precious soul coming all by himself—is a way that God has blessed and is blessing to the salvation of mankind. But it is a slow way. And it is a way which frequently seals off the convert's own people from any further hearing of the Gospel.

Sometimes one-by-one is the only possible method. When it is, Let us praise God for it, and live with its limitations. Let us urge all those wonderful Christians who come bearing persecution and oppression, to pray for their own dear ones and to work constantly that more of their own people may believe and be saved.

One-by-one is one way that God is blessing to the increase of His Church. The people movement is another way. The great advances of the Church on new ground out of non-Christian religions have always come by people movements, never one-by-one. It is equally true that one-by-one-out-of-the-people is a very common beginning way. In the book, *Bridges of God*, which God used to launch the Church Growth Movement, I have used a simile. I say there that missions start proclaiming Christ on a desert-like plain. There life is hard, the number of Christians remains small. A large missionary presence is required. But, here and there, the missionaries or the converts find ways to break out of that arid plain and proceed up into the verdant mountains. There large numbers of people live; there great churches can be founded; there the Church grows strong; that is people-movement land.

I commend that simile to you. Let us accept what God gives. If it is one-by-one, let us accept that and lead those who believe in Jesus to trust in Him completely. But let us always pray that, after that beginning, we may proceed to higher ground, to more verdant pasture, to more fertile lands where great groups of men and women, all of the same segment of society, become Christians and thus open the way for Christward movements in each people on earth. Our goal should be Christward movements within each segment. There the dynamics of social cohesion will advance the Gospel and lead multitudes out of darkness into His wonderful life. Let us be sure that we do it by the most effective methods. ■

The Story of a Movement

Ralph D. Winter

In the booklet *Thy Kingdom Come*, for the GCOWE '95 in Korea

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Chapter One:

Where the Idea Began

The GCOWE '95 meeting in Korea shoulders a very significant burden. Is it part of a discernible *movement* to the final frontiers? What other meetings have had that burden? How does this movement compare?

William Carey, 1810

In India for more than a decade, William Carey, in 1806, thought that it would be a good idea if all of the missionaries in the world were to meet together four years later at the Cape of Good Hope, in 1810. The purpose of such a meeting would have been very simply to plan together to finish the task of world evangelization. His proposal may have been the first time any human being thought in such concrete and planetary terms.

Carey was obviously not just a field missionary in India, but (like Hudson Taylor after him, and John R. Mott still later) he had his eyes on the whole world. His letters inspired people to go to specific, strategic places *other than India*. His own son went to Burma. Missionaries often recruit for more than their own fields!

Despite his considerable influence by 1806, his idea of a world-level gathering of missionary strategists in 1810 was dismissed by one of his followers as merely "One of William's pleasing dreams."

Chapter Two:

Where the Idea Almost Ended

John R. Mott, 1910

But Carey's dream for 1810 didn't die. It was actually a delayed-action fuse. It went off a century later at Edinburgh, Scotland, in 1910.

William Carey was called into the ministry

in August of 1786 and made his proposal 20 years later, after being in India over a decade. John R. Mott stood up as one of the "Northfield 100" in August of 1886 and made his proposal 20 years later after tramping the world for over a decade on behalf of the Student Volunteer Movement.

By 1906, John R. Mott wielded an enormous influence. He had attended a regional meeting of mission leaders in Madras, India, in 1900. By 1906 (exactly 100 years from the date Carey made his suggestion for a world-level meeting of mission leaders) Mott announced his resolve to attempt to head off another "Decennial" popular meeting already scheduled for 1910 and to transform it into a radically different type of meeting. He had been stirred by the significance of mission leaders getting together by themselves to discuss the task before them, and was impressed by the immediate significance of *a world-level meeting constituted specifically by missionaries and mission executives*.

Thus, in 1906 he wrote:

To my mind the missionary enterprise at the present time would be much more helped by a thorough unhurried conference of the leaders of the boards of North America and Europe than by a great, popular convention. I feel strongly upon this point.

Unlike church leaders (parallel to mayors and governors) who provide the all-important nurture and spirit of the mission enterprise, mission leaders are parallel to military generals. They have literally in their hands the troops to carry out expeditionary goals.

Although a world-level conference of a more typical kind was already contemplated for 1910, Mott resolutely switched to the mission-leader paradigm he had seen in action in India. It took two more years for him to convince enough others. The result was that beginning in 1908, with only two years to go (and with the help of his friends, notably J. H.

Oldham), Mott drummed up one of the most influential conferences in world history.

Why is 1910 so well remembered? No doubt because it was the William Carey paradigm. That is, it was not based on church leaders who have only *indirect* connection to the mechanisms of mission. Well-meaning church leaders often speak warmly of causes in great gatherings but do not necessarily have the administrative structure with which to follow through.

No, the meeting at Edinburgh in 1910, following the example of the India regional gathering (plus the gust of wind coming from a similar meeting in Shanghai in 1907), consisted of the electrifying concept which William Carey had proposed.

Granted the 1910 meeting was not immediately succeeded by similar meetings. The next meeting in this stream (Jerusalem, 1928) included a wide variety of church leaders and, as a result, switched back to that all-important sphere of church leaders who guide and nurture the troops but do not command them. At the same time, while there have never been many “liberals” among the missionaries themselves, once you invite a wide spectrum of church leaders you will find that theological debates and issues of liberalism tend to crowd out the kind of strategic mission discussions that are the hallmark of dedicated mission leaders who have most of such discussions behind them.

Thus, unfortunately, the 1910 meeting has become known more for the kind of meetings that followed it (eventually leading into the World Council of Churches) rather than for the meeting it really was.

Edinburgh, 1910

What then actually took place in 1910 that did not happen again—for a long time? What made it so unique?

1. It consisted solely and exclusively of delegates sent by mission agencies. (You could not be *invited* and decide to attend. You had to be delegated—and delegated by a mission agency, not by a church or denomination.)

2. It focused solely on whatever it would

take to finish the job. (The topics for discussion were not church/mission tensions nor other mission-related topics which had more to do with the concerns of the national church than with outreach to new areas.)

3. It focused specifically, therefore, on what in those days were called, “the unoccupied fields.”

Missionaries working in Latin America loudly complained that the conference did not accept delegates from Latin America or Europe. It was assumed that the reason for this was that the conference organizers considered Catholics as *saved*—and thus did not consider Latin America “an unoccupied field”—the Bible was there, etc.

In hindsight, we can see the harm of Mott and the other leaders considering huge territories as “occupied” (e.g. Latin America, North America and Europe): the result was they overlooked the Indians of the Americas, for example. They thought in “field” terms, not “people” terms that is, in geographic terms rather than ethnographic terms.

Since 1910 there has therefore been some confusion about that conference. While a number of other conferences have been organized to follow in the 1910 tradition, they have all fallen far short. We have to ask ourselves, what have people thought the 1910 conference was but which it actually wasn't? The fact is, 1910 was very simply the first world level conference that consisted of Mission Agency delegates—and the first that focused as exclusively as it did on what they understood as “the unoccupied fields.”

In any event it was not until 1972 (62 years later) at a meeting of the (North American) Association of Professors of Mission that Professor Luther Copeland of the Southeastern Baptist Seminary specifically proposed another meeting like the one in 1910 to be held in 1980.

However, before jumping from 1910 to 1972 (and on to 1980) let's look at some intervening world-level or very large meetings which were not quite the same as the 1910 meeting. Since a general description of such

meetings would take more space than we have available here, what *key ideas* should we look for in these other meetings that were significant factors in 1910?

1. Did they have closure goals? Was there any reference to “finishing the task” and, if so, in a certain length of time? Goals need dates.

2. Did they focus on mission *fields* or on mission *peoples*? That is, did they speak in terms of geography or ethnography?

3. Who was invited? Mission leaders, church leaders, or both? Western leaders or leaders from the Two-Thirds world, or both?

4. Were all missionaries present Western? Were Two-Thirds World churches expected to send their own missionaries?

Chapter Three: Significant Ripples of 1910

Chicago, 1960

The 1910 meeting was a specific impetus for a very large and influential meeting sponsored by the Interdenominational Foreign Mission Association in 1960—deliberately on the 50th anniversary of the 1910 meeting. Chicago, 1960 was a huge success, bringing together 500 missionaries and 800 pastors as well as thousands of lay people. Its published report was entitled “Facing the Unfinished Task.” Its use of geographical language was similar to the 1910 conference:

We call upon Christian young people to rise in force for the speedy occupation of the remaining unevangelized portions of the world field.

It is painful to point out that this magnificent congress suffered unintentionally from pessimism in regard to a key statistical point: By 1960 world population growth had alarmingly expanded. A widespread assumption was that the Christian movement was being left behind—even though the evangelical sector across the world was expanding much more rapidly than the general population explosion!

Thus, Congress documents highlighted

the “left-behind” concern:

That the unfinished task of world evangelization was greater by far than it was 50 years before at the Edinburgh Conference of 1910.

The editor of the published report noted that world population had increased by 75 percent but failed to note *that the number of Bible-believing Christians had swelled by 170 percent in the same time period*. This caused him to comment,

As of today we are failing...we have actually lost ground...oh, God, it is the knowledge of these things which causes us here to confess that ‘we know not what to do.’

Also, marvelous as the 1960 meeting was, it was not a world-level conference. It was sponsored by only the IFMA. Also, note that its program was clearly designed more to motivate church leaders than gather mission leaders to plan for global mission. Only five out of 27 major speakers were missionaries.

A second, similar conference was planned for 1964, but due to changes of leadership and perspectives about cooperation the next conference was shelved in favor of even larger plans for a conference to be held at Wheaton in 1966. This time the Evangelical Foreign Missions Association was involved as a co-sponsor. The EFMA (then called the Evangelical Foreign Missions Association) had been in existence for fifteen years at the time of the 1960 conference, but the EFMA was too new to be taken seriously by the much older IFMA. Furthermore, some leaders felt that the EFMA (as with the National Association of Evangelicals to which it is related) seemed dangerously to involve Pentecostals—and it even seemed to be too open to the world of the historic denominations.

Wheaton, 1966

Thus, at Wheaton College in 1966 a record 150 mission agencies were represented as well as 39 special interest groups, 55 schools, and even 14 non-North American mission agencies.

However, the focus was not so much on plans for finishing the task as on unity around essentials. This emphasis was not unreasonable since the meeting united the

IFMA and the EFMA for the first time. The ten themes stressed in the conference were syncretism, neo-universalism, proselytism, neo-Romanism, church growth, foreign missions, evangelical unity, evaluating methods, social concern, and a hostile world. These were summarized in the widely heralded "Wheaton Declaration." Note, however, that only one of the ten phrases, "foreign missions," referred to the unfinished task. The meeting closed, however, with a "Covenant" which spoke of "the evangelization of the world in this generation," which was part of the watchword of the movement that produced the 1910 meeting. The Canadian historian, Charles Tipp, said

The Wheaton Congress provided the most comprehensive forum for evangelical interaction since Edinburgh in 1910.

Berlin, 1966

Credit goes to Carl F. H. Henry, at that time the editor of *Christianity Today* (whose wife was the daughter of a missionary) for the idea of a world level meeting on global evangelization. It was held on the occasion of the tenth anniversary of the magazine, with Billy Graham as a co-sponsor, but it consciously leaned back on the vision of the 1910 conference. Both Billy Graham and Carl F. H. Henry referred approvingly of the 1910 meeting.

Unlike the Chicago 1960 and Wheaton 1966 meetings, Berlin 1966 was a large *world-level* meeting called the World Congress on Evangelism. Had it been a "congress on world evangelism" rather than a "world congress on evangelism" a closure emphasis might have been more prominent. The idea of closure, however, was mentioned by Billy Graham in his opening message when he said, "We have one task—the penetration with the Gospel of the entire world in our generation."

A notable feature of this meeting was the publication, as an official congress document, of a book by Paulus Scharpf, *The History of Evangelism*, (translated from the German by Dr. Henry's wife, Helga) which described a

number of true evangelists preaching justification by faith long before the Reformation.

Outstanding evangelists from all over the world—not necessarily mission leaders—were prominent at this important meeting in Berlin. At one exhibit a "population clock" kept ticking all through the meeting, emphasizing the fearfully fast growth of world population. However, there was no parallel evidence of awareness that the growth rate of the enormous global community of evangelical Christians *was greater, and getting steadily greater*.

Leysin, Switzerland, 1969

A small but global Saturation Evangelism Consultation in 1969 reflected in part a growing global enthusiasm over the "Evangelism-in-Depth" movement emanating from the Latin America Mission in Costa Rica and subsequently tried out in many other countries in Latin America and the world. (This strategy was to be greatly improved and promoted more recently by the DAWN movement.) Such an approach, however valuable it is, can sometimes be misunderstood as an emphasis on finishing the job *where we are* rather than going *where we aren't*.

Theoretically, the saturation of any one area or country will turn up pockets of unreached peoples. The problem then is the fact that the near neighbors of such unreached groups are often the least loving or at least the least trusted by those who are still sealed off in unreached groups. Thus, missionaries from a good distance (not necessarily those who are culturally closest) are often needed wherever unpenetrated populations exist. Therefore, nationwide, nation-focused evangelistic planning often tend to overlook or bypass precisely the most needy sub-populations. To reach such populations it is probable that every nationwide strategy needs to send and receive workers from other countries. In huge countries like India, people from a totally different part of the country may often be more acceptable than immediate neighbors.

Greenlake, 1971

One of the urgent concerns that surfaced at the Wheaton, 1966 meeting—but was not seriously dealt with—was the matter of the increasingly complex relationships between mission agencies on the field and the growing national churches on the field, that is, *mission/church* relations. Thus, this was taken up five years later at Greenlake, Wisconsin, but it was broadened to include (a subordinate emphasis on) the long-standing complexities of the relationship between sending churches and the mission agencies, that is, *church/mission* relations.

Since I was invited to be a consultant at this meeting, I asked specifically at the opening session whether any aspect of the meeting would be devoted to the relationship of the field churches to their own foreign missionaries (missionaries sent out by the national churches themselves). In 1971, apparently, the concept of nonWestern mission agencies had not been widely understood. Missionaries had planted churches but had not planted mission agencies!

As a result of my question, the leaders of the conference held a hasty huddle on the platform and concluded that my concern was not on the agenda. Peter Wagner, who later edited a book on the conference, invited me to include a chapter which I entitled, “The Planting of Younger Missions” in *Church/Mission Tensions Today*.

In attendance were 378 people from 122 mission agencies (only 75 IFMA or EFMA) and about 50 other entities (schools, churches), as well as national church leaders from “mission fields.” As a single-issue conference on the chosen subject you would not expect any reference to closure or the unfinished task, although the concept of unreached peoples within existing mission fields might well have been addressed.

Chapter Four: A Second 1910?

Wheaton, 1974

The only reason for mentioning Wheaton, 1974 is that we must now take note of the first formal proposal of a second *1910-type meeting*. We earlier mentioned that Luther Copeland had proposed this in 1972 at a regular meeting of the Association of Professors of Mission. The next year I stood up and “seconded” Copeland’s proposal, and at the meeting the following year, in 1974, Copeland himself presided at the blackboard when the wording of a formal “Call” was hammered out. Signing this call were two prominent international scholars—David Cho of Korea and David Bosch of South Africa

Inspiration was high. Arthur Glasser, Dean of the Fuller School of World Mission, had 3,000 little red buttons made up for the Lausanne Conference which was to occur a few days later, each button proclaiming “World Missionary Conference 1980.” As a result, thousands of these buttons were passed out at the Lausanne meeting which followed.

But what was in that “Call?”

Its exact words were:

It is suggested that a World Missionary Conference be convened in 1980 to confront contemporary issues in Christian world missions. The conference should be constituted by persons committed to cross-cultural missions, broadly representative of the missionary agencies of the various Christian traditions on a world basis.

1. Note the crucial phrase which spoke of representatives of *the mission agencies* constituting the conference.

2. Also note that “missionary” was defined to be “cross-cultural,” presumably in outreach to non-Christians.

3. And note that this Call clearly did not address itself merely to Western mission agencies.

However,

1. It failed to employ either geographical or “people” terminology.

2. There was no hint about closure.

These defects were remedied by the sponsoring committee of agency representatives before the meeting actually took place six

years later. Indeed, long before 1980, the '74 call was subject to two other major streams offering to sponsor and control it.

Meanwhile, however, a few weeks after this Call was drafted, the world turned its attention to a perfectly huge and amazing meeting.

Lausanne, 1974

The International Congress on World Evangelization (ICOWE) was an unforgettable meeting. It became the first international meeting to frame the remaining task in people terms rather than geographical terms. It also launched the phrase "Unreached Peoples," defining an *unreached people* by the presence of less than a certain *percentage of Christians* (later defined by the presence or absence of a *church movement*—that would come in 1982). This meeting is famous for all of the regional meetings which it spawned of a similar type. Probably no meeting since 1910 had an equivalent "fallout" of beneficial influence on subsequent meetings all around the world.

But what kind of emphasis did this original Lausanne meeting have? It is ironic but fair to say that the surprise and pleasure of the Western world at the vital surge of believers in the former "mission fields" generally tended to lead to the conclusion that we don't need to send any more missionaries. The thought follows immediately that we just need to encourage and reinforce the new believers in the non-Western world and let the church in each country deal with its own evangelistic challenge.

Thus, in 1974 it seemed quite obvious that there was widespread (but unfortunate) agreement that each country ought to be able to take care of its own evangelistic challenges. In-country evangelism should suffice, according to this perspective. Both at Lausanne '74 and at the World Council of Churches the idea of expatriate missionaries still being crucial was virtually ignored—despite the fact that Christian communities in many countries are still tiny, embattled minorities, and pockets of unreached peoples

abound.

But even if every country contained sufficient evangelical strength, what is often ignored is that pockets of unreached peoples cannot be reached by ordinary "near-neighbor" evangelism. What fell to this writer at Lausanne '74 was a plenary paper in which I endeavored to show that over half of the people in the world who are not Christians are people who cannot be reached by anything but pioneer missionary techniques, not ordinary mono-cultural evangelism, not believers speaking their own native language.

As Arthur Glasser put it shortly after Lausanne, "If every congregation in the world were to undergo a great revival and reach out to every person within their own people—that is, to everyone in the cultural spheres represented by each congregation—*over half of all remaining non-Christians would still not be reached.*" My earnest plea at that conference is apparent from the title of my talk: "Cross-cultural Evangelism, the Highest Priority."

The Lausanne Congress is also widely known for the *Lausanne Covenant*, a marvelous document which came out of it, and, in particular, for the articulation of a social concern (as if missions have not always had a social concern).

But to this writer, the most important achievement of the conference was the great emphasis on looking at the world as *peoples* rather than as *countries*. Strategically, Lausanne also changed one key word from Berlin: the World Congress on *Evangelism* of 1966 became the International Congress on *World Evangelization* in 1974—the word *evangelism* being a never-ending activity, and *evangelization* being intended to be a project to be completed. Here, in embryo, was the concept of closure.

At this point in our story we could conceivably move on to the 1980 meeting at Edinburgh, which has been called by some Edinburgh II, although its actual name was the "World Consultation on Frontier Missions." But before doing that, we need to

glance at a number of other milestones in the global movement we are tracing.

Chapter Five:

Events Along the Way: 1941-1995

If we only chronicle the great meetings, we will overlook other evidences of the growth of a significant historical movement. Here are a few other kinds of events which reflect the exploding rebirth of global vision. (I regret that I may have inadvertently overlooked some very important conferences and events, and will welcome suggestions. In general I have omitted purely regional meetings.)

1941—After Pearl Harbor “awakened a sleeping giant,” America sent millions of its youth all over the globe. Many of these were evangelical Christians.

1945—Eleven million Americans began to return from the “ends of the earth” where God had forced them to study missions “on location.” (As a result 150 new mission agencies came into existence!)

1946—The first of the “Urbana” Missionary Conventions was held, this one in Toronto.

1955—Publication of *Bridges of God* by Donald McGavran

1960—The Chicago Conference (See comments, page 5).

1964—Founding of the *Evangelical Missions Quarterly*, jointly sponsored by IFMA and EFMA.

1965—Founding of the Fuller School of World Mission by Donald McGavran.

1966—Wheaton Conference (See comments, page 7.)

1966—Berlin Conference (See comments, page 8.)

1972—Founding of the American Society of Missiology, and its journal, *Missiology, An International Review*.

1973—Founding of the Association of Church Missions Committees

1973—Founding of the Asia Missions Association

1973—The great reversal of student attitude

toward missions as evidenced by the sudden rise in the percentage of students who responded to the missionary call at the Urbana Missionary Convention in December 1973; one direct result of that was the beginning of the Perspectives Study Program

1974—Lausanne Conference (See comments, pages 12-14.)

1976—Founding of the U. S. Center for World Mission

1978—International Students, Inc. assigned Leiton Chin to coordinate the development of the 1980 World Consultation on Frontier Missions.

1979—The EFMA Executives Retreat focused on Unreached Peoples.

1980—A follow-through world-level conference sponsored by the Lausanne Committee, in Pattaya, Thailand

1980—The original Call for a 1910-type meeting in this year actually brought three into existence (see below).

1982—The formation of the IFMA Frontier Peoples Committee

1982—The Lausanne Committee sponsored a two-day study retreat of about 30 representatives from a wide variety of missions to settle the meanings of key words for speaking of unreached peoples. The definition of “Unreached Peoples” now required evidence of a viable, indigenous, evangelizing *church movement*—not a certain percentage of “Christians.”

1983—The World Evangelical Fellowship sponsored a global meeting at Wheaton; one of three tracks was *Unreached Peoples*

1983—The Billy Graham Evangelistic Association held a conference for 10,000 Itinerant Evangelists in Amsterdam.

1984—Founding of the *International Journal of Frontier Missions*

1985—The first national level missions conference in Latin America

1986—Founding of the International Society for Frontier Missiology

1986—Caleb Project met 13,000 college stu-

dents face to face, challenging them for missions.

1986—A second Itinerant Evangelists conference was held in Amsterdam by the BGEA.

1986—Nine regional student-led mission conferences were held in North America. But student-led organizations tend to self-destruct as their leaders graduate.

1986—The launching of the Student Volunteer Movement (SVM) in 1886 commemorated by four U.S. bodies:

- the American Society of Church History
- the Wheaton College Institute for the Study of American Evangelicals
- the InterVarsity Christian Fellowship
- a general student gathering at the original site at Mt. Hermon, Massachusetts. The heads of Campus Crusade, Navigators and InterVarsity all attended

1986—The Asia Missions Association met on a world level producing the Third-World Mission Association.

1986—At Amsterdam a meeting of 7000 TEMA students was held. (TEMA=The European equivalent of InterVarsity Christian Fellowship.)

1987—COMIBAM (Congreso Misionero Ibero Americano), the first continental mission congress launched by Latin Americans, also the largest evangelical meeting ever held in Latin America on a continental basis (3,500 delegates, including 500 from Africa and Asia). This was followed by a similar meeting in Korea, sponsored by the Evangelical Fellowship of Asia (related to the World Evangelical Fellowship).

1987—At Dallas, Texas, the Southern Baptist Foreign Mission Board sponsored a very strategic conference of (U.S.) mission executives to consider the overall global challenge from the standpoint of working on it together.

1989—The Singapore Global Consultation on World Evangelization, and the founding of the AD 2000 and Beyond Movement

1989—The Lausanne II meeting at Manila

1989 to 1995—An incredible whirl of activity by the AD 2000 and Beyond Movement, leading to the May 1995 meeting in Korea, the Global Consultation on World Evangelization—GCOWE II.

I lack dates for other key developments such as the founding and remarkable growth of the India Mission Association, the Nigerian Evangelical Mission Association, the Third World Mission Association, plus the highly significant development during the last few years of a renewed and activated Missions Commission of the World Evangelical Fellowship. The latter, in turn has highlighted the existence and recent emergence of many mission training programs, centers and specialized schools.

Thus, we must at this moment leave for a later edition of this booklet many additional evidences of a growing, global awareness of the ability to finish the task, a task often shunned or considered hopeless. Let us now return to the specifically 1910 thread.

Chapter Six:

Finally, Edinburgh, 1980

The 1972 proposal for a second 1910 type of meeting to be held in 1980 finally materialized. It almost didn't. It was not easy to defend the significant features of the 1910 meeting which it followed, namely: 1) that its only participants were delegated executives from existing mission agencies, and 2) the focus of the conference was exclusively upon "unoccupied fields." Key leaders in both the World Council (Emilio Castro) and the Lausanne Committee (Leighton Ford) suggested that their traditions respectively would appropriately be the ones to coordinate the proposed meeting.

Consequently, the World Council moved its meeting at Melbourne back from 1981 to 1980. The Lausanne Committee organized a large meeting in Pattaya, Thailand, also for 1980. The chosen date of the latter (during the summer) forced the convening committee of Edinburgh 1980 to move its scheduled date to November, and even to change its more gen-

eral name (World Missionary Conference—as it was in 1910) to “World Consultation on Frontier Missions” at the suggestion of the Lausanne leaders.

Both the Melbourne and the Pattaya conferences were significant gatherings, but neither of them were designed to be parallel structurally to the 1910 conference in the terms mentioned above.

Thus, instead of the 1980 meeting being sponsored by either the WCC or Lausanne, a number of well-known mission agencies contributed members to an ad hoc planning committee for a worldwide conference of mission executives. Larry Allmon, chief executive of Gospel Recordings became the crucial chairperson of that committee. Although there was a certain sense of being overshadowed by the two giant conferences planned for that same year, the organizers clearly understood the distinctives of this particular conference and met every month with a keen sense of anticipation. In a little over a year the entire consultation was organized, and was convened in November of 1980.

In the spring of 1979 International Students, Inc. (see page 16) contributed Leiton Chin as Coordinator of the conference. It is hard to imagine what would have happened had it not been for his secondment for the crucial pre-consultation period.

Long before 1980, the Call of 1974 had been doing its work. In 1976 an article in *Missiology, An International Journal*, “1980 and That Certain Elite” described in great detail both the Call (see above under 1974) and the response to it. Max Warren, Secretary of the Church Missionary Society, indicated his interest and pledged cooperation (which happened even though he died before 1980). The Liebenzell Mission of Germany offered its facilities for the meeting.

Then Roy Spraggett of WEC in Scotland suggested that the meeting convene at the original 1910 site in Edinburgh, and offered to be responsible for arranging for the facilities there. The committee felt this would be ideal, and Larry Allmon made several trips to

Edinburgh to conclude the arrangements with Spraggett.

In August of 1979, more than a year before the meeting, the sponsoring committee of mission agency representatives voted,

That those formally participating consist of delegates from agencies with current involvement in or with formal organizational commitment to reaching hidden people groups.

Note that *Hidden Peoples* were defined as “those cultural and linguistic subgroups, urban or rural, for which there is as yet no indigenous community of believing Christians able to evangelize their own people.” This definition, with slight changes of wording, was later adopted by the Lausanne-sponsored meeting in March of 1982 as the meaning of the phrase, *Unreached Peoples*. (See 1982, the Lausanne meeting on definitions, page 16.)

A book, *Seeds of Promise*, edited by Alan Starling, contains the complete papers and presentations of the 1980 World Consultation on Frontier Missions. Its statistical data indicates that more mission agencies were represented at this meeting than at any previous (or subsequent) global conference, and that Edinburgh 1980 was the first world-level conference since 1910 to be composed exclusively of delegates of mission agencies (rather than invited participants of various kinds).

The cost of the meeting was very low since agencies appointing delegates provided travel costs as well as food and lodging expense. At the last minute a grant came from Anthony Rossi which assisted some of the Two-Thirds world delegates to be able to come.

A similar financial plan was followed by the January 1989 Singapore Global Conference on World Evangelization by the Year 2000 and Beyond, sparked by the vision of Thomas Wang. Dr. Wang had been deeply impressed in 1980 by the question of what God might be expecting of His people by the year 2000. He wrote a widely influential article, “By the year 2000, Is God Trying to Tell us Something?” The resulting meeting in Sin-

gapore was simple, unadorned, very low budget. A substantial gift from the Maclellan Foundation gave last-minute assistance.

Since Wang was one of the four plenary speakers at Edinburgh 1980, it is no accident that the purpose statement of GCOWE II came, in essence, from the 1980 meeting, namely “A Church for Every People by the Year 2000.” To these words, the AD 2000 and Beyond Movement added for clarification “and the Gospel for Every Person.”

But the most unusual and powerful feature of the 1980 meeting was the fact that fully one-third of all of the delegates came from Two-Thirds World agencies. By comparison, in 1910, although a handful of non-Western agencies existed, they were accidentally overlooked! Bishop Azariah, for example, who had already founded two different mission agencies in India, was not invited to send delegates from his agencies. He was, instead, sent to the conference as a delegate of the Church Missionary Society working in South India! That was appropriate, but it revealed the woeful fact that the Mott leadership team failed even to conceive of the possibility of what we now call Two-thirds World mission agencies!

All of the largest non-Western agencies were represented at Edinburgh 1980. Three of the four invited plenary speakers, including Thomas Wang, came from the so-called mission lands. The delegates to this conference, on going back to their countries around the world have been involved in many notable advances of the specific emphasis on *finishing the task* and upon reaching the *unreached peoples* (as the necessary precursor to reaching every person). That amazing global impulse of the 1980 meeting for the build-up of momentum for world evangelization is a story that will have to be told later when the data is gathered.

In highlighting the Edinburgh 1980 meeting—this first intentional repetition of the 1910 pattern—it is not intended to imply that the many other great meetings (sometimes with 20 times the attendance, such as

COMIBAM in Sao Paulo in 1987) were somehow less important. The fact is that we need both kinds of meetings—meetings of church leaders, church people, church and mission people, and now and then, meetings exclusively of mission executives.

As alluded to earlier, if you want to fight a war you need the backing of the mayors and state governors. But for the planning and execution of the war it is also necessary for the military leaders to get together and weld themselves into a single fighting force. Recently we have certainly seen that kind of wholesome and hearty cooperation between otherwise totally independent agencies in Russia where both the CoMission and the Strategic Alliance for Church Planting are the intentional integration of more than 50 separate agencies working in great harmony. Why not tackle the whole world in the same way?

The time has come for those who are the active leaders of mission agencies to gather in a low-budget conference not just for fellowship but for the purpose of joint planning and action, for the kind of goal setting for each agency which is not developed by the agency itself but by the consensus of the group. It is as if an agency in a “Strategic Partnership” voluntarily gives up its right to determine its own goals and instead takes its orders from the combination of minds and hearts of a number of different agencies which then work in complete harmony. This has already happened many times down through mission history. In recent years Interdev has marvelously spearheaded developments of this kind on a regional level. A single, world-level gathering of this type in 1996 would be a marvelous follow through on the foundation laid by GCOWE II at Seoul, Korea in 1995. ■

From Mission to Evangelism to Mission

Ralph D. Winter

Singapore 2002, Conference on Unreached Peoples

W119743

The most likely interpretation of my topic as I have phrased it could readily be that of a sequence of stages in which *mission* work produces a national church which then engages in *evangelism* and finally begins to send *missionaries*. That is certainly one of the most common and healthy sequences of events in the world today.

However, I would like to pursue a radically different interpretation. I would like to speak of a sequence (not often recognized) in which *mission* work produces a national church that unfortunately is not much more than a projection of the Western style church in the missionary's homeland but tries to do *evangelism*, and then after a while the mission realizes it must go back in *mission* and start over with a more indigenizing kind of mission effort which can produce a much more indigenous church than the one—call it a “first try church”—which has inherited much of the missionary's own culture.

Note that this line of thinking suggests that a people group may not really be reached at all if merely a Western style church is planted within it. That means we will probably need some radical reevaluation of how many groups are reached.

In some ways this point of view almost seems to suggest that we need in many fields to start all over again. It implies that all we have done so far is parallel to the scattered synagogues of Jewish believers across the Roman empire in the time of Paul. That is, they had planted “churches” (synagogues) in a foreign land. But those churches required Greeks and Romans to become Jewish culturally if they wanted to go all the way. And, as Jesus pointed out, Jews were diligently traversing land and sea to make a single proselyte, only to achieve a cultural conversion, not necessarily a conversion of heart.

For example, is there yet a truly Japanese form of our faith? Many serious observers doubt it. This would mean there is still a need for cross-cultural mission in Japan, and that a truly missiological breakthrough is still in the future.

A further example might be the church in India. It consists largely of a Westernization of a population sector which has little to lose and much to gain by grasping for any kind of alternate cultural tradition. This perspective could imply that there is essentially little true mission

work that has thus far been accomplished in India, and that the unreached populations there are far larger than we have commonly conceived them.

Before going further, however, I need to define some terms. I would like to suggest that there can be great value in making a distinction between a *mission* agency and an *evangelistic* agency. Obviously the phrases can be used interchangeably. But for the sake of discussion here I hope you will find it helpful to think of *evangelism* and *mission* as quite different, all mission work being evangelism but not all evangelism being mission, mission being a very special type of evangelism. This distinction is so important, in fact, that I am convinced we would not even need to speak of *frontier* missions if we observed it. In fact this whole conference might not have been so necessary if this kind of a distinction were well understood and taken seriously.

Many church people, for example, talk freely about evangelizing the world. So often does this happen somewhat carelessly that, years ago, I felt it necessary to develop the distinction between E-0, E-1, E-2, and E-3 evangelism.

E-0 stands for evangelism within the church movement itself.

E-1 stands for outreach to those within the same culture as the church.

E-2 stands for a quite different type of missionary cross cultural evangelism within a people quite different from that of the evangelist, different yet still somewhat similar. Enough different to need a separate congregation but still similar, like English culture and Spanish culture.

E-3 stands for even more strikingly missionary cross culture evangelistic outreach to people in a totally different culture from that of those workers who are reaching out, like the difference between English culture and Japanese culture.

In the first two cases you can use existing congregations or simply multiply the same kind of congregations. This is ordinary *evangelism*. By contrast, the second two cases, E-2 and E-3 types of activity, merit the designation *mission* or *missionary evangelism* for the simple reason that E-2 and E-3 efforts reach into strange situations that are so different as to virtually require separate and different kinds of congregations.

Using these terms, all true *mission* differs from

ordinary evangelism because it is an activity involving the special problems of cross-cultural communication and contextualization. That is why all *mission* involves evangelism but that there are types of *evangelism* that do not involve cross-cultural communication and therefore are not true *mission*.

However, mission is not merely a *communication* problem. It is a *creation* problem. What is needed must be created by the Spirit of God as a new church tradition, not just the extension of a Western denomination but perhaps a worshipping movement with a decidedly different church life.

Suppose a mission agency goes to Nigeria and establishes fifty indigenous churches among the Yoruba, and those churches then plant even more Yoruba churches. In that case, the efforts to achieve the initial “missiological breakthrough” would be called *mission* while the further church planting expansion, *whether by missionary or by the Yoruba churches* would be considered *evangelism*. But if now the Yoruba send missionaries to break through to a cultural group where there is not yet an indigenous church movement, then you can say that the Yoruba believers are not only involved in ordinary evangelism but also in cross-cultural work, in the *creation* of a new worshipping tradition of Jesus’ followers. Such efforts classify as a *mission* activities.

We can further say that if the initial mission agency is not involved in that further outreach but is content to continue to work with the Yoruba church, then it ceases to be a mission agency but becomes merely what could be called a “foreign evangelism” agency.

Now, since most agencies of mission eventually go through the transition of becoming merely evangelistically involved (and that is certainly one measure of success) it may appear that this kind of distinction devalues much of mission work. On the contrary, the mission that continues in evangelism and allows and encourages an overseas church movement to become missionary is doing a very strategic thing.

However, let me freely admit that I have no power to define words for other people. Most people will go on using *evangelism* and *mission* in whatever way they wish. I am not even terribly concerned to have it my way with these two often-used words. I would be willing to talk about, say, *Type A work* and *Type B work*. The main thing is to understand that reaching out in the same culture is relatively simple and is often automatic while breaking through to a new and different culture is both rare and complex.

I actually believe that the achievement of a true *missiological breakthrough* into a new culture is often grossly underestimated as to its complexity.

For one thing not many Christians realize how major a transition it was when our faith spread from its Jewish roots into the Greek and Roman world. The pagan holiday called the *Saturnalia* was converted into Christmas. So were a hundred other things adopted, such as the wearing of wedding rings and the throwing of rice at a wedding. In a further transition our faith spread into the Anglo-Saxon sphere, where early missionaries even made use of a pagan sunrise festival promoting a spring-goddess of fertility (called *Eostre*) as our present-day Easter sunrise service. These were *mission* attempts to indigenize the faith, representing complex cross-cultural evangelistic decisions that went far beyond ordinary evangelism.

Perhaps we don’t often think of the complexities of the past and we may wish they did not extend into the present. But if we take a hard look at the current expansion of the faith around the world from the standpoint of our distinction between *evangelism* and *mission* I am afraid that we must recognize the need for a great deal more in-depth true *mission* than we have thus far accomplished.

For the most part the much heralded march of the Christian faith across the world has been successful mainly in subordinate cultures, where, say, the Koreans, oppressed for so long by the fellow Buddhist country of Japan would grasp a foreign faith almost automatically.

For example, as already mentioned, are churches in Japan today sufficiently indigenous to conclude that all that is left to be done is for these churches to multiply with their relatively Western form of the faith? Some keen observers, as I’ve said, suggest that there is not yet a truly Japanese church movement but only a relatively small Westernized following. Movements like *Soka Gakkai* are quite Japanese, although they embody some Christian elements, but by being rather more indigenous have grown astronomically, proving the existence of a spiritual hunger in Japan despite failing to provide even the minimal elements of Biblical faith.

We have often thought of Unreached Peoples as being small, but when you look more closely at the definitions it is clear that wherever an authentic “missiological breakthrough” has not yet occurred the size of the group does not matter.

From this point of view you can impellingly argue that the true missiological breakthroughs in Africa, India and China are to be seen surpris-

ingly and precisely in movements that are “outside” of what we ordinarily identify as Christianity in those places. Such movements are not readily recognized as Christian despite their characteristically strong focus on the Bible. It is a little known fact that in three key places, Africa, India and China, the truly devout believers in Christ within radically contextualized groups may actually outnumber the truly devout believers in Christ within the more identifiably “Christian” movements of missionary-implanted Western-oriented Christianity.

It has never been true that a people group has been considered reached just because essentially foreign churches were present within that group. The definition mentioned here distinctly requires an “indigenous” church movement.

Of course, there is room for discussion as to just what is truly indigenous or not. Indigenous churches tend to grow, sometimes very rapidly. They are often not initiated by foreign personnel but many times are actually heretical spin offs which highlight certain cultural features lacking in missionary-established churches. They are not always Biblically balanced, although they are often highly respectful of the Bible. Donald McGavran’s perspective was that our relationship to such groups ought to be friendly and supportive if, in fact, they focus on the Bible seriously. That focus will straighten them out in the long run, he felt.

Thus, shocking though it may seem, the world may look substantially different from our usual take if viewed from the perspective of the essential importance of authentic indigeneity. Ordinary *evangelism* must thereby be seen as inadequate if it is going on in a situation still requiring true *mission* with true indigeneity as a goal. The ordinary evangelism of an essentially Western Christianity may in such cases be little more than the promotion of a complex cluster of foreign legalisms which people in characteristically minority and oppressed cultures learn to wear like outer clothing with the hope that they will be benefitted thereby.

Ironically, we have been talking for years about the necessity of mission agencies moving intentionally beyond care-taking existing mission field churches to reach out to still untouched, genuine Unreached Peoples. That is, we have been calling for mission elsewhere *in addition to* evangelism in established beachheads, when we might more accurately have been calling for a much more radical and penetrating *mission instead of* evangelistic outreach from a Western-style church. We may have too easily accepted

the birth of a new national church as truly indigenous when in fact it was still substantially foreign. And, instead of expecting the birth of a new substantially strange and unpredictable movement to appear which could then by itself grow automatically by evangelism, the movements we have planted may themselves need to be subjected to an on-going attempt at true indigenization, which is the object of true mission.

Thus, my title, “From Mission to Evangelism to Mission” can be utilized to describe the ideal sequence of events in truly successful work. However, that sequence may not have truly happened beyond the spread of a church pattern which is still significantly Western. This is not bad. It is not illicit. It may be superficial, however, and it may be a cultural phenomenon in which people under oppression gladly accept anything with promise.

But at the same time the truly successful missiological breakthroughs, such as the Pauline breakthrough to the Greeks, and the Lutheran breakthrough to Germanic culture, have characteristically involved the actual creation of new movements *which the older source culture could not recognize as true to the faith*. It may well be that a true missiological breakthrough will always be a church movement which is somewhat alienated, and will believe for a good long time that the missionary’s form of the faith is seriously flawed, and that vice versa, the missionary will characteristically reject the validity of the new form of the faith in the receptor culture.

The blunt meaning of this kind of thinking is fairly easy to illustrate from major movements and events that have already taken place in the mission lands. We hear reports that there are 52 million followers of Jesus Christ in Africa who do not belong to any standard Christian tradition. The same is true in India where smaller estimates (14 to 24 million) caste Hindus are reported to be devout followers of Jesus Christ even though they do not call themselves Christians. Finally, much of the most vibrant work in China is not to be found in the state recognized churches but in the millions of followers of Jesus Christ who are to be found in the so called “house churches.”

Thinking along these lines involves receiving and digesting information which we do not expect and are not well prepared to believe. It is a new kind of frontier that must be recognized as soon as possible, and dealt with strategically in ways that are practical and possible, even if not conventional. Are we ready to do that?

I Was Bombed By An Explosive Idea!

Ralph D. Winter
Friday, July 2, 2004

W1281.3

Thirty years ago I was “bombed” by an explosive idea. I was not the only one. The idea was that thousands of remaining, forgotten, linguistically or culturally isolated groups should be considered additional mission fields, that is, “Unreached Peoples.”

I was asked to present the idea to 2,700 world leaders at the first “Lausanne” conference in Lausanne, Switzerland in 1974, the International Congress on World Evangelization.

Six years later, in late 1980, the World Consultation on Frontier Missions at Edinburgh, Scotland, allowed this idea to capture the thoughts of mission leaders from all over the world. That was the largest meeting of purely mission leaders ever to occur on the global level and the first to attract as large a number of (so-called) Third World mission agencies.

Leaders from the non-Western world caught on easily and quickly. By contrast, some of the older agencies in the West were sometimes slow to understand and dragged their feet. In the USA, especially, there was a good deal of confusion. Quite a few church leaders, not necessarily mission executives, even raised the accusation “Racism”! Why did they say that?

Clouded Acceptance

Curiously, Americans had long been fighting “racism” by beating the drum for “integration.” But they soon discovered that ethnic minorities in the USA did not necessarily want to be “integrated.” The term was dropped. Oops, minorities considered integration attempts to be cultural imperialism on the part of European Americans! To them integration WAS racism! But this second perspective gained its way only gradually.

Amazingly, this “explosive idea” was thus diametrically opposed to crass integration! However, the very idea of expecting ethnic minorities (approached as “unreached peoples”) to have their own forms of worship and even theology and to remain “segregated” within their own “homogeneous units” was still “racism” to some. Biblical sensitivity for cultural diversity died hard before the earlier (and understandable) American drive for a “melting pot” society. Once

again the Bible conflicted with conventional thinking!

So, all of this clouded the acceptance of the now widely understood concept of by-passed or unreached peoples. There were other factors. Some incidents were funny.

In the two years after the first Lausanne Congress I was invited to speak to associations of mission executives in England, Norway, and Germany, and present this new doctrine which would radically modify mission strategies. Then, in 1976 I was invited to give the opening address at the EFMA (now, Evangelical Fellowship of Mission Agencies) annual mission executives retreat. Leaders of the conference asked all of the agencies to bring a report the next morning of how many of the by-passed peoples they think their agency could engage by 1990, 14 years later. The tally exceeded 5,000.

However, the next morning I sat down at breakfast at a very small table for three, joining two others wrapped in conversation. One said to the other, “How many groups could your agency reach?” The other swept away the question with the reply, “Oh, we don’t have time for that, we have too many other things on our plate.” At that point he looked up and recognized me as the impassioned speaker of the night before and immediately mumbled something like, “We’ll see what we can do.”

But, this was an honest reaction. Most agencies really did not have extra missionaries they could fling out into totally pioneer fields (newly defined culturally and linguistically, not geographically or politically). Not only that but in the past fifty years missions had become accustomed to serving the needs of already-existing church movements. There were few “pioneer” type missionaries left. Most were into church work not pioneer evangelism. You could say that the new Great Commission went like this, “Go ye into all the world and meddle in the national churches.”

Worse still, and I hesitantly speak of my own denomination, the Presbyterian Church (USA), many had officially or unofficially adopted what I consider a seriously bankrupt strategy of voluntarily tying their own hands with the policy

of never doing any unilateral outreach to new fields, working solely in a new magic word “partnership.”

My good friend Bob Blincoe (U. S. director of Frontiers) years ago sought to be sent as a missionary to northern Iraq among the Kurds, a truly unreached people. However, his denominational board, the PC(USA), said he would have to work *in partnership* with the local, Arab church. That church happens to be the Assyrian Church of the East, quite a few of whose people detested the Kurds. (That reminds us of the American gold rush immigrants into California who despised and slaughtered the Indians who were there first.) Such an invitation from Iraq would never come.

Expectable Problems

U.S. negative reactions to the idea of Unreached Peoples often took the form of arguing over a technical definition of the phrase, “an unreached people.” Its early definition by the Lausanne Strategy Working Group really was not workable. Our center in Pasadena, rather than fight for a more useful definition of the same phrase chose a different one, Hidden Peoples, using our own definition. Finally, in 1982 the Lausanne group joined with the EFMA to convene a large meeting of about 35 executives intended to arrive at settled meanings for new terms related to the new emphasis on reaching out to by-passed groups. At this meeting the consensus was to retain the widely circulated “Unreached people” phrase but to accept our meaning for it, namely, “the largest group within which the Gospel can spread as a church-planting movement without encountering barriers of understanding or acceptance.” Then, if that kind of an entity were unreached it would not yet have “a viable, indigenous, evangelizing church movement.”

Confusion continued. “Unreached People” was a phrase that employed such common words that many felt they ought to know what the phrase meant, and should develop their own definition. We dutifully used the phrase in our publications from 1982 on, but even before 1982 I had coined the phrase, “Unimax people” to hint at the necessary unity of a group and the maximum size of a group maintaining that unity.

A most difficult thing about the concept, no matter what terminology was employed, was the fact that there was no obvious concrete, verifiable measurement of the presence or absence of “a

viable, indigenous, evangelizing church movement.” I personally thought that you could at least report that a group was *clearly reached*, *clearly unreached*, or *not sure*. But the worst problem was that government sources and even Christian compilers did not think in those terms at all.

In fact, in terms of “obtainable data,” a group that extends over a national border will be counted separately in each country, perhaps with a different name. In Africa, by one count, 800 groups are cut in two by political boundaries!

What this confusion means is that there still is no definitive listing of unreached peoples. The 1982 definition came too late. Already different interpretations had arisen, as for example, when eye-gate, printed-Bible workers (like Wycliffe) counted up what further tasks they needed to tackle, and ear-gate audio-cassette workers (like Gospel Recordings) estimated their remaining task which inherently requires a larger number of more specific sets of recordings.

Milestone Events

But not only concepts were involved, several *organizational events* made contributions similar to the 1980 Edinburgh conference.

First, a mainline denomination, the Presbyterian Church (USA), allowed a small entity within its bloodstream called the Presbyterian Frontier Fellowship, which now raises more than \$2 million per year specifically for frontier missions. Then the Baptist General Conference declared that its denominational goal was to reach the Unreached Peoples. YWAM declared the same thing and inaugurated a new major division to pursue that goal. In 1989, at Singapore, one of the leading speakers at the 1980 conference, Thomas Wang, at that time the Executive Director of the Lausanne movement, convened a meeting. This meeting, like the 1980 meeting, emphasized mission agency leaders. Out of this meeting came the astounding, globe-girdling AD2000 Movement with the amplified slogan, “A church for every people *and the gospel for every person* by the year 2000.” The addition was not essential, being technically redundant but it helped those who did not quite realize the strategic significance of a “missiological breakthrough” whereby a truly indigenous form of the faith was created—and would then be available for every person.

At that Singapore conference were some highly placed Southern Baptists. Although they

had attended the 1980 meeting, this one must have pushed them further because soon one of the most significant “events” in the entire story of Unreached Peoples took place: their entire International Mission Board decided to bring the cause of Unreached Peoples into their organizational center.

Once that happened it was like the icing on the cake. It was now no longer possible for any mission to consider the Unreached Peoples a mere marginal issue.

I remember talking with an International Students’ leader about the significance of choosing to work on campuses with precisely those students representing Unreached Peoples rather than with just any foreign students. They began to compile a list of high priority student origins.

On and on. With many different voices now speaking of ethno-cultural frontiers instead of countries, languages or individuals, a huge, significant strategic shift had taken place all across the mission world.

Back to the Bible

Embarrassingly, the Bible has all along talked in terms of peoples not countries. Now its basic perspective was becoming clearer. Speaking of Biblical perspective, another major contribution to the rising interest in the Unreached Peoples has been the nationwide Perspectives Study Program. In 2004 it enrolled some 6,000 students with classes in 130 places in the USA alone. By then it had been adapted into a version for India, Korea, Latin American, etc. It became more popular in New Zealand than in the USA!

Okay, the issue has been clarified, but the implications and implementation have yet to go. Japan, for example, still only has a very small decidedly “Western” church movement. Scholars say there is not yet a true missiological breakthrough to the Japanese. If that’s true, they are still an unreached people because despite the presence of churches in their midst there is no truly *Japanese form* of the faith.

The same is true for India. The strong, fine, but relatively small church movement in India is still highly “Western” although now millions of believers exist outside that movement among people who have retained much of their Hindu culture.

So also for Africa where there are now 52 million believers in 20,000 movements which do not easily classify as forms of Western

Christianity. This is a good thing but it is profoundly confusing for those who do not realize that a true “missiological breakthrough” almost always produces a church movement considerably different from what might be expected, just as Paul’s work was very difficult to understand for Jewish believers in Christ, or Latin believers to accept Lutherans, Reformation style churches to accept Pentecostals, Charismatics, etc.

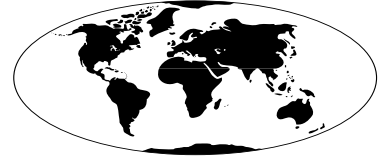
Thus, the rapid growth of our faith across the world is mostly a movement of new indigenous forms of faith that are substantially different from that of the missionary. Thankfully the unique cultures of Unreached Peoples are now being treated with greater seriousness despite the added complexities!

In this we rejoice as the explosion continues!

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Sunday, July 4, 2004

In reply refer to 4704.756

David Hesselgrave
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Dear David,

I append my brief letter to Art Glasser about Cornelius.

Having read your Chapter Two and done some more thinking I can make the following comment.

A small point: I note that in your text you first quote, "a message through which you and all your household will be saved." But later you paraphrase, "*in order to be saved.*" This bends things in the conventional direction all right.

Much more important is the constantly repeated statement in 10:14 as the essence of the angel's message to Peter, in 10:28 as the essence of his visit to Cornelius, and in 11:8 as the essence of his recapitulation, "Do not call anything impure that God has made clean." The issue is whether or not Cornelius, as is, is acceptable to God. And all this is in the past tense, "God has made clean."

Especially note that this is the sentence Peter quotes immediately upon meeting Cornelius BEFORE Peter says anything at all about Jesus Christ.

On the other hand there is no suggestion here that the blood of Christ or the Name of Jesus was not the basis of Cornelius's salvation. That is the only way anyone has ever been saved, but this is not to say that "a knowledge of Jesus" in the purely intellectual narration Peter gave is the crucial element. No one before or after Christ was ever saved by His blood without something more than Gnostic knowledge. The only route known to the Jews (and to us) is as in 11:18, "repentance unto life."

In Peter's stunned, reflective summary in 10:34, 35, he is saying that Gentiles everywhere in the "God Fearer" category are, as is, acceptable to God as Jews, they are not to be considered unholy. He does not add, "if they can just get the facts about Jesus."

In other words, the overwhelming Biblical evidence negates our contemporary additional stricture about the utter necessity of additional head knowledge beyond OT special revelation. And, it shows that the issue of General vs Special revelation is an issue that is very different from that of Cornelius and the NT "God fearers" in general, all of whom had had extensive contact with Special Revelation. The glorious Fact enabling this startling truth, of course, is the blood of Christ not an animal sacrificial system, which is the "good" news to the Gentiles, upsetting to Jews.

Chapter 30

David Hesselgrave, Sunday, July 4, 2004

Ralph D. Winter
Frontier Mission Fellowship



Page 2

Thus, the whole dichotomy between circumcized and uncircumcized is irrelevant, and the Gentiles who did not follow the law abjectly were as acceptable to God as Jews, both equally able to find "repentance unto life (11:18)."

Now, I have to say that the question of General versus Special Revelation is an associated topic, and whether Paul was talking about General or Special revelation in Romans two is a key question.

My intuition in this case is that we do not apparently possess the necessary knowledge about God's ways to come down with a dogmatic assertion. Obviously, all people and their fellowship with God, their growth in grace, are eminently better off the more they know of Jesus Christ. We do not need to argue that point.

As you know I believe that we can speed up evangelization and empower our message greatly by including as much knowlege of God's glory as possible. This means first of all to see the glory of God in the face of Jesus Christ. It also means ripping back the cloak we have put artificially over all of the glory of God to be seen in the microbiological world, etc. Irwin Moon style.

To do this is urgent, imperative, and of higher priority than 98% of what the average believer and the church is actually doing.

Okay, these are some thoughts.

Cordially in Christ,

Ralph

Chapter 30

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Saturday, September 27, 2003

In reply refer to 3927.684

Arthur & Alice Glasser
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Dear Art,

I was overjoyed yesterday to find a copy of your new Baker book in my mail box. It is beautifully done and it is beautifully wrought from paragraph to paragraph. Thank you, Art, for this great gift to us all!

I spent some time looking through it (you know "ransacking") and I enjoyed many different sections.

When I came to page 277, however, I ran into the matter of Cornelius' state before Peter arrived. I marvel at the deftness and insight with which you handle, or perhaps, mishandle this passage. It seems to me that something very important is being passed by.

It would seem that a very key point is the savability of Cornelius before Peter got there. For example, did Peter "discover" that Cornelius was already savable or did Peter's additional special revelation do the trick? Was what he brought essential to God accepting Cornelius?

I full well realize that the traditional rationale for missions, at all, is the idea that what we have they have to have. But here in this passage at least extensive exposure to the redemptive message of the entire Old Testament is clearly in Cornelius' background of experience. And it is implicit when Peter says, "God accepts men from every nation who fear Him and do what is right." Peter is clearly referring to God fearers and devout persons, not adherents of other religions. The unkindest cut of all is when you go on a few sentences later to reduce Cornelius' state to one of mere "religious activity."

The obvious significance of this is whether exposure to the Old Testament can be salvific apart from further knowledge of Christ, and, of course, the embarrassing question of precisely what date did this revolutionary new "requirement" rule out thousands of earnest "Septuagint believers." Evangelism among Jews today is a prime sphere in which this is a burning and burdening question, of course. Why can't we just say that to know Jesus Christ is better? Why complicate things, introducing embarrassing stumbling blocks?

Well, it is still a magnificent book, and I prize it highly. Thanks Art for your faithfulness across the years.

Cordial greetings to Alice as well,

Ralph

The Greatest Mistake in Missions

Talk at Kabul Reunion, Ralph D. Winter

Sunday, August 8, 2004

W1296.3

Scripture: Genesis 20:1-11

Key text: Abraham replying to Abimilech who was outraged by Abraham's conduct: "I said to myself, 'There is no fear of God in this place.'"

Undoubtedly, the most unfortunate error of judgment a missionary can possibly make is to assume that none of the people to whom he is ministering have made any spiritual moves in the right direction. Perhaps most of them have not, just as in our own society most people have little awareness of God in their lives. *But some of them may have!*

On this point the Bible is very clear. God is at work in all parts of the world, and for us to seek out the "man of peace" and build on that foundation is terribly important. Many times mission outreach offers a host of desirable elements, such as the hope of getting out of that society, or going to the States, or getting a job or an education, or some other non-spiritual attraction. But that is not the best foundation to build on.

This was, in a way, what I felt Joe Richie was saying last night. He was insisting that there are Muslims and others in Afghanistan, even—or especially—in villages, who have genuine good will and substantial integrity, with whom we can deal to do real things even though our primary and ulterior motive is not to instruct them in the fine points of the trinity.

My personal pilgrimage in this sphere has led me again and again in recent years to trust the Bible—above things I have heard in church. Indeed, the entire history of missions is basically the history of the Bible. There is no other book like it. If you see a picture of someone going into some sort of religious building carrying a book it won't be a Hindu or a Buddhist or a Shintoist. No other major religion has a book comparable to the level-headed coherence and compelling authority of our Bible.

My oldest daughter, living for years in the mountains of Morocco, found the women down the street would come over any time she promised to tell them more about Jesus. As a result, the Qur'an grows strangely dim in the bright, intelligible light of the New Testament Gospels.

In my pilgrimage with the Bible the most significant new understanding began in an all-too-brief fall term at Prairie Bible Institute, along with Maynard Eyestone. This was the fall of 1949. I went for only one semester because I wanted to see how they taught the Bible using "Search Questions."

[Digression: Maynard Eyestone and I had already been together two years before in 46-47 at Princeton Seminary when I had planted a tiny seed which grew into a stream of Americans teaching English at Habibia and later founding AIT. That earlier period included the first of the Urbana Conferences (although it was held in Toronto) where I originally heard of the tent-making strategy.]

At Prairie I first heard of the mission significance of the Abrahamic Covenant (Gen 12:1-3). There I was exposed to Exodus 19 ("That all the earth may hear"). I already knew about Isaiah 49:6, "I want you to be my salvation to the ends of the earth."

The situation with Abimilech began to grow on me. He was outside the covenant and may have had little or no contact with the Bible. Many times in the Bible we see evidence of God working outside of the box, so to speak.

Another phenomenally significant thing to me is what I now call "The Rosetta Stone" of Biblical interpretation. It has become clearer and clearer to me that the Bible employs two paradoxically different ways of explaining what happens. One, more typical of the OT, takes the point of view of the fulfillment of God's purposes. The other, more often in the NT, speaks of human or natural causes.

The most dramatic example of both of these two apparently conflicting points of view can be found in the passages about Joseph in Egypt. It straightforwardly describes the evil intentions of his brothers who sent him into slavery. Later he himself tells them, "You did not send me. God sent me." The Bible, here, is not contradicting itself but is portraying two strikingly different but equally legitimate and true explanations of the same event. One is from the point of view of instrumental causes. The other looks at the purposes of God in the event.

In this case the two explanatory perspectives are found in the same Biblical passage. More startling is the contrast in perspective as revealed in II Samuel and I Chronicles when David's sin in counting the people comes up. The twenty-five verses describing this event are identical except for one word. In II Sam 24:1 it is God who instigates David to go wrong. In I Chron 21:1 it is Satan who instigates David to go wrong. One account derives from the sovereignty of God, the other from the on-going free will of intermediate beings to do evil.

Indeed, since the OT and the NT extensively side with each of these apparently contrary perspectives, we can at least recognize the importance of not merely attributing everything to God's initiative. As long as intermediate beings, angels (good and bad) and men (good and bad) exist, the NT perspective must be taken seriously.

The plot thickens. If the Abimilech account verifies the work of God's spirit beyond the bounds of His covenant people, then the question may fairly be asked if the Babylonian Captivity did not introduce Jewish theologians into a more ample understanding of causality—that is, the source of evil? Was this due to their exposure to the radical dualism of the Zoroastrian religious tradition, which envisioned two equal gods, one good and one evil?

The influence of Zoroastrianism on Christianity later on can easily be seen in the strong Christian movement called Manichaeism, a tradition in which Augustine first

believed. But that kind of Christian dualism is not seen in the NT where Satan is in no way a god equal to the good God. Furthermore, for that very reason, Manichaeism was strongly rejected and suppressed once the Roman government sought to foment a single orthodox tradition and the NT came to the fore as the ultimate basis for doctrine.

Unfortunately, Augustine himself not only saw the error of Manichaeism but flipped to a more neoplatonic point of view in which there was no intelligent angelic opponent of God at all, or at least he did very little, all things being the initiative of God.

Augustine is merely the most influential theologian in history. Much of our present thinking derives not so much from the Bible as it does from doctrinal frameworks built out of Augustinian thinking.

For us today this Augustinian influence is very significant. It seems noble to attribute everything to God, and there is truth in that. But when it comes to our joining with God and His Son in fighting evil, such theology may tie our hands. I Jn 3:8 says "The Son of God appeared for this purpose that He might destroy the works of the devil."

Neither Luther nor Calvin had the slightest hint about the existence of deadly viruses, bacteria and tiny parasites. Their theology does not address that issue. If they had they might have, following Augustine, decided that such dangerous entities are the work of God and thus we cannot fight against them.

Of course, we know we must help the sick. We are, in Augustine's perspective left without a mandate to seek out and destroy dangerous germs. Thus, when Jonathan Edwards sought to use a primitive vaccine against the ravages of small pox among his native American congregation at Stockbridge, the pastors of Massachusetts formed an "anti-vaccination society" against him and declared that if he went ahead with his idea he would be "interfering with Divine Providence." He went ahead, trying it out on his own wrists. As the pastors had predicted he died of small pox, which is the very most painful way to die. God killed him. That is the Augustinian per-

spective again.

As a matter of fact, our entire Evangelical theology today is not so much a theology of war against Satan and his works as it is a rationale for seeking to rescue Christians from that battle into “peace of mind” and assurance of salvation.

For some this, then, expands into a globally relevant Gospel emphasizing to men and nations salvation from the *penalty* of sin without serious and trenchant efforts literally to deliver them from the *power* of sin and evil.

This partial Gospel underlies the enduring tension between “evangelism and social action.” That tension is essentially the dichotomy between an intellectually framed Gospel of Eternal Salvation and the more Biblical intuition of many sincere Christian leaders (including many missionaries) in groping their way into the full meaning of the Biblical mandate.

That mandate is to restore the glory of God among all peoples by more adequately representing His character. We misrepresent Him if we talk only about getting to heaven. We must also reveal by our actions His concern for the conquest of evil and evil disease. Tiny pathogens right now globally drag down into pain, distorting suffering, and futility far more than half of all the people in the world alive today. True, humans since Calvin have made amazing progress in stamping out recurrent plagues. However, Christians have not been prominent in that effort. Here again we see God using people outside of the Covenant.

Today we must understand more clearly that neither Western Christianity nor Protestantism, nor even Evangelicalism is the only substantial cultural tradition stemming from the Bible. We must recognize a whole lot of derivations. Greeks developed a tradition (Orthodoxy) from the Bible which is different from the Latin (Roman Catholic) derivation, which is different from the Armenian, which is different from the Ethiopian Orthodox. Even more different are the Semitic derivation called Islam, and the Northern European

derivations called Protestantism, Mennonite, Evangelicalism, Mormonism, Jehovah’s Witnesses, Pentecostal, Charismatic, Apostolic, etc.

All of these are substantially Biblical. All of them are flawed. All of them are cultural traditions—by now—whose formalized doctrines do not all fairly represent the Bible.

If we can recognize the Spirit of God at work with Abimilech, the Ninevites, Naaman the Syrian, Cornelius, etc. we need to be able to seek out and build upon such people within any of these flawed traditions, specifically Islam.

If we expect to find believing people in all societies we need to avoid calling just our followers “believers.” The Bible does not put as much emphasis on the extensiveness of our intellectual knowledge as the intensiveness of our heart-faith.

Furthermore, it is now reported for all to know that the incredible impact of the Bible on India, for example, has produced between 14 and 24 million daily Bible reading, believers in Jesus Christ *who are still part of their Hindu communities*. They do not call themselves Christians.

The same is true in more than one movement to Christ within the world’s Islamic traditions. In Afghanistan it may be common to demand that a spiritually seeking person distinctly recognize the divinity of Christ, thinking that that is the key point. Curiously, the millions of Ismaili Muslims (many in Afghanistan) already believe Jesus was the Son of God. But, since they still call themselves Muslims, we may demand that they learn and acknowledge still more of our “Christian” doctrinal tradition—and begin to call themselves Christian? Do we preach Christ or Christianity? If the latter, it may be the greatest mistake in missions today.

In Pursuit of the Full Gospel

Ralph D. Winter

Tuesday, October 26, 2004

W1304

What is inadequate with this statement?

“The over-arching vision within the Frontier Mission Fellowship group of projects is to see all unreached peoples reached with the gospel and the kingdom to come among them. In evangelical terms we can know when a group is reached when there is an indigenous church planting movement among them.”

This paragraph fairly well describes the way we looked at things when we were in the founding period of the FMF. Things are now seen—by me anyway—as both simpler and more complex. We do not intend to give up the priority this statement express for those people groups which have no access to Christ. But we recall that to “reach” a people merely by eliciting a church planting movement among them has never been all that God might want accomplished. To add “and the Kingdom to come among them” is helpful but woefully unspecific.

Today, more than a quarter of a century after our founding, I would think we would speak of the four levels of strategy and purpose rather than one or two:

Level 1: Getting people “saved.”

Level 2: Winning them to the Lordship of Christ and into His family

Level 3: Glorifying God

Level 4: Distinguishing evil from God and fighting “the works of the Devil” as a means of glorifying God, that is, understanding the lordship of Christ as involving us in an all-out war against evil, disease, corruption, a war in which we can expect suffering, hardship and death.

The biggest change of perspective for me is the shift away from a picture of man vs. God, which is a polarization that enabled the commercialization of religion at the time of the Reformation, but before and after as well. The service being sold by religious functionaries in many societies is a service which allows, for a price, a better relationship with God or the gods.

The New Testament picture is much more a picture of two sides, the one, that of the god

of this world, the other, God along with man working together to destroy the works of the Devil and reclaim the full glory of God. Currently, the “salvation of man” shoulders out a balanced view of the far more serious cleavage between Satan and God, in which dichotomy man was created to be on God’s side.

In so far as Satan has corrupted man and gained his help in opposing God it is true that man can be on both sides of the struggle. However, it is to Satan’s advantage for the whole conflict to be seen as one of Man vs. God.

A great deal of the conflict between man and man is due to the absence of a clear understanding of the larger conflict between Satan and man and Satan and God. What would immediately and dramatically unify the nations of man would be the sudden exposure of that great enemy Satan. If humans could wake up to the fact that their far greater enemy is rampant in the form of disease germs they might well rally around that common enemy rather than fight each other. In time of war you do not see so much fighting for status, for position, for fame—precisely due to the far greater looming common enemy.

Logically, then, Satan’s most strategic influence on humans is lead them blindly to downplay and ridicule or at least misconstrue his very existence—that is, the existence of an intermediate being of awesome power who is an evil opponent of God (and man). Getting human beings to concentrate totally on their own waywardness toward God is very clever because that tactic easily monopolizes their consciousness and diminishes their awareness of the larger struggle. Indeed, the bulk of all theologizing has to do with “getting man right with God” rather than with restoring full glory to God by distinguishing His works from Satan’s works. The final achievement of Satan is, indeed, the human delusion that evil is from God, and due to His “mysterious purposes.”

What Is a Christ-Centered Church?

Ralph D. Winter

Tuesday, October 26, 2004

W1305

Dear brother,

I have read all three articles, including the evaluation. What you have done is well prepared and reasoned. However, I was all along put off a bit by the amount of abstract words and phrases which lend to ambiguity in application. The very phrase "Christ-centered" is hugely abstract, and, in fact, is not at all logically linked with all of the many wonderful expectations of a church which your evaluation lists. By contrast, however inadequate, the "Three Selves" are quite concrete.

But the greatest change I would like to see is for your emphasis to include, expect, require, the outworking of faith in the community. Your illustrations often showed how out on the job a singing cheerful person made a witness. And, presumably a good piece of work went along with that. But the holiness of the daily task doesn't come through as an essential feature of true faith in the Christ who called us not merely to witness but to be salt and light in a world of evil, corruption, and disease. Where does your Christ-centered congregation shoulder the work of Christ to be done in the world as an end in itself, not merely to witness?

Today in the LA Times a half of a page is devoted to a report on tens of thousands of Mennonites in northern Mexico who moved down there a half a century ago from both Canada and the USA. They may have wished that way to avoid the evils of the world (rather than fighting them) and thus save themselves and their people from evil and maintain a Christ-centered church. But now today they are (quite a few of them) well known for their immersion in the drug trade, the cartels, the smuggling of drugs into the U.S. One of the biggest drug busts in history in Oklahoma recently took down a Mennonite team, which with their blue eyes were able for a long time to avoid detection.

When souls are saved they are not merely supposed to be survivors singing of their salvation but soldiers deliberately choosing to enter into the dangerous, sacrificial, arduous task of

restoring the glory of God for all to see. "Let your light shine in this way: that your good deeds may be seen by men who will thus be able to glorify your Father in heaven." (Matt 5:16--my own translation)

If "the Son of God appeared for this purpose, that He might destroy the works of the Devil" (I Jn 3:8), do you think it is good enough for our missionaries around the world to be content with getting people to trust Jesus for their eternal salvation, singing at church and on the job, teach each other the scriptures, raise up leaders, start more congregations of singing people who do not regard it their duty to work at the center of Christ's purpose of destroying the works of the Devil? Would not a Christ centered church take seriously His "as my Father sent me so I send you?"

Did Jesus just go around and lead in worship and Bible study? No, both He and John the Baptist tackled the evils of their day, commanded repentance from selfishness, focused on poor people's real needs, disabled people, sick people, excluded people. He demonstrated the nature of a God who was not merely a judge but a God of love and light and redemption--not just from the penalty of sin but the power of sin. What would Jesus have said about fighting germs in the name of Christ had the people of his time know about germs? Not even Luther and Calvin knew about destructive germs thus our theology (unchanged from the sixteenth century) ignores that whole swath of the works of the Devil. And, when people get sick, whether in Africa or in California they commonly assume "God did it" for some unknown reason. That misunderstanding does not glorify God. And I don't see anything else coming out of the "radiant, worshipful" congregational life among Evangelicals today, nor in the long list of evaluation traits of a Christ centered church in your article.

Am I missing something?

Appreciatively,

Ralph Winter, Editor, *Mission Frontiers*.

Part Five Disease/Satan Dimensions

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“When God Doesn’t Make Sense”

Ralph D. Winter

Seminar, Monday, April 10, 2000

W1221.4

When we act on a hunch or a guess or a wish or a hope, that is what people generally mean when they say, “I don’t know for sure but I *believe* so.”

By comparison, acting on a certainty which does not entirely rest on visible or rational reality is more like *believing* in the Biblical sense.

In fact, acting on a hunch or a wish, by comparison to *Biblical believing* could be called “overbelieving,” which is actually very common. Perhaps even more common than acting on true faith.

Faith itself is the basis on which we believe. It is mere confidence if that kind of “faith” derives solely from known facts. Faith is Biblical faith if it comes from God and allows us with certainty to see things that are ordinarily unseen. In the book of Hebrews we read, “Faith is the *evidence* of things not seen.” Confidence, by comparison merely derives from visible evidence. Biblical faith derives from evidence which is not visible as well as visible evidence. Faith is like light from God on our path, light which by walking in, acting on, we are obediently believing. The reward for walking in that light, that faith, is more light, more faith, which allows further steps of faith!

Neither Biblical faith, nor even mere “confidence faith,” is something we ourselves create. It is something “out there” over which we have no control.

Overbelieving is acting on mere whims, hunches, or wishful hopes. Biblical believing is when God leads and we follow. Note that I am speaking of the relatively rare true initiative of God, not our human tendency to put words into His mouth.

Rather than thrusting our wishes into His mouth and then proudly or presumptuously saying “God told me ...” God is much more willing for us normally to employ our God-given senses, our intelligence and common

sense to guide us. But, on special occasions He gives us true faith to obey, to believe beyond what others can see (they may think we are jumping into the dark).

Thus He is not a micromanaging God but a patient father in heaven who wants us to employ all of the knowledge and intelligence He has given us. He also wants us to wait on His guidance when we find we cannot proceed on our understanding alone. For example He does not normally want us to break out of the culture of our people. At the same time He does expect us to respond to His guidance even when it leads us out of the box of conventional thinking. That may not be often, but it may never be never.

Much of God’s relatively rare direct faith-guidance will in fact come into conflict with our cultural limitations, our cultural eye-glasses for seeing things, the unexamined cultural assumptions that mold our thinking. Much of all this is masterminded by the great Adversary of our faith. What can, sadly, be called *diabolical delusions* may control much more of our perspective than we are readily aware.

It is precisely and unfortunately in regard to *the uncommon sense of rare, true faith* that the Adversary would obviously want to blind us to his efforts, deceive us as to his activities, conceal from us his strategies, even leave us relatively oblivious of his existence.

Yet, it seems ominously clear that the Adversary has greatly succeeded in not only concealing his own existence but in persuading us to think God is the author of all evil. There is an entire book with the title *When God Doesn’t Make Sense*, which attempts somehow to justify the idea that harm and suffering and calamity is usually a mysterious work of God.

It is as if a couple were to come home to their house late at night from a church meeting and discover all the lights on and the

front door standing wide open with police wandering through the house. Terrible things have happened. The drawers are pulled out, cupboards are emptied, dishes smashed, even carpets pulled up. The whole place is an incredible mess. And the police turn angrily to the returning couple. "We got a 911 call that something was wrong in your house. We have been here a half hour and we are overcome with puzzlement and fury. We have never seen a house so poorly kept. They turn to the wife, "What kind of a housekeeper are you anyway?"

Now, this is highly illogical. Anyone would assume that an intelligent enemy had ransacked the house, not a poor housekeeper. But suppose no one had ever heard of robbers? Suppose there were no previous cases of adversarial destruction? Suppose the robbers wanted to continue entering and ransacking houses for jewelry or whatever, they would do so well if they could cast a great delusion over everyone making them assume the non-existence of robbers.

Last Friday I taught Perspectives for one of the sessions of the Call students. Teri Busse was the one coordinating (and did a great job). But I was reminded of being at her wedding in the bay area when I first met Philip Johnson face to face, the famous Berkeley professor who has challenged the feasibility of what is called Darwinian evolution. Later at another meeting in the bay area I engaged him in the following conversation, as I recall it:

"Dr. Johnson, you and professor Michael Behe have certainly proven beyond a shadow of a doubt the presence of *intelligent design* in nature. If your computer screen were suddenly to go blank and a dialogue box appeared announcing that your hard disk was wiped clean, in that case you would have no trouble assuming that an intelligent person, not some random, Darwinian process, had done the work—a virus, right?"

"Yes," he said

"This would be clear evidence to you of intelligent design, right, but more precisely would it not be the evidence of 'intelligent

evil design'? Aren't computer viruses all like that? Intelligent evil?"

"Yes," he said

"Then, what about real viruses? Are they for the most part evidence of 'intelligent *evil* design.'"

Thoughtfully he cocked his head, "I'll have to think about that."

I waited six months for him to think about that. I wrote him a letter. His response can be summarized: "Ralph I should have told you at the time we talked that I conceive of my role as one intending to undermine the theory of evolution and nothing more. In my writings I cannot even refer to God much less Satan."

He may be right about what he ought not do. If he did talk about intermediate beings both good and evil, maybe even Christians would not listen to him or read further what he was writing!

Why do we avoid taking Satan into account? Why, unless this phenomenon of skirting his existence and possible activities is itself evidence of a master Satanic delusion?

A secular Jewish professor at Columbia University has written a whole book, *The Demise of Satan*. With ponderous scholarly footnotes and all, he traces down through American history the gradual disappearance of Satan as a serious reality and the gradual appearance of him as a comic-book character. It may not have appeared to this professor that he is tracing the progressive delusion of a real Satan. Is he?

How should we deal with the phenomenon of disease?

Ralph D. Winter

Sunday, December 8, 2002

W1213.2

[The following is an entry in the prayer log at the U.S. Center for World Mission during the 6 am to 10 am shift.]

Sunday, 8 December 2002

0600-1000 Ralph Winter This is a great place to start out on a birthday, even though I will only be able to go to the 11 O'Clock service and not Sunday School. Today I'm 78 and feel like 60. It is hard to believe that the tests last week showed the telltale signs of bone marrow cancer (myeloma) continuing steadily to increase. It means that no matter how fine I feel now I may not be able to count on very many more months of that. Its funny. We all know that life is uncertain and that in a bike accident like Dan Eddy's we could actually break our necks, etc., but in my case a fairly likely date has been set, so to speak, not too far in the future. This allows and indeed encourages pinch-penny use of time almost like never before. Of course I have not for many years been regarding my time much differently simple because of the thrill and excitement of making every day and hour count for the work of Christ.

It really is thrilling to be my age and in my health. I feel I have learned the most important things of my life since I was 70! The more you know the easier it is to attach new information to what you already know. This is true in the realm of the spiritual, in regard to historical information, as well as science.

At the same time knowing things that the average citizen may not know is unhandy because it separates you off into some kind of isolation. Most of what I have "learned" since I was 70 has to do with the nature of God and His Word. I have been especially fascinated by praying and meditating about the glory of God. I have come to the place where I am doubtful that by singing over and over again "glory, glory" we are learning more about His glory. Suppose you were separated from your earthly father at birth and at the age of 30 met him for the first time. If you were to raise your hands and sing "wonderful father" over and over again it would not expand your knowledge of him at all.

I don't mean people are trying to avoid God by their worship songs. I believe all of that is quite sincere. What I am thinking is that most people don't know what to do to know God better. Or, take another example. Suppose you get engaged to a girl who lives in a distant city. Every letter you get enlightens you more about her. And going over older letters may even give a bit of additional knowledge about this person. But pure mediation would have distinct limitations is providing you with new and additional information about her.

I am the one who pushed for a TV set in here, and specifically because of the amazing video by R. C. Sproul on the holiness of God. I don't see that video

here anymore but I continue to believe that a weekly or biweekly four-hour time of prayer and meditation here can be best served if we have input not merely output. One of the last things prayer is is talking to God. Listening to Him is more important and learning about Him is also important. If you called up someone to whom you are engaged and did all the talking you would not learn much about her or him.

So how do we find out more about God? Through His words and deeds, not by talking to Him or even singing about Him (unless the song or hymn reveals new things not just generalities). His words and deeds are seen preeminently in the Bible. His deeds are also and magnificently seen in His Creation. Thus we have two books to consult: the Book of Creation (nature) and the Book of Revelation (the Bible). Note that the Book of Creation came first and that "there is no speech or language where (its) voice is not heard (Ps 19:1-3). In Romans 1:20 we read "Since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen."

Scientists peer into the one book often with sincerity and genuine awe. Religious people peer into the other book often with sincerity and awe. But the religious people have become alienated from the Book of Creation by some of the scientists who have misread and misinterpreted it. They tell all the scientists that their book is no good. And, of course, many scientists say the book of the religious is no good. But God meant us to read both books! It is our obligation to read, study, and worship Him as we learn of the true glory of God that can be seen in both books. Thus, not only prayer but worship is seen in a new light. Prayer and worship thus also consist of witnessing and digesting and learning about God. That is why prayerful and worshipful reading of the Bible is itself a form of prayer and worship (here in the prayer room). But if I brought in a text on microbiology I would guess a few of our good people here would be shocked.

I wonder if we cannot learn something from the way we treat the fabulous video we are widely promoting, "Unlocking the Mystery of Life." We all enjoyed it in part because it tears down Darwinism and bolsters our faith in God as the Intelligent Designer. But note, it is combative in some ways. It pours scorn (courteously of course) on enemies of the Gospel. We do not use it as a worship tape, however. No one I know is putting some of the awesome glory of God in the small world of microbiological world into worship songs. There we simply go on and on praising God "generically." Is it not obvious that there is something dreadfully wrong with our relationship to the Book of Creation?

OK, take me. Here I am a few months away from my own death by an apparently irreversible destruction of my bone marrow. My daughter Linda in this

very log sincerely presents the idea “that many of our sinful responses to life (fear, anxiety, unforgiveness, bitterness etc.) have negative consequences in our physical bodies.” (Incidentally, wrongly understood this is a veritable recipe for morbid introspection.) Well, I certainly have no problem believing this.

I know that Linda also believes “devoutly” (yes that’s the right word!) in fighting cancer by proper nutrition. Oh yes, exercise, too. And all of this I devoutly believe. But I ask, Does nutrition, exercise, banishing anxiety, etc. protect you or cure you of Malaria? Are our immune systems normally capable of defeating Malaria, Tuberculosis, Smallpox, Anthrax, etc.? No, not normally. And, if the latest thinking is correct slow-acting viruses underlie heart disease as well as cancer, multiple sclerosis, Alzheimer’s, and Schizophrenia.. And perfectly healthy people like Jeff Brom are keeling over every day from heart disease, So, do we go on just praying in addition to making sure we heed these other things (nutrition, exercise, peace of soul and mind, etc.)?

Note that all of those things are mere defenses against disease. However, surprising recent insights are that all of the listed diseases are all basically caused by outside invaders which we need to fight in the same sense as we fight the crime of visible terrorists. It is understandable, of course, that we would not automatically think about going beyond prayer and taking concrete measures to quell the source of these destructive diseases if we did not know that they are caused by attacking pathogens which our immune systems, no matter how healthy, cannot always overcome.

Here is where closer study is needed of the Book of Creation to discern the difference between the beauty God put there and the violence and gruesome cruelty Satan has put there. Here is where we cannot leave this to secular scientists. Do you realize that we have not even kept a list of our own staff and immediate relations that have died of heart attacks, cancer etc.!

Why? Because we continue to assume that there is nothing you can do but hope an pray it does not happen to you! OK, there WAS nothing we could do (beyond the many reasonable defensive measures mentioned earlier). There is not NOW nothing that can be done. And this massive change is the result of a relative handful of (mainly secular) people studying the Book of Creation and discerning therein that God is not the author of the twisting and distortions of that Creation, but that there is a whole array of intelligent pathogens to be fought and exterminated. Meanwhile Evangelicals often believe by default that it must be God that is destroying his own creation. (Sort of like the opposite where the Pharisees resorted to the position that Jesus was casting out demons by the power of Satan!). Jesus healed diseases. He did not blame God for them. Peter described Jesus’ ministry as “healing all those oppressed by the devil (Acts 10:38)” He recognized an outside enemy, not a lack of proper nutrition, exercise, etc. although it is obvious that an outside attack is more likely to succeed if we ignore those defensive measures.

So what does this all lead to? It seems likely to mean that now that we have new knowledge about the outside sources of several massive diseases problems that we cannot in good conscience fail to do what we can to mount new offensive warfare with those attacking sources.

My time is running out on this shift. A week ago I spent a couple of hours prayerfully perusing a book that patiently, detailedly, describes how over 200 years of missionary work went down the drain. The word *Florida* in the 16th century included not only our present state by that name but also the entire southeast of the USA, in the triangle from Virginia to Alabama to Miami. In that area lived literally hundreds of thousands of Indians (native Americans). Well, between about 1530 and 1800 primarily Spanish work was undertaken employing both soldiers and missionaries, the latter very faithfully. Lots of good things and unwise things happened, but eventually “missions” (outposts) of the kind we see still standing in California, 150 of them, were planted. Each one was a worship center, an educational center, and an industrial center.

However, today there is not a physical trace of a single one of those painstakingly established missions. Worse still the entire Indian population, as in Cuba, has totally vanished, dying primarily of European diseases. All of those hundreds of thousands of people! Their religion certainly did not save them, at least not in this life. Neither did ours. Are we to send missionaries around the world simultaneously to implant disease and offer eternal salvation? You will say no, not intentionally. But what about the diseases they already have? Are we to help them to eradicate those diseases (not just be kind to those who get sick)?

It is not obvious how we can help, if in fact virtually no one is trying to figure out how to eradicate pathogens, especially those pathogens whose existence we have not even thought about. But few realize how little attention is given to the ultimate causes of disease, or how confused we have been as to what the causes of, say, heart disease are. Last week’s TIME and NEWSWEEK both reported that the percentage of people who die of heart disease but who do not have high cholesterol, etc. is now finally admitted to be 50%. We have a lot of learning to do and as a nation we don’t seem well prepared to do that study. But that is another story.

A Growing Awareness about Disease

Ralph D. Winter

Tuesday, December 31, 2002

W1217.4

1. For years I became increasingly puzzled by the amount of pain, suffering, tragedy and death in the world. From the smallest animals to the largest, all seem to live lives fearful of predators whether animal or human or bacterial. Did God devise vicious animals, destructive parasites, and deadly germs?

Is this the good creation the Bible speaks of God creating?

Lesson One: the beauty of nature we often sing about in church is massively compromised by the harshness and brutality and danger that is ever present as an obstinate fact, which is commonly overlooked because we become accustomed to it.

2. Then my wife contracted terminal cancer. I immediately turned a great deal of energy and study into this new situation. I noted the perfectly enormous expenditures society is making in the medical world. However, I was surprised to discover that this enormous expense is almost entirely focused on *healing the sick not seeking the source* of the sickness. Of course, that figures, since the only heavy money readily available is from people in pain and sickness.

Lesson Two: Neither in the practice of medicine (doctors and hospitals) nor in the pharmaceutical world is there—nor can there be—significant concern or focus upon the origins of disease. Why? People pay to be *cured*. They don't readily offer their life savings to attack the roots of diseases they do not yet have or already have. Only in the universities and in government is there substantial possibility of non-remunerative foundational research, and even there much of what both the government and universities do is driven by pharmaceutical funds.

3. Then, I discovered that our well-intended FDA, designed to give approval of helpful medicines, has developed a process of approval which costs, supposedly, from \$400 to \$800 million. This not only forces very high prices on what is approved. Even more ominous is the bald truth that no product inexpensive to manufacture or that can easily

be sold by anyone will ever justify the enormous expense of that approval process. For example, if selenium is helpful to prevent cancer it will never be an approved prescription. It is too inexpensive! It can't be a money maker, ever. No patent, no monopoly is possible. Take aspirin for example. Had it not been widely used before the FDA came into existence, it, being inexpensive to produce, would never have been submitted for FDA approval and would now be illegal as marijuana to prescribe.

Lesson Three: Thus, a vast spectrum of inexpensive remedies cannot be approved because the cost of approval could not be recovered once approved. Only the most expensive, urgent, and patentable products can Americans expect to be approved by the FDA. Is the FDA directly or indirectly the child of pharmaceutical economics?

4. Then, I discovered that while the causes of many well-known chronic illnesses (heart disease, cancer, multiple sclerosis, Alzheimer's disease, and schizophrenia) are commonly attributed to life style and environment (diet and toxic environments), a totally new development in the university world is the strong suspicion that all of the mentioned chronic diseases are being produced basically by infectious agents, either viral or bacterial. In these cases, as with duodenal ulcers, where for centuries stress and spicy foods were considered causal, the enormous energies of doctors and pharmaceuticals have busied themselves with palliative solutions for the sick rather than with the primary causal agents.

This new and almost incredible reorientation of perspective was publicly voiced in the cover story of *Atlantic Monthly* in February of 1999. The specific case of heart disease was astoundingly reported in the May 2002 cover story of *Scientific American*. Here are the first few words of that article:

"Atherosclerosis: the New View," by Peter Libby (pp. 46-55).

It causes chest pain, heart attack and stroke leading to more deaths every year than cancer. The long-

held conception of how the disease develops turns out to be wrong. As recently as five years ago, most physicians would have confidently described atherosclerosis as a straight plumbing problem: Fat-laden gunk gradually builds up on the surface of passive artery walls. If a deposit [plaque] grows large enough, it eventually closes off an affected "pipe," preventing blood from reaching its intended tissue. After a while the blood-starved tissue dies. When a part of the cardiac muscle or the brain succumbs, a heart attack or stroke occurs.

Few believe that tidy explanation anymore

Lesson Four: The case study of duodenal ulcers shows how slowly a new understanding of disease origins takes hold. Origins will not be discovered if neither doctors, pharmaceuticals, nor university researchers are not looking in the right direction.

5. Perhaps the most unexpected and tragic discovery was the fact that Christian theology since the fourth century has been greatly influenced by neoplatonism in the respect of ascribing all evil to God, not Satan. In this respect it is equally surprising to note that of the 17 occurrences of the Hebrew word *satanas* in the OT, only in Job and I Chronicles does it refer to a significant spiritual Adversary to the work of God. Only in the NT do we see the word used many, many times to remind us that disease and evil in general are the work of an intelligent evil Adversary.

Has our scientific orientation to nature also blinded us to the evil intelligence therein? Do we tend to discount NT passages about Satan just because we now know of many intermediate factors in evil? Is it unlikely that we can seriously fight disease at its origin if we continue to be fuzzy about whether it is of God or Satan?

The famous case of Jonathan Edwards attempting to fight smallpox with cowpox vaccine reveals that the nearly unanimous perspective of pastors in his day was that to do so would be to "interfere with Divine Providence." He killed himself in testing vaccines. No Christian rose to fight smallpox in his place. In fact, it would be over two hundred years before smallpox would be eliminated by a World Health campaign, not in the Name of Christ.

Lesson Five: Our inherited theology allows us to fight "terrorists" that can be seen with the naked eye but not to fight tiny terrorists that can only be seen in a microscope.

That tiny world we assume is amenable only to God and to our prayers. We have no formulated mission to intervene.

6. I began to think about the effect of this theology upon our efforts of evangelism and mission. Over the years quite a few serious believers have "lost their faith" due to the troubling presence of harsh and arbitrary evil in this world. Philip Yancey tells of five visitors to the hospital bed of a newly married woman named Claudia who was dying of cancer.

One church deacon courteously but firmly stated that God does not do things like that to people unless He has seen unconfessed sin in their lives.

The second visitor was an ebullient woman with an armful of cheery cards but who would not listen to Claudia's feelings.

A third woman, hearing about the first visitor, said, "Hasn't he read the Bible? God hates sickness, and all you need to do is believe He will heal you and He will."

A fourth visitor urged Claudia to see herself as kind of a hero, an athlete for God, an important example of joy in spite of pain and death, and that God must have chosen her to witness to the transforming power of faith even in the midst of the shadow of death.

A final visitor was the pastor. He insisted that we do not know all of God's purposes but that we need to be able to say, "Thank you God for this disease." The challenge is to believe without knowing all the answers.

In somewhat the same way, James Dobson's book, *When God Doesn't Make Sense* skirts this issue. It seems clear that God will NOT make sense if we attribute to Him what Satan does.

Lesson Six: The thing that struck me was that in all of these cases there is the assumption that God not Satan is the source of the disease. In no case did anyone say, Satan is behind this. Evangelical leaders are not constantly promoting the destruction of Satan's works in general, much less in the area of disease. The Bible would urge us not to blame God for Satan's endeavors. Is not God asking us to fight disease in the Name of Christ?

Roberta Winter Institute

Compiled and condensed from the writings and speeches of Ralph D. Winter.

D793

Beth Snodderly, February, 2003

The Roberta Winter Institute will try to upgrade our desire to bring glory to God by ending our apparently neoplatonist truce with Satan in the realm of all his ingenious and destructive works. Our global mission agencies, which already have to their credit the discovery of the nature of leprosy, will declare war on other *sources* of disease in addition to being kind helpfully to sick people and preaching resignation amidst suffering.

Mobilized Christian response did not come soon enough to materially help my wife, and may not help you or yours. But the least we can do is set something in motion that may rectify our understanding of a God who is not the author of the destructive violence in nature and who has long sought our help in bringing His kingdom and His will on earth.

We are in a war against an intelligent enemy

What I am trying to do, groping into it gradually but as fast as I can, is to try to undo a huge and diabolical complex of misunderstandings which enervates and destroys any resistance we might offer to the distorting works of the Devil.

My pastor (Gordon Kirk, Lake Avenue Congregational Church in Pasadena, California) who is a former theology professor at Biola has observed that "Satan's greatest achievement has been to cover his tracks." This urges us to recognize that we are extensively unaware of diabolic activity in the world.

In scripture we see the prominence of the emphasis on the coming of God's Kingdom, and note that "the Son of God appeared for this purpose, to destroy the works of the Devil (1 Jn 3:8)." What if all disease pathogens as

well as all violent forms of life are the work of Satan? How would that amplify and refocus our global mission?

When Satan turned against God precisely what kind of destruction and perversion did he set out to achieve? Where would we see evidence of his works? Would he set out to pervert the DNA of originally tame animals? Would he employ powers of deception so that we would get accustomed to pervasive violence in nature and no longer connect an intelligent evil power with evil and suffering? Worse still, would Satan even successfully tempt us to think that God is somehow behind all evil—and that we must therefore not attempt to eradicate things like smallpox lest we "interfere with Divine Providence"?

In the last 20 years paleontologists have dug up more evidences of earlier life forms than in all previous history. One of their thought-provoking discoveries is that pre-Cambrian forms of life *revealed no predators*. Then, at that juncture destructive forms of life suddenly appeared at all levels, from large creatures to destructive forms of life at the smallest microbiological level.

Is this what Satan set out to do from the time he fell out with the Creator—that is, did he set about to pervert and distort all forms of life so as to transform all nature into an arena "red in tooth and claw" that reigns today?

We need to recognize and ponder more seriously the kind and degree of harm Satan is able to cause. We need to unmask the works of Satan.

Are we fellowships of survivors or of soldiers? We are all enlisted to war against the works of Satan.

Attributing evil to God/distortion of God's character

There are very many people, even Bible-believing Christians not just non-Christians, who are profoundly puzzled, perplexed, and certainly confused by the extensive presence of outrageous evil in the created world of all-powerful, benevolent God. In coping with this, they may frequently attribute to God what is actually the work of an evil intelligence, and thus fatalistically give not the slightest thought to fighting back.

The assumption that all evil comes from God is pagan, coming from neo-Platonism which taught there is one God who is the source of both evil & good. We have inherited this thinking in our view of Romans 8:28.

The Intelligent Design people don't take into account that they are attributing the creation of evil to God. Darwin did not do this. Instead he invented the wacky theory of *unaided* evolution. But Darwin at least recognized the presence of evil if not intelligent evil, and even the need to protect the reputation of a benevolent God. In that he scored higher than what we see in the written materials of Intelligent Design.

The corollary to this mistaken assumption that all evil comes from God is that we can't go after evil because we'd be going after God. The pattern is to be "resigned" to evil, even to presume that God is behind all things rather than that God is in front of all things, turning Satanic evil into good, but by no means initiating the evil, much less suggesting that we do nothing about it.

Free Will/God works through intermediaries

We need to recognize the very radical and significant decision of God to create beings, angelic and human, with true free will and to work through those intermediaries.

We may frequently ask God to do things which He has been expecting us as intermediaries

aries to do. Our mission then may need to include things for which we ordinarily only pray.

The concept of inappropriate prayer. This is seldom discussed in Evangelical circles. As a result, we fail frequently to distinguish between what part God wants us to play and what part only He can play. Confusion in this area is clearly in Satan's favor. He is glad when he can get us to ask God to do something God expects us to do. But it must be true that God empowers those who seek him and want to do His will.

We don't ask God to paint the back fence.

We don't ask God to evangelize the heathen (as they did in William Carey's day).

We should not ask God to take care of disease.

God, we know, invites us to bind up the wounds we can see with our eyes and to ward off evil which is large enough to see without a microscope, but He also has seemed to want to await human collaboration in fighting the microbiological roots of evil for some reason we may not fully understand.

We have an un-updated theology, thinking that we aren't responsible to do something about something we can't see (microbes). But we CAN see these now and do something. We are casting aside a whole arena of responsibility.

Un-updated theology that doesn't take new knowledge about microbiology into account

It seems likely that now that we have new knowledge about the outside sources of several massive diseases that we cannot in good conscience fail to do what we can to mount new offensive warfare with those attacking sources.

From *Theologizing the Microbiological World: Our theologies, that is, our formalized ways of attempting to think Biblically*, were ham-

mered out during centuries that were totally blind to the microscopic world.

Evangelicals have recently stressed the inevitable *intelligence* and *design* in nature, but they have not, to my knowledge, attempted to suggest that there is evidence of any *evil* intelligence and design. This is perhaps due to a theological tradition which does not understand demonic powers to have the ability to distort DNA. Our Evangelical theological tradition is so old that it also would not conceive of good angels working at the DNA level. In other words, we have no explicit theology for intentional modification of either good or bad bacteria. Our current theological literature, to my knowledge, does not seriously consider disease pathogens from a theological point of view—that is, are they the work of God or Satan? Much less does this literature ask the question, “Does God mandate us to eliminate pathogens?”

Discover and eradicate the origins of disease rather than treatment and prevention

Surprising recent insights show that many diseases are basically caused by outside invaders which we need to fight in the same sense as we fight the crime of visible terrorists. Does nutrition, exercise, banishing anxiety, etc. protect you or cure you of Malaria? Are our immune systems normally capable of defeating Malaria, Tuberculosis, Smallpox, Anthrax, etc.? No, not normally. And, if the latest thinking is correct slow-acting viruses underlie heart disease as well as cancer, multiple sclerosis, Alzheimer’s, and Schizophrenia. So, do we go on just praying in addition to making sure we heed these other things (nutrition, exercise, peace of soul and mind, etc.)? It is understandable, of course, that we would not automatically think about going beyond prayer and taking concrete measures to quell the source of these destructive diseases if we did not know that they are caused by attacking pathogens which our immune systems, no matter how healthy, cannot always

overcome.

I spent a couple of hours [recently] prayerfully perusing a book that patiently, detailedly, describes how over 200 years of missionary work went down the drain. The word Florida in the 16th century included not only our present state by that name but also the entire southeast of the USA, in the triangle from Virginia to Alabama to Miami. In that area lived literally hundreds of thousands of Indians (native Americans). Well, between about 1530 and 1800 primarily Spanish work was undertaken employing both soldiers and missionaries, the latter very faithfully. Lots of good things and unwise things happened, but eventually “missions” (outposts) of the kind we see still standing in California, 150 of them, were planted. Each one was a worship center, an educational center, and an industrial center. However, today there is not a physical trace of a single one of those painstakingly established missions. Worse still the entire Indian population, as in Cuba, has totally vanished, dying primarily of European diseases. All of those hundreds of thousands of people! Their religion certainly did not save them, at least not in this life. ... I admit that I cannot easily shake off the sensation of strangeness and tragedy hovering over those 250 years during which Spanish, French and British fought each other and in some cases Indian uprisings, without realizing that their real and common enemy was Satanically devised pathogens.

Missions implications/bringing glory to God

Are we to send missionaries around the world simultaneously to implant disease and offer eternal salvation? You will say no, not intentionally. But what about the diseases they already have? Are we to help them to eradicate those diseases (not just be kind to those who get sick)?

To destroy the works of the devil is one major way in which our testimony of word

and deed can glorify the true nature of our living God, our heavenly father. It is not an alternative to evangelism, it will make our evangelism more credible. *It is to rectify our God's damaged reputation.* It is to avoid extending the implicit and embarrassing policy of almost constantly misrepresenting Him in our mission work around the world. Attacking the roots of disease is part and parcel of our basic mandate to glorify God in all the earth.

The principal concern in all of this is the distortion we can see in many people's ideas of God. Pause and consider Tozer's statement that "*The most important thing about you is what comes to your mind when you think of God.*" Our theological inheritance was hammered out before germs were known of. A full awareness of the larger scope of the battle against God is not yet ours. In regard to horrifying violence in nature, people have become so used to it, so accustomed to it, so hardened to it, so calloused about it that they have drifted into suppositions that this must be the way God created things. (Only Satan is happy about that.) And, people get to thinking that a God who does not mind violence, cruelty and suffering, whether among animals or man, is not the most appealing kind of a God when we set out to win people to Christ, His Son.

The Purpose for the Roberta Winter Institute

At this point it is time to ask the question why it is that the mounting muscle of the very considerable movement of all those globally who are moved by Jesus Christ has not weighed in either theologically or practically in the area of working to correct distortions of nature and of God's will *by going to the roots of the problem.* In a way this is the most ominous fact of all.

I know of no theological tradition, no denomination, no Christian school—or hospital for that matter—that has seriously accepted the roots of the challenge of the enormous and continuing and growing factor of disease in this world of ours.

Meanwhile constantly both believers and non-believers are stumbling about wondering over the amount, the harshness, and the unpredictability of evil in our world. Indeed, the credibility of an all-powerful and loving God is constantly being called into question by people who are no longer content to suppose "that God has His reasons." We may indeed not know all His reasons. But do we have *reasons* for our inaction?

It is truly astonishing how much greater we can make the impact of our missionary evangelism if the true spectrum of concern of our loving God is made clear and is backed up by serious attention not only to treating illness but to eradicating the evil causes, the works of the devil.

Gordon Kirk says that "Satan's greatest achievement is to cover his tracks." That, surely, is why we get out of practice speaking of him or recognizing his works or even recognizing his existence. Yet, when we reinstate his existence as an evil intelligence loose in God's creation only then do a lot of things become clear and reasonable. Otherwise God gets blamed for all kinds of evil: "God took my wife," etc.

I find it difficult, after making this switch, not to conclude that Satan's angels are the source of life-destroying forms of life, vicious animals, bacteria, viruses. Not that he created them but that he tampered with their DNA to distort them. To "destroy his works" means thus to take it as part of our efforts, our mission, to glorify God to restore, with God's help, what Satan has distorted. Thus, you see the rationale for establishing the Roberta Winter Institute.

The primary focus of this new institute will not be laboratory science but public and mission awareness of the need for a new theological sensitivity for destroying the works of the devil.

Group Self Deception

Ralph D. Winter

Seminar, Friday, February 7, 2003

W1219.2

Our basic commitment here to doing the will of God has all along led us to a serious reevaluation and questioning of both the theology and practice of various new Christian movements on the mission field. Missionaries feel compelled to research the degree of truth and faithfulness these movements have with Biblical truth. Some of this kind of concern is implied by the much discussed term *contextualization*. The looming danger of both contextualization and non-contextualization is the dread term *syncretism*.

For our faith to reappear faithfully and authentically in a new culture is not at all simple. For example, the phrase *holy spirit* when translated literally as *holy wind* in an Irian Jaya language resulted apparently in the practice of earnest, diligent believers running numerous times around the church building—for maybe a half hour—before entering, thus to be out of breath and already receiving the “holy breath” the Christian faith offered. Further understanding of the Bible by these tribal peoples eventually enabled both an insight into the real meaning of “a holy wind that you cannot predict in its origin or destination” and the awareness of the false assumption that the Holy Spirit is merely a new kind of human breathing.

A somewhat parallel assumption here in this country in some Black churches as well as commonly in Pentecostal and Charismatic circles, is that human emotion is indelible evidence of the Holy Spirit, when the fact is that while the presence of the Holy Spirit is often manifested in emotion, high emotion does not always manifest the Holy Spirit. Yet manufacturing emotion is a common practice in Christian circles. True emotion cannot be manufactured.

On the other hand, many missionaries, after at first bumping on strange customs in the lands of their mission finally recognize, with a start, significant meaning in certain foreign ways and perspectives which they had at first glance considered ridiculous. A good example is the practice of *couvad*, which is found in more than one country. What happens in this custom is that when a child is about to be born the father replaces the mother-to-be in the family hammock and appropriately groans and rolls around in apparent pain, while the mother goes out and works in the field, the baby being born between rows of crops without

the assistance of anyone other than the mother. This practice has gained instant negative reaction from most outsiders. What heartlessness is evident in such a practice! This way of doing things is actually an improvement over the way many cultures pummel and wrestle with mothers in labor, but it is, admittedly, not very easy on the mother in any case. However, the point is that to rush to the conclusion that the people are heartless may well be wrong if you take into account the honest intellectual conclusions of their belief system. That system assumes that devils attack delivering mothers, and that a healthy, thoughtful father is much more likely to withstand those devilish onslaughts, totally sparing the weakened mother from that additional danger.

Now, you would think that missionaries would be able to find some better way for such people. However, that is neither easy nor obvious, since fear of evil spirits is something most missionaries lack, and is widely present in many indigenous societies including for many centuries our own cultural backgrounds.

In the case of what is called euphemistically “female circumcision” missions have made little progress. To this day it is a practice which includes 140 million women in Africa. Drastically more mutilating than male circumcision, missionary hospitals, some of them, need to devote a great deal of time to sewing up the bladders of women who have undergone what is officially called “Female genital mutilation” the reason being that sewing the vagina nearly closed anticipates bladder rupture during the birth of the first child. Without repair surgery a leaking bladder produces a constant 24/7 stench which forces hundreds of thousands of women completely out of their villages.

The minimal progress missions have made against the practice of female genital mutilation—many do not even address the subject for fear of losing converts—is mute testimony to the awesome power of what we could call “Group Self Deception,” a type of *culturally reinforced delusion*. Missionaries are legitimately fearful of destructive cultural practices entering into the Christian movement, and of the puzzling power of “Group Self Deception.”

However, we deceive ourselves if we think our own cultural tradition is devoid of “Group Self Deception.” Thus, this same legitimate fear of

straying from Biblical insight has also led returned missionaries to look with foreign eyes upon some of the customs of their countries of origin. Even less likely, but nevertheless possible, is for returning missionaries to look critically upon the nature of the very religious tradition in which they were reared. This latter, very rare and difficult kind of reflection, could be called *reverse contextualization* or *decontextualization*.

My Friday seminars normally hinge on some event of the past week. This is no exception. I realize that I have used a lot of my time already tiptoeing up to this subject, it is as difficult to raise issues of this kind in our culture as it is for missionaries to do so in an African society. I want to address certain major killers in the United States and much of the Westernized world which our society does little about. These are cultural traditions that are very deep and strong in the Western world, that both pervade and complicate secular society, and in so doing, also the cultural tradition of Christianity from which most of us spring.

My first example is the cultural dynamics surrounding the phenomenon of heart disease. It is the number one killer in the USA today. We spend a billion dollars a day patching people up who succumb to this malady. For 40 years our medical people have been telling people that occluded veins slowing down blood flow is the culprit. At the same time I have read for years that 20% of heart attacks occur in the absence of any of the usual symptoms.

Now, however, way back in May of last year, *Scientific American* ran a cover story whose first few words are:

(Heart disease) causes chest pain, heart attack and stroke leading to more deaths every year than cancer. The long-held conception of how the disease develops turns out to be wrong. As recently as five years ago, most physicians would have confidently described atherosclerosis as a straight plumbing problem: Fat-laden gunk gradually builds up on the surface of passive artery walls. If a deposit [plaque] grows large enough, it eventually closes off an affected "pipe," preventing blood from reaching its intended tissue. After a while the blood-starved tissue dies. When a part of the cardiac muscle or the brain succumbs, a heart attack or stroke occurs.

Few believe that tidy explanation anymore.

I have brought this quote up before. Now, nine months later I want to refer to the Harvard Medical School health newsletter which arrived this past week, and use it as evidence of the deep and profound durability of Group Self Deception. Note that this first quote from the article in *Scientific*

American states that the change of view began five years ago. Further on in the article it says that the new radically different view was well understood in some circles 20 years ago.

Briefly, the "new" view is that the build up of plaque in the arteries is a very small factor in heart disease. If it were a main factor, being very gradual, it would weaken people gradually. Fact is that an artery can be restricted 90% with no great problems resulting. Rather, a more dynamic factor is involved. Not gunk in the tube but an inflammation in the wall of the arteries is the real danger. Why? because when an inflammation grows too large it will "erupt" into the artery and clog the artery totally in a few moments, thus healthy athletes keeling over without warning.

I am interested that now that this new understanding is appearing in magazines and newspapers it is becoming clear that fully 50% of heart fatalities lack the long accused symptoms. Cholesterol tests which measure occlusion are fading in significance. C-Reactive Protein, which reflects inflammation somewhere in the body is now considered far more significant. Diet and exercise are also fading in relevance. What in the world is it that causes the inflammation in an arterial wall, that causes the eruption that stops up an artery instantly, that damages even a healthy heart muscle, and often leads to death? This is the difficult to admit factor. It is a little understood *infection*. It is little understood in great part because for 40 years no one has been researching that kind of factor. Heart disease, like stomach ulcers, has been traditionally explained as a condition, not an infection, the result of lifestyle not an attacking pathogen.

This is all very significant but also very embarrassing, and very disturbing of the status quo. Think of the disturbance to the enormous industry that patches up heart attack victims, strives to dilate occluded arteries, surgically creates incredible bypasses, actually cuts hearts out thousands of times a month, replacing them with donor's hearts or extremely sophisticated artificial hearts. All this costs a billion dollars a day, all the while 2,000 victims die per day even so. Yet the amount of money that is focussed on finding the source infection is microscopic.

Our whole nation pauses and grieves over the sudden death of seven brave astronauts, and spends more on a single space shuttle than is spent per year on the mysterious infection behind 2,000 deaths a day every day of every week. If I were to include deaths from other diseases caused by unnoticed and mysterious infections that number would no doubt increase to 10,000 a day. Compare

that to 150 American lives lost per day in the Vietnam war for which our whole nation tightened its belts.

What kind of Group Self Deception is going on here? How could something known 20 years ago take so long to surface? How could the Harvard Medical letter acknowledge some of this but deliberately skirt the role of infection?

Let's take a different example.

Hitler, 75 years ago decreed that certain whole cities would give up smoking in order to test the strong evidences clearly understood that long ago that smoking led to cancer. It took 40 more years for Americans to come to that conclusion, although all we have really done is to cut civil governments in on the profits, while thousands of young people begin each day a habit which will drag them down into premature death. We are spending billions to reduce the use of other drugs, destabilizing whole countries like Colombia in the process, but like Jimmy Carter said, we kill more Colombian citizens by American cigarettes than Colombian drugs kill American citizens with hard drugs. It is projected that American cigarettes will kill 50 million Chinese in the next few years. Our government defends and promotes the nicotine industry overseas. It has pressured South East Asian countries to open their borders to our cigarettes and our cigarette advertising (only Singapore is a hold out) and already in those countries we monopolize this death dealing market.

I speak of the role and deeply rooted function in our society and churches of an addictive and dangerous drug called alcohol. Delissa last night made a passing reference to "all of these girls are in prison because of alcohol." Maybe she meant "most." All those who join the FMF are required to abstain totally from the use of any hard drugs, including both nicotine and alcohol. In the case of milder drugs like caffeine (whether in tea, coffee, or soft drinks) we close our eyes to their use, yet do not institutionally promote their use.

Within days of each other both *Newsweek* and *Christianity Today* have devoted a full page to this issue. I thought I could piggy back on their content and do so from a missiological point of view.

Here at the Center only once before in my recollection have we ever discussed the matter of alcohol in a seminar or missiology hour. We simply wrote into our manual the idea that in view of the fact that avoidance of alcoholic beverages is part of the main stream of the global, missionary culture, we have therefore, as a Fellowship, chosen to abide by that particular cultural norm in order to be able best to minister within that same global missionary culture. We have held all renters, all visitors, all

dorm residents on campus to this same norm. Actually, for nearly 90 years this campus has been an alcohol-free campus.

But moods are changing. A more trivial example: there was a time when Evangelical students at UCLA could be identified by their not wearing lipstick. In a lag of change they finally adopted the bizarre custom. By that time, in the '60s, the secular students were slavishly avoiding lipstick, and so at that point Evangelical UCLA students could be identified by the fact that they did wear lipstick. Still more recently, the wearing of lipstick has become an optional item in the secular culture and it is no long possible to detect an Evangelical student by such a clue.

Especially in the last 35 years, in a desperate effort for second and third-generation Evangelicals to cast aside superficial divergences from contemporary culture, and to enable a more ready assimilation into the church of people with secular backgrounds, there are now very little if any observable clues to the presence or absence of Evangelicals in our culture, even in terms of divorce rate. The entire range of secular behaviors is by now evident within the Evangelical tradition, in the USA, that is. By contrast, on many mission fields there are still many large national church movements which reflect earlier thinking. Coming to this country such nationals have a hard time getting used to the great gap of difference between the Gospel they heard from missionaries and the milieu of the sending churches today.

I recall one time at Fuller an African student was shocked by the amount of drinking in the seminary dorms. It was especially bad on the weekends. One Saturday he held his peace throughout the noise and disorder of the Saturday evening boozing time, but when it got past midnight he felt sure that respect for the Lord's day should make a difference. He did not realize that that had changed, too, and so just after midnight he called up Dr. Glasser, who was the dean of the School of World Mission, to protest. Of course, Glasser could not do anything about a culturally approved drug either—not at an Evangelical seminary priding itself on being *avant garde*.

My reason for this lengthy background to the pressures of culture vs. the influence of the Bible is, as I say, partly to introduce two items from the press: one is an Evangelical writer in *Christianity Today*. The other is a secular author writing in *Newsweek*.

The Evangelical writer walks on pins and needles and yet at first glance seems to come out reasonably. He says:

Christians who do not commit to a principle of

total abstinence should follow a guideline that would represent both discernment and Christian freedom by allowing limited use, now and then, within the context of family, friendship, religious celebration, and diplomatic protocol.

His advice, if followed on college campuses today would certainly eliminate the binge drinking which now plagues half of all college students. Note that he mentions two alternatives: total abstinence and limited use. However, he goes on actually to recommend limited use over abstinence, since, as is already present in what I quoted, limited use is the path of "both discernment and Christian freedom."

The secular author, unrestrained by the Evangelical panic to conform to this world, says,

Booze and beer are not the same as illegal drugs. They're worse.

She speaks of

America's most pervasive drug problem ... Alcohol is a factor in more than half of all domestic-violence and sexual-assault cases. Between accidents, health problems, crime and lost productivity, researchers estimate alcohol abuse costs the economy \$167 billion a year. In 1995 four out of every 10 people on probation said they were drinking when they committed a violent crime, while only one in 10 admitted using illicit drugs. Close your eyes and substitute the word blah-blah for alcohol in any of those sentences, and you'd have to conclude that an all-out war on blah-blah would result.. She adds,

A wholesale uprising in Washington doesn't seem likely against Philip Morris, which owns Miller Brewing and was the largest donor of soft money to the Republicans in 1998, or against Seagram, which did the same for the Democrats in 1996.

I further quote:

When members of Congress tried to pass legislation that would make alcohol part of the purview of the nation's drug czar the measure failed. Mothers Against Drunk Driving faces opposition to both its educational programs and its public service ads from principals and parents who think illicit drugs should be given greater priority. The argument is this: heroin, cocaine and marijuana are harmful and against the law, but alcohol is used in moderation with no ill effects by many people.

She does not agree, and goes on,

Here's the counterargument: there are an enormous number of people who cannot and will never be able to drink in moderation.

Strange, isn't it, that when the drug, Rezulin, which is enormously helpful to most diabetics turns out to harm one out of 100 who take it (but not their families or other drivers), it is withdrawn from the market on the grounds that you cannot

tell which diabetics it will harm. Meanwhile, alcohol, which brings premature death to one out of 10 who employ it, cannot be placed under the supervision of the Federal Drug Administration for the purely political reasons of hefty drug payoffs.

One of the partially redeeming virtues of the Evangelical piece is the reference to the use of diluted wine in Roman times. In Roman times it would appear that only the Teutonic tribal people drank fermented grape juice *straight*. The natural level of the alcoholic content of fermented grape juice when mixed with drinking water (at 1 to 7 or 1 to 15 in proportion, and left for a period so as to kill off germs) no doubt saved millions of Romans from diarrhea and even death, and Paul urges Timothy to take this factor into account.

But today wine has a much higher, and unnatural alcohol content, and our contemporary word *wine* cannot properly be the word used to translate any Biblical beverage, whether what most translations call *wine* (diluted) or *strong drink* (undiluted, but yet only natural alcohol content). Thus, there is no reference in the Bible to the kind of beverage we possess in contemporary "fortified" wine, much less even higher content liquors, none of which can be produced without the use of a distillation process which was unknown in ancient times.

However, totally lacking in the Evangelical piece is any awareness of the killing ratio, the inevitable tragedy for a very high percentage of those who follow its suggested social use of alcohol. Years ago Upton Sinclair, a social prophet of his time, observed that few home owners would keep a dog around if it leaped upon one out of ten dinner guests and dragged them down by the throats to their deaths, yet that is what we do when we serve a deadly drug that does not seem to harm nine out of ten who use it, but condemns one out of ten to years of difficulties, and gradual degradation leading to premature death and, in that process is by no means a victimless crime, since it leads to violence, crime, child abuse, wife abuse, and highways deaths to others who are totally innocent.

However, here at the Center, since we are not radicals, we feel we must recognize the immense power of the cultural upbringing in the lives of some our members. We thus do not go out of our way to change anyone's *beliefs* in this area. We merely require abstinence from addictive drugs in terms of *behavior*. This policy is in the category of our very few non-negotiables, since it is a prominent feature of Third World Christianity (in time past missionaries rejected cultural alcohol and produce churches with these convictions).

“The Son of God appeared for this purpose, that He might destroy the works of the devil”—our mission too?

Causes of Death in the USA	1	2	3	4	5	6
	Died/Yr	D/Y Cum		Cum %	Died/Day	D/D Cum
1 Heart diseases	700,142	700,142	29%	29%	1,917	1,917
2 Cancer	533,768	1,233,910	22%	51%	1,461	3,378
3 Cerebrovascular diseases (Stroke, etc)	163,538	1,397,448	7%	58%	448	3,826
4 Chronic lower respiratory diseases (COPD, emphysema, etc.)	123,013	1,520,461	5%	63%	337	4,163
5 Accidents (unintentional injuries)	101,537	1,621,998	4%	67%	278	4,441
6 Diabetes mellitus	71,372	1,693,370	3.0%	70%	195	4,636
7 Influenza and pneumonia	62,034	1,755,404	2.6%	73%	170	4,806
8 Alzheimer's disease	53,852	1,809,256	2.2%	75%	147	4,953
9 Nephritis, nephrotic syndrome, and nephrosis	39,480	1,848,736	1.6%	77%	108	5,062
10 Septicemia (blood infection)	32,238	1,880,974	1.3%	78%	88	5,150
11 Intentional self-harm (suicide)	30,618	1,911,592	1.3%	79%	84	5,234
12 Chronic liver disease and cirrhosis	27,035	1,938,627	1.1%	80%	74	5,308
13 Hypertension and hypertensive renal disease	19,250	1,957,877	0.8%	81%	53	5,360
14 Assault (homicide)	17,386	1,975,263	0.7%	82%	48	5,408
15 Parkinson's disease	16,544	1,991,807	0.7%	82.4%	45	5,453
16	1,991,807		82.4%		5,453	
17 Other causes (mainly disease)	424,618	2,416,425	17.6%	17.6%	1,163	6,616
18 Total deaths per year in the USA	2,416,425		100%		6,616	

COMMENTS: (How few die a natural death!)

Row 18 indicates the reported number of deaths in the USA, per year in Col 1, and per day in Col 5.

Row 16 sums up the total number of deaths in the USA per year due to the 15 causes listed in rows 1-15.

Each row gives the breakdown for each of the different causes of death, Col 1 = annual total, Col 5 = daily total.

- Note that the deaths from the causes listed in rows 1-8, Col 4, account for 75% of all deaths in the USA.
- Note that number of deaths in the USA from just homicide (Row 14) is only 7/10 of 1% of all deaths.
- Note that the number of deaths from heart disease plus cancer (Col 4 Row 2) constitutes more than half (51%) of all deaths.
- Lines 5, 11 and 14 are non-disease causes. Together they represent 4%, 1.3% and .7% of the total. The remaining 12 disease-related causes are still 76.4% of the total deaths. (Should that be true?)
- If Line 17, "Other Causes," is mostly disease, then pathogenic or germ-based disease accounts for even more than 76.4% of deaths. Yet 99% of medical/pharmaceutical funds focus on treating disease, not eradicating the pathogenic sources.

[Col 1 data for 2001, from the National Center for Health Statistics, 2003. Other columns and calculations, RDW, 5/25/04]

Beneath these silent statistics is a raging war of pathogenic disease against human beings. This war prematurely drags down to death in pain and suffering about four out of five people who die in the United States. Subtracting lines 5, 11, and 14, eight out of ten dies an unnatural death. This is not a pretty picture, and not something to look forward to. As someone said, I am not afraid of death, just the process of dying.

But the absolute wonder is that less than one percent of medical funds goes to disease *sources* instead of disease *treatments*. There are several reasons for this.

1. Until recently many of these diseases were not understood to be the result of *infections* (pathogens, that is, viruses, bacteria or parasites), but because of “conditions.” Duodenal ulcers also were because of stress and spicy food, etc., not a bacterium (*heliobacter pylori*). Tuberculosis was assumed to be caused by sleeping in damp places, not by a pathogen. Heart disease has long been described as being caused by *conditions* like salt or cholesterol in the diet and as a *gradual* build-up of plaque in the arteries. Now it is clear that half of all who die of heart attacks don’t possess any of the alleged symptoms. Now, heart deaths are attributed to *sudden* “eruption” of inflammation in arterial walls (due

to an *infection*), which *suddenly* blocks arteries and thus strains and damages the heart, *suddenly*. Strong evidence has now been acknowledged to indicate that *infections* underlie heart disease, cancer, multiple sclerosis, Alzheimer’s, and schizophrenia, for example.

2. A second major reason is that Western theology has a blind spot stemming from the neo-platonism of Augustine (in the fourth century AD). Thus, we tend to look for God’s after-the-fact *purposes* in a tragedy. We don’t often seek to eradicate the *causes*—unless we think they are conditions like lack of exercise, wrong nutrition, etc. Jonathan Edwards (1740s) was accused of “interfering with Divine Providence” when he sought to employ a vaccine to defend his Indians from smallpox.

3. The simplest factor to explain is that sick people seeking healing (not causal explanations) provide the truly enormous resources of the medical and pharmaceutical industries. Over 99% of all such funds, understandably, focus on *treatments* not *origins* of disease. Yet, most government money (NIH, NCI, etc.) is also manipulated or influenced by the medical/pharmaceutical industries. So also with the research grants on which university faculties live. In other words, relatively little concern ends up for disease *origins*.

Beyond Unreached Peoples

Ralph D. Winter

Sunday, November 7, 2004

W1310E

One of our recent publications states the following for the general public:

We're glad you're here! Our purpose in meeting each Thursday night is to celebrate what God is doing around the world and to learn how we can better participate in His purposes for the nations. In particular, we come to give special attention to frontier mission among 10,000 unreached peoples without strong, culturally relevant church movements in their midst. Let's seek God together for how we should respond to what we hear. (*underlining already present*)

Note the fact that the phrase by itself, *Unreached Peoples*, could easily be misunderstood by visitors apart from the additional defining phrase, "without strong, culturally relevant church movements in their midst." It is very good for that to be added. The need for that additional phrase, incidentally, explains why, as an institution, we had earlier objected to the phrase, *Unreached Peoples*, preferring our own phrase, *Hidden Peoples*, as well as a different definition.

Thus, I approve of the helpful "appositional" phrase that explains to the general public very accurately what *Unreached Peoples* means to us.

Here is a statement from another document that attempts to state what we are all about:

The over-arching vision within the Frontier Mission Fellowship group of projects is to see all unreached peoples reached with the gospel and the kingdom to come among them. In evangelical terms we would know when a group was reached when there was an indigenous church planting movement among them.

I would like to see if we can go beyond these statements to something more.

If we think of the remaining unreached peoples as enemy occupied territories, rather than merely unenlightened areas, "reaching" them with "a viable, evangelizing, indigenous church movement" could seem to assume the possibility that the problem of unreached peoples is merely the absence of good news.

I continue to believe that "reaching unreached peoples" with a viable, evangelizing, indigenous church movement is a most worthy and important thing to do. However, it may involve unexpected, perplexing opposition and danger. In that case is it fair to prospective missionaries to talk as though it is merely a communication problem? And, is it fair to the people within the group we are trying to reach, for them to think that we see no use for the significant knowledge we in fact possess that could enable many of them not to become victims of disease?

Otherwise it would seem to be sort of like telling willing recruits that they need merely to walk into Falouja thinking that the only thing they need to do is inform the people that democracy is the answer to all their problems. In other words after we make the missiological breakthrough and see a people movement to Christ, what do we do with the fact that most of the new believers will die very, very prematurely because of pathogens about which neither Jesus or Calvin said a word, but pathogens about which we now know a great deal?

Jesus extensively demonstrated God's concern for the sick. Are we today under any obligation to demonstrate even more cogent ways of fighting off illness, due to the additional insight God has allowed us to gain? Or is it no longer important for people to know that sickness is very definitely a concern of God? Are those who hear our words and witness our work and our concerns supposed to think that our God is just the God of the next world?

This morning Gordon Kirk at Lake Avenue delivered a powerful sermon in effect galvanizing believers to shape up, quit quibbling over peripherals, regain their faith and joy and demonstrate unity. It was all to the good.

However, it was somewhat like giving a

rousing charge during wartime to the individuals in an army to stop quarrelling, vying for leadership, grumbling, living with disunity in the ranks, etc. without mentioning the crucial additional truth that there is a war to fight. What unifies disparate, normally quarrelsome men is precisely the unity of fighting the same war. No wonder so many veterans groups emerge from a war, groups of men who are astounding disparate otherwise.

Churches that are riven by internal disunity may often be plagued in part by the lack the unifying power of a significant external goal. Even if that goal is merely getting pamphlets to Iraq it will certainly help unify the church. However, if the goal is to confront a hideous, invisible enemy that has infiltrated the bloodstream of every member of the church and will be causing pain and suffering and premature death, that unity might come much more quickly and solidly.

I had similar concerns recently as I listened to Greg Livingstone share his experiences with several key Muslims who were apparently glad to talk to him but did not appear to be seeking God. They are Muslims, perhaps, only in the sense that they may be caught up in a cultural tradition they felt they could not abandon. I wonder what would have happened if he had shared with them his awe for the glory of God? How would he have done that and how would these men have reacted? Maybe their disinterest would have turned them away and he would then have had to spend time with others whose hearts toward God were more tender?

The average missionary in a Muslim village does not share with the people many similar goals. The one common denominator which might possibly draw both missionary and Muslim together could be to share, positively and humbly, genuine awe for the glory of God as seen in a microscope, and negatively, to share genuine awe and fear for the additional evidence in that same microscope of an intelligent, malicious enemy of them both. The missionary and the Muslim can both be awed (and worship) as they contemplate God's glory together, and they can

together be gripped by the urgent, crucial task of fighting a common enemy that is constantly tearing down that glory. Isn't that what Jesus' extensive healing ministry would teach us to do?

Part Six Is There One Story?

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The Religion of Science: The Largest Remaining Frontier

Where Darwin Scores Higher than Intelligent Design

by *Ralph D. Winter*

According to Deborah Cadbury's book entitled *The Terrible Lizard*, which tells us about early dinosaur hunters, the tumble of new bones being dug up right in England soon became a significant factor in a vast and widespread shift away from what came to be called a "bondage to Moses," that is, bondage to the Bible.

Cornelius Hunter's book, *Darwin's God: Evolution and the Problem of Evil*, demonstrates conclusively that even Darwin, only a little later, was still concerned about the Christian faith in that he was pained until the day he died by the intellectual task of explaining how a good and all-powerful God could have authored the cruelty which he saw so pervasively in nature, and which many of the discoveries of dinosaur bones dramatically highlighted.

Both Hunter and Cadbury show that in the 1820s Biblical perspectives were major factors filtering interpretations of the bones being discovered of earlier life forms. This was true at Oxford University, for example, which was in that era a citadel of defense of the literal text of the Bible, somewhat of a Moody Bible Institute.

Today we have the wonderful and effective work of the Evangelical pioneers in the Intelligent Design (ID) movement, a perspective portrayed magnificently in the Illustra Media video, *Unlocking the Mystery of Life*. But neither the writings of these pioneer ID people nor this magnificent video reflect any stated concern whatsoever for the perplexing presence of pervasive evil, suffering and cruelty throughout all of nature. Strange, because the lurid presence of evil ("Nature red in tooth and claw") was a major factor in Darwin's thinking and the thinking of quite a few other key people who in his day were confused about how the existence of violent forms of life could be congruent with the concept of a benevolent Creator.

Thus, it would appear that some of our present-day creationists are so eager to give God all the credit for all of creation that the virtually unavoidable presence of evil to be seen there has become strangely less important than it was in Darwin's day and even to Darwin himself. Would it not be very ironic if the man we usually accuse of destroying faith in a Creator God were

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to turn out to be more interested in preserving the good reputation of that God than are we?

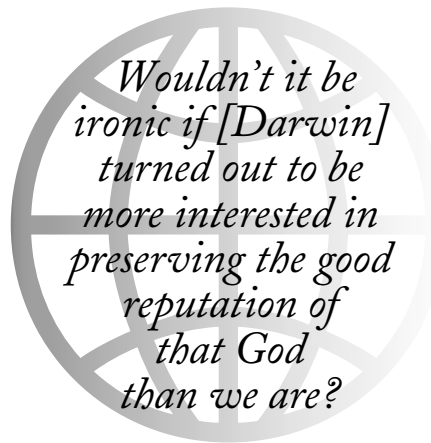
In saying that some of our creationists are glossing over the surprisingly prominent reality of intelligent evil in nature, I don't mean that any of these ID people really deep down are unwilling to confront the enigmatic reality of evil. I just mean that, from the current discussion as seen in their written materials that would appear to be the case.

As a matter of fact, I myself have all my life believed in what C. S. Lewis called "that hideous strength." Yet only recently have I begun to reflect on the possibility that this hideous and intelligent evil must not reasonably be dealt with among us any longer merely by superficial references to the philosophical concept of *sin* and to a *fall of man*. Why? Because the mere *idea of sin* is not personifyable. Sin as an abstraction is defined by some as the departure from what is right. In that case the concept itself does not necessarily imply the potent and powerful existence of a diabolical personality any more than would a wrong score on a third-grade arithmetic test. The key question is, "Does it make any practical difference if we conceive of ourselves, on the one hand, as tempted by the freedom to sin or, on the other hand, fighting against an evil one who tempts us intelligently?"

Note, for example, the huge difference, back in the days of the Second World War, between, on the one hand, the often nearly invisible icebergs that sent many ships to the bottom of the ocean and, on the other hand, the stealthy, intelligent submarines which caused far greater damage. What if the sinking of thousands of ships had been conceived of as merely the result of inanimate forces? What if scientists had not figured out a way to bounce underwater sound off steel-hulled submarines in such a way as to distinguish the difference between an iceberg and a submarine? This technique, to be called *sonar*, came late in the war, and implementing it took even longer. By that time not a thousand ships had been sunk, not two thousand, but six

thousand ships crossing the Atlantic, loaded with food and war materiel, had gone to the bottom. It may be hard to believe but the outcome of that enormous war turned on the subsequent success in fighting these *intelligent* submarines.

It could be alleged that I am missing a main point. A conversation I had with Philip Johnson several years ago brought this forcibly to my attention. I began by congratulating him (and Michael Behe) on the potent logic of the ID movement, but I said, "When you look at your computer screen and if it says suddenly, 'Ha, I just wiped



out your hard disk,' you have not the slightest difficulty in concluding that you have suffered the onslaught of a computer virus concocted by an *intelligent, real person*. Curiously, then, when we contemplate a real biological virus which, though only a tiny assemblage, assails the health of an enormously larger human being, why do we have trouble concluding that we are dealing with an intelligent EVIL design?"

His answer, essentially, was, "Ralph, in my writings and public appearances I can't even mention God much less Satan. I have a very specific battle to fight, namely, to take apart the logic of unaided evolution. That is all I am trying to do." Okay, I have respected that response. I have not pestered him further. In fact, I am not even now endeavoring to fault the ID movement and its objectives.

Rather, I would ask a larger question. There are very many people, even Bible-believing Christians (not just non-Christians), who are to this day profoundly puzzled, perplexed,

and certainly confused by the extensive presence in the created world of outrageous evil, created apparently by what we believe to be a God who is both all-powerful and benevolent. In coping with this, they may frequently attribute to God what is actually the work of an evil intelligence, and thus fatalistically give not the slightest thought to fighting back.

- When my wife died in 2001 more than one person tried to console me by observing that, and I quote, "God knows what He is doing."
- When Chuck Colson's daughter concluded that her brain-damaged son was, and I quote, "exactly the way God wanted him to be," the impressively intelligent and influential Colson actually applauded her conclusion.

- When Jonathan Edwards fatally contracted smallpox in his effort to try out a vaccine that might protect the Indians in Western Massachusetts, the vast majority of the hyper-calvinistically trained pastors of Massachusetts concluded that God killed him because, to quote them, "he was interfering with Divine Providence." These pastors went on to organize an anti-vaccination society.

- Going further back in time, a Mother Superior in Spain woke up one morning and detected a small lump in her forehead. She concluded that it must be God who was doing something to her presumably to deepen her devotion and nourish her character. When it finally turned out that a worm was burrowing there, and had broken the surface so you could see exactly what it was, she concluded that it was God's worm. When she would stoop over to pick something up, and it would occasionally fall out, she would replace it so as not to obstruct the will of God.

These are, however, only a few examples compared to the thousands of times a day among even modern Evangelicals that some blatant evil goes unattacked because it is resignedly if not fatalistically assumed to be the initiative of God. I am not so much interested in the philosophical or

theological aspects of this situation as I am in the resulting passivity before eradicable evil, the practical fatalism.

I will go one step further. If we are dealing with an intelligent evil, even our thinking about that fact may likely be opposed and confused by that same evil force, that evil power, that evil personality. Is there any evidence of this additional complexity? In what form would it appear? How could we identify it?

The human period of history is paper thin when compared to the vast expanse of the previous story of the development of life on earth. But even in the few thousands of years of the existence of *homo sapiens*, it would seem clear that the growth of human population is directly related to the degree of acquired human knowledge of, and intentional resistance to, *microbiological pathogens*. A whole flood of books have appeared in recent years commenting on the plagues of history and on the general conquest of disease through medicine. Both war and pestilence have long been noted to be an impediment to population growth. But pestilence appears to be the greater problem.

The Second World War, we understand, was the the first war in history during which more people died from military action than from war-introduced disease. Progress has been slow and even today, as antibiotics seem to be running their course, it has been a story of reverses and plateaus, not just triumphs. But the calibration of our conquest simply and crassly by population growth (or non-growth) is roughly workable. The phenomenon of population growth, however, is not widely understood or easily measured.

If the estimated 27 million world population in Abraham's day 4,000 years ago had grown at the present rate of the world population, there would have been six billion people only 321 years later. Had it grown at the rate of Egypt's current rate the six billion would have been reached in only 123 years. What actually happened was a growth so slow that 2,000 years later, at the time of Christ, world population was not six billion but only one thirtieth of that.

Again after three centuries of literacy during Roman occupation of southern England, the Roman legions were withdrawn to protect the city of Rome itself. Soon Britain lapsed back into illiteracy and into horrendous war and pestilence to the extent that its population did not increase in the slightest for the next 600 years (from 440 AD to 1066 AD).

At that point the tribal backwater that was Europe began gradually to crawl into conquest of both war and disease. The rest of the story of cascading increase in Western populations, as well as colonially affected global populations, is common knowledge. This increase, as already noted, is a rough and ready measure of the conquest of disease, a story which, as I say, is documented very clearly in a recent flood of books on plagues and the history of medicine.

Curiously, what is perhaps the most enduring characteristic in this conquest is the removal of false ideas about the nature of disease. The very discovery of unbelievably small pathogens was long in coming. Our major western theologians, whether Thomas Aquinas or John Calvin, knew absolutely nothing about the vast world of microbiology. They, in turn had been influenced by Augustine, who is credited with giving God the credit for much of what Satan does.

Thus, even our current theological literature, to my knowledge, does not seriously consider disease pathogens from a theological point of view—that is, are they the work of God or Satan? Much less does this literature ask the question, “Does God mandate us to eliminate pathogens?”

The recurrent pattern of attempts at discovery is disturbingly often a matter of looking for the wrong solution. A parallel would be looking for icebergs not intelligent submarines. Again and again medical authorities have confidently defined the causes of certain diseases as passive conditions rather than intelligently devised (and constantly revised) pathogens. For example, again and again it was “discovered” that stomach ulcers were caused by an infection, not stress. This happened in the 1880s, again

in 1945, again in 1981 (in Australia) but the wrong solutions held sway unquestioned in this country for ten more years until the New York tabloid, the *National Enquirer*, ran a cover story on ulcers and infection describing the Australian breakthrough. Even so, after ten more years a survey of medical doctors in the state of Colorado revealed that less than 50% had yielded to the right solution.

A similar history is displayed in the case of tuberculosis, a major global killer. It was long thought that chilly and damp conditions were the cause. Eventually it became clear that the cause is a very clever pathogen that has recently been modified to become even more difficult to defeat.

But this pervasive and curious confusion about causes is not just a matter of past history. In February of 1999, *Atlantic Monthly* published a lengthy cover story confidently presenting the theory that heart disease, cancer, multiple sclerosis, Alzheimers, and even schizophrenia are the result of infections, not the usual “passive” factors such as diets high in fat or salt or whatever. Evidently in Europe such perspectives have been more widely pursued.

Now, you would think that so prominent an exposure of an idea so enormously significant would have reverberated back in 1999 in newspapers and other periodicals. But there was nothing in the *LA Times* for another month, and then only about three inches that did not recognize even remotely the import of the theory. Three months later a fairly long article on the subject appeared in the *LA Times*, although it did not mention the *Atlantic Monthly* article nor any of the researchers to which it referred.

Then there was mainly silence—for three years. Finally, in May of 2002, *Scientific American* sported a cover story that calmly and boldly declared that the passive factors in heart disease and the normal explanation of the progressive build up of plaque in arteries is little related to our nation's biggest killer. There is a totally different mechanism, which, it says, has been known for 20 years. It points out that gradual reduction of arterial channels would presumably produce gradual

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weakening in the person afflicted, and that heart attacks are characteristically most often sudden, and 50% of the time occur in people whose bodies do not display the usual symptoms. For the record, heart disease is not only the biggest killer but the most costly. At \$1 billion per day the cost of dealing with people afflicted with heart disease could rebuild the New York towers every three days.

Note that this new perspective is a total upset of long-standing assumptions (similar to the idea that stress causes ulcers), namely that *passive conditions of life, diet, exercise, salt intake, etc. produce heart attacks*. Now we hear that the actual explanation is not within the arteries *but from within the walls* of the arteries, namely, inflammations producing sudden and unpredictable eruptions that instantly block an artery totally. These inflammations are, furthermore, now feared to be the

result not of inanimate, passive conditions, but of intelligent pathogens. Not icebergs but intelligent submarines.

The same general story, but far more complicated, could be described for the sphere of cancer. Very gradually, with uphill opposition again, the recognition of viral causes has gained steam.

We can ask why is it so hard for intelligent evil to be recognized. We can also ask why it is that almost all attention to cancer is focused on treatments of the results of cancer and less than one tenth of one percent of the billions ploughed into cancer goes toward understanding the nature of cancer, and even there the theory of intelligent pathogens is slighted and even resisted.

Everything I have said sums up as the problem of the failure to recognize intelligent evil. It is by no means simply a philosophical or theological issue. By

far the largest human effort in America today relates directly or indirectly to the presence of disease and of the distortion of Creative Intent in the area of human life. It is a major error to look in the wrong direction for the cause of a disease. It would seem to me to be an even more serious error not to notice the existence of intelligent evil at all, which the published materials of the Intelligent Design group uniformly ignore. Darwin did not do that. Instead, he invented the wacky theory of *unaided* evolution. But Darwin at least recognized the presence of evil if not intelligent evil, and even the need to protect the reputation of a benevolent God. In that sense he scored higher than what we see in the written materials of Intelligent Design. **IJFM**

Darwin's God: Evolution and the Problem of Evil

By Cornelius Hunter, Grand Rapids, Michigan: Brazos Press (Baker Book House). 2002, 192 pp., ISBN 1587430533

Darwin's Proof: The Triumph of Religion over Science

By Cornelius Hunter, Grand Rapids, Michigan: Brazos Press (Baker Book House). 2003, 168 pp., ISBN 1587430568

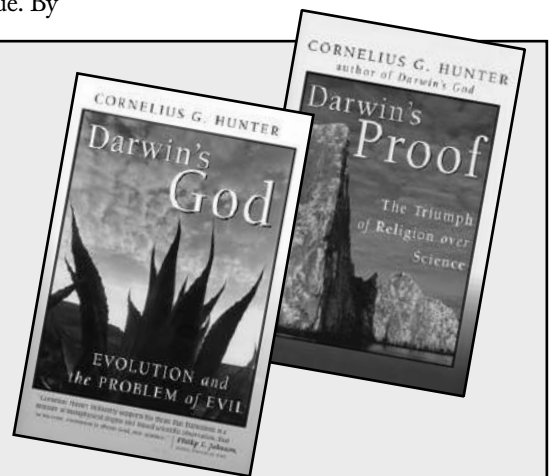
—Reviewed by Ralph D. Winter

These two small books pack a terrific wallop. They are a cogent, clear statement that is bold and impelling. The first of them deals exclusively with the religious assumptions underlying and required by evolutionary theory. The second deals exclusively with the theory of evolution itself, and its many drawbacks.

An essay in this issue of IJFM, "Where Darwin Scores Higher than ID," picks only one point out of the first book, making reference to Hunter's quotes from Darwin that indicate very clearly his concern for the conflict between a concept of a good, all-powerful and benevolent God, and the reality of a violence-ridden nature. Darwin's wacky theory, unaided evolution, was, in that sense, clearly an attempt to absolve God from being considered the author of evil, making nature what it is by a completely unguided process. Meanwhile, ID (intelligent design) theory apparently wants to give a "designer" credit for all of creativity in creation, violent and not. Thus, the essay is not so much a clarification of Darwin's intent as it is that of me as an Evangelical raising eyebrows over an ID which gives us no explanation for why God would have created a nature which is absolutely shot through and through with pain, cruelty, suffering and constant fear of violent death. Indeed, in proving a "designer" did this, we are, I would think, in an even more difficult position to declare and defend our faith to the thinking non-believer!

The second book first summarizes briefly the first book (omitting any reference to Darwin's concern about the incongruity of evil in nature and a benevolent God) and then goes on absolutely to trash the theory of evolution. Nothing I have seen presents a more concise, lucid, case against evolutionary theory. It ends with a ringing defense of the ID approach.

These are small very readable books of less than 200 pages. You really must get both of them.



The Story of Our Planet: Origins, Evil, and Mission

Some thoughts underlying the founding of the Roberta Winter Institute
and the Institute for the Study of the Origins of Disease

Ralph D. Winter, General Director, Frontier Mission Fellowship
President, William Carey International University

A Larger Worldview?

Missiology Hour, Tuesday October 30, 2001

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A Blindspot in Western Christianity? Its meaning for Mission

June 23, 1999, Rev. Dec 16, 2001

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Theologizing the Microbiological World, Implications for Mission

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The Most Prominent and Yet Unresolved Issue in Western Civilization in the Last Two Centuries: Its Meaning for Mission

Some key books related to this issue. Friday, November 2, 2001

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Editorial, Mission Frontiers, December 2001

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These informal documents have been compiled for the purpose of eliciting feedback and discussion. They are not ready for publication.

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A Larger Worldview?

Ralph D. Winter

Missiology Hour USCWM, Tuesday, October 20, 2001

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The concept of a *worldview* ranges from the very comprehensive to the fairly narrow, from ideas about the origin of the entire universe to merely the complex of cultural norms which seem to urge children to do things differently from mainstream society.

There are limits also to what I will fly here as a trial balloon. I don't have any interest at the moment in the idea that the universe once sprang from a tiny speck of concentrated matter. I would rather concentrate merely on a worldview which would explain at least hypothetically the origin and development of life on this planet from the simplest and earliest forms of life to the most complex, whether large or small. (Complexity and size do not seem to be related. For example, the eyes of a housefly are said to be much more complex than the eyes of human beings.)

Furthermore, I would like for the moment to try to avoid "accepted" religious terminology about a supreme being. The current English word *God* derives from the forests of northern Europe not from the Bible. It might be possible to proceed here with this exercise without using any traditional religious terms. Concepts yes. Terms no.

I will not limit myself by the need to talk only of the proven existence of this or that. Although I am unaware of anything which could be called an infallible proof of the Big Bang origin of the universe the concept is talked about freely. So it is with the so-called "Record of the Rocks." I am aware of various ways of interpreting that evidence. However, for this experiment in worldview I will address those who accept it at face-value. I will not try to validate it. At the same time, I don't feel it necessary or helpful to yield to a blanket assumption that there are not or cannot be intelligent beings other than the forms of life seen on earth, nor that such beings cannot be more than spectators of what goes on.

Also, I do not feel obligated to assign any special meaning to the two words *evolution* and *creation*, both of which are widely used quite casually with a vast range of differing definitions. I, thus, have no trouble calling the 20th Century development of the automobile either the "*evolution* of the automobile or the *creation* of the automobile," since neither phrase in itself requires or excludes a Darwinian mechanism of selection—even though it would be preposterous to propose that the development of the automobile came about without intelligent guidance at every point.

Evolution can imply, for at least some people, many different things. *Creation* can imply instant original creation, sporadic intervention, or continuous or "pro-

gressive" creation. However, since both terms are often heavily loaded, I would prefer simply to speak of *development*.

Finally, I don't wish to be bothered by a distinction between a *natural* explanation and a *theological* explanation. Even Darwin was thinking theologically, apparently, when he felt moved to protect the idea of a good God by postulating a purely automatic hands-off process of evolution to account for the evil in nature:

There seems to me too much misery in the world. I cannot persuade myself that a beneficent and omnipotent God would have designedly created the [parasitic wasp] with the express intention of their feeding within the living bodies of caterpillars, or that the cat should play with mice (Hunter 2001, 12).

I would prefer to be as free (as Darwin seemed to be) to live with the idea of an intelligent supreme being existing outside of the sphere of life on earth. That seems to me to be as intelligent an assumption as, for example, the seemingly arbitrary insistence on there being no such a thing.

With these terminological qualifications behind us, then let us speculate with as much evidence as possible and be willing to go beyond present evidence where it seems necessary.

Thus, we begin with a roughly five-billion-year-old planet and a roughly four-billion-year record of life. Two things are curious about this record (in case it happened that way!).

1. The "Delay" in the Development of life

First, there is the apparent evidence that multi-celled or even single-celled life appeared quite late in the story. Perhaps, however, that seems strange to us only because our common knowledge understands so very little of the unimaginable complexity of the so-called "simpler forms of life." If we draw a parallel here between the development of life and the development of the automobile several things pop out.

Practically every component of the early automobiles was originally developed with something else in mind. Indeed, the history of the automobile is relatively short compared to the previous long period in the development of understanding of things like the electromotive force essential for spark plugs to work. In current evolutionary terminology the Model T evolved by "co-opting" things made for something else. Nevertheless, such previous creations and the novel arrangement and adaptation of them in the Model T demanded a great many intelligent workers for many years.

It might also be postulated that just as thousands of

intelligent engineers and workers were necessary in the development of the automobile, so thousands of non-human beings have been involved in the development of life, and that these intelligent beings could learn as they went, and that a superior being was pleased with their learning progress.

2. The Sudden Emergence of Violence

Second, and even more fascinating, we are told that for almost three and a half billion years the development of increasingly complex forms of life went on in the absence of predatory or life-destroying forms of life (Fortey 1997: xx). The earlier *absence* of predatory forms of life is not the surprising thing--if we postulate a good superior being with loyal workers doing his bidding. But the fact that suddenly in this conjectured record there appeared incredible predation and violence is a huge puzzle unless we recognize that rebellion and opposition to original intent must have come into the process at that precise point (3.5 billion years along in the process, and at about 500 million years ago).

That is, it would seem to be reasonable to postulate that after the Cambrian extinction event, and after lengthy familiarity with the entire DNA process, a new, profoundly antagonistic non-human being (along with many knowledgeable and skilled workers) apparently set to work to undo, to distort, and to destroy all that they had earlier assisted into being.

Overnight, so to speak, every form of life at every level of complexity was either transformed into viciousness or left as prey or both, all the way from the size of bacteria to that of large animals. New species in vast profusion ("the Cambrian explosion") also appeared. Those workers that did not rebel had now evidently to develop forms of life with defenses. Crustaceans now first appear, and animals with defensive spines, like porcupines, etc.. Immune systems were apparently developed since they would not have been necessary had not attacking pathogens appeared.

But life went on, and a variety of new species were being constantly developed, some workers employing their intelligence for good, others for distortion and destruction. The inherent beauty and complexity of much of life would continue to be evident, but the novel new element would be the additional presence of absolutely pervasive and destructive evil. It is said that two-thirds of all life forms now in existence are parasitic. The destructive forces could even tinker with DNA to transform a lion that would lie down with a lamb into a highly destructive, but still beautiful beast.

Major asteroidal collisions continued, each time much of life was extinguished, with enormous coal deposits resulting from huge amounts of vegetation being suddenly killed off, and parallel oil deposits resulting from massive amounts of animal life suddenly being engulfed. It would appear that only one

out of a thousand different species appearing in earlier times exists today.

The most recent major collision of an asteroid is reported to be 60 million years ago and is widely believed now to be the cause of the demise of the dinosaur era. If you can imagine a Super Being having control over asteroids, you can well imagine that the grim and savage violence that characterized the dinosaur era was cut short for that very reason.

Coming closer to the present, hominids appear in the record as long as several million years ago, and manlike creatures such as the Neanderthals very much more recently like 60 thousand years ago, but DNA studies now indicate that the Neanderthals were neither human nor an antecedent of *homo sapiens*.

What seems quite possible is that a smaller asteroid collided with the earth about 10 thousand years ago, and that the events of Genesis record the immediate results as well as what followed as various forms of life appeared and, specifically, *homo sapiens*.

The immediate result of such a collision would have been formlessness and darkness (due to the immense dust clouds hurled into the air from the impact). Gradually the dust would settle and it would eventually be possible to tell the day from the night but not to see the sun itself. Finally the dust canopy would thin to the point that the sun and the moon would appear as visible bodies (and actual rays of light would enable rainbows). Meanwhile various kinds of animals would be redeveloped.

This could have been when a brand new and radically different form of life appeared, *homo sapiens*, but only in a unique garden spot intended to enable a new counterthrust to the previous 500 million years of rampant evil and destruction.

Genesis 1:1-2 actually permits this interpretation, namely "When God began His work of rehabilitation He had to deal with a battered, formless and darkened earth ..." Note the text in the NRSV for Genesis 1:1, which is in the margins of other translations.

As C. S. Lewis puts it:

It seems to me ... a reasonable supposition, that some mighty created power had already been at work for ill on ...planet Earth, before ever man came on the scene ... If there is such a power, as I myself believe, it may well have corrupted the animal creation before man appeared (Lewis 1962: 135).

But no sooner did this Eden experiment begin than the non-human Evil Being appeared--"some mighty created power"-- and, having a 500 million year "crime record" behind him, ever since his own rebellion, seduced this new human couple, thus reintroducing violence into the picture, such as fratricide between their own children. Things became so bad that it would not have been unreasonable for the good Supreme Being to arrange a flood that would destroy perverted humanity, and that following this flood, the dust canopy would be completely gone, actual rays of

light finally appearing, permitting a rainbow for the first time since that particular asteroidal collision.

Here is where in Genesis the Bible may begin its story: the redevelopment and “replenishing” of things after the most recent asteroidal impact, after the early failure of the Edenic experiment. Thus, the compromised result immersed the unique, new form of life, humans, now already in significant rebellion, into the rest of the planet which had been undergoing plundering and distortion for 500 million years.

Out of all this coldness and chaos, this darkness and hopeless evil, one man is now selected and commissioned in a fight-back plan which was intended to expand the beachhead of those who are a special part of the family of the good Supreme Being. In Genesis 12 a “covenant” is introduced which becomes the theme of the entire remainder of the Bible.

Empire after empire appeared and collapsed. The Sumerian was in decline at the time Abraham departed. The Old Babylonian empire came next, then the Assyrian, the New Babylonian, the much more high-minded Persian next, with its Zoroastrian and Hebrew sub-populations, then finally the Roman Empire, harsh and cruel yet ruled by law and considerably more impartial in its justice (eventually even conceding special recognition to the Jewish nation within its boundaries). There was the astounding flash-in-the-pan of the Alexandrian extension of what was to be mainly inherited by the Roman sphere. In Alexander’s Greek language very wisely and carefully selected Hebrew scriptures found an unprecedented voice and acceptance. Here was the first major cross-cultural impact of the Abrahamic plan. From this Greek document (called the Septuagint) translations were then made into many other languages. The Hebrew originals were not brought together for an additional 800 years). Eventually, after another 700 years, the Hebrew came into its own mainly due to the breakaway movement of the Germans, when Luther chose to work from the Hebrew in order to avoid both the Greek and the Latin scriptures, whose interpretations had already been set in concrete by the Orthodox and Catholic traditions, respectively.

However, all of this is simply a quick synopsis of the backdrop of the current ongoing and all-out conflict between warring powers as seen in every aspect of life on earth. Since Abraham the gradually increasing insight of humans into the nature of nature has enabled the incrementally accelerated reconquest of evil which the Abrahamic Covenant set in motion.

Curiously, the most basic evidence of the waning of the influence of the non-human, angelic Evil Being is the gradual net increase in population. For much of the earlier part of the human story the destructive perversions of “war and pestilence” held population growth virtually to a standstill. By 2002, however, it was estimated that victims of war on a global level

were only one-fourth the number of people killed in traffic accidents.

It was not always so. It is estimated that world population was roughly 28 million in Abraham’s day. Had it increased at the present rate from that point on it would have reached six billion only 321 years later. However, the fact that world population only reached about 200 million (not six billion) in the next two *thousand* years (not 321 years), betrays the ghastly toll of war and pestilence in the unfolding drama of human history.

Or, for example, when the Roman legions withdrew from British soil early in the fifth century (in order to go and protect the city of Rome from Gothic invaders), the one million population of the British Isles failed to increase in the slightest for the next six centuries. Why? War and pestilence.

The Christian faith had brought a certain amount of order to Britain, but it was not until 1066 that local warfare and the unremitting Viking invasions markedly diminished and the overall population began to creep up. *Creep*, I say, because nearly constant pestilence was still a major factor. When Napoleon marched toward Russia with a huge army of 600,000 he had no idea that pestilence alone would be the major factor in his return with less than one out of twenty of his men.

In Luther’s day life expectancy averaged 25 years. But, in Germany today it is almost three times that.

Meanwhile, however, new and more virulent forms of age-old pathogens continue to be invented before our eyes. We tend to think that the times of great plagues are now history, yet if you stop and think about the number of Americans who are cut down prematurely by cancer and heart disease alone, you confront the very definition of a major plague, and the actual proportion of our population affected is clearly higher than in the case of a medieval plague.

At about the time my wife was in the City of Hope’s Intensive Care Unit with a minor infection (causing special difficulties due to her simultaneous cancer) and was rendered totally hopeless by contracting the dread “Hospital Sepsis,” another Lake Avenue couple, the husband perfectly healthy, going in for merely a prostate biopsy, also contracted the same disease and died in 17 hours. “Hospital sepsis” has increased ten fold in ten years.

Now that we are nearing what is perhaps the end of time, we can more clearly discern the existence of a basic struggle between darkness and light. The war between the dominion of an evil power and the existence of a good Supreme Being is more evident than ever, even though in public forums such beings are less talked of than ever. This huge gap between the reality of this pervasive struggle and the awareness thereof by contemporary man provides us with the arena in which our mission must take place.

Fortey, Richard

1997 *Life: A Natural History of the First Four Billion Years* (New York: Alfred A. Knopf,)

A Blindspot in Western Christianity? Its Meaning for Mission and the Basis for Two Institutes

Ralph D. Winter, General Director, Frontier Mission Fellowship
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W1038.7h

I will not be speaking of a major correction in one particular stream of Christianity but rather an overlooked Biblical insight nearly absent in virtually all forms of Western Christianity. This blindspot has profound implications for our mission in the kingdom of Jesus Christ.

One reason we need a correction is that our classical theologians interpreting the meaning of the Biblical witness did their work centuries before human beings had any inkling of the dark intelligence invested in the micro world of disease germs. Furthermore, our current theological sensitivities have, amazingly (and ominously), not yet adjusted to this new information. *Notice: we do not commonly attribute the origin of destructive germs to an intelligent evil being. Thus, we have no "theology of mission" for destroying such germs!*

A Staggering Thought

In the first three years of the gradual progress of deadly bone marrow cancer in my wife's physical being, we were both pressed to ask out loud some unusual questions, and we began to develop some unusual answers.

First of all, was an idea we ourselves did not think of. It is an arresting and even staggering idea that looks upon the need for theological correction as long ago as the fourth century A.D. That century was the first public and political period of Christianity. It was the kind of mix in which syncretism is often spawned.

According to this theory that century was the time when a virulent form of pagan syncretism lodged itself deeply into our Western Christian theological tradition. A detailed exposition of this amazing proposal can be found in the writings of Gregory Boyd, who is a professor of theology at the Bethel Seminary in St. Paul as well as pastor of a large church there. While we do not need to agree with all of Boyd's ideas, what he concluded in this area is clearly a substantial intellectual achievement, now contained in a stout book published by Intervarsity Press entitled *God at War*. Some of the flavor of the entire book can be caught in these few words:

We see...[someone with] polio...and piously shake our heads...saying "It is the will of God...hard to understand...we have to wait to get to heaven [to understand it]"...[By contrast] Jesus looked at [sickness] and in crystal clear terms called it the work of the devil, and not the will of God—[something to be fought, not something to which we should simply resign ourselves.] (Boyd 1997:183)

This contrast between our current perspectives and those of Jesus, Boyd contends, reveals a pagan neo-platonist strand in our theology coming, surprisingly, through Augustine. It was moved further through Anicius Boethius in his winsome and incredibly influential *Consolations of Philosophy*. In this line of thinking is an emphasis on a "mysterious good" which stands *behind* all evil, rather than simply a recognition

of the good which God may indeed faithfully work out *following* the occurrence of evil. What our normal thinking then does is distract us and prevent us from turning decisively against and seeking to crush the source of evil. Even though our typical perspective in this regard is pagan, it is pawned off on us as an attitude of faith and trust, a noble resignation in the midst of suffering. It works itself out as a curious passivity in the presence of evil, a variety of fatalism. It takes the Biblical phrase, "all things work together for good" to mean that God—who does in fact work good out of evil—is somehow the author of the evil itself.

It is a perspective which is insidiously present in even the most common statements such as the following from a godly, recent widow:

It is very nearly the first anniversary of my husband's home going. I will be singing a song in church tomorrow and part of it goes like this, "Through all the changing scenes of life, in trouble and in joy, the praises of my God shall still my heart and tongue employ." It's a reminder to praise *our faithful God who never makes mistakes*. Life is unfair, but God is sovereign. (Italics mine)

How else has this syncretistic element in our theological tradition surfaced on a practical level? For example, a godly medieval woman guided by this kind of theology believed that a worm under the skin in her forehead must have been sent by God for her edification and, accordingly, when stooping over one day the worm fell out, she dutifully replaced it.

Or, in accord with our by-now instinctive Augustinian neo-platonism, we cannot be totally surprised when a godly preacher in Puritan Massachusetts sought to fight smallpox the other pastors with one voice opposed him and formed an "anti-vaccination society." In the perspective of their Augustinian/Calvinist theology this saintly pastor was, and I quote their words, "interfering with Divine Providence." No wonder that when that relatively young man died in the process of trying out a smallpox vaccine on himself, it was assumed that *God killed him*. Strangely, that comparatively isolated individual attempting to spare the suffering of the Indians at his mission outpost is known today for his *philosophy*, not for fighting evil in the form of a virus. I speak of Jonathan Edwards.

But, in actual fact, the problem was that *Edwards' keen thinking conflicted with a seriously syncretistic element in our theological tradition*. By Edwards' day this syncretized Christian tradition was so durable and so impervious to change that not for another two hundred years did any individual or group on the face of the earth decide to eliminate smallpox. And when such a campaign finally occurred, it was not this time to the credit of a preacher, a missionary, or a Christian theologian. The World Health Organization began that eradication effort in 1966, finishing by 1976!

Edwards' insight could and should have displaced

that particular pagan element in our theology—that is, the passive acceptance of disease as being God’s direct will (which we are therefore not to fight against). Edwards’ insight could have replaced the pagan element with a theology informing and guiding a serious attack on what the Bible calls simply “the works of the devil.”

But, that insight died with Edwards. I have concluded with profound sadness that, had that insight not died with him, our form of faith might have regained a Biblical zeal to set out deliberately to vanquish the works of the devil—all forms of conquerable evil. In other words, had that insight not died with him, my wife today undoubtedly would not have a terminal form of cancer (she died 10/28/01). And the rest of you would not have to be daily whistling in the dark, gambling that you won’t be next. The number of Americans who die every day of cancer is equivalent to four 747s crashing everyday fully loaded. mmmmmmm

Are We Really Passive before Evil?

You may quite readily wonder if I am unaware of “enormous research into disease” that is going on. In 1997—when Roberta was first diagnosed—I had the idea that surely a lot of money in this country and around the world was flowing into *foundational* cancer research. But as I looked into this common supposition, I was stunned to find that actually a very tiny amount goes into *foundational* cancer research compared to what we spend on cancer *treatment*—that is, the amounts we spend only after this deadly malady attaches itself to us. My best estimate is that to *understand and eradicate cancer* we spend less than one thousandth of what we pay for cancer *treatments*. Indeed, it may even be less than that. The truth is actually scandalous. We are living with a deception.

However, the main point here is not how little goes to understand disease compared to the perfectly enormous amount we frantically spend for treatments once we are individually attacked. That huge imbalance is, of course, curious and puzzling.

The more significant point is that there is absolutely no evidence I know of in all the world of any *theologically driven* interest in combatting disease at its origins. I have not found any work of theology, any chapter, any paragraph, nor to my knowledge any sermon urging us—whether in the pew or in professional missions—to go to battle against the many disease pathogens we now know to be eradicable. Jimmy Carter, our former president, is the only Christian leader I know of who has set out (in his phrase) “to wipe Guinea worm from the face of the earth.” Note that his insight did not come from a seminary experience but, perhaps, from being a Sunday school teacher. The Carter Center originally set out to eradicate two horrible diseases with which missionaries in Africa have had to live for 100 years. The Center has now substantially completed this goal, and have chosen three more eradicable diseases. And, note, Carter apparently cannot expect to fund this operation from Christian sources. He gets his support from secular corporations.

Granted that Christian missions spend literally millions of dollars around the world taking care of sick people. And that we nourish hundreds of thousands

of children in one program or another, raising them up only to see many of them die of malaria. (Every sixty seconds four children die of malaria.) Yet in all the earth I know of only one very small clinic in Zimbabwe where two ill-equipped missionary doctors are working toward the actual elimination of the astonishingly intelligent malarial parasite which is named *plasmodium*. Even in secular circles the outwitting of that ingeniously evil bug is not being very diligently pursued by the World Health Organization nor in the US National Institutes of Health nor even at the Atlanta Center for Disease Control. Only the U.S. Navy, amazingly, is seriously involved.

Note that I am not talking about efforts to *avoid* disease, but efforts to eradicate the very source of a disease. Thus, I am not talking about contributory environmental factors or nutritional factors. All such good things are *defensive* measures. We recall that people tried their best for centuries to *avoid* smallpox and its truly horrible suffering. But it was better finally to *exterminate* the virus that was the source cause. We can be glad that destructive virus is behind us, but *we have to admit that its eradication was not because of Christian initiative, much less theological insight.* It may return as a consequence of germ warfare, of course.

Defensive measures are good, but notice our strange theological (and pagan) reluctance to set out to *destroy the disease germs themselves*—to go on the *offensive*. We are not yet doing that in the Name of Christ. Yet isn’t it Biblical to *destroy the works of the devil*? In I John 3:8 we read very simply “The Son of God came into the world that He might destroy the works of the devil.” But, we don’t hear much of that verse. Is it because *in our every day consciousness we yield to a secular mindset that implicitly denies the very possibility of an intelligent evil destroyer of God’s good creation?*

Is There an Active Satan? When Did He Get Started and What Is He Doing?

But an additional reason we don’t hear much of that verse is because our theological tradition does not illuminate for us exactly what the “works of the devil” really are. The respected Dutch theologian Berkouwer made the rare comment that “You cannot have a proper theology without a sound demonology.” Another theologian dared to suggest that Satan’s greatest achievement is “to cover his tracks.” Note that if Satan has, in fact, skillfully “covered his tracks,” all of us are likely to be extensively *unaware* of his deeds. Isn’t that logical? Paul suggested that we are not to be ignorant of his devices. We are told that Satan and his angels once worked for God. If so, I ask, when Satan turned against God precisely what kind of destruction and perversion did he set out to achieve? Where would we see evidence of his works? Would he set out to pervert the DNA of originally tame animals? Would he employ powers of deception so that we would get accustomed to pervasive violence in nature and no longer connect an intelligent evil power with evil and suffering? Worse still, would Satan even successfully tempt us to think that God is somehow behind all evil—and that we must therefore not attempt to eradicate things like smallpox lest we “interfere with Divine Providence”?

In the last 20 years paleontologists have dug up

more evidences of earlier life forms than in all previous history. One of their thought-provoking discoveries is that pre-Cambrian forms of life *revealed no predators*. Then, at that juncture destructive forms of life suddenly appeared at all levels, from large creatures to destructive forms of life at the smallest microbiological level.

Is this what Satan set out to do from the time he fell out with the Creator—that is, did he set about to pervert and distort all forms of life so as to transform all nature into an arena “red in tooth and claw” that reigns today? Recent lab results indicate that retroviruses are smart enough to carry with them short pieces of pre-coded DNA which they insert into the chromosomes of a cell so as to distort the very nature of an organism. Can a lion that would lie down with a lamb become vicious by such DNA tinkering? We do know that many diseases are promoted by “defective” genes. Are these just “damaged” or are they intelligently “distorted.” Very recent literature (for example, Hooper, 1999) indicates that, in the case of the major chronic diseases, *infections* are now seriously thought to underlie everything from heart disease to cancer, multiple sclerosis, Alzheimer’s and even schizophrenia—just as we now know that 95% of duodenal ulcers are not a condition but result from an infection and can be eliminated by tetracycline.

A Double Enigma

But we confront a second and separate mystery here. One that is beyond mere scientific facts. Speaking in colloquial terms, we face a “double whammy.” We are, first of all, aware that our medical people may have been looking in the wrong direction. That could actually be true if, as is now reported, tooth infections are related to heart disease no matter how low-fat your diet is. Finnish scientists are the ones aware of this, and are sure of this connection.

But a second and more ominous fact confronts us. We must be aware that some force is *delaying that awareness*. For example, in 1981 it was clearly proven that 95% of duodenal ulcers are caused by a bacterial infection, yet by 1999, eighteen years later, half the doctors in the state of Colorado still did not employ the simple three days of tetracycline. Is this not a clear case of a demonic *cultural* delusion piled on top of a demonic *physical* distortion?

Will we now see a similarly ominous and tragic lag in the application of knowledge with regard to the relation between infectious agents and the five major killer diseases I just mentioned? Can and should the church speak out on these twin problem areas? *Where are our theologians when we need them?*

The Action Steps

The *Institute for the Study of the Origins of Disease*, operating in the secular sphere, under our William Carey International University, will confine itself in its early days of severely limited funding to the collection and dissemination of information about what *is* and *is not* being done at the roots of disease. It will endeavor to attract serious attention in the secular sphere. It will use both secular and theological weaponry, especially the latter, through the sister entity, the *Roberta Winter Institute*, operating under the U. S. Center for World Mission. These entities will try to upgrade our desire

to bring glory to God by ending our apparently neo-platonist truce with Satan in the realm of all his ingenious and destructive works. Our global mission agencies, which already have to their credit the discovery of the nature of leprosy, will declare war on other *sources* of disease in addition to being kind helpfully to sick people and preaching resignation amidst suffering.

Our actions (which often speak louder than our words) will no longer proclaim loudly and embarrassingly that our God can merely get you a hospital bed to lie on plus a ticket to heaven but that He is either ignorant, uncaring, or impotent to do anything effective about the origins of your disease. We cannot blame Augustine or Aquinas or Calvin or Luther for not knowing anything about germs or the enormous complexities of microbiology. But can’t we repentantly accept blame for the continuing fact that three-fourths of all Americans die prematurely from major chronic diseases which are now suddenly more defeatable than ever?

Mobilized Christian response did not come soon enough to materially help my wife, and may not help you or yours. But the least we can do is set something in motion that may rectify our understanding of a God who is not the author of the destructive violence in nature and who has long sought our help in bringing His kingdom and His will on earth.

I read a true story in *Readers Digest* about a family of three children who lost their oldest child, a daughter, through terrible suffering with cancer. Then, the father, raising money to fight cancer among children in general, collapsed and died ten feet short of the goal in a fund-raising marathon race. I do not believe that God was the author of that double tragedy, but I do believe he used it to speed up the fund-raising campaign which was then carried on by the wife. However, for me the truly awful thing in this story—something that fairly sprang out at me—was the statement of one of the younger children at the news of the father’s collapse. This little boy had already learned well our syncretized theology. He said, “God would not do two bad things to us in one year, would He?” Isn’t it too bad that this innocent little boy was unaware that destructive things are the very hallmark of an intelligent Evil Person, not the initiative of a loving God? When will this become clearer? When will there be even a significant glimmer within Christendom to act accordingly? When will we arise to work with God to destroy the works of the devil?

Our people make champions of singers, basketball handlers and pole vaulters. Do we find theological reason to champion those rare few who are at the front line in the fight against disease? And, I don’t refer to those who merely *treat illness* but those who scout the very *origins of disease*. The answer is we really don’t. That ominous fact can only be explained as a blind spot in our theological tradition, a fact itself a diabolic delusion classifying as a “work of the devil?”

Hooper, Judith

1999 *Atlantic Monthly*, February, “A New Germ Theory”

Theologizing the Microbiological World

Implications for Mission

Ralph D. Winter

Missiology, Tuesday, June 18, 2001

W1140.3

“For half a millennium the engine driving our society has been science. Sure, politics and philosophy, religious insight and artistic expression have helped out in their way, but even the efficacy of those things has had its pace measured and set by hard knowledge, *our burgeoning comprehension of our material universe*; it’s no accident that the dethroning of kings and cardinals followed the dethroning of the Earth from the center of the sky” (Italics added). So says a science writer in the LA Times last Sunday, and so much for the post-modern inclination to pooh pooh the accumulation of concrete scientific insights.

However, whether well understood or not, it is difficult to deny the fact that at no time in the history of science, or in the history of the world for that matter, has there ever been anything remotely comparable to the incredible explosion of scientific knowledge in the past twenty years. The massive, global involvement in the study of *what God made, called science*, is an activity far more elaborate and inherently awe-inspiring than the study of *the works of man, which is called art*.

In the process of this enormous pursuit of the work of what obviously must be an intelligent Creator, one might expect breakdowns of relationship between researchers representing the various global cultural traditions. To some extent that has been true, but even this has not been able to throttle the immense, now global, “gold rush” in many scientific fields ranging from 1) the zealous examination of outer space to 2) the exploration of the enormous land mass under Antarctica (which happens to be twice the size of the 48 States)—explorations performed by magnetic resonance through an ice layer three miles deep.

In any case, nothing, absolutely no probe of scientific inquiry, has suddenly opened a door into so vast, and totally undreamed-of a new world as the historically recent penetration of the cell. There, in this newly revealed microscopic universe, are mysteries that have infinitely more to do with our future, our mission and our theology than any new insight into the cosmos—the panoply of stars—where we are mere observers, not intimate participants who are crucially affected by the conclusions of the astronomers and cosmologists.

On the other hand, our *theologies*, that is, *our formalized ways of attempting to think Biblically*, were hammered out during centuries that were totally blind to the microscopic world. As a

result, to this day our religious impulses and purposes, neither our hymns nor our theologies, yet throb with any of the new insights in this huge new sphere, even though the everyday existence of all life is intimately tuned and doomed by these tiny forces. Rather, in place of that new knowledge we have until recently been ignorantly offering a vast range of pseudo explanations which still rule our thinking in many ways.

Six Enigmas

In fact, the whole of this new reality is laced by several enigmas which are puzzling, debilitating, and ominous. I will take them up one by one.

1. *Anthropomorphisms in science writings*. Curiously, scientific writers, in contrast to their formal and official anti-supernatural bias, often unconsciously describe viruses, bacteria, or parasites with words such as *ingenious*, *clever*, or *malicious*. I have not seen the word *intelligent*, but you frequently encounter these anthropomorphisms in scientific writings dealing with the extravagant wilderness of the destructive forms of life. This fact would seem to give unintended insight into the intuitive appreciation these specialists have, even if not admitted, for the apparent intelligence and ingenuity underlying the vast array of disease pathogens.

Evangelicals have recently stressed the inevitable *intelligence* and *design* in nature, but they have not, to my knowledge, attempted to suggest that there is evidence of any *evil* intelligence and design. This is perhaps due to a theological tradition which does not understand demonic powers to have the ability to distort DNA. Our Evangelical theological tradition is so old that it also would not conceive of good angels working at the DNA level. In other words, we have no explicit theology for intentional modification of either good or bad bacteria. However, the evidence of anthropomorphisms in science writings clearly implies the presence of intelligence at that level.

2. *The concept of inappropriate prayer*. This is seldom discussed in Evangelical circles. As a result, we fail frequently to distinguish between what part God wants us to play and what part only He can play. Confusion in this area is clearly in Satan’s favor. He is glad when he can get us to ask God to do something God expects us to do.

This has come about since it is only natural for man to pray when there would seem to be nothing more he can do. But massive changes have

occurred since the time little or nothing was known about the causes of disease. Now, amidst the wealth of new knowledge we cannot logically go on merely praying when a whole array of options to act are before us.

3. *Erroneous perspectives about disease origins.* Let us ponder the settled and accepted, but incorrect, explanations for the causes of disease which mysteriously live on quite durably. This is a major factor in retarding the progress of overcoming the march of disease pathogens. For example, how easily can a half century of increasingly successful heart by-pass, heart-replacement surgery and mechanical replacement pumps yield to the new awareness of the basic role of infection in heart disease? That is, the assumption that many of the related characteristics or *symptoms* of heart disease are also *causes* of heart disease postpones the effort to isolate the prime causal infection that destroys the heart muscle even where there are no conventional symptoms. This is like the finally outmoded theories that dampness causes tuberculosis, that a chill creates a cold infection, or that stress causes ulcers. And especially when an opposing *intelligence* may be involved it is like carefully washing the decks of a ship thinking this will prevent a submarine attack.

4. *Unusual accidents of insight.* There is a very surprising and extensive factor of serendipity in the conquest of disease. This can be seen again and again. Four times in the 35-year saga of Judah Folkman's so-called "War Against Cancer" beneficial things occurred that were apparently total accidents. This may be a fascinating clue to the way and the wind of the Holy Spirit. Pasteur's famous statement that discoveries in the lab favor the prepared mind do not by any means fully explain the prominent role of serendipity in medical research. God would seem to be on the side of those who pursue the origins of disease.

5. *Unseemly opposition.* Equally surprising and harmful are the many factors of opposition to such discovery. The whole process of research is constantly enshrouded with the fog of political factors, commercial factors, personal factors, and technical factors, in addition to the major setbacks caused by the vast social turmoil of wars large and small and the role of pestilence itself. It has been said that the Second World War was the first war in history during which there was not far greater loss of life due to disease than the brutality of the war itself. That is, many are killed, but many more are injured, and the injured in the past have usually then died of disease complications. These various obstacles to foundational research are so great that often fundamental improvements in insight would logically seem to be the very last thing that could happen.

Consider one of these dimensions alone: the commercial factors. Commerce is extensively driven by what makes money. Billions of dollars are harvested annually by companies which sell products that don't really work, while billions are not spent to prove the value of things that may be commonly reported to work. Take heart disease alone, and only in the USA. It costs our people \$300 billion per year. That's \$34 million per hour, or \$570,000 per minute.

6. *Massive imbalance in funding.* Unfortunately most nutritional supplements fall into the category of what does not really work, or that which does not work as well as a judicious choice of foods. One report is that 75% of the food supplements you buy don't even contain the assumed active ingredients, and for that matter, the same unreliability factor is true for pharmaceuticals in many other parts of the world.

But more stubborn still is the simple fact that funds are not readily generated in a commercial situation, whenever substantial sales income is not available for something that is either too inexpensive to sell or cannot be patented. Thus, anything too inexpensive to produce, with a low potential sales income, can never expect to be the subject of serious testing to prove if it works. Commercial dynamics are in our favor only when the service being purchased can cover the cost of that service.

For example, no commercial firm will ever run an FDA test on selenium as a cancer suppressant. Why? Because it would be too inexpensive to sell later for a compensatory profit. FDA approval once cost about \$1 million. Now it is well over \$300 million. This bars all inexpensive substances from substantiation!

Nevertheless forces other than a promise of commercial gain either are or ought to be available. Smallpox would have never been defeated had it been up to commercial processes. The early efforts of a small but highly opposed group of clergymen in New England were not carried forward until 200 years later by the UN. Thus, much of the world's ills cannot be resolved by commercial dynamics. Jimmy Carter's Carter Center led the way in confronting the growing list of diseases which *we know how to eradicate but haven't taken the trouble to eradicate.* The William Gates foundation has picked up on that lead, and is funding some work. But the entire global summation of all non-commercial efforts is only a teaspoon compared to the amount of cash paid out by people in the Western world after they get sick.

Thus, it is not as though everyone is working together to understand the nature of disease.

Either 99-to-one, or more likely (as with cancer) 999-to-one, is the ratio of the financial outlay for curative services—where people who are already assaulted by disease pay for help—compared to the relatively tiny resources focused on the roots of the problem, the very nature of disease.

Again, this is like spending so much energy repairing ships damaged by torpedoes that we do not take time to perfect the sonar equipment necessary to detect and destroy the submarines that are sending the torpedoes.

Is There a Conclusion?

At this point it is time to ask the question why it is that the mounting muscle of the very considerable movement of all those globally who are moved by Jesus Christ has not weighed in either theologically or practically in the area of working to correct distortions of nature and of God's will *by going to the roots of the problem*. In a way this is the most ominous fact of all.

I know of no theological tradition, no denomination, no Christian school—or hospital for that matter—that has seriously accepted the roots of the challenge of the enormous and continuing and growing factor of disease in this world of ours.

Meanwhile constantly both believers and non-believers are stumbling about wondering over the amount, the harshness, and the unpredictability of evil in our world. Indeed, the credibility of an all-powerful and loving God is constantly being called into question by people who are no longer content to suppose “that God has His reasons.” We may indeed not know all His reasons. But do we have *reasons* for our inaction? Really, has He asked us not to eradicate disease pathogens but to let them alone? Do we, like Orthodox Jews expect Gentiles to turn the lights on for us? To expect secular powers to be concerned but not our own college young people? Do those college students have to leave the Christian community in order to work against disease? Does God intend for us to protect these “ingenious” disease pathogens along with all the rest of “the good earth”? Fundamentalist Sikhs would say yes. Evangelical Christians are saying yes by their apparent deafness to this simple question.

The patterns of our actual, functional theology are thus observable in our common language when we hear people say, “*God took my wife, my granddaughter, etc.*” Or when we wonder “Why did God allow THAT to happen?” when in fact the only really logical question is, Why did God allow Satan to exist? Once Satan is in the picture (if we believe he is) no amount or kind of harsh or heartless evil should be unexpected in any quarter. But apparently *Satan really isn't any kind*

of a major factor in our normal perspective. This absence of awareness of Satan happens to be exactly what would be the case if pastor Gordon Kirk's statement were true that “Satan's greatest achievement is to cover his tracks.”

We may not be seriously disturbed by such theological talk. Yet certain obvious conclusions at least logically push their way forward should such a statement be true—namely, that Satan is doing far more than we are aware of.

One conclusion might be to recognize that our understanding of our mission under God has been truncated down to a certain limited sphere, in spite of God's earnest desire to enlist our efforts on a wider front.

Another conclusion is the reverse, that we need to recognize and ponder more seriously the kind and degree of harm Satan is able to cause. We need to unmask the works of Satan and not go on thinking that he, as a spirit being, cannot be held responsible for causing any intelligent damage to our DNA codes, our genetic distortions being labeled “defects” instead of “intelligent distortions.” Granted that our forefathers who were the caretakers and creators of our theology were unaware of the microscopic world and its myriad evidences of Satanic distortion, cannot we now in the much clearer light of dawn come to more extensive theological thinking that allows us to notice, to applaud, and even to join in with those limited and scattered efforts across the world to fight back (along with the good angels constantly enhancing our bodily immune systems) to counteract the truly monstrous head start Satan already has in this troubled world of ours?

To destroy the works of the devil is one major way in which our testimony of word and deed can glorify the true nature of our living God, our heavenly father. It is not an alternative to evangelism, it will make our evangelism more credible. It is to rectify our God's damaged reputation. It is to avoid extending the implicit and embarrassing policy of almost constantly misrepresenting Him in our mission work around the world. Attacking the roots of disease is part and parcel of our basic mandate to glorify God in all the earth.

To that end I raise, once more, the proposal for the establishment of an Institute for the Study of the Origins of Disease. If the cold reception of earlier efforts to move in this direction are any prediction of the future we cannot expect wide acclaim, at least not from the formal Evangelical tradition. Like Paul, like Jimmy Carter, we may be forced “to go to the Gentiles” for a warm reception. Some will scoff. Some will believe.

Theologizing Prehistory, Implications for Mission, Part I

Ralph D. Winter
Tuesday, July 31, 2001

W1143.3

We talk casually today, almost blithely, about the Copernican Revolution, which was basically a massive and arresting readjustment of understanding about the nature of the universe. In a corner of Europe Copernicus proposed a major new understanding which staggeringly rearranged the position of known celestial objects, as though rearranging the furniture in one corner of a vast room such that those who were in that corner could see the larger room.

A second Copernican Revolution, if you will, took place when Hubble, here in Pasadena, employed the latest telescope, a few miles away up Mount Wilson, to explode the size of that already larger Copernican room by proposing that almost all those little lights out there in the sky were actually enormous galaxies of their own.

More recently, still more Copernican Revolutions have continued to take place as our cosmologists puzzle their way more deeply almost daily into increased complexities and unfathomed mysteries of an ever-larger phenomenon, those thousands of lights visible to the naked eye have become billions to the telescopes.

We are less likely to speak of the Keplerian Revolution, which, in developing the *mathematical* description of planetary motion, was basically an astounding leap forward in awareness of the orderliness of nature. No one had ever captured nature's laws in mathematical equations. Then, the revolutionary thinking embodied in the Newtonian breakthrough added details to Kepler's already orderly nature.

Standing upon Newton's additional insights godly men such as Faraday dramatically furthered our awareness not only of the very existence of "laws" of nature but of the astonishing ways in which a knowledge of those laws could be harnessed for human use. He was in one sense not only a scientist but an engineer, not only penetrating some of the still-today mysterious phenomena we call magnetism and electricity but coming up with—among many other things—both the electric motor and its reverse, the electric generator.

On the heels of these excitements and rearrangements of our thinking about nature a doorway then opened further into a new dimension of complexity, a largely unexpected world as new and as significant as Alice going through the looking glass, a tiny world totally invisible to the

naked eye. In many respects all of the earlier breakthroughs of additional human apprehension of nature have been almost totally eclipsed by the historically recent awareness of the seemingly unending complexities at the small end of the scale.

This new dimension of reality includes not only the imponderables of the atom and the inert realities of the inorganic molecules but the infinitely more complex phenomenon of life itself, DNA, viruses, bacteria, cells, parasites, which in comparison would reduce the San Diego Zoo to the simplicity of the point of a pin compared to the complexity of the entire planet.

This new dimension of reality has been every bit as Copernican in its demands for intellectual rearrangement. The somewhat simplistic Darwinian scheme of ever more complex forms of life forming automatically has been forced to give way to the awareness that neither largeness nor lateness in history necessarily coordinate with complexity. The housefly has eyes that are incredibly more elaborate than the human eye. Certain very small forms of life navigate by use of celestial data. Other tiny insects have a sense of smell that allows them to detect floating molecules a mile away. Even honey bees have navigation systems that are still puzzling. Human sensory apparatus is clumsy by comparison to such examples. Yet humans do things that even the most advanced primates could not possibly do. Managing the words on this page, let alone the thinking behind these words or the computer that generates these forms on my screen, is totally beyond any other form of life.

Amidst all this recent explosion of our understanding of both complexity and attendant confusion, we are in some ways much closer to an overall understanding of things. Indeed I do not believe it is too early to launch theories about the development of life forms which are undergirded with theology, if you understand theology to mean thinking that makes room for an awareness of intention and intelligence behind natural realities.

One of the most fully explored realities in the past 50 years has been what is commonly referred to as the Record of the Rocks. Here we see life forms in a somewhat regular progression of size. Yet the size of dinosaurs does not correlate with intelligence, and neither does smallness coordinate with simplicity. Nevertheless the earliest evi-

dences of life are in fact both smaller and simpler than later forms. For this apparent progression Darwin has his theory, around which much of the secular world has rallied. Christians do not have a similarly concrete consensus about how it all happened. Some continue to insist that it all happened in an instant, the rest unfolding like clockwork. I do not question that such an idea is a perfectly reasonable idea—that God could have created our planet in an instant replete with rock layers that would give the impression of gradual formation over immense lengths of time. The conviction that God could have done this, however, is not the same as assuming that this is the way God did it. Still other Evangelicals back away entirely from conjecturing any details at all about how it happened, they simply insist that God, not Darwin, did it.

At least we can recognize that among Evangelicals great strides have been seen lately in rallying around the evidence of intelligent design in nature. Yet, neither Michael Behe nor Philip Johnson were able to answer the question posed by a Canadian philosopher in one of the last TV debates sponsored by William Buckley when he asked “Does your God make parasites?” That is, evidences for *evil* design are not heard among Christians as yet, despite the very evident violence-drenched nature that is perfectly visible to a small child. (Here I am reminded of the many small children who, looking at a globe, have wondered out loud about the possibility—long before scientists would even consider the idea—that the east coast of South America used to fit into the west coast of Africa. Today children are treated to close-up views of animals in nature tearing other animals apart and no one suggests this is ungodly violence. Only when humans do that sort of thing does our theology speak up.

Suppose, now for a few minutes, for the sake of discussion, we ask what might it mean theologically if the so-called Record of the Rocks were taken at face value, along with regarding as true the fourteen current different methods of estimating age.

For one thing, the now enormous mass of information that has been gathered does at least indicate that forms of life that are destructive to other forms of life appeared late in the record. And, when that kind of evil appeared it appeared pervasively. At every level of life, from small forms to large, predatory forms suddenly appeared. Current thinking puts this curious event, an aspect of what is often referred to as the Cambrian Explosion, at about 550 million years ago. From that point until this moment, there is such constant and pervasive violence in nature that it is common to assume that this is the way it

was intended to be, that this is simply “the way it is,” not going into any detail as to the when or the why.

All of this cries out for an explanation. Perhaps multiple trial explanations are possible. One that comes to my mind takes seriously the idea that there is a supreme, personal intelligence (whom we can call God), and that this person has created beings often called heavenly messengers (angels) but actually much more than simply messengers, intelligent workers, if you will. It is possible to think of such heavenly assistants as intelligent, able to learn and to please God, but apparently also being given true free will that has allowed a considerable number of them to be in revolt while at the same time not being confronted with old age.

This is all you really need, then, to conceive of such beings as working for God at the DNA level, many of them being able to tamper with the DNA molecule at least as skillfully as our contemporary scientists, whose enormous disadvantage, for one thing, is the size of human beings in comparison to the size of the nucleotides which make up the binary helix molecule which is the basic code for all of life forms.

The astonishing discovery that a mouse, an elephant, and a man, all have DNA that is roughly 95% the same gives us insight into the vast complexity of the constituent elements of cells and their amazing contents, and at the same time an understanding of why it took so long for these workers for God to learn to do more than arrive at the cellular level, apparently laboring four billion years or so before anything very much larger than single-cell life appeared possible. It is likely a measure of our limited and recent education about tiny things that allows us to wonder why it took so long for bigger forms of life to appear.

We can readily imagine a sequence something like this:

1. We don't really know much about the appearance of the universe itself. To believe that the whole universe suddenly exploded from a very tiny object requires more faith by far than any of the Christian claims about the miracles of Jesus. We do know that the phenomena to which we refer as “material” is consistent with that found on our planet and also outer space, and that somehow the laws of gravitation, light, magnetism, etc. are also continuous with what we know of outer space. This knowledge lasts us long enough to understand at least partially the reality and orderliness of the periodic table of elements—the fantastic array of larger and larger atoms that underlie all that we call material.

2. But apparently atoms and molecules of the kind which compose what is technically called "the inorganic universe" are the basis not only of all such forms of matter but are specifically the building blocks from which has been derived, somehow, that other far more unimaginable "organic universe." Curiously all forms of life utilize the ubiquitous carbon atom. Not all molecules built of carbon are "organic," but all organic chemicals are built around carbon.

3. Only fairly recently in history have human beings discovered that all forms of life are apparently built up from and defined by an amazing coded molecule called DNA, a "double helix" involving millions and millions of atoms. Note that an additional intelligence is apparently required for a phenomenon which thus far seems to be unique to our planet, namely life forms. The DNA itself does not create life unless it is coded intelligently. It is like having on our hands a computer "language" like the widely familiar "BASIC." All computer programs are built from what are called languages, but the language itself, like the English language, does not itself automatically create literature. It is a useful code to employ for that purpose but a grammar book does not create literature. Intelligence does.

The very tiniest life forms are enormously larger than the underlying DNA chain which defines their nature and function.

4. Thus, not only is the DNA molecule itself an incredibly complex reality, its endless potential for defining life is unimaginably more complex, and would seem to require even very intelligent angels a good long time to master.

5. In fact, a major milestone was achieved when the angels, no doubt following God's blueprints, created the first cell, each one containing in its nucleus an essential coded DNA molecule, but also an enormous assortment of other activities highly integrated which if enlarged, each cell would resemble a large city in complexity.

6. Once the cell was achieved, then building larger life out of cells became a new challenge, one which could and did accelerate far more rapidly. After four and a half billion years, at roughly 550 million years ago, in the so-called Ediacaran era, we see forms of life that are radially symmetrical (like a starfish) and others that have bipolar symmetry, where you have a front and a back. What you do not see is any predatory forms of life. Nowhere are there are defensive measures like shells or spines or offensive devices like destructive teeth. Up to this point the angels were laboring to create new forms of life. They were learning from their task and from each other, and in different parts of the planet were producing different products, something like the

state of Michigan has different kinds of automobiles emerging from different factories yet constantly aware of each other's design trends.

7. But then, a major asteroidal collision wiped out a great deal of the life at that point, not the angels, not their knowledge and skills but their handiwork. Can angels get discouraged? It is not at all clear why but apparently they immediately went back to work and a lavish new array of life forms now appeared in what is called the Cambrian Explosion. Something totally new also appeared.

8. At precisely that moment a revolt must have occurred, which immediately pitted the loyal workers against rebels, launching a see-saw contest which would not only generate new forms of life but new forms of destructive life at every level. Rebel workers who had long known how to make DNA and proteins and so on could now both twist and distort existing forms of life so as to make them destructive of other forms of life. They also devised destructive retroviruses that could carry in a backpack, so to speak, replacement spans of DNA precisely designed to invade cells and distort the original DNA code in life forms large and small. Thus, from the Cambrian period until now nature is a mad, wild, violent cauldron of killing and being killed, at every level.

Was this revolt due to discouragement on the part of some of the angels? We have no idea whatsoever how and why a leading supervisor and one-third of the angels defected. It is enough to deal with the *what* this time and not puzzle about the *why*.

What we have become accustomed to consider normal in nature, that is, both elaborate defenses and vicious offensive characteristics, can perhaps more realistically be seen more clearly as abnormal. Even the human immune system can be seen as something added for defense.

And, in view of the fact that the human immune system has been developed with sufficient sophistication to recognize over three thousand billion different invading bacteria (three trillion), again it is only our relative ignorance of all this that would lead us to wonder why it took angels so long a learning curve to be able to develop more complex animals.

Disease pathogens, whether viruses, bacteria, or parasites, display incredible intelligence either for good or evil. New pathogens and adjusted forms of existing pathogens are appearing constantly as well as heightened powers of our immune systems which are constantly being assailed by newly created menaces, which join the large number which have already learned

how to invade our bodies without being destroyed.

But this is to get ahead of ourselves. The story following the Cambrian Explosion, estimated at 550 million years ago, followed both the routine continuation of the school of workers ever building larger and larger forms of life of all kinds, sea dwellers, land dwellers and air borne forms of life. More and more defense mechanisms were born. Thus, unique in the post Ediacaran era (that is, the Cambrian and following) has been the appearance of defensive shells, spines, poisons, protective scales, and fight-back capabilities. It seems every form of life had its particular predators. Many forms of life were driven to extinction. Today only one tenth of one percent of the various forms of life seen in the Record of the Rocks still exist. And, yes, the loyal angelic workers have not only put together new forms of life on schedule, but have been forced simultaneously to adapt them skillfully to defend themselves against opposing forms of life. *These adaptations can most easily be understood as intelligent modifications not just accidental or fortuitous mutations.*

In fact, if you reflect a moment on the 100-year story of the development of the automobile in the twentieth century, you must take into account the millions of large and small, but intelligent modifications during that period performed by thousands of keen designers and engineers, and performed by hundreds of thousands of workers. This amazing process, moving from the Model T Ford to the contemporary Lincoln Continental, produced today in the same place by the same company of workers, could be described as the "Evolution of the American Automobile," if we employ that disputed term *evolution* in this case as a *guided, intelligent* process.

In a parallel way loyal angelic workers may well have been busy across the years developing not only new forms of life but newly defense-capable forms in view of the relentless onslaught of life-destroying varieties which have been the labor and intelligence of the rebel workers.

More than once this gruesome contest got so bad that, perhaps it was timely for another asteroid from outer space to collide with the earth and destroy a great deal of both good and destructive forms of life.

Talk about asteroidal collisions is very recent, and, curiously, has gained great credence only because of the Moon landing which turned topsy turvy the long held idea that the Moon craters were *volcanic* when in fact they turned out to be *impact* craters. If the Moon had been splattered with collisions from outer space, then, the reasoning went, that the Earth must have suffered even more collisions, the difference being that in the

case of the Moon the record has not been covered up by the active geological wear and tear of time and weather that is so well known on the Earth.

Thus, for example, it is now widely believed that dinosaurs disappeared as the result of a very large asteroid colliding with what we know today as the Yucatan peninsula in Mexico. Note in passing that our contemporary insanely increasing exhaustion of fossil fuels is both allowed and limited distinctly by the creation of fossil fuels through sudden mass extinction—oil resulting from fossilized animal life, coal resulting from fossilized plant life.

Many studies of impact phenomena have been done since the Moon landing and its upsetting revelation about asteroidal activity. By now it is pretty well settled in scientific circles that the explosive impact of a large asteroid generates a global canopy of dust lasting for years, obscuring the sun and moon, and only gradually thinning so as to allow an awareness of dark and light periods caused by Earth's rotation with respect to the Sun. Finally, it can be understood that a collapse of the remaining canopy would allow suddenly the direct rays of Sun and Moon, and, of course, the possibility of a rainbow, which requires unobstructed rays of light to appear. This is a sequence, by the way, that is eerily reminiscent of the events early in the biblical book of Genesis.

At the same time, following a collision, the loyal workers would set about replacing forms of life extinguished in a collision. Indeed new and different designs would be possible. The sudden flourishing of new forms of life following major asteroidal collisions has always puzzled Darwinian thinkers, and clearly favors a theory of design over chance.

At some point, the Supreme Being may have decided to launch a new and more effective counterattack. This seems to have occurred immediately following a major collision. Now we are approaching what could be called the Edenic experiment, which in geologic time is very, very recent. For the first time an enormously significant and different kind of life was now formed. In many respects similar to earlier models, the *homo sapiens* would be much more capable of assisting the loyal workers in the necessary defense and counterattack against the destructive forces.

But even in this Edenic beachhead things went wrong, the arch rival succeeding in corrupting the divine design. The arch rival had "fallen" long before, at the onset of the Cambrian period. And during the next half billion years the existence of warring, antagonistic forms of life become the norm, all of that preceding Eden or

the events of Genesis One. Genesis 1:1 in the Hebrew implies not creation out of nothing—the word *BARA* being the same word a potter uses in creating a pot—but rather the rehabilitation of a planet extensively damaged by an asteroid (“without form and void, darkness upon the deep”).

Asteroidal collisions in Earth history have never killed all forms of life. At the time Eden was created there were no doubt many forms of life in existence outside of the garden, among which the characteristic constant, all-out war was continuing to take place.

The new experiment was a new great hope, but now *homo sapiens* also “fell” and slowed the reconquest of a plundered planet. Inside Eden as well as outside, counterforces to Creative Design thus now existed and took their toll. For many years, not only destructive external forces to *homo sapiens* existed but the distortion of man himself produced rampant aggression of man against man. The replenishing of the earth was drastically slowed by homicidal violence and pervasive disease pathogens. It is awesome that the most ancient evidences of *homo sapiens* display, characteristically, skulls crushed by human instrumentality, widespread cannibalism, as well as corruption by disease. Only recently and very reluctantly has this morbid evidence been recognized widely in scholarly circles.

As the result of the distortion of man himself, for many centuries human population grew only very slightly. For example, had our modern degree of conquest over disease and war been in force in Abraham’s day, human population of an estimated 28 million could have grown to 6 billion in only 123 years. Such explosive growth of population has been impossible until recently, most of the story being one of nearly total ignorance of the nature and mechanisms of disease.

Incidentally, the advent of *homo sapiens* brought literacy into the picture, and with literacy came documents which in turn have given rise to the study of history (often defined as the period during which writing was in existence), thus ending the Prehistory period. However, it is perfectly obvious that much of the story of life is in the prehistory period. (If the five billion year history of this planet were to be represented by a five-foot-long bar on a blackboard, the history period would only be the last 1/10 of the thickness of a piece of paper.) Thus, by the time *homo sapiens* appears, and writing appears, most of the story, in one sense, is over, or at least well established. Furthermore it is questionable whether the official “history” period can be well understood without the backdrop of prehistory.

For one thing, only prehistory records a period

prior to the existence of warring life forms. Therefore, if all we do is to trace history we do not encounter the sudden appearance of violence, and thus we may very typically be blind to the existence of rampant evil and antagonism on a large scale. We may further be blind to the existence of an arch rival and, worst of all, we may thus impute to the Supreme Being blame for evil and suffering, which is exactly what many feel the Old Testament does.

Rather, however, than to blame God for the origin of evil or to blame the Bible for portraying Him in that light, it seems to me better to understand the Old Testament perspective as being an overall perspective, while the New Testament’s constant references to Satan are simply a more specific perspective. The best example is the dual reference to David’s numbering the people as found both in 2 Sam 24:1 (Where God “incites” David) and 1 Chr 24:1 (where Satan “incites” David).

Thus the story of prehistory continues essentially into the final moments of the story of life on earth. The main new factor is the existence of an incredibly more intelligent species, its “fall” and the unique corrective of the “Second Adam” further pressing the claims of God’s rule, His Kingdom right down to the present moment.

For us today is the challenge to understand the gigantic conflict which continues unabated, but which is rapidly being modified as both disease and war are relatively diminished, and as, we would hope, human awareness of Satanic opposition to and distortion of creation increases. Much of the history of medicine is the relatively blind but positive opposition to Satanic corruption, a pursuit of destructive pathogens which has enormously accelerated in the last few years. Modern gene-splicing illuminates the way the very nature of otherwise violent forms of life can be restored to peaceful coexistence. That is, against the backdrop of increasing insight into nature is the rather sudden and totally unexpected appearance of the complexity of the world of microbiology. I have already spoken of the need to theologize this new and enormous world of microbiology. The further task is to theologize the entire story of prehistory.

Theologizing Prehistory, Part II

Ralph D. Winter

Missiology Hour, Tuesday, August 21, 2001

W1146.2

You might be interested in the main reason for my thinking about a Part II. One of our good friends, considering FMF membership, has a doctorate in missiology from the seminary in Portland where Rick Wood got his M.Div. and Tim Lewis got an M.A.. He was quite troubled by Part I, and there ensued a multi-cycled correspondence on the whole thing.

I will present some of his comments and my response to them:

RDW to Henry Harrison: Robby shared with me the following three sentences from you, and I am very grateful for your response. In fact, I prize highly anyone's comments. I cannot know what or how to say things if I have no idea what is puzzling or unacceptable.

<< Personally, I find a great deal to counter in Dr. Winter's July 31 paper on "Theologizing Prehistory." I find it extremely speculative and much of it ultimately impossible of proof one way or another. Further, it takes a particular theological position on the origin of man which I would hope (and, again, assume based on what you have said) is not an official position of FMF or affiliates. >>

You are correct, and I even said so in the paper itself—that this is all highly speculative. And I assure you it is not “official.” In fact, I introduced the paper to our group that day by saying they have never heard from me anything more speculative!

I am chiefly concerned that when we try to evangelize the 160,000 highly educated scientists in, say, the city of Hyderabad, India, for example, we must have at least a theologically sound "speculation" about WHAT THEY THINK THEY KNOW about the main events of earth history. To begin where they ARE is sound pedagogy, surely. It is now too

late in history simply to match wits with the Swamis. India is highly industrialized, and the now millions of Western-educated Hindus go around with something like an intellectual dual personality. If we can't win this cutting edge kind of people we falter desperately in our sharing of the Gospel with the 600 million Hindus. In some ways they are the “gate keepers” of many less-well-educated members of the Hindu community. But we Evangelicals also have a tough time dealing with and digesting the world of science.

In the last 20 years the scientific world has racked up oodles and oodles of additional evidences from the "rocks" than they ever had before. They have more than 1,000 times more concrete evidence about the strange phase of earth's history in which the dinosaur type of life predominated, for example, which they regard as fairly recent, but almost totally eclipsed by an asteroidal collision (see the Princeton University Press book, *T. Rex and the Crater of Doom*, by Walter Alvarez).

Ever since the moon landing scientists have been scouring the earth for similar impact craters (despite enormous weathering here unlike the moon's surface) and have by now developed a widely held concensus concerning at least four “major extinction events,” the latter of which, it seems to me, is the one which most likely preceded the events described in Genesis One, and the first appearance of man, an event exceedingly recent by contrast even to the period of the dinosaurs.

Thus, my speculation about the origin of man fits in perfectly with the Young Earth view, and the Genesis record. What is it that you refer to when you speak of my "particular theological position on the origin of man?"

In regard to Satan, the Biblical record in Genesis does not state when he first broke away from God. Do you have any ideas

(speculation) about when that happened? Obviously it happened before the events in Eden because he appears there full blown. It must have been earlier? How much earlier? I have speculated that, if we take the record of the rocks at face value, the most likely time would be (despite the fatal damage this does to the ridiculous Darwinian theory) when predatory forms of life in abundance suddenly appeared in the "record of the rocks," namely, at what is widely held in stupefied awe in Darwinian circles, the "Cambrian Explosion" of life forms, pegged at 550 million years ago. When would you put the fall of Satan?

Scientists in Hyderabad will likely have a Hindu predisposition to believe that all evil is of God (ominously similar to Augustine's Neo Platonism bequeathed to Aquinas, Calvin, and many contemporary pastors), and thus, will have no initial interest in the Christian understanding of Satan. However, I don't feel Evangelical theology says very much in detail about what Satan is doing either. But I have speculated that the hardest thing for the theistic position that we hold (in contrast to Hindu thought) is our ambiguous theological inheritance in regard to the origin of what I would call "deformed" life. To rehabilitate Satan, so to speak, and begin to put the blame on him for widespread distortion of God-created life forms, is to me the most satisfying (speculative) way to confront the pervasive violence and evil in nature, the existence of deadly bacteria, incredibly intelligent parasites, etc. I think this perspective (albeit speculative) can be electrifying to keen intellects with a Hindu background, because in that background lies at least dormant and unresolved the sweeping conviction that all life is sacred, and, of course, the resulting paradox is that so much of it is deadly, violent and life destroying.

Furthermore, our evangelism of Hindus is blunted and weakened seriously, it would seem, by our own unresolved inheritance in regard to evil. We find it difficult, yet logical, given Augustine's input, that the pastors of Massachusetts ganged up on Jonathan

Edwards to condemn him for "interfering with Divine Providence" when he set out to protect his mission-field Indians from that very deadly pathogen, smallpox (eliminated between 1976 and 1986). We cannot and do not normally in our evangelism claim that God is NOT the author of smallpox, malaria, etc. We leave it to our hearers to suppose that our God either does not know of the ravages of malaria, does not care, or does not have the ability to do anything to eliminate this kind of suffering and death. My speculation is that our Gospel would carry far greater conviction if we allied our God on the side of planned opposition to these deadly pathogens, rather than letting this be the exclusive domain of the new gods, "the scientists." I have speculated, as you can see, that these deadly pathogens are Satan's work, specifically the result of his dark angels' tinkering with DNA. Would our usual evangelism do well to contain that idea, clearly absolving our God from such blatant evil? Just speculation. What do you think?

Believe me, I truly am eager to have your further feedback. RDW >>

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Well, he responded and I continue with comments from him and to him:

Dear Henry,

Thanks for your comments. I will touch on a few of your lines:

<< I was referring to the evident assumption in your paper that man was not simply created, directly by God, on the sixth literal day of creation. Your paper speculates on ages of genetic alterations, extinctions, etc. before the advent of man on what you called the "Edenic experiment." The theological position implied is that death on the earth did not come from the sin of man, but existed long before his sin. >>

I do indeed believe God directly created man on the sixth day. That is part of what I said was to underwrite. But, just like C.I. Scofield (on whose study Bible I grew up) I believe that a whole lot preceeded the events of Genesis One. And, I am aware that only by

allowing secular people to go on thinking that the earth is five billion years old can I see how we can begin to insist to them that the creation of humans in fellowship with God, by contrast, is exceedingly recent and totally distinct from that past. And just as the "experiment" in which Noah was born was wiped out and God began all over again, so Genesis itself might well represent starting all over again. In fact, not only the most widely used study Bible, Scofield's, but almost all Evangelical scholars in his day and prior to that believed that the easiest way to account for "the record of the rocks" was to assume that all that happened before Genesis 1:2, and that Satan appeared in Eden with a vast crime record behind him.

Indeed, Henry Morris (whom I have known and respected since I was a teenager) and his ICR friends took a brand new tack, and launched a very different theory when they began writing as they did, essentially embracing the ideas of a recent creation as eloquently enunciated by Ellen White, founder and prophetess of the Seventh-Day Adventist tradition. In Morris and his associates her ideas have for many home schoolers triumphed over the accepted geology of the Scofield Bible which I was brought up on and which has long represented most Evangelicals other than Seventh-Day Adventists.

White's ideas through the ICR have come into their own and captured many people today, including members of our fellowship, even some of my own daughters. And for one good reason: they seem to uphold the Bible more effectively. In any case I have no interest whatsoever in twisting their arms or shaming them in any way. This is simply the now-huge and very respectable home school movement's point of view. But in Evangelical scientific circles, professors in Christian colleges, etc. the highly Evangelical American Scientific Affiliation (with its 7,000 members) the ICR position is in the distinct minority. Hugh Ross (Reasons to Believe) alone is no doubt more widely accepted than ICR apart from homeschooling parents.

One point here: the destructive effect of

Adam's sin is not denied by postulating that there had already been destructive effects deriving from Satans earlier fall.

Another of your paragraphs:

<<Regarding the "record in the rocks," it is much more easily explained by a cataclysmic flood, which is amply recorded in Scripture, than by supposed asteroid events which are not recorded. Flood geology can account for the mass of fossils, creation of oil deposits, etc. very well (again I would refer to the work of ICR).>>

Yes, this is Ellen White's idea all right. I would prefer to remain in a mode of speculation when it comes to such things. How well are you acquainted with the American Scientific Affiliation? As you know, I am not unwilling to speculate in ways that diverge from "accepted thought." But that is only when I become aware of something which could readily explain how "accepted thought" went wrong. In this case, do you know of anything that would steer virtually the entire ASA in the wrong direction? I am not a student of either position. I simply don't know how I could easily be convinced against a large, strong, well-balanced group of such Evangelical scholars.

Another paragraph:

<<To what extent Satan was involved in the perversion of the original goodness of creation is worthy of speculation within the simple reading of Genesis, but would have all happened after the sin of Adam and Eve, when God cursed the ground and man's body began to corrupt. If there had been no sin there would be nothing in all of creation that was not good (as it will be in Heaven).>>

All my life I have assumed that Adam's was the first sin. I never stopped to think that Satan already existed before Adam, and that Satan's enormous rebellion would quite naturally explain pervasive destruction and distortion and predation in that long period Scofield (and many others) have always talked about prior to Adam. I don't think this belittles the tragic results of Adam's sin. It is simply a larger context.

One more:

<<But I don't know anybody today who would agree with the theology of the pastors of Massachusetts regarding smallpox.>>

How dearly I wish this were true. Literally hundreds of people have come by our door to pray for my wife. Not a single person has ever ventured any comment on the subject of God's obedient people having any responsibility to find out what causes cancer. Oh, they have almost all urged this or that dietary "defense." But "offensive" action against cancer? Nary a word, nor apparently a thought. Indeed some have said, and perhaps more have thought, that there must surely be some sin in her life that God would do such a thing to her. I don't discount that sinful ways brings much evil upon us. But, is not at least some evil the work of Satan? And, do we ever, in the Name of Christ, set out to "destroy the works of the devil"?

Our theological tradition since Augustine has stripped Satan of any obvious works to be destroyed. Since Augustine, we have been led to think that God is the one who brings all suffering and death. And of course this much is true: God works all things (even evil) for good. But, don't you see WHY those pastors did not lift a finger to help Edwards? They thought he was fighting God. It is also true that as a missionary he could not miss the awful evil his forest Indians suffered, while they, as white men, back in their Boston pulpits were relatively immune to smallpox when compared to the Indians.

And don't you see why I suspect that no other Christian in the next 200 and some years lifted a finger to eradicate smallpox? And my chagrin that when it was finally eliminated the effort was not a God-honoring Christian initiative? And, is it not embarrassing that a fine Christian man whose theological training is no more than that of a Sunday School teacher (Jimmy Carter) is the only believer I know who visited the mission field and decided that "living with" disease when that disease can be exterminated is not the best we can do?

Finally:

<<You still have to explain the reason that Satan was there in the first place to bring about such evil. At the very least, God "allowed" evil. That is enough of an indictment against the biblical God for most who try to explain Him away.>>

Well, wow, I do indeed wish I could "explain the reason that Satan was there in the first place." But I guess this is something God has not been pleased to reveal. You are quite right that this is a stumbling block for some people. But, it seems to me that to plead ignorant on this one point is far less a stumbling block than to plead ignorant in regard to the entire spectrum of rampant disease pathogens which are being perfected and adjusted minute by minute. Who is doing that? God? I don't believe for a split second that it is a Darwinian process. Then who? Why? Isn't this a lot more to explain?

I hate to see Satan dodging all the blame. I recall a *Readers Digest* article about a father whose boy died of a strange cancer and the father launched a campaign to find out how to deal with that kind of cancer. In a fund-raising marathon the father himself died as he crossed the finish line. The younger son, employing all-too-common theology, said to his mother, "God would not do two bad things to us in one year, would He?" This is our Christian inheritance which all too often casts only God in the play. Satan is nowhere to be seen, or blamed. All the turmoil and troubles of this world is somehow God's fault. My pastor, at the Lake Avenue Congregational Church here in Pasadena once said, "Satan's greatest achievement is to cover his tracks." He has covered them well, it seems.

The introduction to Yancey's second edition of *Where is God When It Hurts* observes that books written centuries ago about suffering tend to give good reasons why God is doing this. They defend God. Modern books on suffering tend to blame God, to accuse Him of indifference or impotence. Neither view takes into account Satan. That's exactly the way Satan likes it!

Enough for now. Cordially, RDW

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 Let me now add a comment that is beyond a response to a letter.

One of the specific points of disturbance is my willingness to speculate about the possibility of simultaneously holding both a Young Earth and an Old Earth point of view. Henry believes that his Young-Earth-only view is "rapidly growing in acceptance." He is right about that if you confine your attention to the homeschooling materials now available. My impression is, incidentally, that he is desperately wrong if you look at the wider Evangelical movement. But the issue of how many people believe what is true is not all important. Rather, take the specific point of one of our staff, "The reiteration and amplification of this theme is reinforcing a larger impression that you are absorbed with personal interests and aren't adequately 'receptor-oriented'." Well, in fact, it is precisely my awareness of one very straightforward and open "receptor," Henry, that I am thinking that our disturbed friend speaks for others on our staff who have had little larger perspective in this all important area, which not only impinges on the credibility of the Bible in our international outreach but on my own credibility regarding my belief in the authority and meaning of the Bible.

On the other hand, if anyone feels this is just too relevant, and too touchy an issue to touch, as well as being merely old-hat stuff or personal interest stuff, I would be glad to know that. I might add that one of my granddaughters, going off to Wheaton, is going to be bumping head-on into the unfortunate polarization between those Evangelicals who believe the earth (indeed the universe) is only 10,000 years old, and those who believe that a good deal of time has passed since the earth was formed. In fact, in a few days our brand new Global Year program will be dealing with several others of my own grandchildren on this very subject. Why do most Evangelical young people lose their faith in college, even Christian colleges? In part because of massive undiscussed discrepancies between what they have been taught to believe and

the world views of the science of our time.

As long as we keep these issues under wraps and banish discussion of them in our polite circles we will continue to find ourselves being considered bizarre and incredible by most of the people we wish to influence in the world around us. One of the simplest aims I could have in this forum might be to distinguish very clearly between 1) the Darwinian proposal that forms of life have become more complex across time due to accidental developments, that is, due to an accidental and unguided, unintelligent evolution, and 2) the related but totally different belief that literally dominates all the intellectual circles in the world, namely, that there is such a thing as ancient periods of time for this planet, displaying an amazing spectrum of no-longer existing forms of life, about 1,000 times more than now exist. In our desperation to reject the Darwinian hypothesis which claims no need for an intelligent designer, I fear many of our home-schooled young people (and Portland doctorates) have felt it necessary to deny the antiquity of the earth. Thus, when the Kansas Board of Education suggests teaching something in addition to Darwin, the whole world thinks that the only alternative is the highly visible, and by now somewhat notorious view of the so-called Creationists, which means not believing in the antiquity of the earth! This is like saying that if we feel we must reject the idea (and of course we do) that American automobiles evolved from Model T Fords to Lincoln Continentals in the past 100 years as the result of a wholly unguided and unaided process, the only alternative is to postulate that all of the models and makes of cars in the 20th century were made at the same time, buried in museums to give the impression that they were created over a long period of time, and that there was no evolution of design throughout a century. One view postulates no intelligent assistance in evolution of the automobile, and is of course absurd. The other view postulates that the only way the variety of cars could have happened is that a supreme intelligence made them all at

once, in six days of time, a position which is equally difficult to defend even if perfectly possible theoretically. Yet, it is simply not the way our remembered experience and library archives would tell the story.

Thus we find ourselves insisting on an absurdity equal to the Darwinian absurdity. Why do we want to do that? But, even more ominous in the midst of this whole confusion is the fact that by denying the evidence for an old earth we put Satan out of work during the entire expanse of earth's history. We weave a picture that has Satan appearing in the Garden without any known crime record, as if he himself had fallen only a few days earlier and his first evil and corrupting deed was about to happen as he sets out to tempt Adam and Eve. Thus, we blind ourselves to what may be a massive, pervasive and lengthy record of diabolic corruption of the ruler of this earth. By doing so we essentially wander unarmed, undefended among secular scholars, like lambs to the slaughter, unaware of the very nature of our dangerous innocence, unable to mount an aggressive counterforce even to so blatant and monstrous an evil as heart disease, the number one killer in America today, which in just the past few months took our friends Dave Geisler, Jeff Brom, Woody Philips, *without a single voice raised out of concern to find the real cause*. Meanwhile we are lulled into inaction by the perfectly enormous outlay of time and energy we routinely spend in by-pass surgery, angioplasty, and even in concocting artificial hearts, or worst of all killing imprisoned people in China in order to transplant their hearts into diseased Taiwanese bodies, etc. Can you imagine anything more grotesque? Shall there be no voice raised against our ongoing ignoring of the fact that twenty percent of all heart disease occurs in the total absence of the currently proposed causal factors?

What I am trying to do, groping into it gradually but as fast as I can, is to try to undo a huge and diabolical complex of misunderstandings which enervates and destroys any resistance we might offer to the distorting works of the Devil.

To me the importance and urgency of this endeavor is therefore to some extent directly proportional to the degree of indifference or resistance to it. That is, the more likely our staff includes some who are victims of this diabolical complex, the more reason I feel we have to rush to their assistance, to at least expose them to another view. You might even predict that any true frontier may be a frontier precisely because it is unknown and hard to conceptualize. This does not mean that everything mysterious is a frontier but that in the case of every true frontier there may likely be a debilitating degree of mystery and misunderstanding that complicates our attention to it.

Talk about misunderstanding. If history consists of that period during which human beings wrote things down (which is one definition of history), and if, for discussion's sake, we accept 10,000 years as the length of that historical period, then, assuming a commonly accepted antiquity of the earth (which is five billion), the period of earth's "prehistory" is then inevitably defined as a period of God's creative activity that is 500,000 times longer than the historical period. You get this 500,000 number if you divide 5 billion years by 10,000 years.

However, even if you focus on prehistory as only the last 500 million years—the last tenth of that period—during which predatory forms of life have been in evidence (and during which conceivably a rebellious Satan began to do his deadly work), prehistory is still 50,000 times as long a period as the historical period. One more comparison: Let's consider the roughly 5 million years during which the so-called "hominids" appear (these are described as "humanity's primitive predecessors." During this 5 million-year period 15 different species grouped in 5 distinct "genuses" appear scattered over a period that is 25 times as long as the homo sapiens period. But note that even the 25-times-longer period of 5 million years is only one thousandth of the 5 billion year earth history, while the homo sapiens period is 1/25th of that one thousandth, and the 10,000 year period of recorded history is 1/20th of 1/25th of 1,1000th of the whole period. That is, history strictly defined is 1/500,000 of the whole.

In this light must we not speculate about that longer, "prehistory" period rather than confine ourselves to events in the 1/500,000th or the 1/50,000th of God's earthly activity? And do so even if that longer period displays to us 50,000 times as much evidence about Satan's works? And even if our Christian leaders around the world are being cut down daily by virtually unassailed but invasive and deadly efforts of "the god of this world," and our outreach to non-Christians is made ineffective and substantially incomplete by our own widespread confusion about the pervasive presence of evil everywhere in nature?

I hope my motives are obvious. It must be clear that I suspect that our conventional but long-standing Evangelical reading of the Bible is confused crucially by the weak assumption that the only fountain or origin of evil is the result of Adam's sin, and that Satan in the garden had no past record of wrong. Not only that but I suspect that if you ask the ordinary Evangelical what precisely did Adam's sin do by way of corrupting creation you will commonly find on your hands an essentially speechless individual, an individual coasting along in life with hardly a clue as to what the real dangers are, and tending to assume God is behind the perfectly enormous and pervasive suffering in the world.

I ask you, is such a person well prepared to encompass the earth telling of the glory of God? Are we content to continue presenting a god who is apparently quite content if not happy about all this suffering, including that of my wife? A god who has no plans to conquer suffering in this life? A god who is not asking our collaboration? Do we do well simply to bend our efforts to multiply this kind of extensively blind and limited proclamation? Isn't this issue a mission frontier?

Now, I ask finally, does it matter if this issue has arisen to my attention in part because of a personal concern, which it obviously is? I see no reason to hide or suppress the fact that as I often am occupied rubbing my wife's back, which is now nearly in constantly pain (She died October 28, 2001), I do in fact wonder why God would allow this, and what might believers have done to head off this kind of cruelty and suffering. After all, necessity is the mother of invention, and

many important discoveries have arisen from some one person's very personal crusade. Does an insight somehow lose relevance, or credibility or significance if it is unearthed by a concerned individual whose pursuit is fueled by personal interest? Is it not possible that my extrapolations on this issue are something brought into the kingdom for such a time as this?

RDW

The Most Prominent and Yet Unresolved Issue in Western Civilization in the Last Two Centuries: Its Meaning for Mission

Ralph D. Winter

Friday, November 2, 2001

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Chadwick Hanson makes the truly upsetting case that in 1692 in Salem, Massachusetts, unlike three centuries of ensuing conventional interpretations, it was not the preachers but the town's businessmen who instigated the hysteria about witches leading to the death of 19 people. The preachers, he points out, trained in science at Yale, insisted on an evaluation of objective evidence in a court trial which put an end to the killings. Furthermore—and even more significant—the example of what was done in Salem then so impressed Europeans that a century-long orgy of witch burning on the Continent that put 250,000 women to death considerably came to a halt.

Ominously, then, this often-referred-to event (long referred to in our public and private school texts as “what happens when religious people get control of a community”) was actually an example of what happens when *Biblically informed people lose control of a community*. However, ironically and tragically, it marked a major milestone in the decline of belief in America in the existence and activity of Satan. In fact, only a few years later when Jonathan Edwards attempted to protect the Indians at his mission outpost from almost annual plagues of smallpox he was warned by the pastors of Massachusetts against “interfering with Divine Providence.” Why did they conclude that smallpox was of God not of Satan? Was it their non-Biblical theological training?

Alexander Kalomiros, a scholar within Eastern Orthodox Christianity, would answer ‘yes’ to that question. He bluntly states that the Devil himself has made men believe that God does not really love us but punishes us with disease, and that these switched roles for Satan and God represent a view which has gained ground mainly within Catholic and Protestant Christianity. He says,

What was the instrument of the devil's slandering of God? What means did he use to convince humanity (of this slander) ... He used “theology.” He first introduced a slight alteration in theology which, once it was accepted, he managed to increase more and more ... This is what we call “Western Theology” ... its principal characteristic is that it considers God as the real cause of all evil.

Ronald Numbers is the William Coleman Professor of the History of Science and Medicine at the University of Wisconsin at Madison. He grew up in the family of a Seventh-Day Adventist preacher who firmly believed and often preached that paleontologists have it all wrong because, according to the well-established view within Seventh-Day Adventism, the world is no more than ten thousand years old, and all of the fossil evidence can be explained by a universal flood. Implicit in this view is the idea that all evil, all suffering, all violence in nature (reflected by the gigantic teeth in the fossils) is the result of Adam's sin and

“Fall” (not an earlier “Fall” of Satan).

Alarming, this view, the “evolution” of which Numbers handles with great fairness and respect, now mainly resides in the Homeschooling movement. The view understands that creation was good, was created in six days, very recently, and was at that point, and due to Adam's sin, corrupted in various unspecified ways. That is, in this view, we need to explain all violence in nature in all of earth's history including what is perhaps the pervasive and systematic distortion of the DNA of all peculiarly life-destroying forms of life, whether present or now-extinct, and explain all of this as resulting from Adam's sin. This view has the main function of allowing people to believe that the fossil record does not conflict with a literal interpretation of Genesis One (even though the animals in Genesis One are not carnivorous, as would seem to be the animals represented by the “old” bones we are digging up). And it attributes all of the evil in nature to the result of Adam's “fall,” not Satan's fall (rebellion). Indeed it confuses the two events. It is more concerned with preserving belief in what some understand the Bible to say than it was concerned to explain the problem of evil, that is, the evidence of violence in nature. See also **Brown**, 2001.

A book which truly takes the bull by the horns is **Andrew Delbanco's** *Death of Satan, How Americans Have Lost the Sense of Evil*. This man is the Julian Clarence Levi Professor in the Humanities at Columbia University in New York “writing intellectual history with the scholarly erudition of a Perry Miller,” according to a technical reviewer. His book gives a detailed, blow by blow account of the gradual loss and trivialization in American life and literature of the concept of Satan. It describes the increasing concern about violence and evil in American life and yet the decreasing connection in our minds of this evil with any kind of an overarching evil person or power.

Michael Behe, Professor of Biochemistry at Lehigh University in Eastern Pennsylvania, dramatically proves in the opinion of many, including myself, the impossibility of explaining incredible microbiological complexity as the result of an unguided, chance process. His book is, almost singlehandedly, the principle stake in the growing movement insisting on intelligent design in nature in place of Darwin's mechanism of the survival of the fittest. But Behe, Johnson, and Demsky make no attempt to explain how the gruesome violence got into the picture. Thus, in a TV debate sponsored by William F. Buckley, called *Crossfire*, neither Behe nor any member of his team debating against the other team which was upholding *unguided* evolution was able to answer the question posed by a Canadian philosopher, “Does your God create parasites? Ironically, parasites represent perhaps the most ingenious, intelligent (evil) design to be

found in nature.

Curiously and puzzlingly, **Deborah Ajulu's** book, published by World Vision MARC, which is focused exclusively on combatting poverty in the Third World, says absolutely nothing about combatting parasites and disease as one of the truly major factors in poverty. Instead, and certainly very effectively, she points out that social and political factors not just material aid are important. Yet an enormous amount of poverty, perhaps in Africa the majority, is the direct result of rampant disease which often pulls down into sickness, suffering and death as many as four fifths of the members of a family.

But then, **Cornelius Hunter's** book startlingly points out that Darwin himself was highly concerned about the presence of disease and violence in a world created by a good God. *Publishers Weekly* describes it as

Rather than an assault on God's existence, evolution was for Darwin and many of his contemporaries a defense of God's goodness, a strategy for disassociating God from the often unsavory details of nature by introducing a blind process of natural selection.

What a switch! I have always understood evolutionists to be totally unconcerned about violence in nature, not at all concerned to protect God's reputation by dreaming up an automatic process the results of which cannot be blamed on God. Well, evolutionists in general today are in fact the last to worry about any kind of a creator God. But apparently Darwin did.

The irony here is that when spiritually minded creationists insist that God created all things, then the problem Darwin was apparently worried about is back in the fire. What could possibly be the explanation for evidence that seems to shout out at us of a nature shot through and through with a huge and horrifying amount of carnage and evil long before the appearance of man in the picture, evil which has existed at least since the Cambrian period (before that we know of no predatory forms of life).

Mitchell Stevens a professor of sociology at Hamilton College, ups the ante by giving us an up-to-date view of the burgeoning homeschooling movement, the very movement forming a significant number of future Evangelical leaders. This Princeton University Press book takes this homeschooling movement very seriously, delivering in minute detail its struggle for legality, and the various state and national associations which promote, serve, and defend home schooling parents.

The book apparently deserved four full pages of a review by **Margaret Talbot** in the November 2001 issue of *Atlantic Monthly*. This movement is so significant in her eyes that she labels her review "A New Counterculture." Once again, this is the powerful movement which is rearing millions of serious Evangelical young people in a worldview of creation which does not effectively confront the enormously threatening and ugly facts of disease and violence in nature.

In total contrast is the glossy, oversized and truly impressive work of **Carl Zimmer**, who with incredible erudition produced an oversized book which bril-

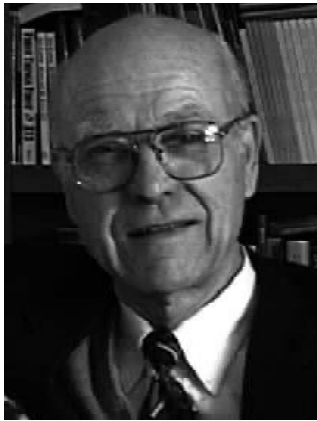
liantly accompanies the recent eight-hour PBS series on evolution. If anyone can convince you of a chance, random process creating complexity he can. And for most people he no doubt succeeds. In the final chapter of the book he turns confidently to the question, "What about God?" and boldly visits Wheaton College finding even Evangelicals willing to believe in his kind of Evolution. He then adds Southern Baptists and even the Pope to his cause. In sweeping terms he dismisses the Creation Science movement.

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Editorial Comment

Ralph D. Winter



The “Other” terrorists

My wife’s final ordeal (see p. 28) right in the middle of all this consternation about the new global war on terrorism has meant a double upheaval for me. At times the panic on the TV screen (in the waiting room at the Intensive Care Unit) could hardly distract me from another very different kind of “distraction.” “Things would never again be the same.” Right. In my case, for two reasons.

I found myself during the first 28 days of October, every day almost all day in that Intensive Care Unit, thinking, praying, consternating, as my wife of almost 50 years steadily passed out of this life. I could not avoid pondering two different kinds of terrorists: big and very small. The latter being far more dangerous.

The “big” terrorists, the humanized terrorists, thanks to Sept 11, are well-known by now. They are apparently sincere but aggrieved and deadly dangerous Muslims. Passions are now inflamed on both sides. You need to be careful as you read the articles in this issue. Most of them effectively try not to see only evil within Islam. Yet, few bother to make comparisons with similar historical evil on the Christian side of the fence.

The actual facts on both sides are not well known to the average American. But as with Pearl Harbor, Americans are in for a crash course. This time a course on Islam (and maybe a parallel course on a comparably mixed Christian record.)

But while the world is now shocked into consternation about the “big” terrorists, I wish there could be as lurid an awareness of the far greater danger

of another kind of “terrorists” too small to see with the naked eye.

Yes, our Center in Pasadena, this bulletin, my life, the life of the new Roberta Winter Institute will all be radically different, irretrievably.

In my case I am now in the early stages of a new and major activity I want to tell you about, that is, what may now happen as a result of my wife’s five-year ordeal—I am very sure she did not die in vain. First, it may be helpful to the reader to note some of my earlier “major projects.”

Project One

I gave several years to developing, with others, the global movement called Theological Education by Extension, which has been aimed at the plight of at least two million “functional pastors” in mission lands being neglected while 4000 mission schools train young, untried youth to replace them.

Project Two

I gave a hunk of time to developing, with others, a major center in Pasadena (from which this bulletin derives) designed to focus on the frontiers of missions, that is, to discover and to tackle major dimensions of need in the mission movement. The most prominent need we recognized was to refocus missions from working in *countries* to work specifically with “peoples.”

A second need was to reclaim in people’s minds the Old Testament as the starting point of missions, the Abrahamic Covenant to be seen as the beginning of the Great Commission. A spin-off of that idea has been the now large network for the course called the *Perspectives on the World Christian Movement*. (See pp. 38, 39)

Basic to this period was not only the establishment of the Center and the acquisition of related property but the

How, in this world of universal pain and violence, can anyone for a moment question the existence of a Satanic campaign to reduce and distort the true glory of God?

founding of a mission society which would be the owner and operator of the entire project—now a highly dedicated community of 56 families in some ways more important than the

Center itself.

Project Three

However, once the Center in Pasadena was established my next ten years were mostly invested, with others, in the rewriting of the content of the entire liberal arts and seminary curricula into a single, integrated 4,000 year story. This novel new curriculum employs 100 textbooks and hundreds of additional chapters and articles, but is essentially a single picture putting together the jigsaw puzzle pieces of what is otherwise a long list of “courses” which are unintegrated fragments of that picture. This new way of being educated, designed to be a more efficient way forward for national leaders around the world is now already in use by various colleges and universities in this country and abroad as an M.A. degree, an undergraduate final two years, and in a reduced form as a first college year. Very exciting.

Final Project?

I’m getting old. My 50-year companion is gone. My perhaps “final” task is to tackle the most difficult-to-explain problem of all, and to explain the reasons for the Roberta Winter Institute.

This is where my wife’s long drawn out illness and suffering has played a major role. Even before she was waylaid by a mysterious bone-marrow cancer, I had puzzled over the artificial separation in our theological and missionary heritage of the “natural” world from the “spiritual” world, and especially our dulled senses to the truly horrifying amount of violence which is seen at every point in nature. That violence comes home to human beings, and particularly on the mission field, in the form of crime and terrorism, *but especially in the form of the tiny terrorists of rampant and dangerous disease.*

Sure, Christians along with others have been wonderfully active in *curing* or *treating* disease, even in the *prevention* of disease. But our theological heritage begins to stumble at the question of our declaring war, in the Name of Christ, on all disease, and seeking the total *eradication* of all disease-causing pathogens. Why? Yet, along with a widely acknowledged new understanding (of DNA and all that) we have now inherited vast new opportunity and *unacknowledged* new responsibility.

This has been long in coming. Certain scholars have recently pointed out that Augustine, 1600 years ago, was the one who prominently failed to understand disease and violence as some-

(Continued on page 27)

Editorial

(Continued from
page 26)

This new challenge for missions ... may radically add power and beauty to the very concept of the God we preach, and thus become a new and vital means of glorifying God among the nations.

thing 1) not only within God's sovereignty, since "He has not ceased to rule from the galaxies to the atom," but 2) essentially the initiative of a superhuman, evil person.

Reacting against Manicheism Augustine went too far in theologizing that it is good enough to think merely of a sovereign God who in some sense sends all harm and suffering, and not also to fight against the works of a Biblical Satan whose destructive intelligence differently explains violence and suffering in nature.

It makes a difference. When the famous theologian, Jonathan Edwards, sought to defeat smallpox, the pastors of Massachusetts warned him that in doing so he would be "interfering with Divine Providence." When he tragically killed himself tinkering with the newly developed vaccine they assumed that he was fighting against God who thus had to kill him.

To condense a long story

I have come to believe that my wife might not have died of cancer, Robertson McQuilkin's wife might not have been knocked out by Alzheimer's disease for the last twenty years, John Wimber might not have died of heart disease, if if if if!!!! Christian believers had properly and biblically taken seriously a search-and-destroy mission for the pathogens producing these diseases.

God COULD have healed these dear people, but maybe He has expected us to draw some conclusions and "declare a war" on tiny terrorists as well as big ones. The small/invisible terrorists attack and kill more people every day of the week than were put to death by the collapse of those New York city towers. *In a year they torture and kill 365 times as many.*

But Calvin and Luther were unaware of germs. We know things they did not know. Yet, we Christians, we missionaries have not sought to engage this enormous enemy with anything like the vigor with which we teach our young people to throw balls through hoops and our retired people to bat little balls across meadows.

Thus, the Roberta Winter Institute.

Twenty thousand dollars has already come in to get it started. Roberta and I pledged a \$5,000 prize we received three years ago. Christy

Wilson on his dying bed urged a \$5,000 gift in his memory be given to this project. A staff member here wrote out a personal check for \$1,000.

Many friendly people have implied to me and to my wife, before she died, that Jesus could heal any disease and that it only takes faith to make it happen.

Okay. Why did Jesus heal? One missionary reminded me that healing people does not get them into heaven. But what CAN attract people to heaven is preaching a God who like His beloved Son was, and still is, deeply concerned about physical deformities and disease and suffering, and is not simply in the business—perish the thought—of inflicting people with pain to deepen their spiritual lives. *If that is God's initiative, why did His Son go around relieving people of pain?*

The primary focus of this new institute will not be laboratory science but public and mission awareness of the need for a new theological sensitivity for destroying the works of the devil.

It is truly astonishing how much greater we can make the impact of our missionary evangelism if the true spectrum of concern of our loving God is made clear and is backed up by serious attention not only to treating illness but to eradicating the evil causes, the works of the devil.

If it is true that "the works of God are to declare His glory" then every missionary needs to carry with him both a telescope and a microscope!

For example, missionaries in West Africa for a hundred years have merely "lived with" an evil microbe called Guinea Worm. This pathogen starts out as a tiny bundle in your drinking water, too small to see with the naked eye. Within your body it grows destructively into a 32 inch snake, eventually breaking the skin and winding out slowly over a period of weeks. You can't pull it out or it may break off and kill you. You must gradually "spool" it out, winding it on a stick. *Did God design this?*

Honestly, has anyone ever identified this pathogen as a work of the devil to be destroyed in the Name of Christ?

Apparently not. Our passivity declares that God doesn't know or care or is unable to do anything about

such things! All we normally offer to our followers around the world is 1) sympathy, 2) a suspension of criticism of a good God for the evil in this world, 3) admonitions to be resigned to the pain and suffering while awaiting God's making some good out of the evil, and 4) a way out of this world into eternity.

However, in the case of Guinea Worm, 600,000 people were afflicted twenty years ago. Yet the number now is almost down to zero. Why? Because one Christian layman visiting in West Africa, not a missionary, not a pastor, not a theologian, decided to return to the U.S. and muster efforts to eradicate this pathogen, "to wipe it from the face of the earth." That was Jimmy Carter.

This new challenge for missions could lead to a drastic reduction in our annual outlay to care for diseased people (it being the chief factor in poverty). And it may radically add power and beauty to the very concept of the God we preach, and thus become a new and vital means of glorifying God among the nations.

Let's be realistic

Many honest souls, both on the mission field and also in our secularized world, are not dramatically impressed by a God that cannot be bothered to conquer and exterminate the evil bugs that cause disease, but can mainly only offer a ticket to heaven. Declaring war on disease may be the only way to restore the full power of true evangelism.

Why? It may readily be that young people on the mission field (and here at home) will grow up and ask the embarrassing question, "Why don't Christians have a theology for attacking the very roots of disease?" Why merely give intravenous liquids to babies dying from dysentery without dealing with a contaminated water supply? Why deal with water contamination and not concern ourselves with eradicating the pathogens that constitute the contamination? Why, NOW THAT WE KNOW WHAT TO DO are we not doing it, in the Name of Christ?

Well, of course, we have not yet spent sufficient time to know exactly what to do with certain tiny global terrorists, like malaria. Missions spend at least \$500 million per year raising chil-

(Continued on page 28)

A Tribute to Roberta Winter

After a courageous and defiant five-year struggle against multiple myeloma (a rare form of bone cancer) Roberta Winter, co-founder of the U.S. Center for World Mission with her husband Ralph Winter, passed away on Sunday, October 28, 2001. At her memorial service Ralph Winter was quoted as saying, "I remember her as a beautiful, intelligent, vivacious, loyal, affectionate and utterly honest person, who was always 'ready for anything'."

Editorial (Continued from page 27)

dren up only to see four die of malaria every sixty seconds. Why not raise an extra \$5 or \$10 million for an all-out war against the source of this pathogen which terrorises 300 million new people each year, and is lapping at our doorstep in the United States. *Would this not glorify God? Is our God properly described as unaware of these tiny terrorists?*

Oh God, when will we be as involved in glorifying Your Name as we are in attracting people to eternal life? How can we go on believing that all the pestilence and disease and suffering in the world "is exactly the way God wants it to be," as some have told me. Is Your reputation at risk as long as Your people pay little attention to "destroying the works of the devil" (1 Jn 3:8)? Can we launch an even more powerful form of evangelism if we actively identify with Your concern for banishing diabolic pathogens?

Satan triumphs in the presence of unawareness of his presence, of his deeds. His greatest achievement, according to my pastor, "is to cover his tracks." He has apparently done that so successfully that, to my knowledge, no pastor, no TV evangelist, no theologian has ever spoken of believers everywhere declaring a global war against Satanically devised disease pathogens. Missionaries have been outstanding in the conquest of leprosy—partly because the Bible happens to mention it by name. But malaria, which is ten thousand times worse?

I can't, you can't, no one is going to solve such problems overnight, or perhaps ever, before the return of Christ. But what if in the meantime God's reputation is at stake in the absence of our publically declaring His concern and identifying with that concern to conquer and eradicate evil parasites and bacteria and viruses in His Name?

Ralph D. Winter

Roberta Anne Helm was born January 8, 1930, in Industry, Kansas at the beginning of the Great Depression. Her mother was a schoolteacher and her father was a cowboy-turned-shoemaker. She had four sisters and two brothers.

Roberta loved to sing, and as a teen sang in a trio with two of her sisters at churches, the nearby army base, and on the radio. She also loved to read books, and always had a love for flowers and poetry. But from her youth the most important thing in her life was her deeply personal walk with God. During her college years she trained to be a missionary nurse, working at the LA County hospital, and graduated from USC at the top of her class.

A whirlwind courtship (ask for the booklet "Five Months and a Week") led to their marriage in 1951, Roberta worked side by side with Ralph as he completed his doctoral degree, as well as doing special-duty nursing to help with expenses. During this period, her work alongside Ralph established a life-long intellectual partnership that would be a hallmark of their life and ministry together for almost 50 years.

After Ralph's seminary and ordination in 1956 they began their ten-year period of ministry to a Mayan tribe in Guatemala. She continued to work as a nurse, writing a medical handbook for rural pastors, and raising a family (now consisting of four daughters). She also found time to develop an adult education course. She continued to partner with Ralph as he, along with others, developed the global Theological Education by Extension movement.

After their return to So. California in 1966, while Ralph was teaching at the Fuller School of World Mission, Roberta continued to partner with him, working with him in his office and even teaching his classes when he was away. When the School of World Mission needed missions books to be published, Roberta gladly took the lead in helping to found and direct the William Carey Library Publishers. During this time she learned much about publishing books. She also edited the first "Perspectives" Reader (*Crucial Dimensions in World Evangelization*), fine-tuning her own writing gift.

In the early '70s, when Ralph realized the extent to which unreached people groups had been overlooked, she took the great step of faith, along



with him, of founding the US Center for World Mission. She often said that being married to Ralph was like holding onto the tail of a comet.

At the US Center she filled many roles, but the two that have endeared her to the most people worldwide have been her history teaching in the "Perspectives" classes and the book she wrote about the founding of the US Center. Most recently printed as *I Will Do a New Thing*, more than 350,000 copies have been distributed in different editions, and even today people are reading her book for the first time and feeling like they have come to know her personally as a result. Even after she was diagnosed with multiple myeloma in 1996, she continued to teach and write and began revising her book one more time, but was unable to complete the revision.

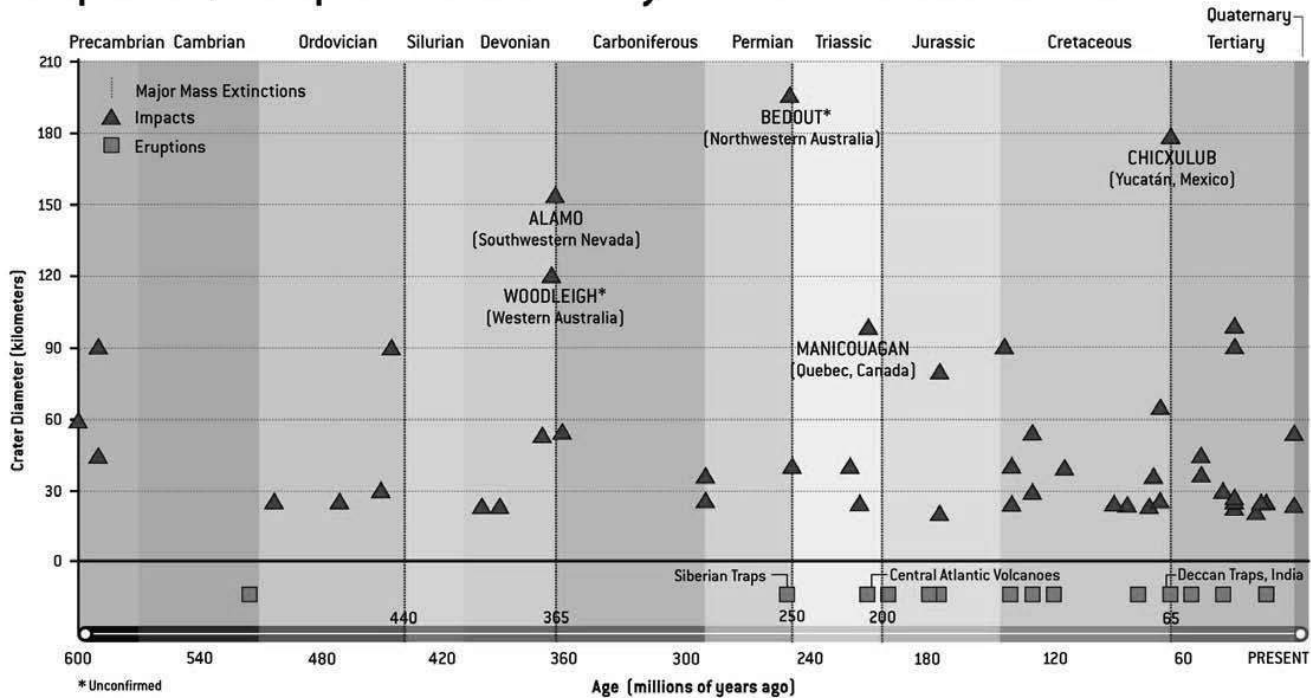
One of her greatest achievements is that, in spite of all she accomplished in ministry, she managed to raise four daughters who not only love the Lord, but are also as committed in missions as she was. Never satisfied to simply deal with the knowledge she currently had, she boldly attacked any new challenge with the passion of a researcher. Even while battling cancer she corresponded with myeloma victims worldwide, keeping abreast of the latest research and treatments, as would a serious nurse.

She is survived by her younger sister, Vangie, her husband Ralph and her four daughters, Beth, Becky, Linda and Tricia.

The family has requested that memorial gifts be given to the Roberta Winter Institute
attn: Betty Leung
U.S. Center for World Mission
1605 Elizabeth St, Pasadena, CA 91104

Write for more information on this new Institute, see editorial (pp. 26-28) or www.uscwm.org/rwi ■

Impacts, Eruptions and Major Mass Extinctions



In this diagram, taken from the March 2002 issue of *Scientific American*, the forty-five small dark triangles represent collisions that have been detected in various parts of the earth from huge rocks from outer space.

These shown only represent rocks large enough to be *three miles in diameter*, leaving remnant craters 15 or more miles across, mostly larger. Thousands of smaller impacts, unrecorded here, have taken place, which are much harder to trace. The Arizona meteor crater is plain to see, however, and it is only a mile wide.

The vertical height of the little triangles represents the size of the craters resulting, indirectly the size of the object from outer space.

The largest one, which eliminated 90% of all life forms, took place 250 million years ago, and is here shown just to the right of center. More recently, the collision extinction of the dinosaurs, only 65 million years ago, hit Mexico's Yucatan peninsula, leaving clear evidences of a crater 110 miles in diameter, estimated to have been caused

by an object 30 miles in diameter.

What is the meaning of all this? This is the period in which predatory forms of life first appeared. This is the evidence of the emergence of evil prior to Adam. Was it when Satan fell?

(Incidentally, it would appear that life has again and again been wiped out or nearly wiped out. Is this parallel to the phenomenon of the biblical flood closer to our time?)

Many of the dinosaurs were really atrocious ferocious creatures—God designed? They were done in by the major collision 65 million years ago. Mammals came into their own since then.

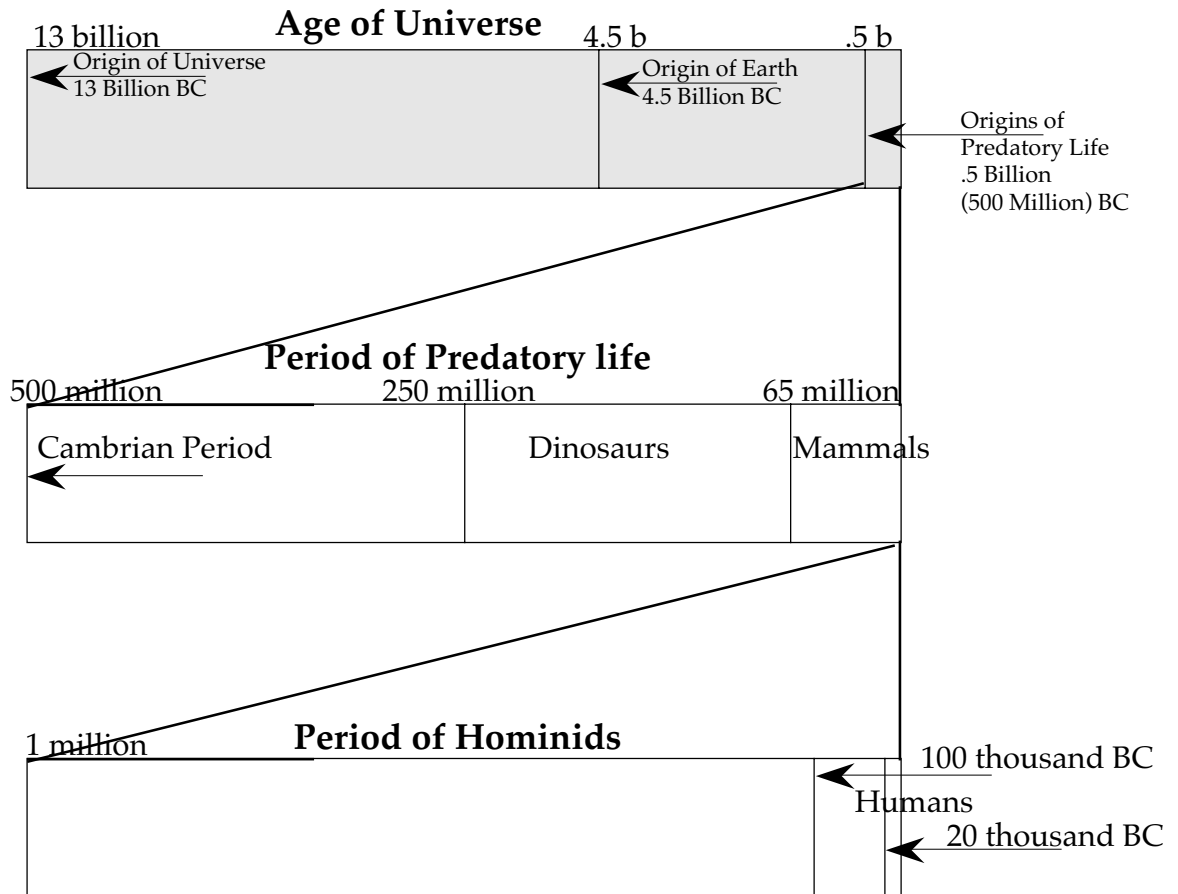
Homo Sapiens appeared so late in this picture that the length of the period would be represented at the far right by less than the thickness of a piece of paper (actually 3 ten-thousands of an inch)..

It would appear that at the present time we are in the middle of a 22,000-year "interglacial" period. Also, that the enormous collision in the middle of the past 500 million years, was related to the breakup of the continents and the plate tectonic drift which allowed the location of

the continents today.

At 1.5 ten-thousands of an inch the asteroid that carved out the chaos described in Genesis 1:1 may have hit, providing the opportunity for an "Edenic" sphere in which a new variety of human created "in God's image" first appeared along with many animals none of which were carnivorous (1:29,30) as was apparently the case before the Cambrian Period.

Ominously, the last-minute appearance and gradual domination of this planet by humans displays an unnerving violence of human against human which is not characteristic of any other form of life. War plus pestilence held down world population for a long time before Christ, and now relatively suddenly poses the opposite problem of *overpopulation* as both war and disease have been partially conquered.



In recent times enormous research energies in many nations have produced an unusual consensus about most of the picture above, to which our school children and college students are now routinely exposed.

Sunday schools generally confine themselves to the events of the Bible, ignoring the spectacular 2,000 years since Bible times and thus the Bible’s own remarkable formative influence on all subsequent history. Sunday school materials also take little notice of the increasing evidences for an “old earth,” and the vast reaches of time prior to the appearance of human beings on earth.

In the early 1800s the gradual discovery of ancient bones of ancient and violent creatures no longer in existence did not trouble Evangelicals. It was widely assumed that all this took place before Genesis and before the Garden of Eden. The Scofield study Bible incorporated this perspective. Darwin, however, had been profoundly perturbed by the evidences of the pervasive violence in nature and had proposed a (wacky) scheme of unaided, unguided evolution *as a means of protecting a good God from the accusation of creating evil and violence*. Secular thinkers grabbed his idea and went further to suggest the

drastic idea that no God was then needed to explain life at all.

Then, in the late 1800s the prophetess of the Seventh Day Adventists, Ellen White, came up with the “young earth” idea that the entire record of life on earth was created all at once, even if the record looked old. Her view gradually won its way in certain Evangelical circles to the point that now the growing Christian “home school” movement is dominated by this view which is commonly called *creationism* or Creation Science.

However, a new and different major force has also appeared in the form of an “intelligent design” movement, which persuasively suggests that no accidental process could possibly account for the design and ingenuity in life forms (the “irreducible complexity”) especially in the newly discovered microbiological realities. But this movement (promoted by Behe, Johnson, Demski and others), while it accepts an old earth, makes no comment about the peculiar and horrifying violence, suffering and cruelty all through nature, thus leaving us again with Darwin’s problem of a God of love being the perpetrator of all evil in nature.

The difficulty in all this, whether we

speak of Darwin, the Creationists and their young earth, or the Intelligent Design people, is the curious reluctance of all three to suggest the existence of an evil counterforce that has intelligently set out to corrupt, destroy, and pervert a good creation. Yet this is exactly the Biblical presentation of Satan rebelling against God and taking one-third of the angels with him.

Gordon Kirk’s observation that “Satan’s greatest achievement has been to cover his tracks” urges us to recognize that we are extensively unaware of diabolic activity in the world.

From the record above it seems impelling that the appearance of predatory forms of life would be a likely time for the fall of Satan and the ensuing efforts of his cohorts to twist, pervert, and defile creation.

In scripture we see the prominence of the emphasis on the coming of God’s Kingdom, and note that “the Son of God appeared for this purpose, to destroy the works of the Devil (1 Jn 3:8).” What if all disease pathogens as well as all violent forms of life are the work of Satan? How would that amplify and refocus our global mission? We will take this question up next.

The Significance of Pre-Adamic Evil

Ralph D. Winter

Seminar, Friday, February 22, 2002

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Once we reflect on these diagrams, and on the possibility of vast corruption of creation prior to the events of the Garden of Eden, we can more properly assess what is involved in praying "Our Father in Heaven, honored be your name, Your kingdom come, Your will be done on earth as it is in heaven."

Thus, we can conceive not only of Adam as "falling" but of an earlier "falling" which resulted in extensive distortion of all life for a very long time prior to the appearance of human beings on this planet. That is, when Satan appears in the Garden of Eden, he has already achieved a very long crime record.

This, then, throws into a new light just what the full scope may be of redemptive efforts. It highlights what may be inferred from the statement that "The Son of God appeared for this purpose, that He might destroy the works of Satan (I John 3:8)."

We do well to notice that our human reflections are so readily human centered and humanistic, that it may be a bit shocking to realize that Jesus did not just come to save sinners, to rescue human beings from evil, but that His death is somehow tied in with the task of restoring all creation. Yet that is the clear, blunt picture as we look back into the New Testament.

It may well be that when Paul before Agrippa declared that his purpose was to "open peoples eyes, to deliver them from darkness to light, and from the power of Satan to God," he included opening our eyes to this larger redemptive task. After all, Paul is the one who in writing to the Romans spoke of "the whole creation groaning and straining waiting for the redemption of the Sons of God (Rom 8:22,23). Indeed the NT often speaks of the "eyes of our understanding being enlightened." Mere insight into God's intentions is of exceeding importance.

Almost every week Barbara Jones, in the Voyagers Class calls up as part of the prayer chain to relate some additional news about another soldier or two, or three, who have been wounded or have fallen on the battle-

field of life. People even today are so very likely to be attacked and dragged down by disease that the very idea of *natural* rather than *premature death* has only recently been under discussion. In Luther's day so many infants died the average life span was under 30. John Wesley was the 15th birth in his family and his brother Charles was number 17, and yet there were never more than five children in his family.

In this light it seems reasonable to give credit to good angels, working at God's bidding through the centuries, to have made such great progress in the development of the human immune system, as it is called. Basically, all it is is an incredible system of defenses in our blood stream against invading pathogens. It is estimated that our immune systems are capable of detecting 3 *million million* different attacking pathogens and destroying them before they get a fatal foothold within our bodies.

Only relatively recently has medicine increasingly recognized that the chief way in which disease can be fought is by doing whatever will allow our immune systems to cope with both old and new dangers. A vaccine, for example, is merely a tiny advance warning to our systems, allowing the development of antibodies in advance of a major attack. A smaller intake of food and a low sugar diet, for example, may unburden our system thus allowing it to cope more effectively with cold germs. By contrast, chemotherapy and radiation kills both good entities as well as bad, and is not by anyone considered an ideal treatment.

But we have been slow to recognize the *battlefield* in all of this. We don't really feel there is much we can do to fight the sources of these attacks. If all heart disease and cancer could be attributed to street muggers we would be doubling and tripling our police force. But in the case of tiny pathogens we pretty much wait until we get sick and then go and see a doctor. We focus, thus, on treatment *after the damage appears*, or look for the

best methods of avoiding damage, that is, prevention. But we focus mysteriously little on destroying the very source of a disease, as we have in the case of smallpox and polio. Companies cannot get paid for that activity.

And, only recently have we even conceived of correcting genetic defects which lower our defenses against certain pathogens. We call them, notice, "genetic defects," when we would, in *battlefield* perspective, call them "genetic distortions" planted by an evil intelligence at war with the goodness and beauty of God's creation.

Thus, the principal concern in all of this is the distortion we can see in many people's ideas of God. Pause and consider Tozer's statement that "*The most important thing about you is what comes to your mind when you think of God.*" Our theological inheritance was hammered out before germs were known of. A full awareness of the larger scope of the battle against God is not yet ours. In regard to horrifying violence in nature, people have become so used to it, so accustomed to it, so hardened to it, so calloused about it that they have drifted into suppositions that this must be the way God created things. (Only Satan is happy about that.) And, people get to thinking that a God who does not mind violence, cruelty and suffering, whether among animals or man, is not the most appealing kind of a God when we set out to win people to Christ, His Son.

Karl Marx jeered, "Christians only speak of pie in the sky by and by" because Christians did not seem to be arrayed effectively in any kind of an all-out war against evil in this world. And, of course, in his day the very thought of Satanic ingenuity behind disease pathogens was nowhere in sight.

It is commonplace as you think about pagan gods to find them capricious and cruel. That is understood as a scary warning to those who do not behave. But in those pagan gods there is little consistency, and there is no sympathy or love, much less forgiveness. Nothing like the tender love of a father for his children, or the compassion of a nursing mother for her infant, of which Paul speaks in his letter to the Thessalonians.

What often happens, then, is that instead of our winning people to Christ and through Him to His Father in Heaven by glorifying

God, we turn instead to an activity we call "getting people saved." True enough, to save people from punishment is easier to sell than to portray God as the Father who rushes out to welcome a wayward son. Why easier? Because people's picture of our Father in Heaven continues to be mixed up in the paradoxes reflected by the pervasive presence in all nature of pain and suffering.

Our theologies, of course, have tortured explanations for why God allows suffering. We assume too easily that God is the immediate instigator of all that happens, forgetting the constant Biblical stress on the diabolical, destructive forces arrayed against the will and purposes of God.

Least of all are we and our resources to any really serious extent enlisted in fighting this evil. We pay our money to doctors to cure us but we don't pay very much at all, or pay much attention to the basic task of eradicating the disease pathogens themselves in the Name of Christ.

I will repeat what I have said many times about my own discovery that the enormous efforts we invest in *curing* heart problems and cancer invasions amounts to about 100, or maybe even 1,000 to one the effort we are making to *understand the origins* of either.

Last Sunday's *LA Times* Book Review section gives a two page review of a new book called, *Scientific Fictions*" which details the distressing amount of personal rivalry and pride that haunts much of scientific discovery. You would think that researchers would eagerly share their findings and work together for solutions. That is by no means the actual situation. It turns out that the very head of the National Cancer Institute, the world's largest institution focusing on cancer, is the one this book portrays as grossly violating ethics in falsifying inputs from French scientists.

Isn't it time that Evangelicals rally to war against Satan and his works? Can we begin to bolster, praise and participate in an otherwise mixed picture in the war on disease which *National Geographic* speaks about in its lead article February 2002? It says in title-sized letters, "We concluded that microbes were no competition for our big human brains. We were wrong." Do we have to wait for *National Geographic* to interpret the Bible?

At this point it is quite possible that some will say, "What in the world could microbes have to do with the Kingdom of God or global evangelism?" The answer is simple. Distorted microbes war against the Kingdom of God. Distorted genes make animals violent and destructive. Destructive parasites kill off many varieties of plant and animal life, and as well as, by the malarial parasite, 1.2 million people a year, most of them children, four of whom die every minute from malaria alone. All this massive damage to the purposes of the Kingdom of God amounts to noise so loud that people can't hear what we are preaching to them.

We are acquainted with venomous snakes. We are not so well acquainted with venomous and ingenious *parasites* we can't see, or still smaller but equally venomous *bacteria*, or still smaller but equally venomous killer *viruses*. And, unfortunately, all too often "what is out of sight is out of mind" due to our all-too-present human limitations of consciousness.

But prayer is what can make the invisible visible, the unaware to become aware, the irresolute to be resolved, the fuzzy to be sharp, the darkened to be light, the confusing to be crystal clear, the marginal to be central, the undervalued to be highly prized

The Significance of Post-Adamic Evil: First the Good News

Ralph D. Winter
Seminar, Friday, March 1, 2002

We commonly talk in positive terms about the story of man since the time of Abraham, and rightly so. During these amazing 4,000 years many marvelous gains have been made in knowledge, and also in conquests of disease and even war, to which rising world population is indirect testimony. This, if you will, is “the Good News.”

There is also bad news. Satan tackled the new creation of human beings and new animal life with a virulence which induced the fall of Adam, the curse of Adam, and new and unprecedented evil to contend with. The new creation thus joined the already corrupted creation which had begun much earlier—at the time of the fall of Satan himself. And now, as Paul says, “the whole creation groans and suffers awaiting the redemption of the sons of God (Rom 8).” Note that the redemption of all creation somehow depends on the redemption of man.

The Good News Came to Abraham

So, let’s try to recapitulate *the good news* beginning with Abraham before focusing upon the evil still remaining 4,000 years later and still to be conquered.

If we look closely at the story of this planet in these last forty centuries we find that we know so much more than we know about any previous period that we can easily be drowned in detail, covered by an avalanche of fact so that it is hard to see the overall story. There are thousands of minor conflicts and battles in this period that have been won in the name of God, in the name of Christ. But to see the overall picture we need to focus on truly explosive developments.

First of all, reflect for a second on our dichotomy between Pre-Adamic events and Post-Adamic events. Note that this essentially divides the whole of the story of this planet into pre-human events and human-period events.

The story since Abraham then becomes the unusually positive part of the Post-Adamic period, namely, the post Abrahamic period,

occurring in just the past 40 centuries. In the Post-Adamic period before Abraham the new, brilliantly endowed form of life we call human had produced only a very checkered record. The earliest human skulls found anywhere are bashed in, clustered in ancient cooking holes. Even professors of early life in North America have reluctantly concluded that recently discovered evidence betrays the fact that the earliest known inhabitants were cannibals. Recent deciphering of Central American glyphs and other evidences has clarified that both Mayas and Aztecs were brilliant but violent civilizations, which in their later stages sacrificed thousands of human beings annually.

While much of this corruption is post-Abraham chronologically, it all represents human behavior prior to the influence of the new factor at work in the lineage of Abraham and his children by faith.

And, while Genesis indicates that one purpose of human beings was to care for and name the animals, the record of *homo sapiens* is precisely the opposite. Humans prior to Abraham already had destroyed virtually all larger mammals (such as one-ton flightless birds in Australia, or hairy mammoths in northern climes), and to this day continue in the process of destroying all life, as well as being dangerous to the survival of human beings themselves.

A significant counterforce, however, was announced to Abraham. Abraham in his genetic lineage and in his lineage of faith as well would be *blessed* (meaning inherited) of God, and would become active in the *blessing* or re-inheritance of all creation, human beings in particular.

Five Major “Explosions”

In the forty centuries since Abraham, countless small “explosions” of God’s reign, God’s Kingdom, have taken place, in individuals’ lives, in the life of families, in nations and regions, and now globally. But five absolutely major “redemptive explosions” can be discerned, which, in particular extended the

faith into new cultural clothing

Only some of these explosions coincide with the “Five Renaissances” which I have long pointed out as being roughly spaced by 400-year intervals in the last 2,000 years (where I was trying to establish the value of a grid). While all five of those “flourishings” of redemption actually took place, and serve to give structure to the 2,000-year period, they would not all classify with the magnitude or strategic significance of the five I would like now to identify.

Enter: The Greek Bible (the Septuagint) and the Classical Explosion

The first took place before Christ was born. It was induced by a series of revivals in “the old testament,” but was definitively initiated (or “detonated”) by a unique selection-and-translation project which created the Bible of the early church, a body of literature which we improperly call “the old testament” (less deceptively the *Septuagint*) a document more influential in human history than any other. It is a document in Greek—which became the most widely employed language of the ancient world, thanks to Alexander the Great, who died in 323 BC.

By Jesus’ day this document was what was most likely read out loud in 10,000 synagogues within and beyond the Roman Empire. God had seen for his people to move or be moved to the ends of the earth, and this Greek document became the unique driving force that emblazoned the Spirit of God within these thousands of widely scattered fellowships. Not surprisingly these thousands of communities (synagogues) attracted onlookers and fringe participants, called *God-fearers* or *devout persons*. A much smaller number of those attracted went over all the way, circumcision and all, to become outright converts, which were called *proselytes*.

When Jesus and Paul appeared on the scene their combined influence was instrumental in engineering the extension of God’s full-fledged blessing to these sincere, worshipping “onlookers” who had stopped short of outright cultural conversion. These million or so “God fearers” and “devout persons,” that is, the serious “onlookers” who are so frequently referred to in the book of Acts no doubt became the vast bulk of Paul’s followers, followers of God who were now

vibrantly disabused of the notion that they would have to become Jews in order to be first-class citizens in God’s Kingdom.

These people may not for the most part have needed to repent and turn to God. They had done that. They needed now to be saved from a misunderstanding. They needed a renewal and legitimization of the faith they already had. In Christ they discovered a once-for-all sacrifice that released them from the time-honored sacrificial system which had for many centuries led devout Jews in merely a symbolic sense. As Paul expounded truths of the Bible that dated back to Deuteronomy, such as the fact that “true circumcision” had always been a matter of heart not of the flesh, these God-fearing Gentiles were able to take confident steps of faith into a new and closer fellowship with the living God.

Correspondingly, in the case of the devout Jews in these 10,000 synagogues, they too had much to gain by believing in Jesus Christ as Lord and Savior. If they had ever not fully understood the meaning of “true circumcision” (as mentioned in Deuteronomy and Jeremiah) they could hear it plain now, and could examine their hearts and find new depths of meaning to their faith.

Some no doubt were very disturbed by the withdrawal of the God fearers, and the resulting new and separate fellowship of Gentiles together as first-class citizens in the Kingdom. Yet some of the Jews actually went with those Gentiles and ended up sensing now their own second-class status which we see reflected in Romans 14, where gentile believers, relishing their new cultural freedom in Christ looked down their nose at Jewish believers in Christ who continued with certain purely Jewish customs.

In any case, the result of all this was what I am calling the First Major Redemptive Explosion. In this event the true faith of Israel became seeded within all the cultures surrounding Israel, prominently the Greek and the Roman, but also the Armenian, the Aramaic, the Syriac, etc.. This Biblical faith took over like a spark in a tinder box virtually the entire constituency of the God-fearers, who may have numbered a million alongside the ten million Jews and their ten thousand synagogues.

However, this Biblical faith, this worship of the one true God eventually became entangled with the political and military machinery of Rome (for example when Christianity was pronounced Rome's official religion in the late fourth century) and *it then became more and more inevitable that true worshipers within or near the empire's sphere, but disliking that influence, would not forever yield to the cultural hegemony of the Roman empire nor to a faith officially representing that power.*

Number Two: The Celtic Explosion

Meanwhile, a quiet but exceedingly influential "explosion" was taking place among Celtic peoples, mainly beyond the extension of the Roman empire. These people constituted a "Celtic belt" that ranged from Ireland, Scotland, northern and western England, the peninsula of Brittany in France, Galicia in Spain, across the northern frontier of the Roman empire clear over into "Galatia" in modern-day Turkey, the Celtic sphere to which Paul wrote his letter the *Galatians*, a word in Greek which is *galatoi* and specifically referred to Celtic peoples (note the similarity in the first three consonants).

These peoples were won mainly by influences from the east end of the Mediterranean, and thus diverged from the Roman influences which eventually made their way into their territory.

They responded avidly in Patrick's day, in the fifth century, but were already aware of the faith possibly as early as Paul's work among the *galatoi*.

In any case their example of vigorous in-depth grasp of the Bible and scholarship as well as missionary work is absolutely unique in the first millennium since Christ. They sent at Charlemagne's request three thousand teachers over to the continent to staff his schools, and were in demand to teach Latin in Rome. They provided the alphabet which (except for capital letters) is theirs not "Roman" as we often think. Many other features of Western Christianity derived from the Celtic explosion.

Thomas Cahill is quite fairly entitled his book, *How the Irish Saved Civilization*. It would be very hard to overstate the contribution of the Celtic saints.

Number Three: The Semitic Explosion

The next major additional "explosion," or split-off began in the cultural basin southeast of the central Roman empire, namely the Semitic. An intelligent, mystical and somewhat unbalanced man named Mohammed was both attracted by the Biblical faith as it was manifested by Roman Christians and yet was also was puzzled and turned away by the cultic "tri-theism" of the particular form of Christianity with which he came in contact. He liked many things, including praying many times a day at set hours.

Nevertheless, *on valid grounds*, both ethnic and theological, he started a separate movement today called Islam, which in size is second only to "Christianity" (to use the political term adopted by the Roman empire) among the various manifestations of faith inspired by the canonical scriptures. However, Islam's chief handicap has been its limited access to the entire Bible for its roots and guidance. Only the books of Moses, the Psalms, and the Gospels are quoted in the Quran. By his day no translations had been made into Arabic.

But, in any case, Islam expanded rapidly, taking over, like a spark in a tinder box, many former "Christians" who were glad now to embrace a form of the faith that was not politically tied to the cultural traditions of the Roman Empire. This rapid development was parallel, then, to the rapid growth of the early church which took over many former "God fearers" who were glad to embrace a form of the faith that was not culturally bound to the Jewish tradition.

The result was clearly a Third Major Redemptive Explosion in that it not only took over former believers, it eventually endeared itself to millions of people in many other cultures as well, today more than a billion souls, and encompassing mainly populations with a significant biological growth rate—significant in the sense that it is a faster rate than is seen among culturally advanced Christian nations, even though it is a rate that is much, much slower than the pace of the kind of evangelism for which the Christian movement is well known.

Number Four: The Protestant Withdrawal

The Fourth Major Redemptive Explosion was also a non-Roman and anti-Roman

breakaway movement, this time not to the southeast, but to the northwest. To the extent that the Biblical faith won the hearts of people to the north and northwest whose lands had never been, or had only briefly been, conquered by the Romans, *to that extent* tinder box conditions existed that might easily have predicted another major breakaway movement.

In this fourth case, a well-known agent of change was Martin Luther. It is hardly necessary to explain in detail the events of the Protestant Reformation/Rebellion, which broke away from the Greek and Latin Mediterranean cultural vehicle for Biblical faith. But it is necessary to point out that it was once again the impact of the Bible, now greatly aided by the Gutenberg mass-copying technology that catapulted canonical scripture into greater and wider use than had ever before been the case. It is as if all of human history speeded up. Unlike Islam, which had limited access to the whole Bible, Protestantism and Catholicism in the 16th century now came into amazing new, even grass roots, access.

It is unfortunate that Islam failed at this key juncture to exploit either the printing press or the Bible. Was it because Arabic script did not as easily lend itself to moveable type? Was it because the Qur'an has irretrievably replace the Bible? (Somewhat like the Book of Mormon tends to replace the Bible in the Mormon tradition?)

In any case, at this time in history Islam was the larger and exceedingly better educated movement. Its geographical spread was not its only achievement. Having closer access to the eastern half of the Roman empire, which had itself taken over the entire Greek philosophical and scientific tradition, Islam's courts and palaces teamed with collaborating Jewish, Christian and Islamic scholars. Islamic libraries were immense by any comparison to the libraries carefully amassed by the western monastic movement in northern Europe—which were again and again destroyed by the extensive instability of seemingly unending tribal warfare.

Nevertheless, the Biblical faith in the west, once loosed in Luther's day from Latin cultural bondage fairly exploded in vitality, essentially jerking secular medieval society into

modernity. The scientific revolution, the industrial revolution, the democratic revolution, the high-tech revolution and more recently the microbiological revolutions have all built upon the Biblical conviction that the one true God is a stable, orderly lawgiver whose creation also follows laws and is thus amenable to mathematical description and prediction and is thus harnessable for human purposes, as well as constituting a new and vibrant source of understanding of a creator God.

In fact, one of the enduring puzzles for all secular scholars is exactly why and how in the world backward forest dwellers of northern Europe so suddenly blossomed into global conquerors. True the West has by now recently relinquished its long held political control over the rest of the world, but the cultural impact of the West outranks all other international forces, and is the durable basis today of the emerging and apparently irreversible phenomenon called *globalization*.

Number Five: Faith Beyond Christianity

But, in order to bring the story up to today, we need to take into account a current, developing Fifth Major Redemptive Explosion. It is not well known. It consists, once more, of the breakaway of believing people from the cultural vehicle which brought them the Biblical faith in the first place. It is simply the seed of the word of God once more taking root in strange soil and generating a vital new crop of believers who cannot see themselves readily as part of either the Roman, Greek, Celtic, Semitic, Germanic or Anglo version of the faith. Curiously but not unexpectedly, even some elements within Christianity, such as the "Black Muslims," have opted for a mildly Islamic vehicle of opposition to Christianity of any variety. Just as the tension between Roman and Protestant Christianity has over four centuries refined both, so Christianity in general and Islam will now more and more be refining each other as they are in more and more direct contact. Christian K-12 schools in America can no doubt find many parallels to the task set out for themselves by the increasing number of Islamic K-12 schools in this country.

Furthermore, at this very moment in Africa, India, and China, *it would appear that there are more devout believers in the God of the*

Bible—whose glory is seen in the face of Jesus Christ—than there are devout believers in those spheres which are identifiably “Christians.”

Remember, that as in the West, many Christians in the mission lands are by now nominal, cultural followers of an overtly Western religion not necessarily devout believers in the Biblical sense.

Note this fact in three major spheres.

Take Africa

In Africa, 52 million people identify with 12,000 denominations owing nothing at all in their origin to any direct missionary work. This is in addition to 400 brands of Western Christianity which are identifiably “Christian” and which enfold an equally large number, but among which many are purely nominal, enabling the reasonable guess that there are more “devout” believers in Jesus Christ outside of the formally Christian sphere than among the standard Christian denominations

Take India

In India, similarly, there are large numbers of formally identifiably Christian believers constituting a fairly substantial movement of, say, 30 million people, much of which is nominal. At the same time estimates range from 14 to more than 20 million individuals (and extended families) who remain culturally Hindu but who are nevertheless devout daily Bible-reading followers of Jesus Christ. It would seem, once more, that in India as in Africa, there are more “devout” believers in Jesus Christ outside of the formally Christian sphere than within it.

Take China

In China, less than one-fourth of the estimated 90 million “Christians” would fall readily into a “standard” Protestant Christian category, and there much smaller numbers in the Roman Catholic sphere. Slightly larger than the Protestant sphere (20 million) would be the Muslim sphere (25 million) who are mainly nominal compared to the Christians of China. However, the non-standard believers constitute roughly 60 million, which is far more than the recognizably Christians.

Thus, our Fifth Redemptive Explosion is a massive, growing reality, but yet is growing distinctly outside the bounds of what we recognize as the direct fruits of any of the first

four Redemptive Explosions. And, as we have seen, this reality may well include a larger number of devout believers than the total number of devout believers within the 1) Catholic/Eastern, 2) Muslim, or 3) standard Protestant Christian categories, which are the direct fruits of the first four Redemptive Explosions to which we have referred.

It is not as though new and better cultural versions of faith are appearing, nor that they invalidate, as they appear, the reality of any of the previous versions. All of them represent the conquest of evil in significant dimensions.

To the nature of that evil in the Post-Adamic era we will now turn.

The Significance of Post-Adamic Evil: Now the Bad News

Ralph D. Winter
Seminar, Friday, March 8, 2002

Inseparably linked to all evidence of explosive growth of the Kingdom which we have overviewed in the “Five Explosions,” is the enduring evidence of active, rampaging, intelligent warfare against the saints and indeed against all creation. Worse still, among the vast majority of believers there is the simultaneous and enervating unawareness of what we have called our *battlefield* situation—one in which the saints are not consciously at war, but are mainly oblivious thereof, not even alert spectators of that cosmic battle. The pattern is to be “resigned” to evil, even to presume that God is behind all things rather than that God is in front of all things, turning Satanic evil into good, but by no means initiating the evil, much less suggesting that we do nothing about it.

In the past two centuries God has enabled human beings to uncover gradually the evidences of giant bones from the past, reflecting a degree of violence almost more blatant than anything today. Darwin, a seminary drop out, zealously studied life forms more thoroughly and systematically than almost any other person in his day. Curiously his writings indicate his conviction that the degree of violence, suffering and egregious cruelty pervasively seen in nature could not possibly have been the work of a Benevolent Deity, and therefore had to be explained somehow as a natural, spontaneous evolutionary development of all life if we were to protect the character of the God of the Bible. He was not necessarily a deist except in the sense that he wanted to believe that God had nothing to do with pervasive natural evil.

Others came along and sprang on his hypothesis about the origin of species not as a defense of the benevolence of God but of the total absence of God. Thus Darwin was succeeded by a Darwinism which has been seen to emphasize a “godless” universe.

However, most Western Christians

remained confused about the “problem of evil.” Meanwhile the long shadow of Augustine had all along proposed very influentially that God Himself is the perpetrator of all evil in order somehow to do good. This tragically erroneous perspective has affected much of the thinking of Christian leaders despite the prominence of intelligent evil more clearly seen today than ever due to the incredible revelations served up in the microbiological revolution.

The active agency of the Holy Spirit, along with the heavenly host of faithful angels, has nevertheless waged a major counterattack in the form of enlisting human participation in astoundingly increased insight into the mysteries of microbiology, the very arena of distortion and disease in which Satan has wielded his most deadly weapons.

Huge setbacks have occurred in the midst of overly optimistic progress in this war on disease. New and resistant strains are rapidly being developed by what would appear to be diabolic intelligence. New and powerful defenses are being developed by what must be divine forces. But it is an uneven contest as long as the overall perspective of Christendom is that this is an area of mere random evolutionary innovation of evil and not an area of a keen but destructive intellectual development of evil.

God, we know, invites us to bind up the wounds we can see with our eyes and to ward off evil which is large enough to see without a microscope, but He also has seemed to want to await human collaboration in fighting the microbiological roots of evil for some reason we may not fully understand

Is there any valid reason to suppose that what we can see with more and more powerful microscopes is a battlefield we need not recognize and a war in which we do not need to show up? Or, is it that God expects only

secular institutions to hit the line at this level of the contest?

It would seem that everyone from Bill Gates, the world's richest man, to the pages of *National Geographic* (Feb 02 issue) are now more than ever aware of "the war against disease."

Obviously every ordinary believer cannot be a research scientist anymore than every ordinary citizen can be guiding a helicopter gun ship on the front line of a war between our large human forms of life. But Evangelicals and their theologians cannot continue to remain on the sidelines in the global contest in this micro world.

Millions of "retired" Americans, including millions of Evangelicals, are living lives of simply coping with mundane necessities and engaging in world tours. They whistle in the dark regarding their own fragile health. They hope that they are not "next" to get cancer, heart disease, Alzheimer's, although an increasing number of their friends are continually falling by the wayside.

It is not as though this vast multitude of "retired" saints is like a bunch of picnickers marching placidly off into the sunset. It is actually more like a bunch of elderly folks madly running down a road followed by sharp-toothed hyenas that are every few minutes dragging down another victim and tearing him to pieces.

Rather than crossing our fingers and hoping to be spared a bit longer, it seems to me logical that the substantial resources of this older group of believers might actually allow them to turn their intelligence and extensive experience to mount an offensive counterattack to eradicable disease.

The Roberta Winter Institute of the Frontier Mission Fellowship, and the associated WCIU university department, the Institute for the Study of the Origins of Disease, are quite open to any and all suggestions about how to go about alerting both distracted and confused Evangelicals and also non-Christians to a better recognition of the nature of the problem.

One can imagine authors like Frank Peretti or Tim Lahaye lending their considerable talents to weaving this new perspective into fiction novels which would portray decisive opposition to the vast array of disease pathogens against which we are only fighting with pathetically little resources and resolve.

But, rather than to try to duplicate the secular world's laboratory equipment and direct research it would seem reasonable in the early days at least to focus upon raising awareness and championing the kind of efforts which are already going on to a limited extent.

Vitaly important is the recognition that it is a false hope to expect the vast industry of medical treatment of the already-diseased to lead the way to the eradication of disease pathogens themselves. Neither curing nor preventing disease necessarily has anything effective to offer the question of the original sources of disease, the pathogens themselves.

The recent film, *The Beautiful Mind*, graphically portrays in sympathetic light the struggles of those who are afflicted with schizophrenia, but it makes not the slightest mention and gives not the slightest hint about recent research which indicates that an infection is involved in this malady, much less highlights the thinking and efforts of those who are working at the root of the problem. No amount of sympathy and care for those inflicted with this brain disease will of itself illuminate the source of the problem. In Europe (but not in the United States) a great deal of attention is being paid to infection as a source of schizophrenia.

Any suggestions whatsoever, or supporting gifts, can be directed to the Roberta Winter Institute, 1469 Bresee Avenue, Pasadena, CA 91104. Faxes or phone calls can be made to 626-794-5544. Email can be directed to rdw112233@aol.com. A web address can be consulted at www.uscwm.org/rwi

If you have something to offer do not put it off. This is a current, very crucial arena of needed energy.

The Condensed Story of This Planet

Ralph D. Winter

Wednesday, October 9, 2002

W1194.2

There is something very strange about our Bible. In its first appearance it was a phenomenally wise selection of earlier documents made a couple hundred years before Jesus was born, all translated into colloquial Greek, which happened to be a language which had become somewhat like English today, used more widely in ancient times than any other.

Who used this huge corpus of literature called "The Septuagint"? By the time Jesus was born "the children of Israel" were already scattered very widely, most of them in Greek-speaking territory. Two thirds of those taken into exile in Babylon had not yet returned. A million Jews lived in Greek-speaking Egypt. Jewish synagogues could be found all through the Roman empire, even up to the very border of Scotland, at Hadrian's Wall. Their representatives appeared annually at the feast of the Passover in Jerusalem.

This first "book" was then eagerly translated into many other languages as well as becoming "The Bible of the Early Church." This was probably the scripture which Jesus read in the Nazareth synagogue and quoted from in his ministry. Eighty percent of the quotations in the New Testament are from the Septuagint. It took a thousand years before Jews in later centuries amassed the same selection of documents in Hebrew. No other coherent selection of documents has even remotely had a similar impact on the story of the human race.

No other document has ever even remotely been studied so closely, in so great detail or generated even one hundredth the number of books commenting upon it. You might suppose that the Qur'an has had a similar impact, partly because it often quotes from the Bible. But it hasn't. Even though it is commonly memorized as in the case of the American Taliban, John Lindh, who had already memorized one third of it, such

efforts have little effect because that kind of memorization is of a language not understood. It would be like the average American memorizing the Latin Mass. Probably not more than several hundred people in the world can read and understand it in its original language and it is not supposed to be translated. Even then every fifth sentence is uninterpretable.

The Septuagint, however, is much larger, containing both what is often erroneously called the Old Testament (itself four times the size of the Qur'an) and also a substantial addition of helpful writings called The Apocrypha which continued to be included in the Bible until fairly recently in history. The well-known King James Version of the Bible contained the Apocrypha, and was not printed without it until the appearance of the Bible Societies which wanted to produce the Bible in large quantities at the most economical cost. Catholics continued to include the Apocrypha, and so do many modern translations.

As the Septuagint made its way into the Greek world it is not surprising that additional documents in Greek were added in the decades and centuries following the death of Christ, being firmed up as the New Testament when the Roman Empire began to favor "Christianity," (the political label of Greek movement treasuring the Septuagint).

In the next centuries this now larger corpus of material, including the Old Testament, so-called, the Apocrypha and the New Testament has wielded an influence without parallel in all human history. To this day it is still the primary ingredient in the missionary expansion of the church, and, in fact, its importance can in part be drawn from the fact that Biblical faith and human transformation continues to occur even without missionaries once a serviceable translation of a significant portion of the Bible exists. At this stage

of history in the non-Western world there are, in fact, more zealous believers who are somewhat separate from the formal Christian movement than the number of zealous believers who are clearly a part of the movement called Christianity. As both Rick Leath-erwood and Jim Kramer have testified, parts of the Septuagint in modern translation still have compelling power. Of course, the so-called New Testament displaying as it does the wonders of the ministry of Jesus as well as the mysterious process whereby a Semitic faith can be clothed in Greek garments, has also had a powerful role in extending and confirming the meaning of the Septuagint.

It is no wonder, then, that the human story cannot be told without reference to this book.

One of the constant emphases of the book goes beyond its own words. It speaks of the heavens and the earth declaring God's glory day and night pouring forth a message which is heard in every speech and language. We read in Romans that "since the creation of the world God's otherwise invisible attributes, His eternal power and divine nature have been clearly seen, being understood (how?) *through what has been made.*"

What God has made, whether the inorganic world of the universe or the biological world of this planet, is thus a powerful factor in addition to this all-important book, the Bible. Indeed, it is incumbent upon us to make sure that our understanding of the Bible and our understanding of God's creation are seen together.

When, for example, village people in Eng-land began to uncover huge bones buried deep in the earth, it was immediately impor-tant, reverberating as far as Oxford Univer-sity, to try to understand how this new insight fit into God's creation and what the Bible was telling us. Now, almost 200 years later, we have literally hundreds of thou-sands of addition insights into creation—not only evidence of a long story of develop-ment, but evidence of 1,000 times as many extinct creatures as are presently alive today, but the whole new world of microbiology. How does this book of creation and the Bible

fit together? This is no small question for modern man. The "book" which pours forth a message day and night in all languages and tongues clearly speaks more loudly now than ever today.

Basic (recent) Insights

Ralph D. Winter, autobiographically

Wednesday, September 18, 2002, Rev. Nov 26, 2002

W1201.7

The following are some tentative observations and thoughts which we may do well to take into account at least hypothetically in the attempt to form an overall understanding of the story of life on this planet and the stridently apparent contradictions to that development, thus finding an answer to the common perspective that God, not Satan, is the author of disease and suffering. Some of these thoughts are secular hypotheses. Others are distinctly Biblical and/or theological convictions. They are by no means all equally credible or substantial. Yet they are here because they all seem to contribute in some way to a single integrated understanding of earth history, divine initiative, the diabolical factors, and the meaning of all this for our mission in this life.

√ The sheer physical extent of the marvels and glory of God's Creation has fairly recently at least doubled with the discovery of the incredible complexity of the microbiological world. While the Hubble telescope has also "doubled" our awareness of the vastness of outer space, in that area we do not see the same sort of creative ingenuity as in our own planet's record of the development of life and the intricacies of the microbiological world.

One function of this supposition is that it buttresses the idea of "intelligent design" and thus the existence of a Creator God.

√ One can imagine the existence of angelic workers for God, created by Him, possessing free will (thus enabling revolt), learning over the eons of time and working under God as His primary means of developing life forms on earth.

One function of this supposition is to offer an explanation for the very lengthy period of the development of life: it has taken as long as it has not because God is slow to work but because He has been eagerly following the progressive accumulation of the knowledge and skills of His finite angelic creatures.

√ Then, there is now the widely held scientific conclusion that predatory life forms first appeared at a certain, specific historical moment (the Cambrian Period, about 550

million years ago).

One function of this supposition is to suggest that this is the point at which a highly placed angelic worker and many angels turned against God and began the systematic despoiling of His creation.

- That is, this is when "the Evil One" rebelled and "fell" and he and his angelic followers (now called demons not angels) set about to tear down and destroy the work of God.

- Meanwhile, the remaining faithful angels immediately were pressed to develop defensive forms of life—crustaceans, porcupines with bristling quills. An immune system was developed to fight off the newly devised invading forms of life developed by demonic forces for the purpose of distorting and destroying every form of life and defaming the God of creation. These destructive forms of life include not only large predatory animals visible to the unaided eye, but also destructive viruses, bacteria, and tiny parasites which can only be seen with the use of special instruments.

√ May we then understand the creation of *homo sapiens* as soldiers to be allied with the good angels in the battle against the Adversary and his demonic angels?

One function of this supposition is the idea that, (coming after eons of distortion and destruction of a good creation), the Garden of Eden scenario might thus be seen as one in which this "human" new life form was seduced by that same Adversary through diabolic delusion. The result has been a human being that is seriously hampered in, and diverted from, its potential role as an ally against that Adversary.

Another corollary is that the result has then become that of our theological focus tending to block out all other concerns of God beyond the salvation of man, the restoration of human original vitality. It is as though man's restoration is now God's central concern rather than *homo sapiens* being a significant ally against the works of the devil.

√ What if Genesis 1:1 does not refer to the origin of the universe but can just as correctly refer to the beginning of God's restoration of the earth following a major asteroidal collision?

Genesis events may thus describe a new "young earth" period following an immensely long "old earth" period, thus underscoring the existence of two different "falls," Satan's original rebellion and Adam's tempted disobedience.

√ But, are we too calloused to be adequately aware of the apparently intentional

destruction saturating all nature, the truly major violence, evil, such that practically all deaths are *premature*, even of humans (e.g. mainly through war and pestilence—see Chapter 38, Causes of Death in America)?

√ Is the development of resistant strains of dangerous pathogens an unguided evolutionary process or the result of intelligent *evil* design, and are genetic “defects” often actually intelligent *distortions* not *defects*?

√ Is it not also true that, in addition to the pervasive distortion of creation by the activity of diabolically violent and predatory forms of life, creation destruction has been accomplished perhaps even more by means of “diabolic delusions”? Take some examples.

- The delusion that widows can achieve a higher-level reincarnation through self-immolation on the funeral pyre of a deceased husband

- The delusion that one can achieve a virginal maiden-filled paradise by means of self-bombing in the midst of non-Muslims

- The delusion that a man can achieve a cure for AIDS by means of intercourse with a virgin

- The delusion that certain diseases can be avoided merely by altering conditions of environment, such as cold and dampness (tuberculosis), stress (duodenal ulcers), fatty foods (heart disease). The delusion that these are not the result of infections.

√ There is to be considered the theory that a serious syncretism became part of Western theology, through Augustine, to the effect that all evil is actually of God and, though we may not understand its meaning, is nevertheless part of His purpose.

Thus, if evil pathogens are of God, this tends to blind us to the need to work to destroy them.

Augustine was enveloped for a while in Manichaeism, a strong, Mormon-like form of Christianity. This group believed there were two equal Gods, one good, one evil. In his eventual reaction against this concept he virtually rendered Satan unemployed, while God, for often mysterious reasons, was thus the author of all evil.

Ironically, New Testament writers, over 300 years before Augustine had not wholly rejected the new insights they gained from their time in the land of Mani—where Zoroastrianism had afforded them a better insight into the prominence of Satan’s role in

life. They now recognized the role of a powerful fallen angel as an Adversary to God’s good creation. Augustine’s delayed reaction, however, was to throw it all out in favor of the Old Testament’s consistent framing of all events as of God, with no room for an active NT Satan (except in I Chron 21:1 where, after returning from the Captivity, the writer acknowledges that 2 Sam 24:1 could more precisely have stated that Satan was the one tempting David to sin rather than God).

√ There would seem to be very little awareness among Christians today that the Christian life is that of a soldier in a war—a war to conquer evil and destroy the works of the evil one. Most Evangelicals believe somewhat anthropocentrically (humanistically) that the rescue of man—not the defeat of Satan—is God’s chief concern. Thus, to Evangelicals, saving souls is paramount rather than glorifying God, and therefore the Christian life is one of *survival* not really a *battle* against “the works of the Devil.”

Thus, it would appear that deliberate attempts to glorify God are actions of war, and will likely involve conflict, deception, struggle, injury, and premature death.

√ There is the explosive impact of the emergence of printed Bibles. This suddenly (in three centuries) drew the northern European civilization up to the level of, and finally way ahead of, the Islamic. It is also true that the Arabic language is not easily printed with moveable type, and that the Quran would not have the transforming effect of the Bible even if it had become widely translated and printed. In fact, its wide distribution might heighten appreciation for the Bible.

√ The unexpected discovery, with our moon landing, that the moon craters are not volcanic but impact craters and the subsequent rush to discover on earth similar impact craters and hence “extinction events.”

This is an insight which makes the Darwinian theory of gradual and unguided evolution much more difficult to hold.

√ To understand the comparison already mentioned as the “Rosetta Stone” of Biblical interpretation, namely the comparison between II Sam 24:1 and I Chron 21:1—the evidence of two distinctly different ways of describing evil, a part of God’s sovereignty but also the initiative of Satan. ■

The Instrumentalities of God

Ralph D. Winter

Forum, Tuesday, December 17, 2002

W1215.2

We all believe that the Holy Spirit guides and enables us to do things we would not on our own have done. We, in this sense are an instrumentality of God. There is nothing He cannot do without us, but He has apparently chosen us to do things for Him. It is not that He is in need. He apparently has chosen to create finite beings who can think, choose, learn, uphold or betray His goals.

The most spectacular single characteristic of this universe is that in even a single galaxy of a known 50 Billion, in even a single solar system within that vast galaxy we call the Milky Way (because its enormous swath so dominates our skies), on a single planet orbiting that sun, we find all kinds of creatures which to all appearances have a will of their own, and whose behavior therefore is not completely predictable.

Is freewill inherently contradictory to the purposes of God? May we assume safely that God may have had a good reason to create finite beings with freewill? I think we must.

In Iraq all kinds of bad things are going on. Most of them are attributed rightly to Saddam Hussein, even though he personally is not always involved. Oh, he can on occasion strangle an assistant in the sight of others in order to make a point, but it is likely that he usually employs others to do such things. Yet we say, "Hussein did this and did that", whenever it would appear to be his will in operation.

In the White House all kinds of good things are going on. But, again, Bush does not personally do everything. It would appear that Condoleezza Rice often does things and says things for him. But our newspapers say, "Bush did this and did that ..."

Does God work this way? When an Evangelical is elected to high office we may say "God put an Evangelical in the White House," or something like that, even though in fact the Holy Spirit may have moved the hearts of thousands of voters to elect that person.

In the same way we may rightly attribute to God many things which in fact are done by unseen beings which are rather vaguely called "messengers," when in fact such beings may do far more than deliver messages.

Popular view of God has Him doing everything that happens. One pastor told me that the power with which a gnat bats its wings is the power of God. That may be true in some sense, but we must resist the perspective which gives so much direct credit to God that even Satan is unemployed.

We seem to be content to think that the vast panoply of life forms on earth were created by God in some

mysterious direct manner, without the help of intermediate created beings.

In many mysterious situations today, where perhaps someone is lingering on death, we assume that God can may choose to heal a diseased spleen, erase a tumor, etc. without any thought at all about the possible involvement of intermediate created beings.

The reason I am pursuing this, incidentally, is because I am concerned that we not expect God to do things which either angels or men are supposed to do. It would be tragic if we are confused about what He will get done through His unseen instrumentalities and what He expects human beings to do

Let's pause for a moment and take a close look at the Bible and its use of certain words for intermediate created beings that are neither divine nor human.

[Here introduce the distinction between words and terms, the latter being defined words. Use angels and adversaries as examples, and point out how the use of each changes throughout the Bible.]

Making Sense to Today's Scientists

Ralph D. Winter, January 2004

(Some tentative thoughts—asking for feedback)

W1259B

Part I: Could this have happened?

The Universe

Many scientists believe that about 14 billion years ago the utterly amazing and puzzling “universe” exploded into being. Such estimates also indicate that almost five billion years ago our planet Earth came into existence as a part of a relatively minor solar system which in turn was part of an exceedingly larger galaxy, which in turn was one of billions of galaxies in the whole universe.

Planet Earth

When the planet Earth came into existence, all there was at that time, so far as we know, was what is called “the inorganic” world, that is, no life forms. Inorganic matter is itself an amazing world of complexity, consisting of an array of more than a hundred different and internally complex “atoms” and combinations thereof (molecules) plus electromagnetic radiation of many sorts (radio waves, infrared rays, visible light, cosmic rays), as well as mysterious forces such as gravitation and magnetism.

Life

However, to this already highly complex reality something new would be added: life, that is, the “organic” world. Most paleontologists believe that the first tiny life forms began to appear on this planet about three or four billion years ago but these forms were so tiny and “boneless” that fossils of their existence that far back are of no help in clarifying their time of origin.

Apparently, however, during the next three billion years, larger and increasingly complex forms of life did appear, although not until close to the end of that period were they large enough (measurable in inches) and of such a character to leave fossil evidences. Meanwhile, disturbingly, during the entire period of Earth's history the planet has been pummelled massively due to weather, plate tectonics (continental drift), volcanic activity, earthquakes and collisions of asteroidal bodies from outer space. (It has been estimated that about fifty tons is added to the earth's weight each day from outer space objects and dust from such objects that burn up in our atmosphere before striking the earth.) The larger of these collisions have been very destructive of life forms.

The Cambrian Explosion/Predators

Then, relatively suddenly, a little over 500 million years ago the so-called “Cambrian Explosion” took

place when, puzzlingly, a vast profusion of new forms of life appeared. Even more strangely *and now distressingly*, paleontologists widely believe, *life-destroying* forms of life (predators) appeared for the first time in the lengthy period of the development of life. This sudden appearance of a destructive, you might say, evil, force has constituted something that, from that point on, has become an absolutely major and horrifying feature of the natural world drastically affecting all forms of life including the human being—whose most extensive single activity has always been that of coping with disease.

Asteroids!

Scientists were shocked when the first moon landing reported back that the pock-marked surface of the moon was not due to volcanic craters but to *impact* craters. This discovery set off a gold rush on earth to find the equivalent battering from outer space. As a result, *Scientific American* in May of 2002 published a diagram pin-pointing sixty impact craters since the Cambrian Explosion, for each their date and size—all of them larger than fifteen miles in diameter—and all of them having significant effect on life forms at the time of their impact. Today we are aware that millions of tons of the earth's surface (inevitably including life forms) have landed on Mars, and vice versa, due to asteroidal collisions that typically splash up matter which goes into orbit eventually (potentially) landing elsewhere.

That is, the development of life forms both before and after the Cambrian Explosion has had a checkered career. One of the most distinctive periods of post Cambrian life was that which was dominated by the thousands of different species of what are popularly called Dinosaurs. This form of life followed the largest of all the asteroidal collisions about 250 million years ago. Most scientists today believe that the Dinosaur type of life was extinguished by another major impact from outer space sixty five million years ago—the evidence being a 100-mile-in-diameter crater in Mexico's Yucatan Peninsula.

Mammals

Mammals apparently really came into their own once the dinosaurs were out of the picture. Then, very recently mammals have mainly been driven to extinction—virtually all mammals over 100 pounds have been killed off by humans in the just the last few moments of Earth's history.

What Does This Mean?

If what has been said thus far actually happened,

we clearly have an amazing story crying out for interpretation. Was there a supreme being behind all of this? If so, was he only temporarily involved or does he continue to be involved? If no supreme intelligence was there, how did the entire inorganic universe pop into being, and how did the organic universe pop into being? What is the rhyme or reason behind all of this?

Quite frankly, for instance, outer space does not strike one as a very intelligible work of a god of love and peace. Neither does even the pockmarked physical history of this planet—with all of its violence of wind, shifting continents, volcanic explosions and deadly collisions from outer space, which could reappear at any moment.

Then, too, in regard to the organic world, there could have been no life of any sort without the inorganic world, that is, if it had not already been true that hundreds of different “atoms,” all structurally ordered, had not already existed, not to mention the incredible complexity within the nucleus of each atom—as well as all those rays and forces. Thus, it would appear that there is no great gain in assuming that life itself developed by a random process if the basic components of that life, awesomely complex, remain totally unexplained.

A Supreme Intelligence?

One theory might be that a supreme intelligence had reasons known only to himself for creating the universe and our planet the way they are. Yet, from a purely human point of view the significance of earthquakes, volcanic eruptions and asteroidal collisions, etc., is understandably negative. It is all very prejudicial to the survival of life forms. Thus, it is hard to understand why life would have been created on this planet in view of these flagrant dangers.

However, to try to understand the involvement of a supreme intelligence in the long, long story of the appearance of life forms is even more difficult. Why would an omniscient being take so long, with so many apparent false starts and dead-end streets? And most difficult of all, Why would such a being have introduced the Cambrian profusion of predatory, life-destroying life forms?

Trying to understand the apparently inhospitable universe or even the formidable natural dangers of this planet are one thing. Suppose we focus more precisely on the meaning of the presence of life combined with life-destroying forms of life.

Intermediate Beings, Good and Bad?

Suppose a supreme being intentionally created some intermediate beings with human-like free will, creatures that do not grow old but do learn and grow wiser, and with their free will are able to do lots of things, such as carry out the will of their creator, even rebel against the supreme being and seek to overturn his work.

If these less-than-infinite intermediate beings were the ones from the beginning employed in the development of life forms, then, suddenly both the length of time involved and the occasional shortcomings of their work would be understandable. Most important, their capacity to turn against their creator would enable an understanding of the appearance of destructive forms of life in the Cambrian Explosion and a nature which since that time has been “red in tooth and claw.”

Meanwhile, the sudden appearance of homo sapiens in the final few minutes of this story presents both a marvelous and ugly picture. Marvelous, because no other form of life has exhibited anywhere near the same intelligence. Ugly, because no other form of life has been so cruel and dangerous to its own kind or as devastating to virtually all other forms of life.

If we build on this point of view it would appear that a rebellious and destructive type of intermediate beings has corrupted and transformed homo sapiens from its first appearance.

The Jewish Bible

The Jewish Bible comes into the picture here. It would seem to begin with stories of the emergence of homo sapiens and seems to describe the various stages following a particular mass extinction in the region of what today we call the Fertile Crescent. An asteroidal collision would seem to explain that this particular region, or “known world,” became “formless and void,” the challenge to new forms of life being that of replenishing that particular “known world” with both animal and human life.

It is important to note that the Hebrew language of Genesis 1:1 allows it to read, “When God began to renovate things, the (local) earth was formless and void.”

[Is it not reasonable that an ancient document would refer specifically to the world with which its hearers were acquainted? They did not know of a planetary spheroid, a solar system, much less a universe. Do we not read anachronistically when we assume 1:1 refers to the universe?]

Curiously, what is typical in Earth's history of smaller, regionally-significant asteroidal collisions is the throwing up of masses of dust which does become a global phenomenon. The Sun and the Moon disappear totally. Gradually, as the dust settles, there is a faintly lightened period in each 24 hours. Later, rays of light get through to the surface of the earth and with those rays rainbows become possible, etc..

Homo Sapiens

But the greatest novelty of the series of events described in Genesis is the appearance on this planet for the first time of a form of life (homo sapiens) that has apparently been intelligent enough and capable enough either to rebuild the planet or destroy it.

When did homo sapiens appear? It may be possible

to avoid a great deal of discussion about the exact time of the first appearance of homo sapiens if we don't bother too much with *fossils* but look rather at the first appearances of what can be called *cultural* sophistication. This is, in fact, a recent scholarly trend.

If we do that, two major evidences of distinctively human sophistication stand out. One is the first appearance of the selective breeding of plants, producing the wholly artificial major foods of wheat, corn, and rice. The other would be the appearance of the similar genetic alteration of animal life in the taming of wild animals, such as dogs from wolves. Both of these major events are calculated to have begun about eleven thousand years ago, just as the last great ice age receded, and both require an intelligence far beyond that of any of the so-called hominids.

In addition to these two "advances" of human achievement, of course, we have many other examples of truly amazing human tinkering with nature, such as the harnessing of electricity and radiation in a thousand ways, or the discovery of germs and the attempt to eradicate or suppress the most dangerous types thereof, etc..

Set Backs

Nevertheless "war and pestilence" more than anything else have greatly postponed the replenishment of the earth by humans. The so-called Second World War was the first war in history, it is thought, in which fewer people died of war activity than disease. However, a gradual understanding and considerable conquest of disease has by now allowed the precipitous skyrocketing of population. How can we explain the meaning of this partial human success against war and disease creating a problem?

We have already supposed that a supreme being may have created intermediate beings which have been constantly at work over billions of years in the development of life (similar perhaps to thousands of intelligent engineers being constantly at work during the 100-year evolution of the American automobile). Also, we have supposed that there came a time (the Cambrian Explosion, 500 million years ago) when some of these intermediate beings broke loose and began to sabotage the very work to which they had so long contributed. This destructive conflict could have gone on at the very DNA level, since these intermediate beings had already gained the intelligence necessary to tinker with genetic formulae, producing not only vicious and destructive new versions of animal life but also pathogens such as viruses, bacteria, and parasites with their deadly toll. The overarching "war" being that between these evil intelligent beings and humans, not between humans and humans.

Adapting to the Onslaught

Under such wartime circumstances, with 80 to 90 percent of all babies dying in infancy during much of

human history, it would not be illogical to suppose that the intermediate beings still loyal to the supreme being would have defensively altered the human DNA so as to become artificially prolific. So with much of animal life. Thus, for example, John Wesley and his brother Charles as recently as the 18th Century were numbers 15 and 17 in the series of births to their mother, Susanna, even though no more than five children were alive at any one time. Our even more recent dilemma of exploding population has thus become one of artificially coping (e.g. birth control, abortion, infanticide) with an equally artificial highly prolific species of human.

Missions?

Furthermore, such wartime circumstances give quite a different twist to the conventional outlook on Christian mission activity. Missions usually focus on rescuing humans from this world rather than restoring creation, or, to employ a biblical phrase, "destroying the works of the devil."

We may quite often speak glibly of glorifying God in all the earth, and wishing to see all peoples worship Him when, in fact, to do that is an uphill climb, all of nature being distorted, life forms becoming vicious and deadly. If no evil intelligence is involved or recognized and the supreme being is supposed to be the one mysteriously authoring even the most tragic evils, how are we to rescue that supreme being from gaining a reputation of mysterious indifference to human suffering? Thus, it would seem reasonable to believe that he has never been indifferent but has, for example, from the creation of homo sapiens been encouraging and expecting his human followers (as well as his still-loyal intermediate beings) to ally themselves with him in the conquest of all sources of suffering, distortion, destruction and evil, in a biblical phrase, destroying the works of the devil.

If, however, all that is what it takes to glorify God, is that what missions are doing?

Part II: Restating these ideas as a very brief scenario

God created intelligent angels with free will who, following his guidance over a long period of time (since they are finite), put together an immense variety of life forms with successively greater free will and less instinctive guidance.

One day about 500 million years ago, by which time angels in general had acquired a very advanced understanding of life, of DNA, RNA, protein structures, etc., a leading angel turned against God and lead many angels to rebel with him. As a result, in the Cambrian Period, life forms began to display for the first time genetically altered life-destroying characteristics at every size-level from viruses to larger animal life.

The good angels, with God's guidance, simultaneously fought back with all their acquired insight into the nature of life forms, designing and altering genetically as many as possible with never-before-seen defensive features such as speed, horns, quills, shells and scales to enable defense against animals of similar size. Then, in order to defend the larger life forms from smaller life forms such as viruses, bacteria and parasites, the good angels had to develop internal defenses, such as what we call "the immune system." This defensive system alone in the case of the human species can detect and demobilize three thousand billion different attacking pathogens. The awesome extent of these defenses readily confers an idea of the scope of evil in nature, that is, the ingenuity of Satan and his forces in distorting and destroying God's good creation and in the process tearing down His glory.

Good angels continued to develop new forms of life but they have often been distorted into destructiveness by the evil angels.

God again and again stamped out much or even nearly all forms of life through sixty major asteroidal collisions in the last 500 million years (since the fall of Satan), the most recent large collision being 65 million years ago ending the reign of terror of the truly atrocious violence of the thousands of different predatory "dinosaurs."

The "Edenic Plan" now was launched, perhaps eleven thousand years ago, in precisely the area where a much smaller asteroid impacted the Middle East, reducing that region of the earth into a "formlessness and void" condition (Gen 1:2) and at the same time engulfing the entire globe with an impenetrable canopy of dust in the atmosphere. Outside that area diseased and predatory animals continued to exist. As this dust settled, night and day became vaguely visible, then eventually rays of light and thus rainbows. In that area, good angels under God, painstakingly recreated life forms in their original non-carnivorous state (as explicitly stated in Gen 1: 29 and 30), and went on to create a radically different form of life, the human being "in His image" which is variously called *homo sapiens* and *homo sapiens sapiens*.

This new form of life was intended to be an ally of the good angels fighting against Satan and his works, but the entire Edenic project fell prey to Satan, animal life and human life became carnivorous (Gen 9:3), man himself being seduced by Satan to become more a survivor than a soldier, preoccupied with his own salvation far more than the defeat of Satan.

As part of this onslaught humans have been deceived into believing that the distressing violence and suffering in nature is God's initiative not Satan's. Thus, we do not even see disease germs as the work of Satan (of course, Calvin did not know germs existed). As a result we are not fighting against the whole range of deadly pathogens in the Name of

Christ even though the New Testament clearly states that "the Son of God appeared for this purpose to destroy the works of Satan (I Jn 3:8)."

Our earthly mission begins to appear more clearly as we recognize as best we can the full extent of the "works of Satan" (shifting the blame to Satan and thus glorifying God), and as we ally ourselves with the good angels in destroying the works of Satan. "Without God we can't and without us He won't." Our mission is clarified as we learn more and more about the DNA-level mechanisms of distortion which account for most of the suffering in this world.

This approach, note well, removes for millions of thinking intellectuals the largest single intellectual barrier to belief--the question of "Why does a good, all-powerful God do evil?"

The story of man has quite apparently been that of groping back into mission, very gradually and progressively subduing both war and pestilence, the evidence being the recently staggering population explosion and, temporarily, a reverse problem: overpopulation. This explosion has weakened resistance to disease and even the war against disease. The secular world in so far as it is seeded with basic Christian cosmology and world view is very slowly but steadily groping its way in a war against disease germs, but is not encouraged nor heavily backed by Bible believers, either theologically or literally.

This is where we are. Billions today are spent dealing with the results of disease but pennies for the eradication of disease pathogens, and ominously, Evangelical mission forces are almost totally blind to this major dimension of mission.

The Comprehensive Story—a Brief Statement of a Trial Perspective

Ralph D. Winter

Rev. Saturday, February 28, 2004

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Good angels continued to develop new forms of life but those same forms have often been distorted into destructiveness by the evil angels.

God again and again stamped out many or nearly all forms of life through sixty major "extinction events" (including 45 asteroidal collisions) in the last 500 million years (since the fall of Satan), the most recent large impact being 65 million years ago ending the reign of terror of the truly atrocious violence of the thousands of different predatory "dinosaurs."

The "Edenic Plan" was launched, within the last eleven thousand years, in precisely the area where a much smaller asteroid impacted the Middle East, reducing that region of the earth into a "formlessness and void" condition (Gen 1:2) and at the same time engulfing the entire globe with an impenetrable canopy of dust in the atmosphere. Outside that area diseased and predatory animals continued to exist. As this dust settled, night and day became vaguely visible, then eventually rays of light and thus rainbows. In that area, good angels under God, painstakingly recreated life forms in their original non-carnivorous state (as explicitly stated in Gen 1: 29 and 30), and went on to create a radically different form of life, the human being "in His image," different from earlier

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The fairly recent story of Edenic man has quite apparently been that of groping back into mission, very gradually and progressively subduing both war and pestilence, the evidence being the recently staggering population explosion and, temporarily, a reverse problem: overpopulation. This explosion has weakened resistance to disease and even the war against disease. The secular world in so far as it is seeded with basic Christian cosmology and world view is very slowly but steadily developing a war against disease germs, but is not encouraged nor heavily backed by Bible believers, either theologically or literally.

This is where we are. Billions of dollars today are spent dealing with the *results* of disease but pennies for the *eradication* of disease pathogens, and ominously, Evangelical mission forces are almost totally blind to this major dimension of mission, even though it is a massively destructive factor in their church constituencies both at home and abroad.

Evolved or Involved?

May, 2004

Ralph D. Winter

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I feel very uneasy about the word *evolution* since it is so often employed to describe a progression of life that developed *without any intelligent guidance* at any point. While some Evangelicals may believe in that kind of “unguided evolution,” I would rather just stay away from the word because I certainly do not believe life could have arisen by a purely random process even with the factor of “natural selection of the fittest” thrown in as a guiding mechanism.

By contrast, I think *develop* is a nicer word *evolve* since it does not tend to push us to believe no guiding hand is involved. It clearly allows the involvement of intelligence in the process. Thus, for example I would prefer to speak of the *development* of the American automobile in the 20th century rather than the *evolution* of the American automobile in the 20th century. Since thousands of intelligent engineers were *involved* at every moment.

But this attitude toward evolution as a word is just my personal preference. I know that in the English language a secondary use of the word *evolution* is fairly common in processes where human beings are *involved* with guiding hands. People do speak of the evolution of the computer, for example, when it is not at all a case where computers evolved without guidance. And in this sense you could speak of the evolution of the American automobile.

However, one might read somewhere of “The *evolution* of dogs from wolves and wheat, corn, rice, and potatoes from almost inedible forms of plant life.” Such *developments* certainly took place all right, but it is irretrievably true that those derivations would not have happened had some very intelligent human beings not been *involved* in the process--a use of the word *evolution*, note, in the guided sense. Indeed those developments may actually peg the time human life appeared. But remember, this is not the usual use of the word *evolution*. Intelligent external involvement is not the most common usage of the word *evolution*.

Thus, if we recognize that *evolution* usually means specifically “unguided” development, we cannot then wisely speak of the *evolution* of either dogs or potatoes because these were *developments* that were definitely guided by intelligence, high intelligence, clearly not unguided *evolution*. Intelligence was certainly *involved* in the process.

Yet the ambiguity will continue to exist. When you hear that “the Pope believes in evolution” you really don’t know whether he is talking about a process that is guided or unguided. For example, an older denomination recently took a poll of its members and found that 1) 99% believe “The universe was created by God,” and 2) 92% believe that “Life is so complex that it has to be the outcome of intelligent design,” and yet

3) 85% believe that “Evolution theory is compatible with the idea of God as Creator.”

In this case I feel sure that the people who believe in *unguided* evolution, who are many, are not many in this poll. Quite likely most of the 85% are expecting intelligent guidance to be involved in the process.

So, next time someone asks me “Do you believe in evolution?” I am going to answer, “Do you mean *unguided* evolution?” If they say yes, I will say no. And I will also say that personally I am even uneasy about using the word due to the persistent ambiguity of the term *evolution* in any case of *guided* development.

Let’s go back to the dogs! At every point in that development from wolves to dogs you can be sure highly intelligent selective breeding was *involved*. It could even be called *genetic engineering*. New forms of life, at least slightly different from the originals, were developed by that intelligent involvement in selective breeding. In this sense virtually all of the foods we eat were genetically engineered long ago in many ways by the *involvement* of intelligent human design.

But a new factor has recently appeared. Human beings have by now learned quite a bit about DNA, genes, and chromosomes, and are helping people with genetic diseases to be healed. Really scary possibilities come to light. Are we playing “God” by selectively breeding cats of a certain type? Or, when a disease gene is replaced with a healthy one? In a sense, yes. We are doing God’s work. But we are also doing God’s work when we evangelize. We have God-given abilities to do right and to do wrong but no restriction forcing us to do nothing in the area of genetics.

In my theology, Satanic disruption, distortion, and destruction of God’s good creation is so extensive and pervasive that it even extends to what are often called “genetic defects.” I have a strong suspicion that these defects are often actually intelligently evil *distortions* by Satan not just things that went wrong accidentally. Why? Because, simply, some of these are so cleverly destructive. The same goes for destructive viruses, bacteria and especially parasites. These represent incredibly ingenious evil. They represent, I am thinking, the *involvement* of intelligence. They are not just unguided evolution or, much less, errors in creation. It would seem that God sometimes makes use of such things as forms of punishment but that the evil distortions themselves are not of His direct initiative.

In fact, something here is very ominous to me. Today, I see many books and articles about the origin of evil, or about “Where is God When Things Go Wrong?” or “When God Doesn’t Make Sense.” But I can scarcely find any of them attributing all or even some of this disorder and evil to the intentions of a created, evil, counter-being that turned against God

and has been for a long time distorting life forms throughout God's good creation. Unbelievably, in view of that pervasive degradation, some authors actually insist that we should not ask "Why?" but simply trust that God has in mind our good—the theory of the "mysterious good." For example, one pastor told me I ought to thank God for the cancer that killed my first wife and the same cancer that is now killing me! This I do not believe.

Thus, for me the evolutionary process which I would prefer to call *development* could easily have involved intelligent evil as well as on-going intelligent good. Thus, Satanic meddling with our DNA could likely have engineered many genetic distortions and authored many destructive forms of life—from brilliant viruses to monstrously destructive dinosaurs.

The good angels, meanwhile, have not been idle. With God's guidance they have devised the human immune system and they have armed many creatures with all kinds of defenses such as hard shells, porcupine quills, changing color, etc.

Perhaps God does not want us either 1) simply to cage or kill all wild and dangerous animals, or 2) to let them do their predatory violence. Maybe it is closer to his desire for us to *restore them* genetically to their original, created, herbivorous state. Maybe that is why He has been waiting patiently for humans to find out what we now know about genetic processes.

But, note, amidst all this theorizing we are working quite blindly if we are unable basically to recognize the extensive existence of intelligently damaged and "violitized" forms of life, or we fail to understand that such pervasive distortions of God's good creation are the work of an evil one.

The tendency to overlook this factor of an external, intelligent evil can readily be seen in the arena of health.

The more I think about it the more strange it seems to me that God would expect us to go through some secret, esoteric, spiritual hocus pocus in order to get well. Isn't that gnosticism? Even psychosomatic illness is not strictly speaking "spiritual." What do you think?

Obviously from the time Roberta was attacked by cancer we have been deluged with cures. They are still coming. Most of them emphasize one and only one very specific panacea, like Barley Green, colloidal silver, MG3, Ambrotose, grape diet, coffee enema, exercise, sleep, sunlight, diet, prayer. Each thrust ignores or minimizes the others. None reflects on the possibility of an intelligent, external evil.

Here is an illustration in regard to the idea in one book that if you eat what the Bible tells you to it will defend you against all disease. Okay, suppose there are kids going around bashing in cars' headlights. You can't defend your car against that possibility of damage by going back to the owners' manual and following it meticulously by putting in premium gas, highest quality transmission oil, proper antifreeze, etc.

Reason? To do all of that is all to the good and it will prevent many different kinds of breakdowns, but

in this hypothetical case there is also *an outside, independent, intelligent evil to be dealt with*. That is my idea of the role of pathogen-induced disease.

The most repulsive example of overlooking an intelligent external evil is the true case of a comatose woman who after some months of total coma seemed to develop skin abrasions on her toes. Pretty soon the infection or whatever, despite medical attempts to stop it, actually exposed some of the bones. Finally, they realized rats at night were nibbling on her. In this case they did not assume a better diet would help, or exercise, or prayer. They at last discovered that an external intelligence was the problem.

Along this line something that truly caught my attention a couple of years ago was when I found out that quite a few secular paleontologists now believe—as part of their concept of lengthy development of life on earth—that there is an identifiable point when no previous form of life was either predator or prey. They contend that suddenly in the "Cambrian explosion" of new life forms (550 million BC) they now see forms of life that destroy life at every level, from viruses to dinosaurs. What came to my mind instantly when I encountered this is that this must have been the point at which Satan and his evil minions turned against God and began to use their long developed skills in the development of life now to systematically distort and corrupt His good creation. Just a thought.

Let's return to the concept of unguided evolution VS. involved intelligence. We need a lot of wisdom here. For close to 200 years human beings have discovered old bones which do not belong to any present-day creatures. During that period, many Christians duly concluded that life must have developed over a lengthy period of time. In my youth most Evangelical leaders believed that either the "days" of Genesis had to be long periods or that between Genesis verse 1:1 and 1:2 a huge period of time elapsed. Back then only the Seventh Day Adventists believed that no form of life on earth could be older than man. More recently a lot of Evangelicals have taken the position that the seeming age of the earth is a huge mistake, based on many false assumptions.

Ken Mulholland, for twelve years our board chair, before he died in 2003—of the same cancer I have—told me that at Columbia Bible College, seminary, university, etc. a good rule of thumb is that undergraduate faculty members tend to believe in a "young" earth while graduate faculty believe in an "old" earth. Perhaps this is true in other schools as well. There are thousands of Evangelical professors who make up the membership of the American Scientific Affiliation (which was started by an astronomy professor member of Lake Avenue Church when I was a teenage member). The entire Affiliation is holds the position that life on earth was developed over a period of time.

Admittedly, however, some Evangelicals who really know their science are on the other side of the fence.

I personally welcome open discussion of this question of the age of the earth. But, unfortunately, very

little *discussion* is going on compared to the amount of heated *debate*. The Navigator press publishes some of Hugh Ross's books. His letters to the Institute of Creation Research go unanswered.

The October-December 2003 issue of the *International Journal of Frontier Missions*, which I edit at the moment, contains a range of views and articles, most of which plead for communication and mutual respect not debate and condemnation of one another. In these cases it is not that one party believes the Bible and the other doesn't, but that the two parties differ in the way they interpret it. That is, we have an inerrant Bible but not necessarily inerrant interpretations.

I personally have no doubts whatsoever about the creation by God of the universe, our planetary system, and life on earth. But at the same time I have wondered whether such truths are presented in the Bible other places than in Genesis, and not in Genesis. In that case perhaps Genesis 1:1 refers exclusively to recent events, specifically the very recent creation of humans. Paleontologists are in general convinced that life on earth has been set back and redeveloped many times following massive asteroidal collisions with the earth. *Scientific American* in May of 2002 displayed a chart of 60 "extinction events," 45 of which they have traced to impact craters that are 15 or more miles across. There are thousands of smaller ones.

Thus, to me it would be perfectly logical to understand that Genesis is an accurate description of one of many setbacks. That is, it describes what happened fairly recently following a large impact whose extinctions were mainly regional. Thus, in the very first verse in Genesis we are reading about recent and regional events not planet-wide catastrophe much less the creation of the universe. It is a fact that the Hebrew of Genesis 1:1 can be understood in that light. The NRSV for example has a significantly different translation from the King James. I don't blame anyone, of course, for making the plausible assumption that the Bible might likely begin by describing the creation of the universe. The real question is not whether it might have done so but whether it did. It is not for us to decide what the Bible *ought to say*.

The main perspective, for me, in Genesis, is that it is at the very end of a lengthy history, when God created *human* beings. Of course, the paleontologists have discovered man-like animals as long ago as a million or more years. But even very recent man-like beings such as the Neanderthal are now believed on DNA evidence to be sub-human, unrelated to humans.

Recently scholars have indicated their belief that the intelligent cultivation and breeding of plants and animals could not be more than 11,000 years old. For me the Genesis account fits right into this period. The six days of creation described there seem to be a strikingly reasonable description of what would happen following a major, regional asteroidal collision, allowing for the new Edenic beginning in that region. Note that almost always asteroidal collisions throw massive dust into the air that blocks out all light, all over the earth, but as the dust settles first you see light and

darkness and only later can you actually see the object-sources of light, the sun, the moon, and the stars, etc. And, in that region animal life was entirely wiped out.

Logically, one of the things God was then counting on is for human beings, created at that moment to be of help in replenishing the earth.

Of course, all this is speculation by one who certainly believes every verse of the Bible. My point is not to convince anyone, even myself, but to encourage generous discussion of what the Bible means. We do not do well to close our minds to the possibility that we have often simply misunderstood the Bible and in the process given it a bad reputation. That has been done.

For example, when both Calvin and Luther opposed the Copernican theory employing Bible verses, in those cases they simply did not understand the Bible. People have even "proven that the earth is flat" by quoting the Bible. We do not deny the inspiration of the Bible to question interpretations.

In other words, for many thinking Evangelicals the inspiration of the Bible is not the issue. The issue is what does the Bible really teach and on what matters is it silent, focusing on what it addresses readers at a time when they by no means yet knew everything about the planet, the solar system, etc. These would give exciting revelations of God's glory later on.

To me it is important (as they teach you in seminary) to know what a passage "meant" before trying to understand what it "means" today. I also think it is important to go one step further and ask the question "What would Jesus have said to his hearers if they had known what we know about germs?" Would He have warned them against perversions of their DNA by Satan? Would He have encouraged them to fight back and not to assume that destructive forms of life were made that way in the original creation by God? Would He have encouraged His hearers to master enough microbiology to be enabled to restore distorted forms of life to their original state? Or, would He have suggested that cancer is a perfectly normal and expectable evolution as a famed Anglican Priest/Scientist recently stated? Would not Jesus have urged His hearers to go all out to discover what Satan has done to produce cancer and to seek to conquer this dread disease that will invade half of all males in this country before they die?

Note that right now Evangelical theology says virtually nothing about all this. Thus, do we have a frontier of mission here which we could not have understood without recent discoveries? Even more important is the question, "In order properly to glorify God is it necessary to distinguish what Satan is doing in this arena and avoid attributing all this evil to God?" Is our evangelism properly empowered if in a sense we are preaching about a God who is not concerned about our seeking out the origins of disease and is content with us mainly just treating the results of disease?

These are questions that come to mind.

Getting to Know the Bible

Ralph D. Winter

Friday, September 17, 2004

W1298.1

To me there is nothing more spectacular or significant than getting to know the Bible better and better, and in a real sense it is that process which has been for me the most exciting thing in my entire lifetime.

I am getting to the place where I realize the importance of knowing that the Bible is not a dictated book like the Qu'ran or the Book of Mormon, but is a book written by "holy men of God as they were moved by the Holy Spirit. It is a book written through human beings for human beings.

1. In general it does not talk about things that were unknown to the writers or the readers. To point out that the Bible does not mention a subject, thus, is not a very important observation. That the Bible does not talk about the earth revolving around the Sun is not important. However, when Luther and Calvin, tried to find statements in the Bible that somehow would imply that a heliocentric solar system could not exist, that ultimately called not Calvin but the Bible into question.

When a recent author stated that "Christians believe the Bible teaches that the universe was created 6,000 years ago" he may be quite accurate. But if he had said, as I think he may have wished imply, that "The Bible teaches that the universe was created 6,000 years ago" in that case he might have been dead wrong. Note how injurious it is to the Bible's reputation if we interpret it incorrectly. People don't say, "The Bible does not say that." They say, "The Bible must be wrong."

2. In general what it does say is said not in a fantastic code which intends meanings additional to the plain meaning at the time it was said—no matter that Origen, that early genius, sincerely believed that every sentence in the Bible had three different meanings.

3. The Bible's use of language is generally not "technical" but normal. When it says in

Isaiah 49:6 that the salvation of God is to go to the ends of the earth, its specific meaning is not literal. People at that time did not know we live on a planet hanging in airless space, governed in its movements by gravitational forces coming from an enormous "sun" 80 million miles away. No, the plain meaning intended back then by "the ends of the earth" was literally the ends of the fertile crescent, the end of the vast plain extending across the Middle East to the mountains of Afghanistan which are a backdrop to Iran, and to the mountains rising up in northern Iraq, and in Northern Syria. We can infer that if the salvation of God was to extend to the ends of the known world back then it means to the ends of the known world now. But that is an inference, not what it actually says.

4. On the other hand, it is perfectly obvious that the Bible is enthusiastic about human beings discovering more and more of God's glory as revealed in His Creation. Its existence in no way is intended to restrict us to the knowledge in its pages, but beckons us constantly to know more and more of his glory.

The fact that Jesus did not talk about germs—which not even Calvin and Luther knew about—does not mean that He wants us to be silent on that subject today. He is here today urging us to know more and more of the truth about the world that reveals His glory as well as the destructive works of Satan.

5. Lastly we must constantly remember that there is a huge difference between believing in an inerrant Bible and believing in inerrant interpretation. If someone has a different interpretation of the Bible from us, that does not prove they don't believe the Bible.

Now, if we go back to the Bible with these perspectives in mind, what new insights might we gain?

The Story of Our Planet

Ralph D. Winter

Saturday, October 30, 2004

W1234.11

This “story” is not so much to be *believed* as it is presented as a matter for hypothesis and speculation. Human beings will never know everything, and in trying to achieve an overall picture an extra amount of conjecture seems helpful.

It begins with a brief survey of secular perspectives about seven very basic events. This is what the world is thinking.

Then, what might be a *Biblical* interpretation of those events, as contrasted to the secular understanding? An attempt is made to paint an overall picture of the record of life on this planet—from God’s viewpoint—and thereby to clarify, to the extent possible, the nature of God’s mandate to man. This will explain my belief that God has sought not merely to **list** us in a Book of Life, but to **enlist** us in a struggle, a war, against the works of an intelligent, evil person, an all out activity which is distinctly more than to await the blessing of eternal life. This story, in effect, presents a rationale for the extensive battle into which we are recruited.

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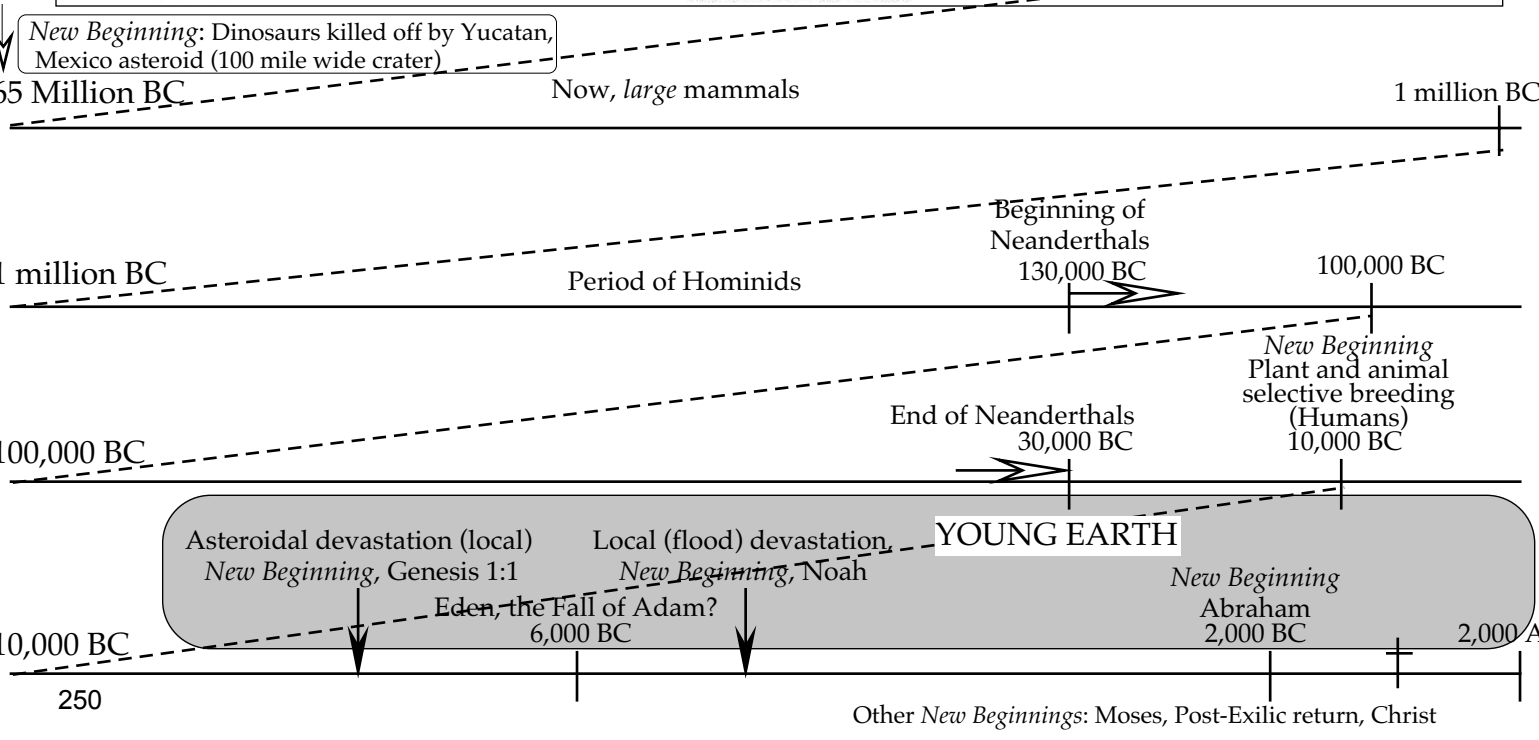
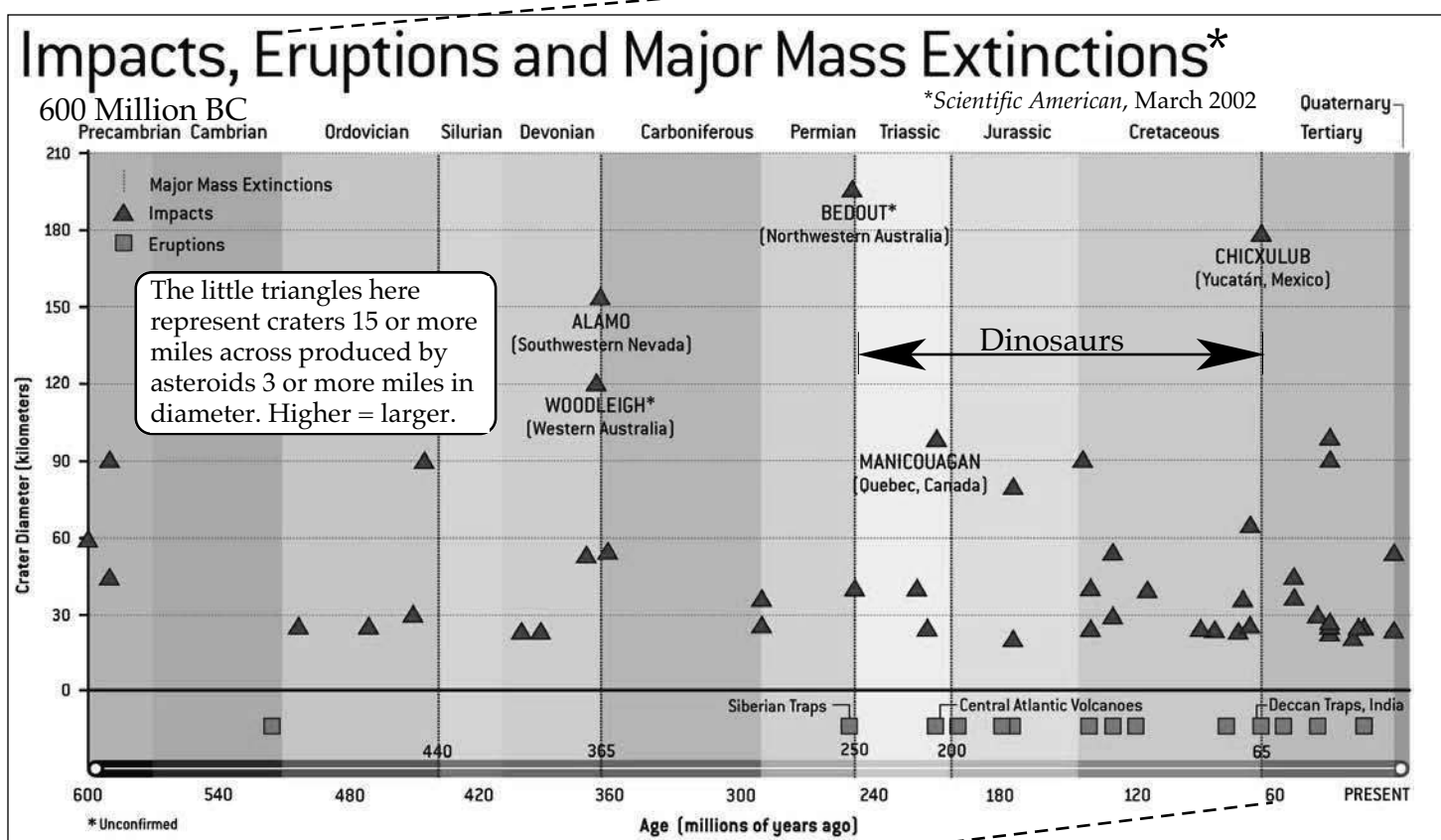
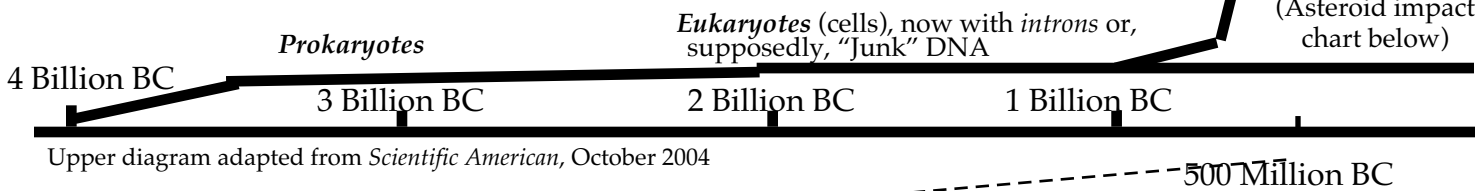
Conclusion

Cambrian Explosion

New Period of
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The Story: Introduction

The chart on the opposite page is a brief summary of what some of current scientific and academic opinion would suggest. All aspects are not necessarily true but they are widely believed. At the bottom of the page, the last ten thousand years, we see what some call “The Young Earth.” The conjectures expressed here are that the “old” earth preceded Genesis 1:1, the Bible picking up the story at the point of a very recent “new beginning” as described in Mystery Six below.

The Seven Mysteries in the Background

These are curious and perplexing events for the origin of which there is little or no complete secular consensus:

1. Matter, 14 billion BC
2. Life, 3.5 billion BC
3. Predatory life, 500 million BC
4. Human life, 10,000 BC
5. Archaic civilizations, 8,000 BC
6. A new beginning, 5,000 BC
7. A third new beginning, 2,000 BC

Mystery One

Matter, 14 Billion BC

The Origin of Inorganic Matter

Early humans quite possibly thought they lived on a flat earth. They were entertained at night by tiny lights in the sky moving in puzzling ways. Later humans learned that they existed on the surface of a huge spheroid hanging in space. Still later they discovered that the large hot, light-giving object daily crossing the sky was something their planet itself circled. Still later they learned that this immense hot object was just one of billions of stars in a swirled, structured galaxy which could be seen as a whole swath of tiny lights across the sky (called “the milky way”) an object so large that travelling across it at 186,000 miles per second would take 100,000 years. This was hard-won knowledge. Relatively few individuals alive today comprehend all of this.

But that discovery, compared to what came later, was nothing. Less than a century ago—in my lifetime—humans further discovered that our entire, enormous galaxy was only one of at least 50 billion others, that most of the “stars” you can see at night aren’t actually stars but galaxies. Not only that, but it became clear that the entire universe seems to be expanding.

Furthermore, this huge reality—no matter how far away from us are its scattered, distant parts—is apparently made up of a subset of tiny, mysteriously structured “atoms” which run from the

simple to the very complex, all of them with far smaller centers comprised of some of the strangest realities of all. These atoms and their clusters (molecules) are joined by an entirely different kind of reality, referred to as radiation, forces and fields—electrical, magnetic and gravitational—combine in thousands of ways to constitute basic, inert, non-living matter, that is, air, water, fire, sand, snowflakes, crystal structures, mountains, clouds, thunderstorms, etc.

However, the most mysterious thing of all is the fact that the majority of our most respected astronomers now believe that all of this enormous universe popped out of a very tiny object about 14.5 billion years ago, blowing up big so suddenly that in the first fraction of a second it was already as big as our galaxy (which at the speed of light takes so long to cross)! Thus, this unaccountable expansion was enormously more rapid than the speed of light itself. This strange phenomenon is called the “Big Bang.”

Obviously, nothing could be more difficult for common sense to accept. But most astronomers actually do believe it. This is all hugely mysterious, a veritable bundle of mysteries. We will simply call it Mystery One, The Origin of Inorganic Matter.

Mystery Two

Life, 3.5 Billion BC

The Origin of Organic Matter

Distinctly additional to the appearance of matter is the appearance of life—the living entity, the life form, that has been peering up at those tiny lights. Human beings who have been puzzling about the stars and other things represent a whole different, but equally mysterious reality, called the *organic*, that is, life forms ranging from pheromones and viruses to hippopotamuses—objects while composed out of inorganic matter, constitute a radically different, second, reality. While the *inorganic* is like a lumber yard, the *organic* is as different from it as the intricately designed homes produced from those materials. Life forms are utterly dependent on inorganic atoms, but inorganic atoms are not dependent on life.

And, (if you can believe it) all the objects in this additional organic world also derive in great mystery from something very small—each one in a development which could be called a “Little Bang”—namely microscopic specks incorporating billions of coded molecules which predict the form of life that will develop from each such speck. For example, every human being, without

exception, has developed out of a very tiny speck called a *zygote*, the merger of an ovum with a sperm. Create the *zygote* and you have created the human. But this is still a very tiny speck.

Furthermore, the first appearance on this particular planet of life—of this phenomenon which I have called the “Little Bang”—is an added dimension beyond the first mystery, since even the very smallest and “simplest” forms of life are incredibly complex, and so far as is presently known, to be found on no other planet. The universe is enormously larger but mainly so far away as to be very difficult to study. Microscopic reality is much closer but so tiny as to be equally difficult to study.

However, whether scientists try to peer into the nucleus of an atom in the inorganic world, or into the nature of tiny pre-embryonic life in the organic world, *they have come to no consensus whatsoever about origins*, that is, where these things came from. Yes, once in existence, both astro-nomic and microscopic reality can be watched in ongoing development, tracked and predicted to some extent, but *absolute origins of either matter or life are still utterly mysterious*.

We might note that while scientists have no significant consensus about absolute origins, they have to some extent agreed not to think about them. Furthermore, “Evolution,” one of the most widely held theories, that is, the concept of unaided, unguided, random evolution of life, is by no means universally accepted. Many thinkers have urged the recognition of “intelligent design” in nature. Even one of the most outspoken defenders of the theory of unaided evolution, Richard Dawkins, actually admits that design at least *appears* to have been involved, saying,

Biology is the study of complicated things that give the appearance of having been designed for a purpose.

Mystery Three

Predatory Life, 500 Million BC

The Cambrian Explosion

Something only recently reported is evidence that, long before the appearance of human beings, the lengthy record of the development of life suddenly burst into new complexity and for the first time displayed *predatory* forms of life—at every level from bacteria to visible animals. Richard Fortey, Director of the British Museum, in his recent book *Life*, expresses this view, which was also reported in *National Geographic*.

The sudden diversity of the Cambrian Explosion, so-called, is mystery enough—it is the last

thing which orthodox Darwinism would want to discover. Nothing could be more perplexing for those who assumed a gradual evolution of life. Less often mentioned, but equally, if not even more mysterious, is the simultaneous appearance of all kinds of creatures displaying (either or both) anatomical defense mechanisms or tools of aggression and destruction. Why this all of a sudden?

Mystery Four

Human Life, 10,000 BC

Homo Sapiens

A fourth mystery looms into view as soon as we go beyond the genetic common denominators of all life to notice the very significant difference between animal life in general and that particular form of animal life, *homo sapiens sapiens*.

How did this new, very recent, very intelligent, reflective animal suddenly come into being? Scientists, again, present no consensus. Various pre-human forms of life—the hominids and even the Neanderthals—had the opportunity in what would appear to be far far more than 11,000 years to selectively breed plants and animals. That intelligence did not appear, and, of course, nothing like computer chips ever appeared in those lineages. Recently, DNA studies have definitively ruled out the Neanderthals, who were around for maybe 100,000 years, as precursors to humans.

The actual record of *homo sapiens* is very mixed. *Homo sapiens* has destroyed more living species than any other form of life. Furthermore, no other form of animal life has been as dangerous to itself. Humans are their own worst enemy. The most ancient fossil remains give evidence of both homicide and cannibalism. The historic record of merciless genocide is very nearly incredible. This cannot easily be accounted for.

Mystery Five

The Archaic Civilizations, 8,000 BC

Intelligent enough to develop plants and animals genetically, man was also able to build cities and civilizations, typically incorporating harshness, human sacrifice, and bizarre religious activity. Furthermore, the so-called archaic civilizations do not seem to have evolved slowly but spring into being suddenly.

Thus, constituting a fifth mystery is the sudden and unprecedented rise of human culture, or civilization. Neither computer chips nor automobiles could have emerged from the work of intelligent but solitary individuals. Many things have happened today only because a

whole globe of intelligent humans have worked in an awareness of each other's progress. Just as computers working in tandem have greater capacity, so humans in advanced collaboration have done (and are doing) otherwise impossible things.

The so-called "archaic" civilizations (using Toynbee's term) seem to appear without background. The Egyptian Sphinx and pyramids appeared in the earliest portion of Egyptian history. The Stonehenge circle in England was apparently more sophisticated in an earlier construction. The very sophisticated Sumerian society from which Abraham came had been in decline for 800 years; how it got started is a mystery. The Teihuacans who preceded the Inca empire created more refined pottery. The sudden appearance of these early advanced civilizations is, in fact, in itself so mysterious a phenomenon that some secular scholars have suggested even higher civilizations preceded them. Others guess that they must have appeared already highly developed *from outer space*. The apparent suddenness and sophistication of their origin therefore remains a mystery.

Mystery Six

A New Beginning, 5,000 BC

In view of all this evil, it is possible that Genesis 1:1 and following, may refer to a massive asteroidal devastation of a huge section of the earth—gutting the entirety of what we call the "Fertile Crescent" of the Middle East—followed by a new beginning in that area. In that case, the "days" of Genesis might be describing the general sequence of things following a major such collision. A chart in *Scientific American* (March 2002) shows 60 major catastrophes in the last 500 million years. The results each time could easily be described as "formless and void" (the Biblical phrase for the desolation following a war). The dust hurled into the air produces at first total darkness, gradually thinning out to allow a glow of light each day, finally you can actually see the sun and the moon, etc. Surviving humans in other parts of the planet would be eyewitnesses.

In this new beginning we note that Genesis 1 describes the re-creation of both animals and man without the carnivorous violence endemic in all other parts of the earth—that is, plants, animals, and man are herbivorous. This new beginning did not last many generations, and with intermarriage with other humans outside that area, carnivorous behavior took over again.

The book of Genesis also records a second new

beginning with a man named Noah. This also did not last long.

Mystery Seven

A Third New Beginning, 2,000 BC

The Abrahamic Period

Another new beginning, the seventh mystery, is what the New Testament actually calls a *mystery*. It was not supposed to have been a mystery down through Jewish history, since it was made clear to Abraham in Genesis 12:3. This mystery involves a radically different way of looking at things. This new perspective was courteously or euphemistically called by the Apostle Paul a *mystery* instead of a *blind spot*. In Luke 24 we note that Jesus went further when He bluntly stated that His hearers ought to have understood what they apparently did not—that a *chosen people* was called both to be blessed and also to be a blessing, called to special service not just to survival, and to extend that blessing to all the world.

The Jewish people, flawed and imperfect though that people may be, despite unusual persecution and misunderstanding, has clearly set a world record in the advancement of human life. Jewish people have excelled in almost every field. Their contributions in proportion to their actual population has no comparable example in any other human tradition.

Meanwhile, something about the intrinsic Jewish element in Christianity and Christianity itself has been the prime mover in the enormous, difficult-to-explain aspects of superiority of Western culture. Many scholars, representing a wide variety of theories, have sought to explain what has been the secret of the "Rise of the West" (Example: *Guns, Germs, and Steel* by Jared Diamond), even the Chinese government. After checking out many strands within the Western cultural colossus to discover "the secret," some high up Chinese officials have decided the unique element is in the realm of the dominant religion of the West. (See the first page of the opening chapter of *Jesus in Beijing* by David Aikman.)

However, from a strictly secular point of view the matter of the very nature of this new element in human history is not yet resolved. It can still be classified as a mystery. In any case, the "West and the Rest" is for better or worse the inevitable context of any immediate future for human civilization.

Part 1: Before Jesus

The First Half of the Story

At this point we can only see that these seven mysteries remain mysteries from a purely secular standpoint. What other basic world views might illuminate and help to explain or understand these mysteries?

Surely, one of the most likely candidates as an alternative hermeneutic is a perspective incorporating a divine being and intelligent intermediate beings. The remainder of this story will ask how the seven-mystery scenario would look from that point of view. What will be presented is, of course, not the only possible interpretation from that standpoint.

Unfortunately this story at first glance seems so complex for most people, that attempts to tell it are often considered mythical, meaningless or whimsical. Even professional historians shy away from interpretations and value judgments in favor of simply dredging up what seem to be facts.

What is attempted here is very brief, hardly more than an outline. It is intended merely to test out the interpretive potential of the basic perspective employed. It is not so much to prove anything as to gesture to a certain perspective and certain very concrete implications.

The First Mystery: Matter, 14 Billion BC

The Bible says a lot about the glory of (what we now know a lot more about) outer space. This is mystery one. If anything cries out for a Creator, especially in view of the Big Bang theory, the universe does. It is not just a heap of trash. Consider the swirling disk-like shape of our galaxy, the incredible speed of light, the far far faster early expansion of the universe as is now suggested, the planetary realities maintained by gravitation, the delicate balance we are told of, which if gravitation were slightly more or less would reduce all stars to red dwarfs or blue giants.

Yet it is totally strange. Totally mysterious. No theological rationale seems to explain it.

The Second Mystery: Life, 3.5 Billion BC

The mystery of life is confined so far as we know to our one medium-sized planet circling a medium sized star located half way out in the disk of a medium sized galaxy which, it is said, is only one of 50 billion other galaxies. But with this second mystery is an entirely new perplexity, the virtually unfathomable intricacy of life.

The diligence of the secular world in the realm of paleontology has been quite amazing in the

last few years, far exceeding all previous efforts.

A near consensus now exists among the world's scientists as to both the age of the universe and the age of our planet, 13.7 and 4.5 billion years, respectively. Since fossils of tiny early forms of life are hard to find, it is not at all clear just when that first appearance of life took place.

A major change is seen in the transition from prokaryotes to eukaryotes, and billions of years later on, larger forms of life appeared, some radially symmetric, some with bi-polar symmetry, having a front and a back. This is seen in the Ediacaran Era, just preceding the Cambrian.

The Third Mystery: Predatory Life, 500 Million BC

What is apparently uncontested is the idea that at a "Cambrian" boundary (525 million or so years ago), both a vast new and sudden profusion of life forms appeared, for the first time perhaps, half of them being vicious and life destroying!

According to many paleontologists today, for over three billion years the story of increasing size and complexity of life forms displayed neither predatory life forms nor defensive life forms (hard shells, spikes, flesh-tearing teeth). But then suddenly all this gave way to a state of violent conflict that was totally unique and utterly pervasive, continuing to this day.

From the standpoint of God doing the creating, one aspect of mystery is why God would have taken so long to develop more advanced forms of life. Furthermore, if we conclude that the new predatory factor is the result of God suddenly deciding to create pervasive violence and suffering, that merely poses the additional puzzle of why He would do it.

It seems more reasonable to conjecture a lengthy, three-billion-year period of tranquility in nature in which "good" intermediate beings were busy at work diligently learning from God and developing non-vicious life forms under God's guidance. It would take a long time because angels are finite and even life forms too small for humans to see are incredibly complex.

Then, if God had been employing thousands of intelligent, angelic beings in the process of elaborating and developing life, and if one of the chief leaders of those intelligent beings were to have turned against Him, would that not explain the sudden presence of life-destroying forms of life in the Cambrian period?

By *corruption of creation* we must recognize genetic damage (not just "defects") both before

and after conception. We must pay greater theological attention to malevolent genetic alteration as well as the existence of terribly hostile pathogens, viruses, bacteria, parasites, vicious animals, and the cruel, hateful, warlike genocide of whole peoples by humans.

This corruption might then be said to have happened when Satan and one third of the angels turned against God. The sudden appearance of violence and predation in the Cambrian Period would seem to be a logical point at which this happened. Jesus' death on the cross, then, while often seen as (merely) a tragedy essential to the rescue of humans, could, thus, be the key to the restoration of all creation.

For most Evangelicals there is a massive "disconnect" here. Only when we stop and think about it can we imagine a monstrous, pervasive, intelligent distortion of creation. We don't stop to realize how illogical it is to blame all that on God, as some do, instead of considering the involvement of an intelligent Evil One.

Thus, a better explanation for the massive suffering and premature death in nature might be what was mentioned already, namely, the possibility that many forms of life at all levels of size and complexity, although earlier created benign, have been distorted into vicious mutations by a skillful, destructive tampering with their DNA by the Evil One and his evil servants (whether human or angelic).

But our "disconnect" may blind us to the theological significance of the corruption of all creation. We tend significantly to reduce our theological concerns to the "spiritual,"—the purely immaterial, the emotional and mental problems of human life forms. We let Jewish and secular doctors attend to the problems arising from microscopic evil and disease control. Those workers at this point, unconsciously or consciously, may be operating intuitively from a more Biblical theology that was not damaged, as ours was, by Augustine's neoplatonism (see later).

The curious result would seem to be a common tendency not only to allow God to be blamed for all appearances of evil, but to resign ourselves to "not understanding God" when evil appears (Dobson's book, *When God Doesn't Make Sense*), thus excluding from our thinking any perception of the instrumentality of intelligent, evil powers. As a result our evangelism may be drastically and unnecessarily enfeebled in so far as it does not portray our God as opposing such things, *as well as enlisting redeemed human beings*

specifically to fight against them. Caltech may be doing a lot of that but not Lake Avenue Church.

In actual fact, the lengthy development of life forms on this planet may thus be parallel to the 20th century development of the automobile, which was an evolution of a sort involving (and requiring) thousands of intelligent engineers inputting at every point for more than 100 years. We can, thus, imagine teams of intermediate beings working semi-independently in different continents. Just as automobile manufacturers working independently on different continents began making SUVs at the same time, so life forms in certain categories, like tigers, elephants, crocodiles were developed with their slight differences—which SUVs also have from one company to another. Further many animals have four legs, many motor vehicles have four wheels. Some companies make smaller ones with two wheels, and so have other companies done similar things.

However, at every point intelligent beings have been involved in a distinctly evolutionary process. It has been by no means an unguided (Darwinian) random process. In the case of automobiles, a year 2000 Lincoln Continental is incredibly more advanced than an early Model T Ford, so later forms of life are phenomenally more complicated than earlier single-cell life, and single-cell life is unimaginably more complex than earlier bacteria, etc.

This new period of an extensively violent nature, if we were not so accustomed to it, would certainly appear as a frightful distortion of a good creation in which the lion formerly could lie down with a lamb. This period of violence has apparently continued unabated interrupted by relatively frequent asteroidal "extinction events" between the Cambrian period and the present. Midway (250 million BC) occurred the greatest extinction of all, which is said to have killed 95% of all life. Following that after a while is the 100-million-year period of the dinosaurs, notorious for their viciousness. It is thought that they in turn were destroyed by a major asteroid only 65 million years ago, ushering in the age of the mammals, allowing them to go from mouse size to enormous 1,500-lb marsupials and even larger hairy mammoths (before they were driven extinct by humans).

Thus, at the Cambrian boundary something totally new up to that time occurred, something so devastating as to require perhaps the label of a "principle of disorder." It is as though at that

point, in other words, a major leader of the angelic workers decided to work against God and to distort and destroy the very creation this same leader and his workers had for so long labored faithfully and intelligently to produce. God's intended good creation was distorted extensively so to blur the nature of God and to promote the idea that God bungled or, worse, that God was the author of evil—something, to be sure, many people today claim must be true but for reasons we don't understand. For the latter, God does evil that good may come of it, of course.

The point at which that rebellion happened could be called the fall of Satan. His fall would then explain the outrageous evil that pervaded all of nature from that point on for the next 500 million years. It would also explain constant warfare, from that point on, between good and evil angelic beings, each side attempting to defend or destroy creation—the one developing destructive traits in formerly benign animal life, and the other developing defensive measures against beasts of prey. Thus, we pray, “Thy will be done on earth as it is in heaven.”

As already mentioned, secular scholars have painstakingly discovered and recorded 60 different major asteroidal impacts (major that is, producing craters larger than 14 miles in diameter) that have occurred since the Cambrian period. All of these asteroidal impacts massively killed life, one of them killing more than half of all life on earth, both plant and animal life. (This is where, respectively, coal and oil deposits come from, it is supposed.) Were these collisions timed by God to cut off violent developments such as the dinosaurs that seemed to have spiraled into hopeless violence? Who knows?

Specialists in prehistoric fossils have talked for years about pre-human “hominids” reaching back to a million or more years. Until recently the Neanderthal “man” was considered a precursor to modern man. Fairly recently, however, other scholars have pointed to the greater importance of the appearance of cultural features as being even more helpful than estimating progress by studying bones. This may peg the appearance of humans into very recent times, the Genesis events even more recently.

The Fourth Mystery

Human Life, 10,000 BC

The form of life which we earlier described as seeking to interpret the tiny lights out in the sky is the same one which has been capable of

patient, skillful, selective breeding of both plant life and animal life, an involved process requiring high intelligence.

But note that both plant cultivation and breeding has been estimated (by different groups of scholars) to have first appeared about 11,000 years ago. The intelligent and intentional breeding of wolves into tame and friendly dogs is said to have begun about that same time, according to very recent proposals. All of the major food sources in use today, rice, wheat, corn, potatoes, etc. are the result of this kind of very intelligent selective breeding and resultant genetic alteration. Earlier forms of life called hominids—or human-like animals—distinctively lack such capabilities, as intelligent as some hominids have been.

Human life at this stage is still a distorted, violent form of life. Humans in the image of God await the Edenic experiment.

The Fifth Mystery

Archaic Civilizations, 8,000 BC

The book of Genesis also refers to cities very early on. It is possible that many of the marvelous achievements of the archaic civilizations, along with their astounding cruelties, may have led to a very specific destruction of a large portion of the earth, and a new beginning.

Thus, it could readily appear that the first chapter of Genesis gives a very graphic description of the destruction and replenishment of a large portion of the earth, such as the Fertile Crescent—the “known world”—following an asteroidal impact, which would normally have rendered “formless and void,” *tohu and bohu* (*absolutely devastated* is the meaning of this phrase throughout the OT).

Thus, as understood by the author of Genesis and his hearers, 1:1 might refer not to the creation of the universe but the recreation of that portion of the earth, that is the known world. Genesis 1 would then be an eyewitness account deriving from humans outside that area.

To be faithful to the Bible (and without questioning that God created the entire universe) it is crucial to reflect that Bible believers may have for many decades been jumping to conclusions if they have assumed Genesis 1:1 to refer to the origin of the entire universe or even the origin of our planet. Grammatically and exegetically it could just as well mean “When God began to rehabilitate the huge section of the earth (the known world) damaged by the most recent aster-

oidal collision, things were “formless and void, and darkness would have blanketed the whole planet,” the phrase formless and void in the Hebrew always referring to a destroyed situation. In the case of an asteroidal collision the dust would gradually settle and an increasing glow would be seen half of each day until finally the sun and moon would become visible. This, incidentally, would allow actual direct rays of light, producing rainbows, which, puzzlingly, Genesis mentions later connected with another judgment—a flood. Larger forms of life which would have been killed by the flood, but preserved by Noah, and would then gradually replenish that entire (local) section of the globe.

Thus, Genesis 1:1 may be speaking understandably to an understanding audience, not talking about the creation of the entire universe but much more likely the recreation of the devastation and destruction caused, say, in the “Fertile Crescent” of the Middle East. The first chapter of Genesis then does not report “magically” or “mythically” events of which humans did not know, but rather the actual sequence of things following a major but local event. This brings us to the next mystery.

The Sixth Mystery

A New Beginning, 5000 BC

Most significant of all would be the new creation for the first time of a special area called Eden, and there a form of life not only with the unprecedented intelligence of *homo sapiens*, but with features undistorted by Satan. The purpose of this new creature the Bible describes as *replenishing*, being fruitful and multiplying as well as caring for other living creatures.

Grisly evidence of the existence of an Evil one consists in the sorry fact that even this new creature “falls,” that is, is seduced and then seriously distorted by that same Evil One. In what ways did the Evil One distort this latest creation of God? Here are three possible clues: 1) The human birth process may have been in several ways cursed. 2) Humans who were intended to be herbivorous were genetically altered to a carnivorous state. 3) The good angels, due to the emergence of war and pestilence, and working genetically, urgently rewired the Edenic humans defensively from having small families to be immensely prolific, with as many as 25 pregnancies per mother. (John Wesley was number 15 and Charles Wesley was number 17 even though there were never more than five children alive at

any point in their family.)

This radically different way of looking at things allows us to understand the appearance of a new, unfallen human being (both before the fall of Adam and once redeemed) as an additional creation *for the specific purpose of aiding in the restoration of what had already been created and distorted*, this to be done by advancing God’s Kingdom, His will on earth, an occupied planet.

Alas, however, through sin, human history has continued to be for the most part a story of human self-aggrandizement rather than conquest of evil. Humans, unlike other animals, have more often fought their own flesh and blood, than worked together to restore God’s originally “good” creation. Thus, they have given little attention to fighting the principalities and powers, the rulers of the darkness of this earth.

The Seventh Mystery

A Third New Beginning, 2000 BC

Understanding this allows us to recognize in the early pages of the Bible (apparently as “The Subject” of the Bible) the full spectrum of the ingredients of the Great Commission in the call of Abraham and the foretold involvement of his spiritual lineage in the redemption of all the peoples of the world. This is parallel to the earlier mandate to Adam to “replenish” the earth, not continue to destroy all other forms of life.

Yet, the followers of Christ have more often fixated on how, personally, to get to heaven. That has been an attractive emphasis, of course. The Evangelicals have done a bit more than that, in a sense, by setting aside a relatively small part of their hearts, lives and resources to assist *others to get to heaven* (especially those at the ends of the earth). But their truncated idea continues to be that the advance of the Kingdom consists primarily (and perhaps merely) in *the rescue of humans not the restoration of a corrupted creation as part of glorifying God*—and the defeat of the Evil One who has done and is doing that corrupting.

The corruption of the Edenic new beginning, not the earlier Fall of Satan, is what most people talk about if they speak of “The Fall.” It is not easy to imagine all of the particular aspects of distortion of the human resulting from this additional invasion of evil. The Bible says that man “was only doing evil continually.”

Even so, while we may not be able to predict human success in quelling all evil, at minimum, for those in fellowship with God, there continues to be the need for a clear and public alignment of

human effort with God's purposes to defeat all evil. The important point is that this kind of *alignment* will more fully portray to an unbelieving world the true attributes of our God, and thus tend to remove a truly major barrier to belief—namely, the artificial and unnecessary question of why a good and all powerful God would sponsor evil in nature and human affairs.

Thus, first Satan "fell" (long before Genesis 1:1) and had proceeded ever since the Cambrian era to tamper with and distort the DNA of benign animals and even to devise virulent pathogens. Next, very recently, the events of the Genesis account click in, and, as a result of Adam's fall, the new human creature dies spiritually. Hence, the unfolding story of the expansion of human beings into the entire planet turns out to be an account of unmitigated gross and violent evil. Satan and his workers now do what they did to earlier life forms, distorting the DNA of humans introducing vicious and warlike traits—a possible fourth aspect of the curse.

Not only does cursed and depraved humanity proceed to kill off a large proportion of the earth's animal life—virtually all large animals, the life they were intended to replenish—humans themselves also succumb to pervasive cannibalism and human sacrifice as is revealed in the earliest remains of skulls and societies. (See *Scientific American*, August 2003, p.33)

The Divine response to a humanity that is "only doing evil continually (Gen 6:3)" now appears to be a plan whereby all of the peoples of the earth—in fact all of fallen creation—must be reclaimed, reconciled, and restored with the assistance of a chosen nation, and on the basis of "the lamb slain before the foundations of the world."

First Noah and then Abraham are chosen and the power and grace of God are displayed not only in these key people but in all who call upon Him: "The eyes of the Lord run to and fro throughout the whole earth to show Himself strong on behalf of those whose hearts are perfect toward Him (2 Chr 16:9)." Special revelation to and through Abraham is God's gift to all peoples, and what is later termed *the kingdom of God*. A recovered and restored creation begins to expand across all the earth.

But while we remember the fall of man we usually forget the fallen creation. Once humans are 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 pro-

cess make crystal clear that Satan and not God is the initiator of evil and all forms of depravity, as well as all life-destroying forms of life, whether large animals or tiny bacteria you cannot see with the naked eye. However, apparently neither the full restoration of nature nor even the full restoration of humans will take place until the end of time. However, humans must continue to resist Satan and cope with physical distortions and fight back at every level, joining with the Son of God in the destruction of all Satan's works (I Jn 3:8)

In Jesus' day, after 2,000 years of incredible expansion, the domain of God's new influence had grown to such an extent that Peter in Acts can say that Moses is preached in every city of the Roman empire. Secular scholars today agree that in Jesus' day Jews were one-tenth of the population of the empire, that is, about ten million!

The Old Testament tells this story. This portion of our Bibles, earlier in a pre-Christian Greek version called the "Septuagint," portrays the experience of a chosen nation reflecting marvelous and authentic godliness and yet tragic, human shortcomings.

The children of Israel were pushed into Egypt and eventual slavery there, but they apparently left a witness behind. The northern group virtually disappeared in dispersion possibly planting some of the synagogues throughout the Roman empire. The southern group later found themselves in exile in territory where people believed in two supreme gods, one good, one evil, following Zoroaster. This experience enabled them to understand more completely the existence of an Evil One without accepting that evil person's equality with God—that is, the Zoroastrian view. However, that was not true of later Christians of the Manichaean persuasion who retained much of the Zoroastrian dualism of two equal gods.

In any case, the word *Satanas* in the NT (from *Satan* in the OT) now became the name of a powerful, Evil angelic personality, an intermediate being. Now, it is not just the ordinary word for *adversary* as with the Hebrew equivalent in most of the Old Testament occurrences of the word—where even God when opposing a false prophet is called an adversary (a *satan*). In the NT Peter is similarly called an adversary (a *satan*) when he opposes Jesus, although *satan* in the NT usually means the recently understood Evil One.

When in Babylon, although their heart cry was to return to their land, God's word to His people through Isaiah (49:6) was that such a restoration

to their land was in His purposes for them out-ranked by His intention for them to be His salvation to their captors, to the “ends of the earth” (which meant where they now were across the entire fertile crescent to the mountain slopes of East Iran).

Just what was this “salvation” to which Isaiah referred?

The word means deliverance from evil, reconciliation with God, wholeness, restoration, a fellowship with Him—“in all thy ways acknowledge Him and He shall direct thy paths.” It reminds us of the concept in Micah 6:8: “What does the Lord require of thee but to do justly, love mercy, and walk humbly with thy God.” Or Peter’s straightforward comment, “I now realize how true it is that God does not show favoritism, but accepts men from every nation *who fear Him and do what is right*” (Acts 10:34). In the latter case Peter is referring to the million or so Gentiles who did not become full proselytes but attended the synagogues as “devout persons” or “God-fearers,” people like Cornelius who had been exposed to only what we call the “Old Testament.” But, at that point in history their true fellowship with God could not yet have included an *intellectual* knowledge of Jesus’ divinity and His death on the cross. While Peter goes on to indicate that “Everyone who believes in Him receives forgiveness of sins through His name,” he apparently did not speak of the blood of Christ being a sacrifice for sin.

Nevertheless the Old Testament kind of *basic salvation* is not different from the meaning of the same word in the New Testament, even though the Evangelical use of the word *salvation* may be considerably different today from what it means in both the OT and the NT. For us today—where such knowledge is readily available—we may only expect salvation to include an intellectual knowledge of Christ, His divinity and His atoning sacrifice, as well as an assurance of getting to heaven on the basis of a *pardon* for our sins. Some people reserve for “a second work of grace” a deliverance from the *power* of sin.

The basic concept of salvation in the Old Testament is thus not superseded in the New. It is rather that the New presents us with an even more accessible knowledge of God in the person of Jesus Christ, because in His face we see the glory of God more clearly than ever.

Moreover, we must recognize that the Old Testament period was not a time when people really did not know God. If that were true it would be

hard to explain the Psalms—either their creation or their preservation and use.

In repentance and humility we Christians must acknowledge that Jewish families were often godly families. Their influence on the Babylonian and Persian kingdoms and vice versa will probably not in this life be fully known. By the time of Christ only one third of those carried off in exile were back in Palestine. And, just think, a million Jews were now in Egypt, another nine million in the rest of the Roman empire.

By Jesus’ day there were Jews in Korea, South India, and China, and throughout the Roman empire. The Jews were sending out missionaries, in all directions, even though, as with many present-day missionaries, their normal strategy made merely cultural converts, that is (in their case) a cultural shift toward Jewishness, a result which would often be, as Jesus described it, hypocrisy.

Yet, in general, Jewish families were well respected, even highly respected. We know this because the Roman government accorded them local political autonomy beyond any other ethnic group in the empire. We notice one Roman emperor with a Jewish wife. We note the frequent presence in synagogues of “God fearers” and “devout persons,” perhaps a million of them, who constituted the tinder box into which Paul’s nationality-less Gospel caught flame providing—changing the metaphor—the backbone of the early Christian movement.

In Egypt many decades before Christ, during the extensive linkage of Egypt to Greek language and culture, God employed some wise and godly Greek-speaking Jews to draw an inspired selection of Hebrew documents into a collection they then translated into Greek calling it the *Septuagint*. This was in the second century BC. The resulting, hefty document became the most influential “selection/translation” in history, the Bible of the early church, later to be called the Old Testament.

Though it would be centuries before the Christ would appear or the New Testament would be completed, this book functioned very effectively as the bedrock basis for the “salvation” of many living in groups reflecting many different languages and cultures. The *Septuagint* is one of the things which attracted Greeks to the Jewish synagogues.

It is apparent that those of us who look back to Christ may find it hard to recognize adequately the existence for at least 2,000 years of powerful

and salvific revelation prior to Christ. Yet the Bible reveals God talking to Abimelech and the latter's significant morality. We see one of the Egyptian pharaohs recognizing the work of God in Joseph's life. We see God reaching out to Naaman the Syrian through the witness of a young Jewess. We see the whole city of Ninevah spared due to Jonah's lukewarm preaching. Dozens of times in the Old Testament we see the active presence of God in the lives of people to whom Jesus probably made reference when he said "Many will come from East and West and sit down with Abraham ... in the kingdom of heaven (Matt 8:11)."

What difference then did the appearance of Jesus make? At least two incredible things. First, it now unveiled the astonishing basis for the very possibility of the grace, goodness, and forgiveness of God being extended prior to His birth, namely, the willing death of God's own Son. We now know that all who come to the Father, are enabled to come solely because of the blood of Christ. Secondly, in the very person of Christ we see the glory of God. The character, will and purpose of God are now brilliantly clearer than ever before.

This obviously makes it easier, not harder, for mission work to take place, even though in the centuries before Christ was born the glory of God had been manifest in many ways. Certainly anyone rejecting earlier revelation or later revelation would lose out.

But, it would be very difficult to suppose that at a certain date people all over the world, who might once have been acceptable to God would now be turned away by Him unless they acquired some additional knowledge about the details of the plan of salvation, or shall we say, "the basis of the Gospel." It is understandable that if they do hear those details they will be judged more strictly, but not that they would be judged more strictly if they did not possess that additional information.

Is it fair to the Bible to believe that at a certain date, say, once Jesus was born, or died, or was resurrected, or had ascended, or was preached by the early church for 30 years, that precisely at that date and beyond that date *it was then no longer possible to find God without additional head-knowledge* of the basic details of the life and death of Jesus? Jesus has always been, even in Old Testament times, the only name under heaven whereby anyone is saved. He was the lamb slain before the foundation of the world. Knowing

Christ is now the far superior way of knowing God.

But we need to remind ourselves that there was a true gospel in force throughout the Bible from Genesis to Revelation, from the gospel preached to Abraham in Gal. 3:8 to the "eternal gospel" of Revelation 14:6,7—"fear God ... give Him glory ... worship Him who made the heavens, the earth, the sea." In Romans one, Paul declares, "Since the creation of the world God's invisible qualities—His eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse."

This is the simple form of the Gospel, call it "the *message* of the Gospel,"—namely that God seeks the salvation of all of the peoples of the earth without them becoming Jews. By contrast, the *basis* of that electrifying truth becomes clear only when the Christ finally appears among men.

Paul, after referring to the Book of Creation, uses this fact to go on to show how people in the Old Testament who refuse this light can be lost. In the next chapter he refers, however, to people outside of the Abrahamic covenant being saved without that knowledge when he says, "God will give eternal life to those who by persistence in doing good seek glory, honor and immortality." He adds, "When Gentiles, who do not have the (Bible) do by nature things required by the (Bible) .. they show that the requirements of the (Bible) are written on their hearts, their consciences also bearing witness, and their thoughts now accusing them, now even defending them." We must recognize that what he is saying is not purely hypothetical.

Indeed, chapters one and two are mainly intended to show that while Gentiles have enough light both to condemn them and to allow them eternal life, the Jews have far more reason to be condemned, precisely because they have had greater knowledge. The upshot is that it is unreasonable for the Jews not to believe that Gentiles can be saved *for they will not even be judged as severely*.

Thus, can we believe that that general statement of the simple message of the gospel is not now *superseded* but is now marvelously *supercharged*, empowered as we preach of the newly understood *basis* of the Gospel, that is, Jesus as Lord and Christ, the son of the Living God?

Remembering that most of what I have said is purely conjectural, for the sake of discussion let's see how such a view might affect missions.

1. It would, first of all, remove an enormous barrier to our evangelism which many thinking people cannot let go of, namely, the idea of people being sent to hell simply because other people have failed to take them the word—that is other people being penalized, for example, for *our* failure. Remember the Chinese man who asked Hudson Taylor why his people had waited so long to send the word to China?

2. Secondly, in terms of this interpretation, people resisting the Holy Spirit are doomed whether they know about Jesus or not. Note that those most certainly doomed are those who have been exposed to the Bible or who have heard of Jesus and rejected God. Is this “universalism”? Not exactly, since it means many if not most people who consider themselves to be Christians will not make it. In fact, it is almost the opposite of universalism.

3. Finally, this perspective underscores the profoundly important strategy whereby missionaries can look for and expect to find “a man of peace” who will welcome knowledge of Christ. Thus, they can more likely be building on people who truly seek God rather than on those who are rebelling against even the particular way of righteousness within their culture.

In our next section we will look more closely at the events surrounding and following the Incarnation. For now, consider one possible query:

Why do we bring the Gospel to non-Christians? Wouldn't it be easier for them to stay in the knowledge they have? It's still basically a choice whether to believe or not believe... why add the difficulty of the cross? And does this mean that many Muslims are saved, because they are seeking after God as best they know him?

We don't merely go (in missions) to get people into heaven. That is so simple as to be almost a cop out. If that is all we are doing, it means we don't have to get our hands dirty, fight evil, etc. Actually, however, missionaries are empowered by the love of Christ which constrains them to go (representing God's nature more fully than that) to deliver people from the actual power of sin and disease and fear. We should be going to enlist them in the mission to which God has called us all, that His Kingdom might come and His will be done on earth. We can now do all this on an inestimably superior basis—the life, person, witness, and blood of Jesus Christ.

Do we ever wonder if the sanctified intuition of the people in the pew might sometimes be

superior to the brittle, purely logical fruits of our formal theology? I refer to the common message that if we don't go and tell people certain things they will go to hell, but if they see the Jesus film and “pray to receive Jesus” they will go to heaven (and our main job is then over).

No wonder Bob Pierce and his World Vision was so attractive to so many for whom a purely save-from-hell gospel may have fallen on uneasy ears.

Our traditional approach tends to assume that the Holy Spirit has had no previous work among the people we are sent to reach, that the magnificence of what we call “General Revelation” has not allowed them to make any steps of faith that God would note or honor. That there is no “prevenient grace” of which John Wesley spoke. That we are starting from scratch among a people “among whom there is no fear of God”—which was Abraham's false assumption when he visited Abimelech.

Into this admittedly ambiguous situation our missionaries go, sometimes unwilling to pay any attention whatsoever to indigenous righteousness—what in Bangladesh the followers of Jesus maintained, namely, the “adat” or inherent “law” of the people. Can't we bring ourselves to recognize that we are not really privy to God's appraisal of people, and that our man-made theological formulations don't even make a perfect match with the Bible which we extol as the ultimate authority? If we are not in a position to decide who will and who will not make into heaven, why do feel we must do so?

Part 2: Jesus

The New Basis for the Second Half of the Story

There were many foreshadowings of “one who was to come (Jn. 11:3).” Yet, while in a certain sense He was expected during earlier centuries, nevertheless, what His exact role was to be was scarcely clear in advance and, in fact, is still being pondered to this day. Today, thousands of books filled with awe and wonder have been written about Him. Global history has seen no greater impact from any other person. Virtually everything that is happening today in the entire world is either different because of Him or is best understood through His eyes.

The Bible of the early church, the *Septuagint*, which had brought millions closer to God, would now, because of Him, be accompanied by an additional book written not so much by Jews in the diaspora as by the direct impact of the life of Jesus. Half of it would consist of careful accounts of His ministry. The largest number of pages would be written by the Gentile, Luke, the physician. *All of it would owe its survival as a collection to the widespread embracing of Him by people outside of the ethnic Jewish lineage.*

In just a few decades the followers of this one person, born in a tiny village near Jerusalem would be given the huge Lateran Palace in Rome for their headquarters, which was the former “White House” of the Roman emperors. In a few more centuries human beings in most of the world would follow a calendar calibrated to His birth date. In another few centuries populations enlivened by the Christian movement would conquer almost every square foot of the earth’s surface, and later give back most of it to the original inhabitants, not without permanent change.

What was the overall picture? The first 2,000 years of the Abrahamic Mandate, that is, from Abraham to Christ, would, incredibly, see genuine Biblical faith expand in a Jewish ethnic vehicle into the whole of the Roman empire and also in the form of tiny Jewish enclaves to the very ends of the earth.

Then, in a few short years, following the ministry of Jesus of Nazareth, in the new “AD” period, totally different ethnic vehicles would accept and carry that same Biblical faith further into all the earth in a much larger and more influential movement, a movement that would no longer be just Jewish. Still later, in the 20th Century, it would expand even beyond what people call

Christianity.

The four Gospels lay out the story of the disturbing discrepancy between the meaning of the Bible and the various human religious traditions of Jesus’ day. The rest of the New Testament describes in some detail just how that unencumbered faith broke out beyond Jewish ethnic boundaries.

We note the existence of genuine believers who believed in the Septuagint and in Jesus as Lord. We see such people in both the Jewish and Greek cultural traditions.

We also note “Judaizers” who determinedly denounced any abandoning of the Jewish “garments” of the Gospel, wanting Greeks to undergo an extensive “proselytization” process in order to be acceptable to God.

At the other extreme we find followers of Marcion who are so monoculturally Greek that they could not acknowledge the authentic spiritual stream within the Hebrew tradition. They end up throwing out the entire OT and much of the New Testament as being too Jewish.

Not quite so exclusively Hellenistic, other Greek followers of the faith nevertheless sneered at those Jewish believers who maintained their cultural inhibitions about meat offered to idols. Romans 14 deals with that situation.

We note a major spiritual tension arising as both Jesus and the leaders who followed Him underscored a theme basic to the Old Testament, which all along had demanded heart faith not just outward compliance with religious forms. However, as a result, this emphasis on faith then appeared to some as a reason for ignoring all outward obedience. James deals with that misunderstanding.

This same tension between faith and obedience would arise again and again down through history whenever the faith would flow from the forms of one cultural tradition to the forms of another. True faith always is evidenced in true *heart* obedience, but the outward form of that obedience is always *cultural*—just as is the outward form of godliness—but the diversity of cultural forms leads to a breakdown of formal unity and opens the way to polarization between different streams of faith.

This was the basis for the hostility aroused against Paul by Jews who claimed that his stress on faith undermined obedience—for them obedience meant adhering to Jewish forms. The New Testament thus anticipates the opposition that may arise every time the Gospel takes on new

cultural clothing.

This kind of a confusion is seen in Luther's superficial comparison of the Old Testament and the New Testament, respectively, as domains of "law and grace." In actuality, both faith and obedience are expected in both testaments. The NT phrase, "the obedience of faith" in Romans 1:5 and 16:26 (improperly translated in the NIV) and many other passages display these two words as two sides of the same coin. Ironically, in the Reformation for the Protestants to have chosen to emphasize *faith* and the Catholics to have chosen to emphasize *obedience* rendered both sides heretically one-sided.

Thus, it is important to realize that the movement of the Gospel from Jewish to Greek cultural clothing is not portrayed in the New Testament as a mere *description* of what happened, but as an *example* of what would later happen over and over again. Almost always the two sides do not understand the other, and they may pull away from each other in what anthropologists call not *assimilation* but *dissimilation*.

Probably the least recognized example of this kind of dissimilation is the 7th Century AD event in which an Arab leader forged new clothing for Biblical faith out of Arabic garments. Christianity by that time was specifically and officially identified with the political and military power of Rome. As Rome's power weakened, so did the allegiance of many of the former empire's minorities and neighbors. It is no surprise that those who for any reason did not want to be identified with Rome were eager to accept a non-Roman form of Christianity-like faith which, of course, was not called *Christian* but *Muslim*. Black Americans, also, who have been Christians for years quite commonly switch to embrace something that is not the religion of an oppressive society. Thus, we have Black Muslims, many of whom don't really understand what they are choosing. It is, to them, simply preferable not to be following the religion of the white man.

The early Islamic movement thus included the Roman-oppressed peoples of the Middle East, North Africa, and even Spain (for seven hundred years). Islam became a major inheritor of the Mediterranean civilization while Christianity was now more a phenomenon of the tribal societies of what we now call Europe. This major difference handed Islam a huge advantage. Art, literature, science, technology, medicine and politics were far more advanced in Islam than in the tribal societies of Europe, as valiantly as Charlemagne tried

to drag them up into civilization.

The dark forests north of the Mediterranean eventually drew crucially upon the industrial processes and the literature, especially the Bible, which were carried into their midst by literally hundreds of monastic missionary Bible-treasuring outposts. By comparison, Islam inherited full-blown cities, highly developed political and monetary systems, scholarship, medical knowledge, civil and military engineering, Greek classics and extensive libraries almost totally unknown north of the Alps for over 500 years. This advantage held and was not hardly challenged until, in the 11th century, awed crusaders brought back tales of Islamic superiorities. There is much more to tell in the next chapter.

However, we are getting ahead of ourselves. Our purpose in this chapter is to perceive clearly in the Bible itself not merely a record of many unique events but also a handbook for missionary cross-cultural strategy that both portrays and predicts how the authentic Biblical knowledge of God can transcend national and cultural boundaries.

Thus, when we see the stunned Peter returning to the Jerusalem elders with his experience at the household of Cornelius, and witnesses their consternation, we are enabled to recognize that same perplexity again and again down through history whenever the power of the Gospel breaks over cultural boundaries that seem to the participants on both sides to be barriers far too huge to cross.

To this day it is often confusing as well as inconvenient to find so many culturally different streams to have become enlightened from this one ancient source. But things are clearer once we realize that in the Bible itself our Biblical faith was authentically manifested in at least two major cultural traditions, the Semitic of the OT and the Greek of the NT. Furthermore, we must realize that the coming of Christ clearly sanctioned outreach to the Greeks and in so doing jump-started a fresh new understanding of the mandate to Abraham.

Today, of course, we look back on those two cultures from a still different culture. We may be drawn to "go back to the Old Testament." In so doing we might say we prefer the Semitic vehicle and denounce the Greek formulation, as did the Judaizers (and as some Messianic Jews tend to do today). Or, we might prefer the Hellenistic version and denounce the Jewish tradition as *defunct*—as did Marcion—or merely *outmoded* and

superseded as have many others.

Or, we can take the Bible for what it is, a divinely inspired showcase of true heart faith and trust in a supreme, creator God, a faith that transcends, even while infusing, multiple cultural traditions. The major new factor is the incarnation of the very Son of God, which both *confirms* and greatly *enhances* the very real power of General Revelation, making it much easier to extend the glory of God to all nations.

Something else is very nearly unique in the New Testament: the pervasive presence in Jewish and Christian thinking of evil embodied in a major adversarial personage, Satan, as mentioned in the previous chapter. The Zoroastrians had a very exaggerated concept of a second, equal and evil God. Some of the Jews and some of the Greek believers adopted this extreme. As we shall see some reacted against that extreme so completely that they adopted a neo-platonic understanding of a God who is the author of evil and suffering but who has mysterious (perhaps good) purposes in mind.

Western Christianity to this day is confused about this point—the role of evil throughout all nature as well as the human record. The tendency we thus have is to ignore the existence of an evil, angelic personality and generally, and heroically, to be resigned to evil as something we must allow God to work out for good without any deliberate effort on our part to understand and destroy the source of that evil.

For example, the magnificent Lausanne Covenant speaks of Spiritual Warfare but refers to only two weapons against evil—truth and prayer. This ignores the urgent necessity of involvement on the physical level of not only combatting disease but the many perversions of our genetic inheritance as seen in the violence of nature. In regard to this unawareness of the nature of evil we are like the child soldiers of West Africa who have an amulet hung around their necks which they are assured will not allow any bullet to hit them. They are to be protected purely by “truth and prayer,” so to speak.

But the New Testament predominantly speaks in military terms. We fight not against flesh and blood but against powers of darkness who are in some ways still rulers of this world. In the NT Satan is now out of the closet. The kingdom of God manifested in the church will contest the kingdom of darkness and its gates will not hold out against the advance of God’s power. Our weapons are both spiritual and concrete. We are

called as soldiers to fight—not just to gloat over our own salvation. We are to be soldiers maximizing our influence against the god of this world, not survivors maximizing our comforts while waiting for the millennium.

The Bible makes indelibly clear that our mission is to glorify God among all peoples, and that this is essentially a battle against darkness and evil, a battle in which there will be many casualties. If we are not identified with every effort to demonstrate the will of God against evil we are to that extent failing to declare God’s full glory.

This, then, allows intelligent people to wonder what kind of a God we have who does not ask His followers to fight evil on His behalf. Or worse, fair minded people will wonder what kind of a God we have who appears unconcerned to restore His creation from a fallen state, who apparently is in full retreat before the forces of darkness and therefore favors merely a worldwide effort to bail people out of this world into a sane and sanitary heaven.

With the additional foundation of the New Testament finally behind them, followers of Jesus Christ moved out into the world. We now can look back over 2,000 years of their efforts. It is a truly amazing story that rushes right up to our door and engulfs us. We will now look at those twenty centuries.

Part 3: After Jesus

The Second Half of the Story

“Unto whomsoever much is given of him shall much be required,” says the King James. Even before the appearance of the Son of God, human societies in all parts of the earth had received “much.” All human societies derived from Eden and thus may still possess a residual knowledge of God—the “one high God” of which Don Richardson talks about in his book, *Eternity in Their Hearts*. In addition, they had the Book of Creation. We quote again what Paul stated in Romans 1: “Since the creation of the world God’s invisible qualities—His eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse.” The Psalmist had said it earlier—that the heavens declare the glory of God and there is no speech or language where their voice is not heard (Ps 19).

Once Jesus appeared, and for the first time since Eden, a totally new element entered into human affairs. Both the seriousness of rejection and the seriousness of belief and obedience with this new knowledge now escalate distinctively as far and as wide as reliable word of the person of Jesus Christ becomes known.

Of course, His blood was already the (unknown) *basis* upon which men and women of faith and obedience for many centuries had drawn close to God. It had already been true that those people of faith without a knowledge of the New Testament prior to the Incarnation, could only trust and obey the grace of God without knowing the details, that is, knowing only the “message” of the Gospel without knowing the “basis” of the Gospel. Would it not be reasonable for this to remain true for those after the Incarnation who know only the simple message of the Gospel and not yet the basis of that Gospel?

In any event, those who DID know details about the person of Jesus immediately 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 decades and centuries of Jewish witness—by Paul’s day perhaps a million “God fearers” who attended synagogues and, like Cornelius, had been grounded in the Word (the Septuagint).

This movement extensively changed the world in the next 2,000 years. A very intelligible way to tell that story is to speak of 400-year epochs, each beginning in chaos or extreme difficulties and yet

ending in a flourishing of the Gospel in a new cultural basin, the flourishing each time being labeled “Renaissances,” all but the first being a label recognized by secular scholars.

0 AD to 400 AD—the Romans

While the Word went in all directions it prominently changed lives within the superbly interconnected Roman Empire, no doubt with its greatest concentration at the East end of the Mediterranean.

By 300 AD, it had grown so strong that the greatest and most severe persecution of all (under Diocletian) failed to conquer it, and state recognition of it became inevitable. In addition, the son of a major Roman general, Constantine, whose mother and wife were Christian seized the emperor’s throne. He immediately made peace with the Christian movement and diverted state funds from pagan priests to Christian leaders.

This had both positive and negative results, the latter often emphasized in phrases like “the fall of the church.” However, it allowed the preservation of documentary records. We think right away of Eusebius and his massive compilation of earlier writers—the major quarry from which we mine information about the earlier church leaders and the Roman empire itself. Indeed, this political twist made possible the firming up of the contents of the New Testament. It also began the translation of the entire Bible into Latin. It stopped the persecution of Christians, and, began the persecution of Christians outside of the empire, laying the groundwork for Islam.

It also suddenly created a semi-official movement (made official over a half century later) of state-supported functionaries who often knew little of the truth of the Gospel, yet manned former pagan temples. Worst of all it identified the faith with a major military power and caused immediate, massive slaughter of Christians in lands, such as Persia, outside of the Empire, loss of life far worse than the combined Roman government’s persecution of believers within the empire during the first three centuries.

This visible, “public” version of the faith has been called “The Church of Power” by Rodney Stark in contrast to “The Church of Piety” which continued on mainly in the form of much more Biblically knowledgeable and accountable fellowships at the household level and in the growing monastic communities. Altogether what happened was more positive than negative.

What might be called the “Classical Renais-

sance” thus characterized the Christian flowering of the fourth century, constituting the invasion by the faith into a major cultural basin—the primarily Greek and Latin elements in the Roman empire. In addition, Celtic populations in England and Ireland, Gothic tribes in middle Europe, as well as areas to the East, such as Persia, had been significantly affected—more by exiled heretics than by sent missionaries.

For various reasons, however, the Roman empire was sagging. The tribal societies outside of the empire in the north had long been sources of recruits for the Roman army. After service they added significant military skill to tribal military prowess. Thus, when they themselves were invaded and pressured from the steps of Asia, they spilled over into the Empire and finally in 410 actually occupied the city of Rome itself. Their limited grasp of the faith at least made that occupation relatively mild and uncharacteristically non-destructive.

Meanwhile Constantine had moved the seat of empire to Constantinople (Istanbul), and the new Rome, called the Byzantine empire, was unable to prop up the West which became flooded with tribal peoples—who were Christians of a sort eventually adopting Catholic doctrine.

400 AD to 800 AD—the Barbarians

Soon after 400 AD the Romans pulled their legions out of southern England, and after 300 years of relatively stable, literate civilization, chaos and uncertainty ensued, primarily due to the immediate savage invasion of Angles and Saxons.

While the first period, 0-400 AD, ended in what I have already called “The Classical Renaissance,” from 400 to 800 the chief and most durable reality in Western Europe was the monastic movement which planted hundreds of Bible study centers beyond today’s Italy—in today’s Spain, France and England. In these centers the members not only sang their way through the Psalms weekly, and patiently made high quality copies of Biblical manuscripts, they gathered libraries of Roman classical literature and mediated much of the empire’s technological progress. Just as Bethlehem, Pennsylvania derives from a Moravian missionary settlement, so most of the major cities of Europe had their beginning in these monastic centers. Latourette comments:

To the monasteries ... was obviously due much clearing of land and improvement in methods of agriculture. In the midst of barbarism, the monasteries were centres of orderly and settled life and monks

were assigned the duty of road-building and road repair. Until the rise of the towns in the eleventh century, they were pioneers in industry and commerce. The shops of the monasteries preserved the industries of Roman times.

In the very middle of this 400 to 800 period the Christians outside of the empire to the south and east became absorbed in the Semitic alternative to the Roman form of the faith, Islam, eventually winning much of the anti-Roman Middle East and all of North Africa and Spain, only to be stopped at the Battle of Tours in southern France in 710.

From earlier Celtic Christianity came the most advanced scholarship, which is amazing. Not only did their missionaries do the major work of converting the invading Anglo-Saxons, their missionaries fanned out across Europe. From their learning centers in England and Ireland Charlemagne founded schools and invited thousands of Celtic teachers to bring literacy and learning to the continent.

By 800 AD there was a significant flourishing of the faith under Charlemagne, which scholars refer to as the “Carolingian Renaissance.” Charlemagne was a serious believer and a more prominent leader in the entire world than any human being for centuries before and after. At this point, however, Central Europe was facing what Churchill called “Two smashing external assaults”—not only the Muslims from the south but now the Vikings from the north.

800 AD to 1200 AD

Thus the 800 to 1200 period began with impending chaos and uncertainty that lasted 250 years until the Vikings were superficially converted and had occupied much of Ireland, England and Central Europe. Their raids into Central Europe are legendary. In the Anglican prayer book you still find “From the fury of the northmen, O Lord, deliver us.” Unlike the semi-Christian Gothic tribes which had earlier invaded Rome, these Scandinavians, although brilliant seamen and navigators, were ruthless and barbaric. We see human sacrifice, even the selling of their own people into slavery in the North African slave markets. Their turning to Christianity was in great part due to the witness of captured young women who kept the faith (parallel to the girl in Naaman the Syrian’s household) having been captured on raids. They also were attracted to the peoples and societies, and yes, the church finery, which they savaged.

Their conversion prepared the way for a new exercise of military action and the employment of their raiding skills, inasmuch as all of the Crusades were led by men of Viking descent. As sterling as were the durable gains of the monastic movement, the larger populace which was caught up in a superficial Christianity was still deeply anchored in ignorance and tribal superstitions.

But by 1200 things had settled down significantly such that we see again a renaissance of sorts, often called the Twelfth Century Renaissance. By then not only had the Viking raids become a horror of the past, the Cluny reform and the Cistercians had greened Europe. The universities were born, Cathedrals were being built, and, most important, the Friars were invented—a type of monastic discipline no longer tied to monastic settlements but carried the faith to a now less turbulent outside world. Both the Franciscans and the Dominicans were in view by 1200, the latter talking specifically about evangelizing the entire globe.

1200 AD to 1600 AD

The pattern of the earlier three supercenturies is one in which we see, each time, the invasion of Biblical faith into a new cultural basin—the Greek and Latin, the Gothic, and the Scandinavian worlds respectively. Also, in each case, early chaos is followed by a flourishing of faith toward the end of the period, that period of “renaissance” each time getting longer and more profound.

The 1200 to 1600 period, however, does not precisely show-case a new cultural basin. In one sense the expansion of the faith at this point in history had run into a “dead-end street.” Western Europe was a geographical cul-de-sac bordered on the north by ice, the west by ocean, and the south by the Islamic Mediterranean. You could say that the Crusades represented an effort to evangelize toward the one open direction to the East, but the Crusades were in fact a tragically ill-informed venture, doomed to failure primarily because the Crusaders themselves were not far beyond tribalism while the societies they sought to conquer had inherited all of the commerce, scholarship and political acumen of the Roman Empire.

The 1200 to 1600 period does, however, have its period of chaos, in the form of the Black Plague, which killed one third of the population of Europe. This period also had, toward the end, its renaissance, what is usually called “The” Ren-

aissance. Europe was rising and growing beyond tribalism.

The universities were a major influence in this process. But the biggest boost came from the Bible through the invention of moveable type. At that time—in Luther’s day—there were as many Muslims as Christians, and the former were more highly educated, sophisticated, and civilized. But their language could not be printed with separate letters, and in any event, their Book, the Qur’an, which they added to the Bible had virtually replaced the Bible. Within 50 years of Gutenberg, by Luther’s day, a quarter of a million printed materials, seventy-five percent religious, entered the bloodstream of Europe. They stimulated a totally unprecedented science, statesmanship, industry, and technology. Within a couple of centuries this deluge of Biblically-oriented documents had produced history’s greatest and most unique marvel, namely the undefinable, even mysterious, phenomenon ambiguously called Western Civilization. This development within a short time produced twice as many Christians as Muslims, even more important, it brought many changes in society which decisively moved beyond Islam.

Concealed in this period is a major transition parallel to the transition from Jewish culture to Greek culture as detailed in the New Testament. It is, in part, the shift from Latin to German, a long-delayed mighty shrugging off of a mediterranean formulation of the faith for various indigenous, northern formulations.

All this was thought by mediterranean believers to be a departure of faith but was much more a departure of culture. Thus, for most observers it has been interpreted to be a contest of doctrine between the Reformers and the Pope and his followers, when actually it was much more a massive shifting of cultural gears, a release of northern peoples from foreign customs, traditions and perspectives in which the faith had been packaged.

Just as Greek formulations had earlier “replaced” the Jewish carrier vehicle, the Jewish way of life, but not the (Jewish) Biblical faith, so now, in the Reformation, Germanic formulations replaced a Latin way of life but not the Biblical faith within the Latin carrier vehicle.

Another parallel would be the emergence of an Islamic tradition (which could almost have been predicted) which provided a different, Semitic, cultural vehicle from the Roman and the specifically Jewish cultural vehicles, but held on

to the basic monotheism of the Bible and much more, even the virgin birth of Christ.

Today similar transitions are taking place. Many many years transpired during which Germanic peoples had become involved in a Latin ecclesiastical tradition. Fourteen complete Bibles had been translated into German before Luther produced a much more widely used translation which then laid the basis for the unity of the modern German language and state. Finally, the Latin tradition was replaced with various indigenous traditions, Anglican, "Reformed" (Calvinist), mainly in territories never fully Romanized.

1600 AD to 2000 AD

This period is split in half by the ravages of the French Revolution and Napoleon's wars. In the first half, between 1600 and 1800, Catholic missionaries encompassed the world with a massive head start over Protestants who had still not found the Great Commission in the Bible. As early as 1210 the Dominican friars were talking about going to the ends of the earth but the mechanisms of such trips were missing. Global circumnavigation finally was achieved and Roman Catholic missionaries were present on all colonial ships. The Dutch Protestants were out there early, too, but did nothing of a missionary nature. The Japanese were so repelled by Catholic mission pressures that they closed their ports to all but Dutch ships.

Then, by 1800, massive Catholic mission efforts all over the world were almost fatally damaged when their financial roots in Europe were cut by the French Revolution and the Napoleonic wars.

At that same moment of history the British empire began to rise and Protestant missions began with the William Carey trickle, eventually to grope their way into flood tide often surpassing the earlier Catholic influence. They went out to the coastlands of the earth, later going inland, and finally focusing on specific by-passed or overlooked people groups—"unreached peoples."

In this final period, 1600 to 2000, after many years within a basically Western "Christian" tradition we note the Evangelical Renaissance (more often called *the Evangelical awakening*) in which the West is significantly greened. At the same time massive "secularization" took place, revealing the superficiality which had for a long time been the shallow faith of the majority.

Toward the end of the period millions of Afri-

cans, Indians, and Chinese were forging new cultural vehicles for the faith which are so different as often to be mistaken for sheer heresy, as happened in the birth of earlier traditions, the only common denominator now being a new zeal for the study of the Bible in place of foreign ecclesiastical and theological traditions.

The very word *Christianity* became treated more and more as inescapably and culturally Western rather than purely Biblical. Americans had already resigned themselves with a certain equanimity in the face of disparate "Baptists" "Presbyterians" "Anglicans" and perhaps even "Catholics," but they were not now well prepared to recognize as authentically Biblical various major new movements which often courteously decline to use the very word *Christianity*. Yet, these new movements of devout believers in Christ in Africa, India, and China may outnumber all devout "recognizable" Christians in those areas.

We now face the pressure (the necessity?) of giving up as treasured touch stones the supposed centrality of our own favorite theological traditions, whether they come from Augustine, Aquinas, Luther or Calvin, in favor of a new direct reliance on the Bible itself.

Meanwhile we are surprised and concerned, along with the Roman Pope, at the proposed constitution of the European Union which makes no reference to Christianity in giving credit to Europe's past. Our school textbooks and our university departments have now for so long warred against any recognition of the impact of the Biblical faith in the mysterious phenomenon of the "Rise of Western civilization," that we are delighted to see Rodney Stark's new book, *For the Glory of God*, the thesis of which, according to the book jacket, is "Whether we like it or not, people acting for the glory of God have formed our modern culture."

Such a statement is daringly contrary to the massive secular bias of our time, which actually blames religion rather than credits the impact of the Bible with most of the beneficial things that make Western civilization unique.

The story we tell is not finished. But the unique situation in the final 50 years of the 2000 year period and a prognosis of the future we approach in our next chapter.

The Story: Part 4

The Final Moments—Beyond World War II

We began our previous chapter with the quotation from the King James Version, “Unto whosoever much is given of him shall much be required.” The final few moments of history contain an explosion of totally unprecedented complexity. Before World War II Americans were struggling out of the greatest depression of their history. Most Americans were poor. Yet, by the year 2002 the most common problem for most Americans was where to store all of one’s excess possessions.

At the same time the globe in general was still weighed down with serious and virtually unsolvable problems. Greatly increased population underlay many of these problems. Every month thousands of young women were being lured out of central Europe into global prostitution. *National Geographic* reported that 27 million people are enslaved in the world today, more than at any other time (even if a smaller percentage). Many actually in the USA.

Harpers Magazine reported that in the year 2002 four times as many people died in traffic accidents as in wars. This fact reflects the overlay of technology that is now at least lightly global.

What escapes notice is that today the biggest killer of all is not war or traffic accidents but disease. Everyone knows that the global south teams with millions pulled down to their graves prematurely by disease, AIDS now added to malaria, and a host of other gruesome diseases. But even in the United States nine out of ten deaths in premature due to disease. Cancer and heart disease accounts for half of this, and if weighed against the Black Plague would exceed the latter’s ravages.

Meanwhile the global energies of Evangelicals virtually ignore the sources of disease. We take care of the sick. But, our inherited theologies—hammered out before germs were known—blind us to the need to war against the disease pathogens themselves, which constitute an enormous onslaught against Creation. Would Satan be pleased because we spent 99% of our available medical/pharmaceutical funds on cures rather than causes?

We must remember that vision is “foresight with insight based on hindsight.” Does all this make sense in terms of the *Story* we are attempting to follow? What does our hindsight tell us?

Conclusion

Hindsight tells us, for one thing, that perhaps the most significant event of the second millennium occurred just after World War II. Prior to that war, after 500 years of Western conquest of virtually the entire planet, the whole non-Western world was by 1945 under the direct or closely indirect control of Western political states. All but Thailand, and that area was left intentionally autonomous as a buffer state between British Burma and French Indochina. Even in Thailand the dominant external influence was the West.

But in the 25 years *following* World War II something happened on the world level that had never happened before and could never happen again. Over thirty years ago I wrote about this period of “The Twenty-Five 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. Europeans withdrew into their turtle shells feeling bruised and angry, although in some cases proud of what they had done. But their anger was exceeded by the antagonistic feelings on the part of those many nationalities which had during this period wrestled free from Western domination.

Now these dozens of new countries crowded into the United Nations and went on their way sprinting or staggering into the future.

After another 25 years 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 of at least West Africa into pervasive chaos. Meanwhile totalitarian regimes were gradually replaced as embryonic “democracy” was chosen over either Communism or Fascism, a shift so profound as often to usher in more staggering.

Today it seems as though nuclear weapons are available to every nation, and the West’s technology is rapidly adopted in much of the world. India, one of the world’s most needy nations is also ahead of the West in many areas of technology. Even in the USA one out of eight people, a group the size of California’s population, still lives below the poverty level. South China was able to modernize overnight, it seems. The toys, trinkets and trappings of the West no longer

belong to just the West. In Pakistan where hundreds of thousands of children are worked to death—50% of them by the time they are twelve—the coming trend is to take better care of them because their labor is so salable to the West, making much of Western's labor-saving machines uneconomical by comparison.

This is a development somewhat parallel to the betterment of European serfs when the Black Plague made them more scarce. Ironically, for the West to depend on low-priced labor around the world tends in the long run to raise the price of that labor and the income of those involved.

But, now, 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 wars.

If nations of the world all consumed natural resources at the rate of the West there are already enough people on this planet to exhaust all of this in months. In any case it is difficult to avoid the conclusion that something so basic and essential to the Western way of life as energy will not for much longer come from fossil fuels. Indeed oil and gas deposits will soon no longer be considered fuel since burning them is not as strategic as their uses for other purposes. That crisis of declining sources of oil and gas will hit the world very hard by 2010, according to a recent lecture at Caltech.

Despite the amazing progress which medicine has made in understanding and fighting many diseases it is not at all clear that we are making any permanent gains. And, in regard to war—that other major menace of mankind—as Kaplan says, thinking of West Africa especially, the worst rash of wars may be just ahead.

So where is the kingdom of God in all this? Philip Jenkins in his *Next Christendom* paints a very rosy picture of global Christianity without, perhaps, taking seriously the increasing phenomenon of other movements to Christ bursting entirely outside of the cultural stream of Christianity.

On the other hand, Jonathan Rice, a serious missionary thinker has revisited the widely acclaimed Evangelical Awakening which rocked England in the 18th century. He points out that the aftermath of the Evangelical Awakening in

England, largely emotional, was later largely negative, ushering millions of the next generation for the first time into serious agnosticism.

One generalization is safe: things are getting both worse and better at the same time. It is not a completely uneven contest favoring 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 but are unprepared to seriously attack the evils. Some of them have the opinion that this is "The best of all possible worlds" and that evils themselves originate with the mysterious purposes of God.

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, essential defeat of a major, celestial, counter being? If this uncommon perspective is at all valid, if restoring God's glory through struggle is central, notice how relatively superficial is much of our evangelism that does not so much seek to extol and reestablish the true attributes of God as it has been developed as a marvelous marketing tool—employing both a desirable carrot and a fearsome club.

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—the Religion of Science. The two books of Divine revelation, *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. Yet, Evangelicals tend to derelict the one book in favor of the other, while scientists who want nothing to do with the book of scripture do the opposite, especially if the Christians, for their part, read their book of scripture to mean that nature does not speak of the glory of God.

Part Seven

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Growing Up with the Bible

Understanding What it Says, Yielding to What it Means

by Ralph D. Winter

When you are 80 years old and are asked to give your life testimony, it is asking for a very long story! I have decided simply to trace my 80-years of personal experience with the Bible. The Bible's influence is probably the most important single strand in the tapestry of my life—that is, my increasing appreciation for and understanding of the Bible.

I was born into a devout Christian family, which is one of the most important things in my whole life. My parents were loyal to the local church and loyal to Christian Endeavor, which was a very evangelistic global youth movement (and still is). I gave my life to Christ at about the age of ten, and began sporadically to read through a little Gospel of John. Later at Lake Avenue Church, my Sunday School teacher one summer challenged his class of 7th grade boys to read into the New Testament a chapter a day.

This had a remarkable effect on me. I ran into Matt. 5:16, “Let your light so shine before men that they may see your good works and glorify your Father who is in heaven.” I discovered Matt. 6:33, “Seek ye first the Kingdom of God and His righteousness and all these things will be added to you”—things like food, clothing, shelter. I found in Matt. 7 the house built upon the sand, the “strait” gate and so on. In chapter 11:28-30, I read “Come unto me, all you who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly of heart: and you will find rest for your souls. For my yoke is easy, and my burden is light.” Or, “What does it profit if a man gains the whole world and loses his own soul” in Matt. 16.

Verses like these were meat sticking to my ribs. That summer I was really moved by the Bible.

That very same summer (between my 10th and 11th year of high school), I got a job at 35¢ per hour, from 3:30 in the afternoon until 3:30 the next morning. The first thing I bought with my first paycheck was the most expensive leather bound Scofield Reference Bible available.

Even more influential than reading one chapter a day for my Sunday School class was my encounter with Dan Fuller and becoming part of a little Lake Avenue Church Navigators “Dunamis” group, which met at my house for

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three years running right up to Pearl Harbor in December of 1941 and WWII. Both before that and during WWII I memorized 500 verses in the King James Version (of course), shading in each verse in my treasured Scofield Bible.

After the war (during which I graduated in engineering from Caltech), I studied the Bible further at Westmont College, where I also taught. Next came a year at Princeton Seminary, then Fuller Seminary (the year it opened—1947) and finally Prairie Bible Institute, where I went for one semester to observe their unique “Search-Question” teaching technique—of which I highly approved (and still do).

In my teenage years my perspective on the Bible was that the most important verse was “He that winneth souls is wise.” My simple idea was that God wanted us to get people into heaven. Gradually a different phrase added further meaning: the idea of “winning people to Christ.”

At first I did not realize the difference. The phrase “winning people to Christ” does not itself refer to getting people into heaven but into a permanent relationship with Christ—not something you can walk away with, like a ticket to heaven you can keep in your wallet. Of course, being born again into the family of Christ does imply eternal life, but the phrase, “winning people to Christ,” does not refer to heaven in so many words, as if getting to heaven is more important than our fellowship with God in His family and becoming involved in “the family business (war).”

Later, due to numerous Biblical references that I finally could not overlook, I realized that a still larger picture was that believers are called *to glorify God in all nations*. You find this thought in Charles Wesley’s hymn “Oh For a Thousand Tongues,” where he puts it,

My gracious Master and my God,
Assist me to proclaim,
To spread through all the earth abroad,
The honors of Thy name.

Glorifying God in all the earth includes all my former ideas but adds

additional insight. It explains why at the peak of their use, Irwin Moon’s Moody Institute of Science 16mm films were being shown on the mission field 2,000 times a day! (That greatly exceeds even the use of the Jesus film.)

More recently a fourth addition of Biblical perspective has come to my thinking: I see now that to glorify God we need not only to respect and reclaim scientific discoveries of his handiwork, but we need to seek to make very clear that it is Satan—not God—who causes much of the evil we often hear people attributing



to God, such as in James Dobson’s book, *When God Doesn’t Make Sense*.

In that book, when there is an example of some tragedy that “does not make sense,” the book attributes it to God’s mysterious will, not to Satan. But if disease germs are the work of Satan—rather than of God—should we be blaming God for all the really tragic illnesses? Isn’t Satan delighted if he can persuade us all in the face of evil simply to resign ourselves to what we think is the will of God, and not attack evil at its root? By now in history we know a huge amount about fighting microbiological evil, but Christian individuals and Christian organizations are doing very little with that knowledge.

If we were to do something about that, in the name of Christ, would not that glorify God? But to my knowledge there is no substantial Christian institution in the world that is seeking systematically to destroy one by one the disease pathogens

behind the illnesses that drag nine out ten Americans into premature death. The Carter Center is, but not in the name of Christ.

Back to my story. Because of the Lake Avenue Church’s strong concern for missions, growing up there (when missions were always half of the total budget) I had always assumed that any serious believer would be willing to serve anywhere. Thus, as an engineering graduate I looked for opportunities to serve the cause of missions as an engineer. Right away I became aware of many problems in missions that needed to be “engineered.”

I was captured by two challenges: 1) the idea of teaching the Bible with motion pictures; and 2) the idea that, by employing newer techniques, missionary language learning could be greatly speeded up. I could not do both at the same time.

I chose to pursue the huge barrier in missions of the task of language learning. To do that I earned a Ph.D. in linguistics (at Cornell) in order to gain the credibility I thought I needed to make changes in missionary language learning.

In the process of getting that Ph.D., I realized that no current university department in the USA focused specifically on language learning in general (I would have had to major in a specific language like French, Swahili or Chinese). I thus essentially gave up my own very novel idea of language teaching, went back to finish seminary at Princeton, and became a missionary in Guatemala for ten years. There we worked with an Indian tribe that Cameron Townsend had something to do with before he started Wycliffe Bible Translators. After ten years in Guatemala I was invited to be a professor at Fuller and become involved on the ground floor of its new School of World Mission.

I was glad for my time at Fuller. A thousand missionaries passed through my classes and through their papers and theses I learned details about strange mission fields all over the world. After ten years, in view of all the new ideas about missions that were being churned up, I came to realize

that it was necessary to establish a major base nearby where we could not just teach, but actually put things into practice and promote all these new ideas and important insights.

The new Center and University we have established is located on a former Christian college campus in Northeast Pasadena (the college moved to San Diego). It took us 13 years, with a lot of amazing help from God, to buy that campus plus a hundred homes surrounding it. We now have close to a hundred families in our mission society (the Frontier Mission Fellowship), about half of them working in different places around the country and the world. In addition, 35 other organizations are at work on the campus.

But, getting back to the Bible. Across these many years I have found that the Bible has very clearly been for me the most important dimension of additional learning and growing. I feel I have learned more since I was 70 (about the Bible and many other things) than in my entire life before that.

First of all, I have had to discover that some of my first thoughts about certain Bible verses were misunderstandings. I mentioned earlier “the strait gate” in Matt. 7. I thought the word meant “straight” when it really means “narrow.” When Paul told the Corinthians, “you are not straitened in me but straitened in your own selves” he did not mean that he could not straighten them out and so they were to straighten themselves out (as I had thought when I first memorized that verse). He meant that they were not being hindered by him, but they were hindering themselves. The word *strait* here is like the Straits of Magellan, a narrow, hindering passageway. The same is true for the word “let” in the King James. “He that letteth will let” means “He that hinders will hinder.” Like in tennis, a “let” ball is one that is hindered by hitting the net and barely goes over. These examples are relatively trivial, but you get the idea.

Something more serious. Way back after WWII I went to teach and study at Westmont. Samuel Zwemer, a famous missionary statesman, came

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through as a speaker and I had a chance to talk to him personally. Among other things he warned against taking the Bible off on tangents, and mentioned some people who interpret the Parable of the Good Samaritan to mean that the donkey represents the church and the travel to Jericho represents the church age and so on, thus missing the blunt and plain meaning of the passage, which is apparently too difficult to accept.

I also discovered that the Bible welcomes people from outside the genetic lineage of the Chosen People. I have been studying the book of Ruth the past few days in my morning devotions—a story of God’s acceptance of a person from outside of Israel right into the line of David.

Jesus himself warned the Jews of his day that a Roman centurion’s servant was welcome to the Father, and that (again in Matt. 8) “many will come from East and West and sit down at the table with Abraham, Isaac, and Jacob in the Kingdom of Heaven, but the sons of the Kingdom (that is, the Jews) will be cast into outer darkness.” That does not sound like preferential treatment of a Chosen Nation!

Yes, the Bible tells the story of a Chosen Nation that received special revelation from God, and through which the Bible itself was transmitted to us. But the Chosen Nation was clearly not the only place God was at work around the world. Missionaries often discover that the Holy Spirit has preceded them. The Dead Sea Scrolls, for example, represent 300 different earlier documents, in addition to all of the Old Testament books. The Bible itself refers to many other documents outside of the Bible. Thus, the Bible freely admits that God is concerned about other nations and that His Holy Spirit is at work in the entire world.

Learning the real meaning of some verses is, as I have already mentioned, more important in some case than

others. Here is an even more serious case. For years I preached sermons on Isa 49:6, extolling it as the clearest example of the Great Commission in the Old Testament. Now I know it isn't! To the Children of Israel in Babylon, who eagerly wanted to return to their land of Palestine, God says essentially, “It is relatively secondary that I should raise up the tribes of Jacob and restore the preserved of Israel to their land. I will make you a light to the nations. I want you to be my salvation to the ends of the earth.” That does sound like the Great Commission doesn't it?

However, only fairly recently I discovered that the phrase “to the ends of the earth” was at that time in history merely the Hebrew way of referring to the ends of the plains of the Fertile Crescent. All of a sudden this phrase no longer meant to the rest of the planet, but specifically the extremes of the Hebrew known world.

Am I sad to find this out? Not really. However, the verse now has a very different and special meaning. In this verse God was not talking to the Jews (who were right then in captivity in Babylon, at the “ends of the flat earth plain”) about being messengers of His salvation to *the whole planet*. He was telling them that to get back to their land was not as important as being a saving force *to their very captors*, the Babylonians, there where they were at “the ends of the earth.” That was a much less attractive task!

In Pakistan I once spent six hours talking with the members of a seminary faculty representing about a half million Christians who are in many ways oppressed by the Muslim majority. I naturally expressed concern for the 97 percent Muslims in that country. At the end one of the professors wagged his finger in my face and said, “If you send missionaries to reach the Muslims we will go to the government and get them thrown out.” In other words, when Isa. 49:6 asks the

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Jews to witness to their captors it is asking something very difficult, possibly more difficult than going to the ends of the earth literally.

Being relieved of my previous understanding of this verse did not in this case cause any real harm. Other passages have been more crucial.

For example, Calvin and Luther both took notice of Ps. 19:6 which speaks of the rising sun running its course from one end of heaven to the other. Both Calvin and Luther interpreted this to mean that Copernicus was wrong about the Earth going around the sun. Eventually, however, as humans found out more about God's world we realized that Copernicus was right: God had in fact set the Earth to revolve around the sun. Note, however, very few people may have looked back at Ps. 19:6 and realized that the Bible passage did not contradict that discovery, and that it merely describes what people actually see during a 24 hour period. The passage was not intended to speak of the mechanics of a round ball planet hanging in space they knew nothing about. Rather, *most people simply assumed the Bible was wrong.*

Thus, the very serious problem is that the on-looking world did not realize that Calvin and Luther had misinterpreted the Bible. The world has assumed—as have historians of science to this day—that the Bible itself had said something that turned out not to be true. They do not question Calvin's intelligence or his ability to interpret the Bible. Intelligent people in the world have become confident that the Bible cannot be trusted. *Thus, believing as we do in an inerrant Bible does not mean we should believe in inerrant interpretations!*

Let me conclude with one final, even more crucial and longstanding misunderstanding of the Bible. This verse is so important that I would have gladly spent my whole time on it, had I not been asked to give my personal testimony.

I refer to Genesis 1:1, which all my life until recently I have assumed—along with most casual readers of Genesis in English—had to do with the creation

of the *universe*, and that this would have been a fairly recent event.

Meanwhile, however, during my lifetime thousands of intelligent observers have also been studying the earth and have continued to dig up bones of strange, huge, violent creatures (most of which no longer exist) and which seem to have lived a very great time ago.

Even in my teens my Scofield Reference Bible had taken this apparent age of the earth into account by concluding that there was a gap between Genesis 1:1 and 1:2. Scofield was also aware that the “formless and



void” phrase in verse two does not properly translate the Hebrew “tohu wa bohu,” which more precisely means “desolation and disorder.” He apparently did not realize that verse 1:1 could mean something very different from our usual English translations, namely “When God began,” and that the word “bara” (for *create*) does not mean “create out of nothing.” The Bible uses the same word for what a potter does in creating a vessel from pre-existing clay.

Thus, it is only one small step beyond Scofield to suppose that the many thousands of years of the “old earth” all came *before* Genesis 1:1, not in the middle of the single sentence that runs from 1:1 to 1:2.

Why is this important? Because, for one thing, it is not so easy to believe that when God created the universe, He began with a situation that could be called “destroyed and desolate.”

Today, however, the widely believed and Scofield-backed “gap” theory is seldom mentioned. More often people have gone to “long days.” They have concluded that the six days of creation in the first chapter of Genesis were longer than 24 hours—perhaps millions of years—and that the great age of the earth can handily fit into six elongated days.

However, for me the chief problem in inserting all of the old earth into the long days of Genesis 1 is that most of the old bones we have been digging up belonged to shockingly vicious and life-destroying creatures. If they were what was being created in these elongated days, why would Genesis 1 repeatedly say “and God saw that it was good,” or why would we read at the end of the chapter that neither man nor beast was carnivorous, but rather plant eating?

In this case the implications of the problem of interpretation have become so severe (and the protection of the veracity of the Bible so important) that, in sharp contrast to the gap theory and the long-day theory, there has in recent years been an explosion of interest in favor of simply denying any great age to all the millions of old bones that have been dug up. Proponents of this newer view say that the bones are not actually old at all, but that they only look old. To them, things like the Grand Canyon did not take many years to form, but were formed almost overnight as the result of a global flood. This position (coming over from the Seventh Day Adventists as recently as the 1930s) is called “Young Earth,” and draws on what is called “Flood Geology.”

However, the “Young Earth” concept is the laughingstock of the entire secular world simply because evidence is growing stronger every day that the old bones we have dug up really are old. Carbon 14 measurements have been joined by thirteen other ways of measuring time even more reliably and over much longer periods. We have now dug up nine hundred times as many forms of now extinct life as still exist on earth. All nine hundred, according to the “Young Earth” per-

spective, were created and died in the last six thousand years.

Now, this recently espoused “Young Earth” theory is a perfectly legitimate theory to discuss with pros and cons. There is some rationale for it. But notice, whether it is true or not, as with Calvin and Luther, if this interpretation is presented as the only possible meaning of the Bible and turns out to be wrong, then the Bible itself will be labeled wrong. I personally would much rather wonder if we have not for some time simply jumped to conclusions about the meaning of Genesis 1:1, reading back into it what we now know about the cosmos. Have we read into the Bible what we know the Bible simply did not address? If we have, we may unintentionally have concealed its real meaning.

There is a whole lot more to this perspective than can be explained here, but this is at least the gist of the situation.

It is very likely that at the time the book of Genesis came into being, people did not know that they were living on a round ball hanging in space. When they said, “to the ends of the earth” they were talking about their own known world. When they talked about “the whole world” they were talking about the world they knew, not about the entire planet. When they said the flood covered the world they were not talking about the entire planet.

Is this heresy? Recently my wife Barbara and I were at Wheaton for her 45th reunion. I was delighted to shake the hand of Russell Mixter, a very old man in his nineties, who in 1950 was a professor of Biology at Wheaton. Back then, he had concluded that when the Bible said “the whole world,” it referred only to the whole *known* world and that that was the extent of the Biblical flood. The ark thus contained all the animals in the area of the world to be destroyed, but not all of the other animals in the world, and certainly not dinosaurs 100 feet long weighing many tons. Wheaton College did not disagree with Mixter, and for the last 50 years Wheaton’s faculty has been allowed that latitude in the interpretation of the Bible.

Once we are saved I believe we must understand that our mission is to participate all-out in an onslaught against Satan and his works . . .

Thousands of intelligent investigators all over the world have concluded that the earth is old, not just six thousand years old. If they are right, I am asking the question “Does that indicate that the Bible is wrong?” Is it possible that the Bible has all along been the work of “holy men of God speaking as they were moved by the Holy Spirit” in words that usually both they and their hearers understood? We surely don’t believe the Bible was *dictated* by God, as has been alleged for the *Qur’an* and the *Book of Mormon*. We believe that it was written by human men inspired by God to write for human understanding in their time and place. That is why it behooves us to *understand Bible times* if we want to really understand the Bible and do it justice. We might like to think that God gave us a magical book full of all kinds of secret meanings that only cryptographers can discover. Would He have had a good reason to do that?

Now, the reason this issue is important to me and to a better understanding of the Christian mission is simple. If in a vastly earlier period of time before Genesis 1:1, Satan turned against God and distorted God’s good creation into the incredible suffering and violence we still see all throughout nature; if Satan has from that time been the perverter of microbes into deadly germs such that all forms of life suffer from microbiological attack; and if all this occurred before Genesis 1:1, *then the events of Genesis chapter one may well display the re-creation of plant-eating animals and humans in their original God-designed form*, and can be seen as a new beginning revealing God’s original intent, and a new beachhead intended to assist in the defeat of Satan and the restoration of all creation.

However, almost immediately, Satan (who already had a long crime record) also penetrated Eden and brought down the newly created humans and the new beginning of undistorted animal life. Ever since, humans and animals are born genetically perverted

along with all the rest of nature, the new forms of life created in God’s image in Genesis 1 having become victims of Satan. Now humans are in dire need themselves to be saved before they can work effectively with God in the defeat of Satan.

The Cross, then, was the turning point in the battle against Satan—although Satan may have thought he won. But the Cross was by no means the end of the battle. Turning points in a major struggle are terribly important. They are the basis of secure hope. But a war is not over until it is over.

We must ask, “Have people thought it was all over and that all we need to do now is to get saved and wait for heaven, not join any battle?” Once we are saved I believe we must understand that our mission is to participate all-out in an onslaught against Satan and his works, not lie back and await heaven. Basic to that onslaught are our commendable efforts in calling upon people to accept the Lordship and the Commission of Christ. *But that is merely getting people prepared for war.* The Bible still says, “The Son of God appeared for this purpose, *to destroy the works of the devil.*” I Jn. 3:8.

The immense tragedy is that the entire Christian world has been significantly duped by Satan, and has only vaguely understood this larger mission.

Nixon declared a war on cancer. Bill Gates is financing a war on malaria. But Calvin did not know about germs and I know of no theologian today—since germs were discovered—who believes the Christian mission includes seeking out the origins of cancer or heart disease or any other killer disease and killing off those Satanically-devised pathogens. We apparently leave that to the world and to the Orthodox Jews who have an unusually high concentration in these areas. It would appear that their intuitive theology is better than our Calvinistic theology.

I am old enough to recall the enormous transformation of America during WWII. The eleven million men and women who were sent overseas were not the only ones caught up in that all-out war; each and every civilian left behind was as well. It was no longer a peacetime situation. Crime dropped, and thousands of industries were transformed. Factories that once made cars now built tanks. Others that made nylon stocking now made nylon cords for parachutes. Still others made new things like ammunition, thousands and thousands of vehicles of strange new types, plus thousands of ships (six thousand of which went to the bottom in the Atlantic war alone).

The war against evil and against things that tear down our understanding of God is still going on. That much bigger war is not over. All over the earth people are dying prematurely in suffering and pain due to an onslaught from the microbiological world that we are only beginning to understand and that no one has understood theologically.

As I have said, nine out of ten Americans are pulled down to premature death, often in terrible pain and suffering. We spend billions on helping the sick but pennies on exterminating the causal pathogens. There is no money in that. And if, as some may assume, these attackers are part of God's intent, then our hands are tied.

So we get along. We keep busy doing interesting things. But our battles are primarily personal. We are not fighting in a time of war. As it has recently been put, "We have a very limp 'public theology.'" Isn't that true?

Our Evangelical mood is to refine our manners; to build our confidence, hope, self-esteem; to become "all God wants us to be" and to gain "the abundant life," without taking into account that when our names were *listed* in the Lamb's Book of Life, our earthly sojourn was decisively *enlisted* in an all-out war that knows nothing of the secondary or even trivial concerns which fill our lives. God have mercy.

Much of our worship today is minimally meaningful. We sing on and on,

"God is sooo goooood, He won't let anything bad haaaappen to me." We say that in a hundred different ways, trying to believe it, wanting to believe it. But we are really in a fog about reality; we are basically "whistling in the dark."

Meanwhile, we are actually in a horrendously active but mainly invisible God-sponsored *war*. Casualties of disease and curious accidents are very likely and are to be expected. In a war, suffering is not mysterious, needing books and devotionals to be written about it as a separate unconnected subject. It is not God that is inflicting the casualties, but the enemy. Let's not be confused about that and inactive in that war!

Each morning we need to show up for duty and be ready to choose the most effective way we can be involved. It is not to seek high pay or perks, but the war that must be won! Our lives and careers need to yield to that reality. And we cannot do it one family or one congregation at a time. We need to be organized on a far higher level. **IJFM**

Beyond Transformation: An Ancient Syncretism as a Handicap to a “Public Theology”

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In mission circles we have harbored for many years a phobia of what we call *syncretism*. We have assumed *syncretism* can readily occur if we are not very careful whenever a church movement on a mission field is created and becomes autonomous. Less attention is given to the possibility of syncretism that may have long been part of our own religious tradition. I would like to address the latter.

Introduction

The reader may understand my train of thought better if I begin with some personal references.

In 1996 my first wife was diagnosed with multiple myeloma, a somewhat rare form of cancer of the bone marrow. She lived for five more years, albeit with increasing difficulties. During her illness I experienced a crash course in cancer, disease in general, and the entire medical/pharmaceutical industry. Unexpectedly, all this converged to spark some serious new thinking in the area of theology and missiology. I doubt if all this intense thinking would have occurred had my wife's disease not taken five long years. After marrying again I have been pressed into thinking even more deeply about these issues now that I, too, have been diagnosed with the same disease.

The first thing that came to my attention in this bedeviled period was the fact that almost all medical funds are focused on caring for the dying, curing the sick, and preventing disease—all worthwhile things, of course. However, virtually pennies make their way into efforts to combat and eradicate the causal germs of disease. Indeed, the whole history of medicine is, you might say, the slow and almost reluctant understanding that most diseases are not conditions, but infections. Germs themselves have been discovered fairly recently, speaking historically, and have been recognized only very reluctantly, speaking psychologically. Even today for many it is counter to all common sense that tiny organisms too small to see without a microscope could sicken, much less kill, human beings. Most people in the world still do not believe it.

Furthermore, only very recently have we had

strong evidence for the infectious origins of heart disease, cancer, multiple sclerosis, Alzheimer's, and schizophrenia. In other words, it is scary but true that today only a pittance is focused on eradicating the pathogenic *origins* of disease. By contrast, a billion dollars a day goes to patching up people who have suffered heart failure or stroke. An ominous absence of attention?

The second thing I ran into is the curiously widespread absence in Western Christian circles of a corresponding theology of disease. Of course, until recently (historically speaking), virtually no one has puzzled over this gap in our theology, since Calvin and Luther had no idea of germs. Is it not time to call into question the carry-over today of many of our pre-germ theological assumptions? Those assumptions are what seem to justify our attributing evil to God, saying again and again, in one way or another, “God in His mysterious ways orchestrates all disease and evil.”

When my wife finally died, sincere Christian friends urged me to recognize that “God knows what He is doing,” as if her premature death was obviously God's mysterious initiative, not the result of an intelligent—and conquerable?—disease pathogen. Long before she died hundreds of friends assured me they were praying for her. I never said this, but I often wondered, “Is prayer all that can be done?”

Both Yancey's famous book, *Where is God When it Hurts?* and James Dobson's book, *When God Doesn't Make Sense* echo the same point of view: we cannot fully know God's mysterious purposes. So there would seem to be nothing to do but resign ourselves to unexpected tragedy and evil. In neither book is prayer advised, nor are we urged to deploy efforts to discover and eradicate attacking pathogens (whether viruses, bacteria or parasites) in the Name of Christ, as a logical result of our efforts for the Kingdom and His glory.

I am sure that neither Yancey nor Dobson would question the necessity for society to do something to rid our streets of muggers, attack dogs, and, in California, mountain lions. Intelligent enemies of the kind we can see with the naked eye, we should fight, of course. But

apparently, if such dangers are too small to see—even if we can now see them in a microscope—they must be *ipso facto* part of God’s mysterious will! Isn’t this a theological hiatus? While we may try to *avoid* such pathogens, we have no theology—no reasoned or mandated mission—to *eradicate them*. Over the centuries the church has successfully primed the “world” to do many good things, an entire range of things (from hospitals to ramps for handicapped people). However, if “non-spiritual” efforts at eradication are pursued at all, we have loftily left that for the world to do.

Thus, as I see it, key elements of “the work of the church” are actually being done by the world—it is not a part of the articulated mission of church people. They are off singing hymns and dreaming about heaven. Calvin said nothing about germs, of course, and since his era we have developed and embraced no significant “public theology” in that sphere.

Somewhere along the line I ran into Gregory Boyd’s Intervarsity Press book, *God at War*, and was introduced to the idea that Augustine had incorporated a syncretic element into his thinking that has for sixteen centuries bedeviled Western theology, especially public theology.

Historical Background

However, before looking into the source of Augustine’s alleged syncretism, it may be helpful to generalize about the feasibility of public theology in the case of different Christian traditions in history.

For example, the type of Christianity that flourished among African slaves in America is noted for a hymnology of the next world. Similarly, the enormous, mainly lower-class movement brought into being by D. L. Moody focused for many years on dispensational and eschatological exegesis, not public theology. For slaves, theologizing about how governments should be run or even how civil society might be improved would have been of little practical value. In the same way, the Anabaptists in Reformation times had little or no possibility of effecting changes in this world at the social and political level of the ruling class.

By contrast, Calvin himself pushed through legislation requiring banisters on second-floor balconies in every house within his considerable political influence. Indeed, Presbyterians, Anglicans, Lutherans, and, of course, Roman Catholics, historically, have all usually

participated in—or even dominated—the ruling class.

In the United States the fruits of middle 19th century revivals energized a wide spectrum of social reforms precisely because the very subjects of revival included social and political leaders.

But when in the late 19th century the churches became flooded by a torrent of immigration representing older European Christian traditions (e.g., Presbyterian, Anglican, Lutheran, Baptist, Methodist and Roman Catholic), the weight of the newcomers tended to water down the earlier (often idealistic) revival distinctives that had so dramatically affected the public domain.

This explains how it is that two remnants of the revival ethos of the 1850s have survived without heavy European immigration: the Mormon and Adventist traditions. To this day they maintain what used to be advanced ideas about nutrition and education. They peeled off from the mainstream and were thus isolated from the influence of the new immigrants with their more traditional European and contrary pre-revival opinions. Thus, in some cultural features, the Mormon and Adventist traditions today are museum pieces of mid-19th century revival Evangelicalism.

Unlike the extensive social activism of the Wesleys and Whitefields of the Great Awakening of the 18th century, and the Charles Finneys of the 19th century revivals, the biggest negative impact on an awareness of public theology was that of D. L. Moody in the early 20th century. Millions of poorer and less-educated people got swept into church life, carrying with them their social distance from college education and the college educated. This made their participation in the professions and civil government very unlikely.

Furthermore, their schools—Moody Bible Institute faculty, for example—determinedly distanced themselves from the cultured proponents of the Social Gospel, emphasizing eschatology instead. They abandoned the school system of the civil order, preferring for more than a half century the newly developed Bible Institute model. However, despite a relatively isolationist social detour of 50 to 90 years, the 157 Bible institutes created in the Moody era gradually became Bible colleges, Christian colleges, and more recently, Christian universities. Only now in just the past few years have people whose background of faith originated in the Moody

period begun to move into the professions, public life, Congress, and even the White House staff. This new visibility and influence is creating a renewed (and scary) symbiosis between faith and society, one which at least superficially is more open to public theology than at any time since the mid 19th century.

In this large sphere, then, public theology is now once more *feasible*. Unhappily, however feasible, the *clarity* of the "horizon of the coming Kingdom," on which George Hunsberger has urged us to keep our eyes fixed, is, as I see it, mainly unimproved or maybe blurred or even invisible. Public theology, in order to become significant, needs to be both *feasible* and *visible*.

The Visibility of the Horizon

Speaking of our present horizon, an understandable range of perspectives has rippled through Western churches and missions over the past two centuries.

Many pastors and missionaries have continued to replace the Biblical agenda with one of the central (somewhat artificial?) issues of the Reformation, namely, mission that simply offers (sells) advice to people on the attractive subject of "how to get to heaven," or "how to be assured of eternal salvation."

Other missionaries, with better phraseology, seek to reconcile people into ongoing fellowship with God by "winning people to Christ."

Still others have earnestly sensed the importance of "Kingdom Mission," which implies much more (and many different things), especially the reevaluation of culture in the light of Christian perspective.

Recently the word "transformation" has been resurrected from the past and has now become a buzzword. This is good insofar as it helps us rise above a purely otherworldly concept of salvation. But the word itself is weak, implying no specific direction of transformation. The whole of society is, after all, constantly undergoing *transformation*, though not necessarily in the right direction. The word *transformation* is thus not an inherently positive term. A better one might be *restoration*, which is teleological and moves in a certain direction.

There is also the Biblical emphasis on glorifying God in all the earth. This is what we sing about all the time with little concrete reference. "Glorifying God" often sinks to the level of a meaningless, intangible catch phrase that is usually redefined in terms of whatever

ministry is being promoted. Is any agency today mainly expounding the glory of God? It is hard to imagine a global educational enterprise focused exclusively on, say, the wonders of God's Creation. That would be nice, and did indeed happen back in the 1930s-50s in the days of the Moody Institute of Science films.

However, what if the God of whom we speak is, by default, understood to be cruel and destructive, the sponsor of deadly germs and all of the violence in nature? What if God's reputation, His glory, is severely tarnished and needs to be defended? What if God is thought to be the direct perpetrator of all that happens, good and evil (such that His purposes must be understood to be mysterious)? If these things are true, one can easily imagine the problem they pose for evangelism in the public sphere. Do not all these "ifs" cry out for any activity that could counteract them and more adequately defend and exposit the unmarred, unstained glory of God? And would that not be a valid definition of a larger "public" mission? That sounds reasonable, perhaps, but is still desperately platitudinous.

Are we in an improved position now in the 21st century to get a better handle on what our mission is supposed to be? I think so. I would hope so. To do so may have a lot to do with the difference between Shi'ite and Sunni Muslims. It may also be a problem made more difficult by Augustine's flight from Manichaeism.

Another Rosetta Stone

A further factor in the picture: I feel it is important to acknowledge that our Christian Bibles reveal many evidences of having incorporated perspectives from outside the Abrahamic genetic lineage. Furthermore, it is plain that our Bibles display a progressive unfolding of insight, such that while New Testament insights do not necessarily invalidate Old Testament insights, in some cases they clearly add to them.

Thus, without throwing out the entire OT as having been outmoded and superseded—as Marcion did—it is yet possible to discern significantly new features in the latter parts of the OT and especially in the NT.

To me one of the most striking contrasts between OT and NT insights is what I have playfully called "The Rosetta Stone of Biblical Hermeneutics." I refer to the contrast (which is quite shocking at first glance) between the earlier

and later Biblical accounts of the famous event in which King David went wrong in numbering his people. The earlier account in II Samuel 24:1-25 (NIV) is repeated verbatim in I Chronicles chapter 21 (NIV), with the change of a single word. The earlier account says plainly that “God incited” David to do this wrong. The later version in I Chronicles replaces the word *God* with the word *Satan*. Now it says “Satan incited” David to do wrong.

A possible explanation of this seemingly monumental difference may be seen in the similarly paradoxical contrast between the initial straightforward account of Joseph’s being sold into slavery *by his brothers*, and then Joseph’s own declaration later (to his brothers), “*You did not send me to Egypt, God did*” (Genesis 45:8).

In the case of both Joseph and David, one of the two perspectives is that of God’s ultimate sovereignty, the other perspective is that of immediate instrumentality. Joseph’s brothers were the ones who—in the immediate, instrumental sense—sent him into slavery, even though God somehow in His sovereignty was involved.

In the case of David, Satan “incited” him to do wrong in the immediate and instrumental sense in I Chronicles, but, in terms of God’s sovereignty, in II Samuel, God did it.

In fact, throughout the OT, the perspective of sovereignty is very common, almost pervasive, and, it would seem, easily misleading. This is where Augustine apparently got stuck. The word *satan* in most of the OT simply means “opponent,” or, “adversary.” God himself, in opposing a false prophet is said to be a “satan.” Even in the NT this earlier meaning, which is more typical of the OT, still lingers: when Peter objects to Jesus’ will, Jesus calls Peter *an adversary*; not *Satan*, but *a satan*.

Thus, in almost all cases the word *satan* in the OT means *opponent* or *adversary* while in most of the NT it almost always refers to an enormously powerful “god of this world,” a specific, personal, intelligent, intermediate being.

In this case, then, the difference between the OT outlook on things and what we find in the NT is decidedly different, and the implications for public theology are massive. Where did the Jews, specifically the NT authors, get this new insight?

Where Augustine Comes In

It seems possible that this new understanding of an opposing intelligent being is an insight

picked up by Jewish scholars in captivity in Zoroastrian territory where followers of Zoroaster believed in an evil second god, thus two equal gods, one good and one evil. While the NT did not accept the full Zoroastrian dualism, the NT, as we have seen, is full of references to a Satan as a powerful *intermediate* being, and, in this case, not merely any “adversary” as in the OT.

Significantly, one of the early church traditions, Manichaeism, did retain the full Zoroastrian dualism. One of the substantial differences in the two main branches of Islam may be the continuing influence of Zoroastrianism in the Shiite branch. In the Christian sphere, as late as the latter part of the fourth century, Manichaeism was a strong stream encompassing Augustine in his initial entry into Christianity. It hung on clear into the fifteenth century in the form of the violently destroyed Cathari tradition in southern France.

Thus, while the NT does not reflect the entire Zoroastrian dualism, at least one of the church traditions did. Eventually, Manichaeism was mainly driven out of existence as a heresy. However, according to some modern scholars (such as Gregory Boyd), Augustine’s eventual rejection of it swung him all the way over into a neo-Platonic view that imputed all or most Satanic initiatives to God as part of God’s “mysterious purposes.” The threat of Zoroastrian influences was durably difficult for the Roman church to root out entirely. Augustine’s neo-Platonism may be equally durable.

I must pause here, so that I can apologize for appearing to presume the existence of “intermediate beings” such as Satan and his intelligent angelic accomplices. I don’t want anyone to feel this idea is forced upon them, or that it is absolutely essential to what else I say. I realize that today in most of Western Christianity the idea of intermediate beings belongs in the category of Santa Claus and Harry Potter. I will say, however, that most of the ever-present discussion down through history of the so-called “problem of evil” seems to have been fueled and prolonged by ignoring or forgetting the possibility of evil, powerful, intermediate beings.

The Impact on Mission Strategy

In any case, the plot thickens, since Augustine is perhaps the most influential theologian in history. What he thought and wrote has gained far more significance than the writings of most other

scholars, and both Thomas Aquinas and John Calvin leaned heavily on him. My main concern with this particular element of Augustinian neo-Platonism is that such a perspective tends to lead to a dysfunctional syndrome in which people tend automatically to identify evil with God and thus hesitate to engage in any human all-out mission aimed deliberately at countering evil. Why waste one's time fighting God?

Let's look at two examples of this syndrome. One of my seminary professors of church history told of a mother superior in a thirteenth-century convent who awakened one morning to find something moving under her skin in the center of her forehead. In a few days a worm broke the skin so as to become visible. This dear woman, perhaps with an Augustinian understanding of a micromanaging God, was so confident that the worm had been sent by God that whenever the worm fell out, she quickly replaced it.

A second example, a bit closer to our own day, would be the experience of Jonathan Edwards, who was for seven years exiled for his revivalist mutation to an artificial missionary village in the far west of Massachusetts. The village, Stockbridge, as it was named, was established to teach Indians who were hunters and gatherers how to be farmers (probably not a sound missiological idea). While pastor of that missionary congregation Edwards did some of his most advanced writing, but also was horrified by the annual toll of smallpox on his Indian charges, death by smallpox being possibly the most painful way to die.

However, when he sought to employ the then-recent Turkish idea of cowpox vaccine against smallpox, he faced the stern warning of many Massachusetts pastors that if he sought to destroy smallpox he would be "interfering with Divine Providence" (Clark 1995:25). Those pastors actually formed an "Anti-vaccination Society." Theologians and church historians may have conveniently forgotten this incident, but not the medical historians!

Despite some effort, I have not been able to determine what was going on in Edwards' mind—perhaps someday an Edwardian scholar will discover this—but Edwards decided to try out the vaccine on himself just three months after being called to be president of what today is Princeton University. The experiment did not work. He died of smallpox. Quite likely the pastors concluded that God killed him for interfering with His mysterious workings.

Two centuries earlier neither Luther nor the younger Calvin were aware of the existence of germs—any more than was Augustine a millen-

nium earlier still. However, even today we have no noticeable theology on the status of deadly germs to tell us whether they are of God's direct initiative or not. No wonder then that thus far we have no substantial missiology of pathogens.

Reverberations Today

Missions have planted hospitals all over the world to deal with the *effects* of pathogens. There is, however, to my knowledge no Christian institution on the face of the earth that considers its mission to be the *destruction* of the pathogens themselves, whether those pathogens are viruses like smallpox, bacteria like staphylococcus, or parasites like malaria.

Are we doing any better at facing this attacking evil here in the USA? Here the facts are quite available. The perfectly enormous American medical/pharmaceutical industrial has such a voracious appetite for funds that it has now become the number one reason for bankruptcy in the USA. Each day Americans are called upon to spend over a half billion dollars for prescription drugs alone. They are also squeezed for a full billion dollars a day just to deal with heart and stroke problems. Our military efforts cost pennies by comparison.

Yet all of this is almost entirely "defensive" activity, whether it is caring for the sick or pursuing measures to prevent or avoid disease. These activities are called curative and preventive medicine, both *defensive* in nature. By comparison, perhaps less than 1% of the torrent of money that goes to the medical and pharmaceutical worlds is focused on an *offensive* action aimed specifically to eradicate the disease pathogens underlying most diseases. Infections are now recently suspected of being the cause of even heart disease, cancer, multiple sclerosis, Alzheimer's and schizophrenia (Hooper, 1999).

Well, you may be thinking, is this a major matter, and is it really a theological problem? Consider these facts: less than one percent of the deaths in the USA per year are due to murder—.7%. Twice as many people die from suicide—1.4%. More than five times as many people die of accidental deaths (mostly automobile accidents due to alcohol addiction)—4%. That's a total of six percent. However, over 90 percent of Americans die prematurely because of the relentless attack of pathogens—viruses, bacteria, or parasites.

To get this into perspective, on the average ten Americans died every day in the Vietnam War. About the same is happening in Iraq. Ten a day. But in the USA alone just two diseases kill ten times that many? 50 times as many? No, 300

times that many *per day*. It is as though we are involved in 300 Iraq wars simultaneously because of just two diseases, cancer and cardio-vascular disease. The issue of disease is understandably even much larger in the non-Western world. Part of the problem is that many diseases have until fairly recently been assumed to be conditions, not infections, such as peptic ulcers.

The Larger, "Public" mission

Thus, it seems clear to me that we have drastically underestimated the mission to which all followers of Jesus are called. You may not be prepared for what I am about to say, but you will have to admit that, if what I suggest turns out to be true, it will mean that current concepts of the Christian mission fall drastically short of what God is asking us to do.

If we can lift away from our thinking Augustine's reluctance to recognize a large role for Satan, I believe our eyes will suddenly be opened to the pervasive distortions of an intelligent evil throughout all of nature. Many things will begin to appear differently.

The event portrayed by *The Passion* (motion picture), for example, will not mean the total defeat of Satan at that time, but simply a definitive conquest and *the turning point* in a battle against the Satanic campaign to tear down God's glory. That gruesome event will also clearly exemplify the reality of an unspeakably cruel enemy, not merely a salvation from sin to be greeted with joy and praise.

The saving of souls will no longer be the central strategy of mission, but will in large part be merely a means, the means of the recruitment of human beings into the ongoing war against the distorting work of a formidable evil intelligence utterly opposed to the restoration of all creation and the reglorification of God

Glorifying God will become more than a worship exercise. It will require all-out war against all distortion of creation, including the carnivorous state of present-day destructive animal life (that is, all life forms except those like dogs and horses which have been deliberately and intelligently genetically restored). Yes, if wolves have been genetically altered through selective breeding we can begin to understand how that might be done even more efficiently through gene-splicing with animals that are still violent. Feeding man-eating tigers grass won't restore them to a non-carnivorous state, but gene-splicing might. Humans going vegetarian may not change their carnivorous nature. Also, fighting pathogens at the molecular level, if possible, would seem to have to be added to limited understandings of

the Christian mission.

If the "horizon" of the coming Kingdom is drawn from the Bible, it would appear that the horizon requires the restoration of all animal life from vicious and carnivorous states. Note this is not a case of elevating animals in God's sight to the level of importance of human beings. It is to elevate neither one but to portray more accurately the nature and purposes of our Father in heaven. Our God is the one who, in Genesis 1, brought into being both animals and humans that were non-carnivorous. The lion must again lie down with the lamb.

Both Hindu and Muslim traditions in some ways treat taking animal life as a sacrament. Our "Christian" slaughterhouses involve little or no spiritual sensitivities. Yet, even our secular society prohibits bull fights, cockfights, and artificial killing farms for bloodthirsty hunters.

Judging by the immense achievement of early humans 11,000 years ago which developed dogs out of wolves, it is apparent that even the rather blunt instrument of selective breeding can restore the wild to the tame. How much more can gene-splicing do? Is the only solution to "kill or cage" the man-eating tiger—and the same for all wild animals as well?

Don't worry if it looks like we can't do all this. It is not at all clear that we humans are going to set everything right, eliminate all pathogens, tame all forms of life and usher in the millennium. What we do know that must be done is to work urgently to clear the name of God in matters of evil.

We can do that only by allying ourselves clearly and urgently with God's kingdom efforts to fight all evil. Jesus said we are to be salt and light in this world and immediately followed those statements with the explanation that people who see our good works (not good *words*) will glorify our Father in Heaven. That is the primary way we can clarify His nature and glory—which, in turn, is essential to our most potent evangelism.

We may have become specialists in all those verses that speak of human redemption, such as "the angels rejoice when one sinner repents." We may even misinterpret the NT statement about the gates of hell not withstanding the offensive onslaught of the kingdom, assuming somehow that our new kingdom will merely be called upon defensively to resist the onslaught of Satan. It is just the opposite. What is needed is for the redeemed to move from survivors to soldiers, whose God is no longer just a Savior but a Commander in Chief.

I know this seems far out. I have been reflect-

ing on the wild violence and suffering throughout nature for many years. At 80 I have had more time to reflect on this than most readers. And do listen to Hindus and Muslims on this point.

I conclude with an interesting quote from a pastor who also has a doctorate in science from MIT:

According to Scripture, the universe was originally good and the glory of God is still evident in it (Rom 1:20). But something else—something frightfully wicked—is evident in it as well. Of their own free will, Satan and other spiritual beings rebelled against God in the primordial past and now abuse their God-given authority over certain aspects of creation. Satan, who holds the power of death (Heb 2:14) exercises a pervasive, structural, diabolic influence to the point that the entire creation is in bondage to decay. The pain-ridden, bloodthirsty, sinister and hostile character of nature should be attributed to Satan and his army, not to God. Jesus’ Earthly ministry reflected the belief that the world had been seized by a hostile, sinister lord. Jesus came to take it back (McLaughlin, 2004:237).

Thus, the question arises: Is a syncretized theology blinding us to the existence and actions of a hideously evil, highly intelligent, intermediate being often described as an agent of masterful deception? It has been said that his greatest achievement is to cover his tracks. If that is true, then we need to look more closely for what other destructive deeds that kind of an intelligent evil may be performing.

Is our mission that broad? If so, then we have drastically underestimated what it should involve. Is it time to unravel a 1,600-year-old syncretism? If we do, that would seem to require a much larger public theology.

Clark, William R.

1995 *At War Within: The Double-Edged Sword of Immunity* (New York, Oxford University Press, 1995).

Hooper, Judith

1999 *Atlantic Monthly*, February, “A New Germ Theory.”

McLaughlin, Bruce

2004 *Perspectives on Science and the Christian Faith*, *Journal of the American Scientific Affiliation*, Volume 56, Number 3, September 2004.

These three lectures are an honest and exciting new attempt to recognize Genesis 1 as a literal, eye-witness account. This attempt rejects Darwinian random, unguided evolution. It tries to answer questions that have often arisen about the sequence of events in chapter one. It upholds an inerrant Bible. It explains how nature became so violent a scene and how bad things may not always be the “mysterious” will of God but the work of Satan. It refocuses our understanding of Christian mission today, expanding it from an effort to rescue and redeem humanity into a full-blown Biblical effort to restore glory to God by destroying the works of the Devil. “The Son of God appeared for this purpose, to destroy the works of the Devil (1 Jn 3:8).”

Planetary Events and the Mission of the Church

Donald McClure Lectureship, Pittsburgh Theological Seminary

Ralph D. Winter, Monday, October 3-4, 2005

Contents

Part 1: Pre-Edenic Events

A description of widespread scientific thinking regarding the last 500 million years: major life forms reflecting pervasive distortion and violence, punctuated by repeated and massive “extinction events” due to asteroids hitting the earth, all of this preceding Genesis 1:1.

Part 2: Genesis and the New Beginning

Following a massive regional asteroidal collision knocking out most of life in that region, Genesis then picks up the story. As dust settles, light gradually returns, new life is created that is neither violent nor carnivorous - neither animal nor human life. Immediately this new beginning is seduced by Satan and reverts to violence which continues throughout the next 6,000 years, leading up to the present. This relatively short period is one of redemption and advance through storm in spite of constant Satanic attacks of war and pestilence - animal life being distorted and suffering, animals eating animals, humans killing both animals and themselves.

Part 3: The Future that Ought to Be

The recognition of a wartime situation and thus the mobilization of redeemed people in the identification and destruction of deadly diseases as well as deadly delusions that also take life. This is a mission to restore glory to God!

Planetary Events and the Mission of the Church

Part 1. Planetary Events: Pre-Edenic

Donald McClure Lectureship, Pittsburgh Theological Seminary

Ralph D. Winter, Monday, October 3-4, 2005

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Let's begin by glancing at four significant discoveries, conclusions or inferences humans have made in fairly recent history.

Introduction

As telescopes improved, astronomers discovered that the things they could see out in space appeared to be expanding, racing farther and farther away from each other. This unexpected discovery meant that things must have started out closer and smaller. By tracing the contents of the universe backwards, scientists came to the remarkable conclusion that the entire universe began suddenly about 13.7 billion years ago, exploding from a tiny speck. Some scientists at first ridiculed this idea, calling it derisively, "The Big Bang" theory. Some warned that religious people would assume that this theory confirmed their Biblical ideas about creation.

However, now that this Big Bang theory has become widely accepted, and its derisive name has stuck, the concept itself is still very difficult to imagine. Within even the first second, we are told (this is very hard to believe), the universe exploded into a size larger than our galaxy. Now, our galaxy is so large it takes 100,000 years for light to travel across it going at 186,000 miles per second. Thus, if the universe expanded larger than our galaxy in the first second, the new-born universe would in that case have expanded at least 3,154 billion times faster than the speed of light. This would be true because simple arithmetic tells us there are 3,154 billion seconds in 100,000 years.

Equally breathtaking, but for different reasons, are two more conclusions, first, that the planet Earth came into being about 4.5 billion years ago, and, second, that tiny life forms began to appear about 4 billion years ago.

But, far more unexpected is a fourth double conclusion which is widely accepted as true: 1) the occurrence far more recently - about 500 million years ago - of the curious and astounding

Cambrian Explosion of larger life forms, and at the same time, 2) the first appearance of predatory forms of life. This relatively abrupt and massive profusion of larger forms of life is, incidentally, all the more credible because the scientists who have accepted it have done so despite the fact that its suddenness would seem to be so very contrary to the gradualism expected by classical Darwinism. The vicious, predatory aspect will be considered further on.

The vast majority of fossils large enough to be detected appear in the 500-million-year period following the mysterious Cambrian Explosion. For example, about 160 million years ago the thousands of different incredibly destructive dinosaurs came into 100 million years of existence. Then, when the dinosaurs disappeared, about 65 million years ago, mammals came into their own, and of course humans have appeared far more recently. The chart on the next page indicates some of this.

Addressing the Puzzle

It is clear that few things have been as fascinating, and at the same time as endlessly puzzling, as the results of human inquiry into the far distant past. Today, even children are often as well-acquainted with dinosaurs as I was familiar in my childhood

with the ABCs and Columbus sailing the ocean blue.

However, here I am most interested in the human period. While life is thought to have been under development for a total of four billion years, human forms of life are exceedingly recent, and truly human creatures may only have appeared at the point of selective breeding of plants and animals which is about 11,000 years ago. On this see further below.

If the entire 4 billion-year period of the development of life were squashed into a 24-hour day, three hours would account for the last 500 million years, while the human period would become merely the last quarter of a second. But 500 mil-

THE CHART across the page contains one diagram at the top which is redrawn from *Scientific American*. It displays the 4 billion period many have concluded is the period of the development of life.

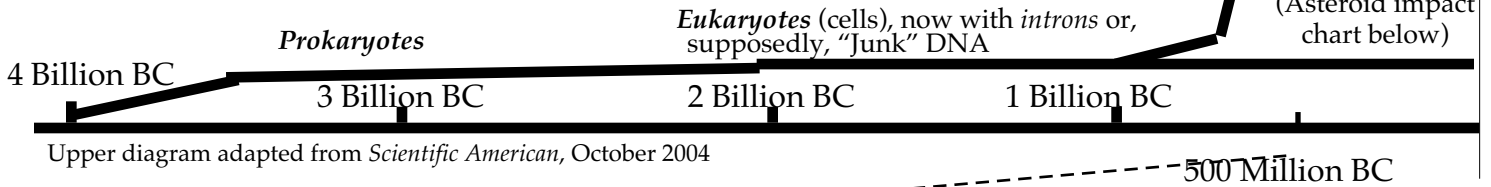
The next one down portrays only the most recent 600 million years, also from *Scientific American*. You can see the small dotted line running from the near right hand of the first to the near left of the second to show the portion of the first that is expanded for closer observation.

Other dotted lines further below do similar things.

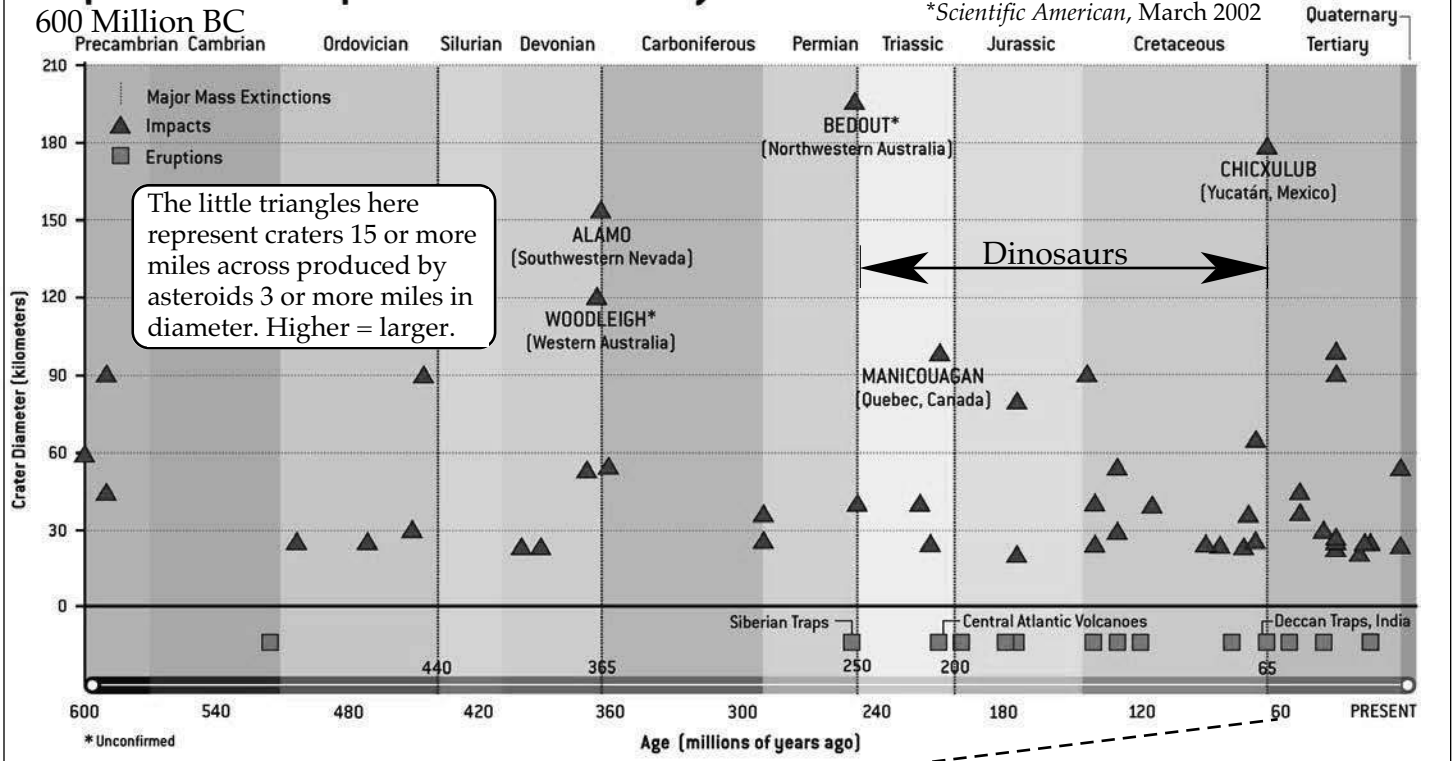
Cambrian Explosion

New Period of
Predatory Life
Fall of Satan?

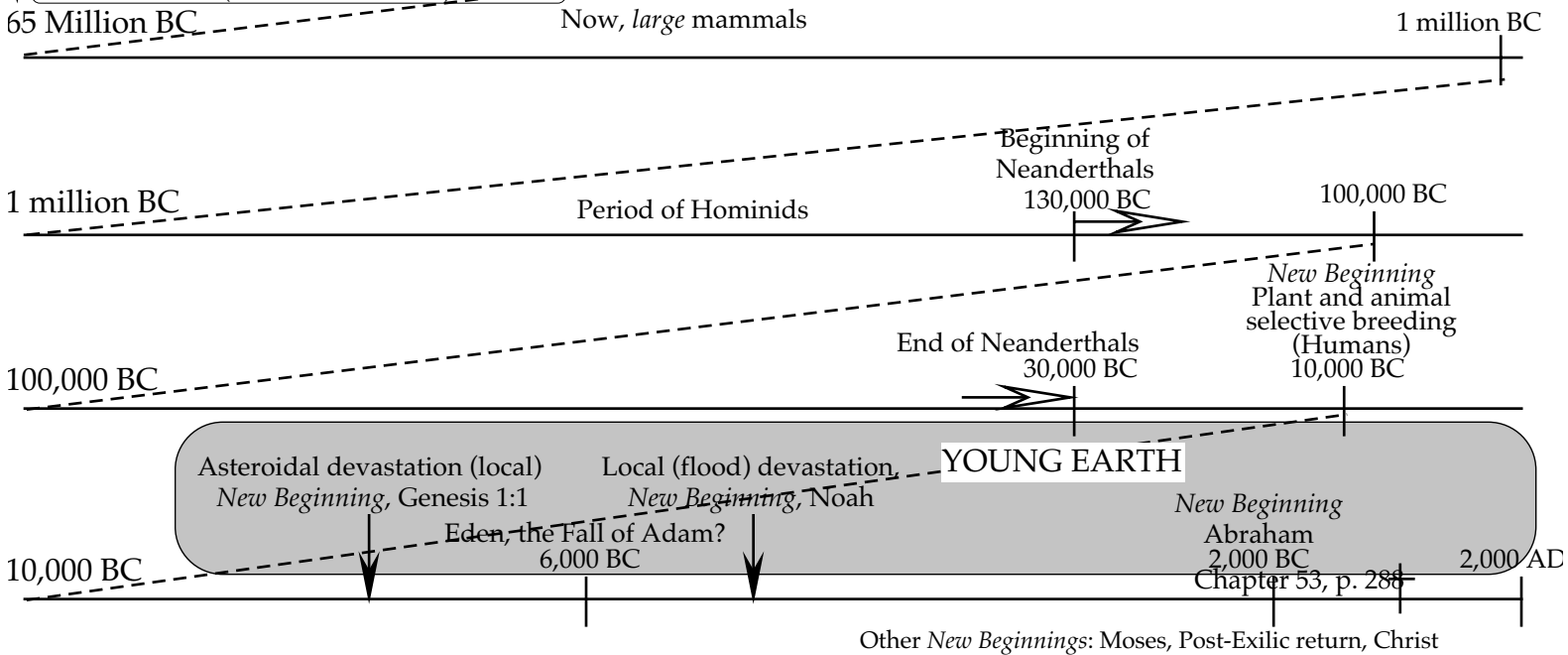
The Enigma of Life



Impacts, Eruptions and Major Mass Extinctions*



New Beginning: Dinosaurs killed off by Yucatan, Mexico asteroid (100 mile wide crater)



lion years itself is 43,000 times as long as the human period. Even if just the last 500 million years is reduced to 24 hours, the human period is still only the last 2 seconds.

Interestingly, far more bones and shells and other evidences of earth's history have been uncovered in the past 20 years than ever before. In fact, digging up bones and ancient artifacts has become a global activity of scholars, competing with looters and falsifiers.

Cave drawings and arrowheads tell us a great deal about the impressive intelligence of forms of life earlier than humans. We are well acquainted, for example, with the capabilities of the Neanderthals, who are nevertheless no longer considered ancestors of humans due to recent DNA testing.

The appearance of humans

However, nothing that was accomplished by earlier forms of life is as impressive as evidences beginning about 11,000 years ago of the activity of deliberate, determined, patient, intelligent *selective breeding* of both plants and animals.

Worldwide, today, what we usually eat without appropriate gratitude, rice, corn, wheat, potatoes, are all genetically altered plants which give mute witness to the fact that fairly recently some very ingenious forms of life - working with apparently unique intelligence - worked for lengthy periods of time to achieve amazingly extensive modification of several plants that were originally virtually inedible, but which are now quite useful for human consumption.

Also about 11,000 years ago, these same new uniquely intelligent forms of life began carefully and skillfully breeding wolves into the 235 different species of dogs which today in multiple ways are friendly benefactors of human beings.

Some scholars are now thinking that the appearance of this kind of radically superior intelligence is more significant than the study of fossil bones in determining the time of the first appearance of true humans. Thus, in this light, I want to suggest two ideas for discussion purposes: 1) that the first appearance of humans can be detected from the first evidence of the intelligence necessary for the genetic alteration of plants and animals, and 2) that all of this may have occurred before Adam.

Huge but local destruction

Not widely understood as yet is the possibility that only about six thousand years ago some of these very intelligent human beings in various

parts of the earth may have heard an enormous "boom" from an impacting asteroid from outer space. Although not as large as some earlier impacts, this one could have been large enough to have blotted out all life in a fairly large region of the earth, accompanied by a huge "boom" of sound flashing past humans further away at the speed of sound (about 750 miles per hour), an event leaving only a fleeting impression. More easily remembered is what would likely have happened next, namely, the almost immediate appearance of darkening dust in the atmosphere producing a shroud of thick and total darkness holding the entire earth in its grip, something humans living in every part of the globe would not easily forget even if they lived too far away to hear the initial boom.

It would then take time for this dark encompassing cloud of thick dust to settle. First it would thin out enough for light to come through dimly - just enough to tell day from night. Then the light would get brighter as time went on. Finally, the sun, the moon and later the stars would again become visible - the sequence we read in Genesis, chapter one. This is not a creation sequence but a recovery sequence.

I hasten to add that this is all supposition. However, if truly modern, highly intelligent humans did first appear 11,000 years ago, and if some time after that a sizable asteroid did hit our planet, it would certainly seem possible for the human beings surviving to have passed down an oral tradition about that event or recalled at least that sequence of events in its aftermath.

What about asteroids?

Before thinking further about the possibility of oral tradition of this kind, it may be helpful to understand the background of my supposition that a major asteroidal collision could have occurred fairly recently in our planetary history.

All this actually began with our landing on the moon. When that happened, all of a sudden all those visible pock marks on the face of the moon - which had always been assumed to be *volcanic* craters - turned out to be *impact* craters! Absolutely stunned, geologists began a mad scramble to track down evidences of similar impacts on earth, evidences which, of course, are far more difficult to find on earth due to the erosion of wind and rain which are completely absent on the moon.

Now, after 30 years of geological pursuit, we are being offered credible evidence of literally

thousands of asteroidal impacts on the earth, both large and small. The vast majority of these impacts are small and, in fact, millions of small asteroids fortunately burn up before actually hitting the earth. This rain of objects from outer space is a process that continues unabated until today, their ashes settling down to earth at the rate of an estimated 40 tons a day.

Of special concern in this scenario is the fact that quite a few asteroids colliding with the earth in the distant past have been large enough to gouge huge craters and devastate a wide area of the earth miles away, maybe hundreds of miles, beyond the crater itself. The evidence of one meteor that hit only 50,000 years ago in the arid, rainless desert in Arizona is still an awesome, gaping hole a breath-taking mile across and a quarter of a mile deep.

But, let's ignore the thousands of smaller objects from outer space in the last 600 million years, and even ignore all those thousands of asteroids that created craters less than an enormous 15 miles across. At this date forty-five craters 15 miles or larger have been found. These much larger asteroidal collisions consequently killed off far more life on earth. The largest crater so far discovered - in northwestern Australia - is 135 miles in diameter, and is estimated to have killed 97% of all life on the entire planet. A slightly smaller one, 65 million years ago, created a crater only 100 miles across. However, the latter is the one credited with killing off all dinosaurs in all parts of the planet.

Although none of even these larger asteroids extinguished all of life, it seems evident that life on earth has had drastic ups and downs due to asteroids alone - without mentioning volcanic eruptions, earthquakes, hurricanes, tsunamis, etc., almost all of such events occurring prior to the appearance of human life.

Note that in the case of virtually all asteroidal collisions of any great magnitude, a familiar sequence would have unfolded as mentioned earlier: thick darkness, later, dim light half of the day, then, finally, rays of light from the directly observed sun, moon and stars, the very sequence described in Genesis.

Paleontologists have observed, interestingly, that the aftermath of such explosive "extinction events" has often been the occasion for the fairly abrupt emergence of quite different forms of plant and animal life. For example, the huge impact that extinguished the entire spectrum of

thousands of different forms of dinosaur life was followed by the era of mammals, when their size zoomed from two pounds or less, to a ton or more.

The 45 largest asteroidal collisions mentioned are pegged at dates prior to the human period, that is, before there were humans in existence to witness their effects and create oral tradition about them. Thus, all we can go by are the evidences in the rims of their craters of certain things like crystallized iodine.

Record of a recent collision?

However, suppose there was a smaller collision relatively recently - after humans appeared on the scene - that is, in the last 11,000 years. In that case would we not expect surviving humans living at a distance to include a recollection of such an event in their oral traditions?

Let's look into this. In the last few years following the Moon landing it certainly has begun to seem possible that the collision of a fairly recent asteroid might have wiped out a large, regional sector of human life - such as the area of the Fertile Crescent, or just the Dead Sea - and that surviving humans outside that area could have noticed the characteristic sequence of events without understanding exactly what had happened. They might have only observed the thick darkness, the dim but increasing light, the final appearance of the Sun, Moon, and then the stars. Could such recollections have passed down, say, in oral tradition, down through Egyptian archives to Moses? *And, does the sequence of events described in the first chapter of Genesis describe this sort of sequence?*

If Genesis 1 describes such a train of events, then we would not expect the humans who created the Genesis narrative to be speaking of cosmological events that were only understood much later in the human story. Rather, logically, we would expect Genesis 1:1 to describe not the *initial creation* of the entire universe, but a much more recent *new beginning*, in merely a region of the earth (the "known world" of the people of that time). If there were such a collision, would not the next thing be the replenishment of animal and human life in that region?

To accept such a supposition would instantly require certain radical adjustments of popular exegesis, because it would mean the first few chapters of Genesis were entirely local events.

What adjustments? First, the Gen. 1:1 phrase, "In the beginning God" would have to be trans-

latable as, "At the time God began." Second, the Hebrew word "bara" would have to be able to mean "recreate" not just "create" (it does not mean "create out of nothing"). Thirdly, the familiar phrase, "formless and void" from the Hebrew phrase *toho wabohu* would have to mean something like "destroyed and desolate." The single sentence in Hebrew running through Gen. 1:1, and 1:2, would then come out something like, "Things (in a regional area) were quite destroyed and desolate when God began to recreate ..."

Even more obvious would be the need to understand the whole of early Genesis as talking about events that were universally significant, yet geographically local. This would include the idea of a local flood, which has been a tolerated view in the Wheaton College faculty as far back as the 1950s. Even the "table of nations" in Genesis 11 would have to refer to predominantly Middle Eastern peoples, not Chinese, East Indians, or Eskimos.

Furthermore, it would be helpful if we were aware of at least some biblical scholars who have recognized all of these possibilities, even as it would be helpful to discover that these ideas (all but the asteroids) were more widely held some years ago.

Finally, speaking of nice things, today the most avid supporters of a world only six thousand years old are an outspoken group of so-called "Young Earth" Evangelicals. Can we listen to Merrill F. Unger? He was a conservative and respected Dallas Theological Seminary professor, head of the Department of OT studies. He expressed pre-Genesis 1 views in the *Bibliotheca Sacra* (the official journal of the seminary) in 1958, as well as later in his very widely used *Unger's Bible Handbook* (500,000 in print, in 24 editions), published by the press at the Moody Bible Institute. In his *Handbook* he says,

"In the beginning." These opening words of Genesis have been commonly assumed to refer to the original creation of the earth and the universe, and well they might. But the question is asked, May they not envision a *relative* beginning as to God's creative activity of the earth in a much later period in preparation for earth's late-comer man? ... If "In the beginning" is a relative beginning with regard to the late-comer man, then "created" does not refer to God's activity in bringing the earth into being *ex nihilo* (out of nothing), but His *refashioning* the earth and its sidereal heavens at a much later period in geological history. (Italics his)

Unger goes on to state that it is not grammatically possible to put the old earth between verses 1 and 2.

In view of these comments from Dallas Seminary's Unger, I feel emboldened to suggest that there is apparently no insurmountable exegetical obstacle to the suppositions I have mentioned for the understanding of the text. In fact, we should perhaps feel ashamed that many of us have tried for so long anachronistically to read into the literary record of Genesis modern cosmological information about the origin of a universe and a planet, information totally unknown at the time of the writing or oral formulation of Genesis.

Those who might oppose this view - the "Young Earth" group - are highly visible within the homeschooling movement. Ronald Numbers has pointed out in his magisterial book, *Creationism: the Evolution of Creation Science*, that the Young Earth view of an earth only 6,000 years old was derived in the last seventy years from the emergence within Evangelicalism of a once mainly Seventh-Day Adventist understanding of Genesis. This relatively recent accrual from Adventism is not strengthened by the fact that even earlier, C. I. Scofield clearly presented the idea of the vast geologic ages occurring prior to the six days of Genesis 1 (in a "gap" between 1:1 and 1:2) in his *Scofield Reference Bible*, which was to become the most widely used study Bible of all time. Scofield, furthermore was backed by a list of prominent scholars on the title page of his famous study bible, including Moody Bible Institute faculty.

In any case, followers of the "Young Earth" perspective can at least take comfort in the fact that the interpretation I have described here does not conflict with, but would tend to substantiate not an awesomely ancient, but recent and quite literal ("eye-witness") understanding of the events of Genesis.

The Ominous Presence of Evil

This entire scenario, however, simply lays the groundwork for an element in the story that is highly crucial to our concept of Christian mission, and which explains my personal interest in this whole subject.

Note the striking contrast between the type of animal life apparently inhabiting "the vast geologic ages," being uncovered by paleontologists, and the distinctly noncarnivorous kind of life described in Genesis 1:29-30. By contrast, the thousands of creatures whose bones are being dug up from earlier earth history are for the most part outrageously vicious. This same frightful viciousness is also seen in the pervasive cannibal-

ism of virtually all early evidences of humanity.

Furthermore, it is curious and highly significant that life-destroying forms of life, we are told by paleontologists today, first appeared suddenly at the time of the enigmatic “Cambrian Explosion” we have already mentioned. Of course, 500 million years ago may seem very distant, although tiny forms of life may have appeared as much as 4 billion years ago, that is, eight times earlier. The point is, that for most of that very distant past, life forms were too small to have left fossil records. However, just prior to the Cambrian event (in the Ediacaran period) there are evidences of animal life that was radially symmetrical, like starfish, as well as bi-polar forms of life with a front and a back and four legs.

Still begging for interpretation is the evidence that these pre-Cambrian forms of life did not possess protective shells or quills, nor the kind of sharp teeth characteristic of *predatory* life. Thus, here is a theological question: at this point seven-eighths of the way along in the development of life, when predatory forms of life first appeared, *did some of the intermediate beings rebel and begin to distort nature? Are these events evidence of what might be meant by Satan “falling?”*

The most thorough contemporary, Biblical discussion I know of referring to angels good and bad being involved in creation and its distortion is an essay by Robert C. Newman, a professor at the Biblical Theological Seminary in Hatfield, PA. It is entitled, “Rumors of Angels: Using ID to Detect Malevolent Spiritual Agents,” and appears in a series of the Interdisciplinary Biblical Research Institute (report #56, 2005, www.ibri.org)

In any case, as noted, the kinds of life we see recreated in Genesis 1 are clearly stated to be non-carnivorous. Even Adam and Eve are described as non-carnivorous. Nevertheless some people hold the idea that the animal life appearing in Genesis 1 must be the animal life reflected in all the old bones of vicious animals. This in itself seems difficult to maintain, for that could then only mean that all of these incredibly old bones come from animals which would have had to appear after Adam, and have been distorted as a result of Adam’s fall rather than Satan’s much earlier fall. That in turn would mean that that enormous complexity would have both appeared and mainly disappeared very recently within just the brief period (the “two seconds”) of human life on earth. Existing life forms are very small in number compared to those now extinct.

In summary, in case Genesis 1 does happen to be an accurate eye-witness account of conditions of the earth following a massive but regional asteroidal collision, the oral history of those events would have had to have been preserved by unaffected humans outside the area.

Remember that the new creation of animal and human life as described in Genesis is a significantly different type of life. Adam, we are told, is the type of human being distinctively created “in the image of God.” That could at least mean “as God intended,” that is, for example, non-carnivorous. It is not until later in Genesis that Adam’s lineage is described as reverting to carnivorous behavior and a gradually shorter life span, following his fall and the breakdown of the Edenic New Beginning, the reversion logically being hastened by interbreeding with the previously distorted and depraved forms of vicious carnivorous human life elsewhere on the planet.

In any case, the clear implication is that the rampant, destructive violence observable all throughout nature was and is a perversion of God’s original intent and design. Eden, in that light, would then be a New Beginning which was a re-creation of undistorted life, just as Isaiah 11 describes in the end times the lion lying down with the lamb in the ultimate triumph of God’s intent - once again *in the form of non-carnivorous and non-violent life.*

In other words, the immense complexity and duration of what is perceived from thousands of old bones (and many more thousands of no-longer-existing forms of life) does not easily fit into the few short years between Adam and today. It does not seem to fit into the first chapter of Genesis. It very easily fits into a period prior to Genesis 1:1.

The Question of the Process of Creation

Now that we have plunged into the concept of God “creating” or “recreating” life, a small digression may be in order. The paleontologists are telling us that the development life on earth took an exceedingly long time. On the one hand, the enormous, sudden changes at the time of the Cambrian Explosion do not readily correspond to the gradual process envisioned by Darwin. But, neither does that sort of lengthy process seem to be the work of what some people think of as an infinitely wise and powerful wand-waving Supreme Deity - unless, for example, that Supreme Being was working through finite intermediate beings who did their work in a lengthy

learning process.

But, are there intermediate beings? Are some of them small enough or smart enough to tamper directly with DNA as modern humans are beginning to do? If there are such beings, it would seem quite reasonable for them to have been involved in a lengthy learning curve. We can then imagine that their final achievement of cellular development and the consequent potential for large animals might have been the occasion of one of the key angelic leaders deciding to turn against God and systematically sabotage His creation. Here again note Robert Newman's essay noted earlier,

Organisms which possess incredible complexity beyond what natural selection could "design" from the available offerings of chance, and which also seem to be clearly malevolent, might well be the work of malevolent spirit beings.

Interestingly, the evolution of the American automobile throughout the twentieth century may provide an example of an "evolution" which is actually the example of the work of finite beings. We see mostly continuity all along from model to model with no missing links, although, for example, at one point most cars got smaller. At another point some cars appeared with engines in the back. More recently, SUVs loomed into the picture, etc..

At every point along the way, however, *the changes that took place with automobiles were due not to random mutations but to the meticulous involvement of thousands of intelligent engineers.* The obviously necessary role of those human engineers could, it would seem, be parallel to the role of intermediate beings (good and bad) in the evolution (and distortion) of life forms. This perspective is radically different from the currently popular concept of Darwinian "unguided evolution."

One question may come up. If loyal angelic beings took millions of years to develop life (all along under God's guidance) how then could the various forms of life mentioned in Genesis 1 be re-created in six days, even if those periods of time were longer than 24 hours?

I don't see this as a serious problem. To me this is like assuming that although swarms of highly intelligent automotive engineers took an entire century to go from a Model T to a Lincoln Continental, that with that backlog of experience they could not readily put out new models each year. But they do. Thus, obviously, if loyal intermediate beings (angels) had been steadily learning about genetics, developing a variety of life forms over a very long period, they would cer-

tainly have had no problem in re-creating noncarnivorous life forms in a very short period.

In other words there does not seem to be any stubborn obstacle to understanding Genesis to harmonize with current scientific knowledge of the earth, and to accepting a version of both the so-called "Old Earth" scenario as well as the "Young Earth" concept.

An intelligent counterforce?

It would seem clear that one value of understanding the great ages of the earth as coming before Genesis 1:1 is the lack of conflict with the concept of an old earth. Another value, that to me is even more important, is the significance of recognizing the full extent of the distortion of nature by an active, intelligent counterforce. This, in turn, defines the need for those defending God's glory today to deal seriously with the continuous worldwide assault by the microbiological world on both animal and human life.

This kind of recognition - this apparently belated insight - would seem to be essential to any truly serious mobilization of believers to fight back against the origins of disease. This, in turn, then defines an appreciably larger concept of mission, and is my primary concern.

Therefore, unless and until that recognition of a larger concept of mission is more widespread, we are confined and restricted to a "gospel" which concentrates almost solely on individuals gaining assurance about getting into the next world and merely staying out of trouble while spreading that gospel until then. In this common understanding of the Christian life there is no war going on. Worse still, many thinking people are honestly wondering again and again how a loving and all-powerful God can both create, and put up with, or condone, the pervasive violence and suffering and sickness in this world. Furthermore such people do not understand that in this war God is expecting our help.

In other words, what puzzles both theologians and scientists regarding the specific process of the creation of life is made significantly more understandable by taking into account that additional strange factor, namely, the evidence of a destructive counterforce to whatever might seem to be beautiful and good.

After all, one of the least mentioned and yet most unavoidable characteristics of nature is the absolutely pervasive evidence of a counterforce distorting, degrading, and destroying all that is good, pitting animal against animal and human

against human, and in addition pulling down all forms of animal and human life by means of a virtual hurricane of deadly viruses, bacteria, and ominously clever parasites.

Curiously, those who commendably urge the recognition of Intelligent Design in nature do not usually offer comment on the resulting problem of people having to assume that violence in nature is due to the work of God rather than Satan. As a Harvard professor in a TIME Magazine cover story said that if Intelligent Design is true, "What kind of a divine sadist would create a parasite that would blind millions of people?"

Similarly, even Darwin pondered the paradox of an omnipotent God of love and the apparently gratuitous death of his little niece, the premature death of his father, and the rampant violence and suffering throughout the nature he knew so well. His resulting proposal of a purely natural, and random evolution was in one sense his method of absolving God of blame for the evident evil in nature. It might have been easier for him had he seriously considered the existence of the factor of intelligent evil opposition to God. Newman, in his mentioned essay, quotes Darwin as saying,

What a book a devil's chaplain might write on the clumsy, wasteful, blundering, low, and horribly cruel works of nature!

We can plainly see the evidence of virulent evil in the earliest remains of hominids, humanoids, or even modern humans who perversely and yet pervasively display extreme cruelty and homicidal behavior - the sort of thing bluntly described in Genesis. We also see evil in the omnipresent evidence of destructive disease. If divine intent is reflected in the re-creation that may be described in Genesis, as well as the final situation described in Isa. 6 and 11 (in which the lion will lie down with the lamb), *we can readily recognize that nature-as-we-know-it is clearly not the way a loving, powerful divine being intended it.*

However, if dangerous wolves can be altered genetically through selective breeding over a lengthy period of time, so, you would think, could man-eating tigers. That procedure would seem to be better than either of the two main alternatives we have at present - either to "kill or cage." I have read that there are only 5,000 tigers remaining in the wild, while in the U.S. as temporary pets there are another 10,000. I say *temporary* because treating wolves or tigers in a friendly way does not change their DNA. Nor, apparently, can either animals or humans become herbivorous just by being fed plant life.

The often overlooked genetic distortion that has already happened would seem clearly to be a more serious problem than can be coped with either through behavioral or nutritional modification. Patient, multigenerational selective breeding can make a difference. But that is a process which is inherently clumsy compared to gene splicing. "Original sin" in this light could be the result of genetic distortions reinherited in the reversion following Eden. This may be why despite "the power of the Gospel to transform lives" humans still have seemingly indelible inclinations to sin, as Paul testifies in Romans 7.

Restoration in the teeth of opposition?

The thinking of the University of Chicago anthropologist, Robert Redfield enters here. He puzzled for years over the gradual but substantial changes that have often taken place in human society over the centuries. He first wrote the book, *The Village That Chose Progress*, which tussles with what really happens when an indigenous, tribal society encounters the modern world. (He did not think the changes were all that good.) Later, in a lectureship at Cornell University, he raised a lot of eyebrows and opposition in a famous speech entitled, "The Transformation of Ethical Judgment," which is now the final chapter in his book, *The Primitive World and Its Transformations*. In this lecture he asked what was happening when a young chieftain in a tribe of Plains Indians in the USA summarily abolished human sacrifice.

I realize it is not politically correct to assume anything like absolute historical progress in human ethical judgment. As I say, Redfield ran into a lot of flack. Many other reasons, therefore, are commonly adduced for the significant decrease of widow burnings in India and the near total amnesia in China today regarding the binding and grotesque distortion of little girls' feet. Also, there is the legendary ingenuity of the Chinese in human torture that is no longer a national boast.

Many serious books have been written about the puzzle of seeming progress in human society. Years ago the missionary statesman, Frank Laubach, wrote *The World Is Learning Compassion*. One fairly recent book wrestling with the question of historical progress would be Jared Diamond's very different ruminations about the mysterious rise of Western civilization in his *Guns, Germs and Steel*.

9 Could it be that human progress in knowledge

of nature and technology has also been accompanied by a small but significant process due to “selective breeding,” a process that has in fact genetically restored some of humans’ pre-fall nature, varying from region to region? In the USA we have had our Jimmy Jones and his slaughter in Guyana, but can we imagine a U.S. mayor becoming a Pol Pot, or leading the way to chop off the hands of thousands of children as in Sierra Leone? Is the difference genetic or just cultural?

In any case, you would think that the constant attack of deadly disease germs, although their existence surfaced after Calvin died, would be enough to force us to wonder about an intelligent counterforce to the intent of the divine.

Unfortunately, the word *Satan* often swims in the same world as *Santa Claus*, the *Tooth Fairy*, and *Harry Potter*. Thus, if there is in active existence a frighteningly intelligent counterforce to divine intent, modern Christians don’t usually think or talk much about that possibility. Such thoughts are almost never heard in church or seminary classes.

Paradoxically, once you emerge from church into the rest of the world, turn on the TV or a computer game, go see a movie, open a newspaper or visit a prison, the pervasive theme of good versus evil fairly jumps out at you. Embarrassingly, the world would seem to be doing more of the fighting against evil than what is constituted by overtly Christian efforts. Could it be that the Kingdom of God is being more advanced by the indirect influence of the Christian movement on the world than by the formal Christian churches and organizations of our time?

In contrast to the intuitions of “the world,” the Western Christian tradition has often tended to concentrate on the next world, and, for this world, on merely the obligation to maintain good behavior. This has been especially true since the Reformation’s massive over-emphasis on simply how to get to heaven.

In current Evangelical thinking there would not seem to be any all-out or all-encompassing battle to be fought, nothing that would make the calling of every believer, lay or clergy, to be a participant in that battle.

The key issue, as I see it, is the difference between 1) seeing our mission simply that of resolving a tension between man and God and 2) seeing our mission as clarifying the tension between God-plus-redeemed-humans and the

evil that is often blamed on God, that is, seeing redeemed humanity in a wartime kingdom as an agent on God’s side doing whatever can glorify Him - not merely concerned to recruit more people for a peacetime kingdom. This concept of the kingdom as being not a holding tank of saved souls but a wartime involvement of every believer is the concept we will pursue in the second and third lectures. ■

Planetary Events and the Mission of the Church

Part 2. Planetary Events: the New Beginning

Donald McClure Lectureship, Pittsburgh Theological Seminary

Ralph D. Winter, Monday, October 3-4, 2005

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As we have already seen in the previous presentation, the origin of modern humans would seem to have been only 11 thousand years ago. That is, if we go by the first appearance of high intelligence - the first appearance of the intelligence it takes to genetically alter plants and animals by selective breeding. In any case, as I earlier explained, 11,000 years is an exceedingly short time in the light of a universe which is said to be about 13.7 billion years old, a planet 4.5 billion years old, the conjectured 4-billion-year earliest appearance of life, or even the last half billion years (the last 500 million years since the Cambrian Explosion).

You also will recall that, if we compare the human period to just the last 500 million years, the human period represents only the last two seconds in a 24-hour day.

However, our knowledge about the last 11 thousand years is perfectly enormous compared to what we know about earlier events. These last two seconds are the period of human existence. This is the period of human consciousness. This is the period we must try to understand. This is the period dealt with in the Bible.

I continue, as before, with the conjectural scenario which has the entire "old earth" falling before Genesis 1:1. That perspective makes relatively recent all of the events of Genesis. According to this scenario Genesis 1:1 in effect announces not "the beginning" but a very significant New Beginning.

It would be possible to suggest that Genesis 1:1 describes only one of many new beginnings, since each of the many major, previous asteroidal collisions occasioned new beginnings of life, often quite different forms of life. It is not necessary to understand those many extinction events as divine punishments to understand them at least as partial or almost complete new beginnings of life on earth.

Beyond chapter one in the book of Genesis there are other new beginnings. We read of the selectivity involved in the choice of Noah whose three sons formed a new lineage in at least one region of the earth. Then, we read of Abraham being selected, Isaac instead of Ishmael, and Jacob instead of Esau. We see Moses being chosen, and then Joshua. We see the Southern Kingdom emerging instead of "all Israel." We see just a partial remnant returning from Babylon, two thirds remaining in Babylon, only one third returning to the land of their fathers. We see selectivity in the case of Galilee-of-the-Gentiles rather than Jerusalem, Nazareth, of all places, the selection of Mary.

Such *selectivity* has sometimes been interpreted as *exclusivity*. Thus, we are surprised when Abraham is judged immoral by a man, Abimelech, who was completely outside of the Abrahamic Covenant. It would seem that the Bible certainly reports accurately and critically on a nation and its story, a story which is not altogether admirable. But, in reality, much of the Bible describes almost exaggeratedly-objectionable behavior. Thus, the British historian, Herbert Butterfield, remarked that the uniqueness of the story of the Jewish people is not their history but their historiography. Apparently selection has had as much or more to do with reporting to posterity and other nations as it has been a matter of special favor.

Furthermore, the Bible obviously does not contain all the things God has said and done among all of the nations of the world. We don't always remember that fact. It is common for Christians to assume that God's selectivity has really been intended to be exclusivity: that God spoke to and through the Jewish tradition and to and through none other. Thus, again, echoing Butterfield, we can, in the case of the Jewish people, and their Bible, understand that it is the *nature of*

the record not the *content of the record* that is the most unique.

In other words, the amazing and unique *literary* record we have in the Bible, despite its admirable honesty and self-criticism, does not on every page talk about human *events* that were unique or universal. With surprising accuracy it does describes people and their experiences and their understanding of things in the situation in which they found themselves.

For example, the Biblical authors speak of the "ends of the earth" - which to them meant "to the ends of the flat earth plain of the Fertile Crescent as bounded by the mountains of Afghanistan and the mountains of Turkey" - which was their known world. It did not mean, as we might think, anachronistically, the far reaches of the planet. Similarly, when the early chapters of Genesis speak of "the whole earth" they are not very likely referring to the entire planet, which was a reality not yet understood.

When Genesis speaks of Noah's sons, Shem, Ham, and Japheth, the specific information about where they and their lineages lived is clearly in the middle east. The Biblical text apparently does not intend to refer to the Chinese. The entire reality of which Genesis speaks we would at least initially assume made sense to the authors of oral tradition and later to Moses, all of whom, however, were very likely unaware of the true extent of the planet in that era.

Thus, we gain from Gen 1:29-30 the idea that the Edenic New Beginning in its initial stage consisted of the emergence, in a single region, of animals and humans which were strikingly different from the past, being explicitly non-carnivorous. This kind of non-predatory life, then, would seem be what had been intended earlier (even though consistently distorted) during the 500 million year period following the Cambrian Explosion.

This particular, Genesis "New Beginning," according to the text, did not last long. The story tells us that during Adam's lifetime it went down due to his yielding to the intervention of a counterforce to the intent of God,

and both the new animals and these new human beings were created in the image of God, but after the breakdown of Eden reverted, interbreeding with the animals and humans living outside of the destroyed area spoken of in Genesis 1:1-2, beings already-distorted.

At this point, what some call the Evangelistic Mandate became necessary, a mandate to reconcile estranged man to God. In addition, what some call the "Cultural Mandate" - in its original simplicity a mandate to care for life on earth - would now have had to be augmented in the face of the very hostile environment external to the area of Eden. We might think of the "Cultural Mandate" as being now necessarily incorporated into a new and distinctly larger "Wartime" or "Military" Mandate, which would include both the Cultural and the Evangelistic Mandate. The latter, would be a recruiting program, and have as its overall purpose that of redeeming human beings and not only putting them to work in caring for life on earth, but also, now, warring against the powers of evil and darkness.

The point of what I am saying would be the significant difference between 1) the idea that the Evangelistic Mandate is the total definition of mission, and, 2) the idea that a recruiting evangelistic enterprise is simply part of a larger wartime effort to defeat what Paul calls "the god of this world," and to restore the whole creation to the glory of God.

There is, evidently, a very great difference between a mission to get people into heaven and a mission to recover the glory of God by defeating the powers of darkness and distortion. In this latter, larger mission evangelism is to be viewed as in part recruitment for war. Mere evangelism, or mere recruitment for the Kingdom is not the single Divine goal. The Kingdom is at war and is not merely recruiting in peacetime. In this perspective the distinction between evangelism and social action is highly artificial. But both evangelism and social concerns are misconceived if they are seen as a humanistic campaign for

the betterment of the human race. They are essential features of a Kingdom at war where the very glory of God is at stake. This reality is described by John as being very different from mere evangelism, "The Son of God appeared for this purpose, to destroy the works of the devil (1 Jn. 3:8)."

In this light the major events of the Bible can be seen as the extension of God's Rule: the sojourn in Egypt, the Exodus, the military occupation of what is called Palestine, the scattering of the northern tribes, the captivity of the Southern Kingdom in Babylon, the expansion of Hellenistic culture by Alexander, the "salting" of the Roman empire by thousands of Synagogues, and the expansion of the faith East, West, North, South in the past 2,000 years. All of this can be summed up not merely as a campaign for *human betterment*, but as evidence of the partial, gradual defeat of the powers of darkness, in the words of the Lord's Prayer, "Thy Kingdom come, Thy will be done, on earth as it is in heaven."

In this light we can note the gradual defeat of "war and pestilence" across the centuries. The conquest of either war or disease is neither easy nor automatic. One somewhat crude measurement of that conquest is an increase in the rate of population growth. For example, when the Roman legions withdrew from the British Isles to defend the city of Rome itself, at about 440 AD, the population of the British Isles has been estimated at one million. After three centuries of literacy, war and pestilence became again so fierce, however, as to hold the population constant for the next 600 years. Not until after 1066 AD did the population of the British Isles begin to creep up.

Similarly, there were an estimated 27 million people on earth in Abraham's day, but 2,000 years later in Jesus' day there were only roughly seven times that many. That's a growth rate of one-tenth of one percent per year. What if in Abraham's day world population had grown at 1.7% - the relatively modest rate of growth of world population today?

Note, first, that the Western, so-called "developed" countries of the world today contribute very little to world population growth. This fact forces down the average rate of world population growth to the relatively modest world average of 1.7% per year. Many countries, like Egypt are growing at 3.5% per year.

Thus, if world population in Abraham's day had only grown at this 1.7% rate there would have been six billion people on earth in only 321 years. What actually happened, by comparison, was that the 27 million world population in Abraham's day grew as we have seen above, at .1% per year, or at one-seventeenth of the world growth rate today. That depressed rate, note, is obviously the result of unbounded war and pestilence. This stubborn fact makes both gruesome and obvious the ravages of war and pestilence.

In recent years war has diminished to the point that on a world level today the number of people killed in car accidents is now five times that of the number killed in war. Disease is a different story. Certainly great advances have been made against many diseases. Our increasing understanding of how we get diseased has greatly increased, but in this case, the extensive development of resistant strains counterbalances a great deal of the progress. Two ways to measure the impact of disease on humanity are 1) to ask how long do people live, and also 2) how many people die prematurely of disease. In this country, longevity is constantly increasing. Yet, it is still true that nine out of ten Americans die prematurely from disease alone.

Let's stand back at this point. This second lecture is supposed to cover the period from Eden to the present. Clearly we cannot go into detail for all the major events of the last few thousand years. We have already remarked about the more or less continuous increase in population and what that means. We have already mentioned the major events of the Bible from the standpoint of an expanding Kingdom of God. Our knowledge bank for the last 2,000 years is filled if not clogged by the nearly infinite details we now

have of those years. Those details are more voluminous than ever before both because of a growing world population - more and more people are doing things and saying things and also because of the zeal and discipline of modern scholars to retain that information.

Basically, however, we can note the amazing impact the Bible as a document has had upon a number of human traditions, the Greek, the Roman, the Celtic and the Armenian in the form of Christianity, the Semitic in the form of Islam, the Goths, the Ethiopians, the Anglo-Saxons, the Slavs and the Scandinavians in still other forms of Christianity, and so on into modern times where all the world is involved.

At the same time, often with glacial slowness along with many setbacks, we can note that both war and pestilence have steadily declined. It is conceivable that in view of the onslaught of the forces of darkness genetic changes were early made throughout nature in the form of elevated birth rates.

It was once a good question whether human life could even survive. Hundreds of human communities have not survived. One per month is blinking out. On the other hand, today it is more likely a question of how to quell or at least slow down the incredible growth rate of humanity. John Wesley was the 15th child of his mother, Susannah. His brother Charles was the 17th. However, there were never more than five children alive at any one time.

We do well to recognize that no greater enemy of animal life has ever existed than the human race. Virtually all large mammals have already been driven extinct. At the same time extreme measures are sometimes pursued today to protect animal and even insect life. (There would seem to be more zeal for this than for preserving human societies.) Interestingly, in terms of the entire sweep of earth history our paleontologists have made us aware of one thousand times as many now-extinct forms of life as are in existence today.

The question we must address, however, is the extent to which those who have treasured

the Bible and sought to yield to its message have understood their mission. I am afraid the answer is not entirely a happy one.

Even our terminology is complex. If we go back as far as Joseph confronting his brothers in Egypt we see two strikingly different ways of looking at things. He says to them, pointedly, "You did not send me to Egypt, God did." We already have seen how, in fact, Joseph got to Egypt very clearly because of the actions of his brothers.

In 2 Sam. 24:1-25 we read the story of David's sinful counting of the people. In 1 Chron. 21:1-25, written centuries later, that story recurs, verbatim, except for one word. Earlier it is God who "incites" David to do wrong. Later, in Chronicles, it is Satan who "incites" David to do wrong. And, just in general, following the period of Babylonian Captivity - where contact was made with Zoroastrianism, which held the concept of two gods, one good and one evil - the Bible begins more often to talk about the existence of an intelligent enemy, giving an alternate explanation of the reason for evil, the kind of thing the Old Testament almost always describes as simply the direct initiative of God.

The words *satan* or *devil* occur 68 times in the New Testament in one English translation, but apart from Job only three times in the Old Testament. One fairly strong early Christian movement, Manichaeism, took over the Zoroastrian dualism of two gods. Augustine started out in that group. When he rejected it he tended to move over to a neo-platonic view which did away with an evil counterforce and ascribed all events to the direct initiative of God. It is possible to see this influence in at least Western Christianity. Let me give three examples.

Anicius Boethius, a Christian and follower of Augustine, and an upright man at the right hand of one of the tribal Goths ruling Rome, was accused of disloyalty and was for "safety sake" condemned to death. While awaiting his execution with calm and equanimity, he wrote an essay entitled "The Consolations of Philosophy." This document was so high

mindful and noble in attitude, facing death without fear or recrimination, that it was widely read in the middle ages, almost beyond the Bible itself. Boethius resigned himself to the wisdom of God in his situation. The queen of England was so impressed that she translated it from Latin into English.

A 13th Century Mother Superior awakened one morning to feel something moving under the skin in her forehead. She wondered what God was up to. In a few days it broke the skin and the worm became visible. From time to time, stooping over, it fell out. Being God's worm, she replaced it. You can't fight God.

Jonathan Edwards, exiled from his pulpit in Boston to an artificial missionary village at the outer extremities of western Massachusetts, noted during his seven years there, amidst doing some of his most advanced writing, that his Indian charges were horribly decimated again and again by smallpox. There is no more painful death. Hearing about the Turkish idea of what we today call a vaccine, he set out to try it. The pastors of Massachusetts warned him that he was "interfering with Divine Providence." He did not heed their warnings, tried it on himself and died very prematurely of that horrible death shortly after being appointed president of what is today Princeton University. It was thought that God killed him.

These three examples show how unlikely it is that anyone would take steps to fight evil if they think that God is the initiator of the evil in each case. Here are four contemporary examples of this perspective, this tendency to be resigned to evil rather than fighting it.

A few days ago I was given a brochure put out as a ministry by the International Bible Society. It was designed to help those who are grieving. It told of a young husband whose wife was suddenly taken in their second year of marriage. He almost went out of his mind. At one point it flashed through his head that he wanted to "punch God in the nose." Obviously, in his mind, his theology allowed him to assume God was the one who took his wife. Instead of recognizing the exist-

tence of a hideous and cruel counterforce to God, and pledging himself to work with God to defeat the precise medical reason his wife died, he simply assumed that God must have done it. He now needed simply to resign Himself to the mysterious will of God.

Earlier I was referred to an article in an issue of *Guideposts* about a family of two boys, one of which in his teens was overcome by an unusual form of cancer. The distraught father created an organization to fight that form of cancer. He organized a 10K race to raise money for it. He himself participated in the runathon. But as he approached the finish line he collapsed and died of a heart attack. The surviving little boy asked his mother, "God wouldn't do two bad things to us in one year would He?" His intuition was good. His theology was bad. Even children within our stream of Christianity get the idea that God is himself the author of all evil - just as the Old Testament describes things.

A famous, but I will allow unnamed Christian leader writing a book about the Christian life proudly tells how his daughter who had struggled for years with an autistic son finally reached the point where her family could handle the situation fairly well. She at this point told her father "I have come to believe that Alex is exactly the way God wants him to be." Why God would want a boy to be brain damaged is one thing. The real question for me is whether this influential Christian leader is involved in trying to find out what it is that is brain damaging millions of children today. "Not expecting evil but resigning ourselves to it when it appears" has today replaced the New Testament's perspective of "expecting evil and fighting it when it appears."

When my first wife finally succumbed to cancer I was advised, "Don't fret, God knows what He is doing." Another said, "You need to thank God for cancer." Hundreds said they would pray for her. No one ever said they were going to do anything to fight cancer, or even pray for those limited efforts which are attempting to understand the sources of cancer.

In Philip Yancey's insightful book, *Where is God When It Hurts?*, he urges readers not to speculate about causes of evil but to focus on the purposes God may work out of evil. Satan is mentioned in passing (as one who some think of) as a cause, but nothing is said about fighting back.

He brilliantly summarizes common approaches to evil in his first chapter where a formerly beautiful young woman married for only one year is flat on her back in a hospital room ravaged by Hodgkin's disease. Five visitors come to see her. The first, a deacon from her church talks to her for some time and before leaving says, "Surely something in your life must displease God ... these things don't just happen. God uses circumstances to warn us and to punish us. What is He telling you?"

A second visitor is an ebullient, cheerful woman who pastes get-well cards all over her window and refuses to talk about or listen to Claudia's problem. A third, also a woman, hearing what the deacon said, blurts out, "Sickness is never God's will. Haven't you read the Bible? The Devil stalks us like a roaring lion, but God will deliver you if you can muster up enough faith to believe you'll be healed ... Simply name your promise, in faith, and claim the victory."

A fourth visitor, patiently explains, "Claudia, you need to come to the place where you can say, 'God, I love you for making me suffer like this. It is your will, and you know what's best for me. And I praise you for loving me enough to allow me to experience this. In all things, including this, I give thanks.'"

Finally, her pastor visits and explains to Claudia that God must have chosen her to be a hero, whose stalwart faith in adversity will be a blessing to many others.

While Yancey's five visitors do not include any who simply say that Claudia's tortured situation is part of God's mysterious will, nevertheless that is commonly said, and is essentially what these five visitors are saying. In no case, did any of these well-wishers recognize the necessity of believers taking steps

to fight Hodgkin's disease.

Yancey does go on to say that no other problem provokes so serious a response and that many college students give up their faith because of it.

James Dobson's book, *When God Doesn't Make Sense*, similarly emphasizes the mystery of God's will attendant upon terrible and unexplainable happenings. The very title assumes God is the prime mover in all evil. He mentions Satan in passing as what some say is the cause of disease but he does not speak of the need to counter Satan's works.

Does our Christian mission involve an obligation and challenge to fight disease at its source? Orthodox Jewish doctors are at the forefront of such activity. Shall we simply let them busy themselves with this task? Apparently, we must assume that their intuitive theology is superior to our formal Evangelical theology. If so, this is very strange since their part of our Bibles is precisely the part which does not usually give reason for discerning the active, evil presence of a Satan in disease, nor reason to set about to destroy evil. We have that in the New Testament but not in our theology. Not since Augustine.

We have talked about the past and the present. If our life in Christ is both a great blessing and also a call to arms, just how can the future, and must the future, be different from the present? That is the subject of the third lecture.

Planetary Events and the Mission of the Church

Part 3. Planetary Events: the Future

Donald McClure Lectureship, Pittsburgh Theological Seminary

Ralph D. Winter, Monday, October 3-4, 2005

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In this presentation I am not going to attempt to predict the future but rather to ponder *what ought to be the future*, that is, not guess at what will happen but propose *what should happen*.

The past, as portrayed in the earlier presentations, revolved around the basic stance of the redeemed human in regard to his earthly mission. It was alleged that seeking pardon for sin and becoming assured of heaven is by no means the whole picture. To the extent that that kind of reductionism is a product of the Reformation we do well to hold much of such theology tentatively. Even the simplicity of what is called The Lord's Prayer goes far beyond that kind of truncated mission.

However, if there is any substantial truth to what I have been saying, there are in our future substantial obstacles to our response to the very first petition in the Lord's Prayer, "Thy kingdom come, thy will be done on earth as it is in heaven."

It would seem clear that the "coming" of the Kingdom of God is related to how God can be glorified in a darkened and captive world.

One way to approach a fresh redefinition of Christian mission for the future, then, is to ask the basic question, What will it take to remove the stain of accusations against a supreme being which arise from the very existence of evil in this created world? This gets at the task of glorifying God, but in so doing it recognizes that the task of glorifying God must involve the removal of understandings of God that are contradictory to His nature and existence.

Not long ago it was widely suggested that "God is dead." The ongoing Christian cultural momentum mainly doomed that phrase, but the phrase died in part because the same phrase could imply that God once lived - and that, too, is unacceptable to many. Today, any thought of a supreme being who ever

existed in any form whatever in the past or present is usually considered totally out of date or even antagonistic to our "sacred" science.

Thus, to approach contemporaries thinking in these terms it may not be necessary to prove that the Bible is a magical, superhuman book. However, if the *Da Vinci Code's* popularity has done any damage at all it would seem urgent in the defense of the Christian tradition to discover ways in which people may disregard the Bible simply due to misreadings thereof.

I have described one of those possible misunderstandings in suggesting that Genesis should not be forced to talk anachronistically of modern cosmological insights. When both Luther and Calvin assumed the Biblical authors were acquainted with the sphericity of the earth and that the Bible described the Sun as going around the Earth, they were not accused of misinterpreting the Bible. It was assumed that those two very intelligent men had been simply following a defective book.

Today, when a *TIME Magazine* cover story mentions that Christians believe the earth is 6,000 years old - due to what the Bible teaches - the journalist is not thinking that someone has misinterpreted the Bible, but is quite likely assuming that the Bible itself is faulty in this respect.

Far more damaging is the fact that Christian leaders today are writing whole books to explain suffering and egregious evil without taking into account the role of an intelligent counter being to God.

Today we are in the midst of a massive shift toward explaining all things in purely mechanistic and material terms. This trend forces the concept of unguided evolution into prominence, but it does not make the concept of unguided evolution more credible, just more widely accepted. However, those who believe "God did it" are just as hard pressed

to explain how and in what timing the creation of life was accomplished. The Christians are most concerned to maintain belief in God, while many scientists are just as determined to believe there is no supreme being.

Phobias in both cases? When the now-accepted "Big Bang" theory was first proposed the editor of the world's most prestigious scientific journal, *Nature*, opposed it on the grounds that it was smuggling in a religious concept. Although scientists are no longer saying that, the same phobia today is desperately levelled against those who insist on the possibility of "intelligent design" in nature. Meanwhile, no one complains that multimillion dollar radio telescopes in Florida are trained skyward on the thesis that all that is necessary to prove the existence of intelligent life would be some minimal evidence of coding in the electromagnetic radiation from outer space that is constantly raining down upon the Earth.

An equal panic seems to exist for some who would seem to fear the thought that there is any real evidence of an old earth. I have wondered if this fear arises from a subconscious assumption that given enough time randomly guided Darwinian selection might possibly work, and thus prove there is no God.

But, besides removing misunderstandings of the Bible, there are other obstacles to the task of glorifying God. Some of these obstacles are very substantial, in the sense of being tangible and concrete, others equally substantial involve intangibles of misunderstanding. It is fairly simple to illustrate, first, the tangibles.

We have earlier considered the physical suffering due to physical aggression on the part of man or beast. We know we must fight wartime aggressors, muggers, robbers, dangerous animals - things we can see with the naked eye.

Not so clear is a theological mandate to fight the physical onslaught of entities Calvin knew not of: the tiniest of all are deadly viruses, which though tiny are not simple, some of them being composed of as many as

ten million atoms. Viruses are all dangerous and destructive. Much, much larger in size are bacteria which are both good and bad. Finally, still larger are parasites, many too small to see but still incredibly more complex than bacteria and dauntingly clever, such as the malarial "plasmodium" which kills four children every sixty seconds.

Some parasites are big enough to be seen in their adult life, like the Hair Worm which invades grasshoppers, eats out their insides just short of total demobilization (a process called "zombification"), then creates proteins that mimic the grasshopper's brain cells inducing the grasshopper to drown itself in water, at which time the Hair Worm swims away to breed.

Certain parasites invading humans, called generically worms, are even larger, including round worms, tapeworms, and flukes. They range in length from a quarter of an inch to three feet. One kind, for example, the schistosome in its tadpole stage in any water contact can breach the skin in three to five minutes not needing any cut or crack. Invading the body each one can lay from 100 to 300 eggs a day, course through the bloodstream penetrate the the liver, the lungs, and the brain. The Guinea Worm may grow to 32 inches inside the human body.

These things are incredibly powerful enemies, designed to destroy, but to my knowledge there is not one substantial Christian institution in the world that is seeking to eradicate them. The problem is deep. Our theology and missiology originated in an era when the existence of such enemies was not known, and there has been no update of our theology, apparently, in the last four hundred years.

Of course, even if the global Christian family does choose to fight newly discovered evils rather than be resigned to them, it is not necessarily true that all disease can be crushed by human enterprise alone. Guinea Worm has been reduced by the Carter Center from 3.5 million victims to 13,000, mainly in unreachable areas of Sudan. But the Carter Center, although Jimmy Carter is a Sunday

school teacher, is not funded by any Christian denomination or mission agency, and its modest goals of eradicating five major diseases is not the idea of any theologian or mission agency I know of.

It must be obvious that physical dangers of the kind we have just noted would seem in general to be more understandable and identifiable. The exception might be the ones too small to see with the naked eye. If our two-year-old daughter is playing in the backyard and we can see through the kitchen window that a mountain lion is creeping up toward her, or if a pit bull is about to break through the fence and get to her, or if a big black spider is crawling up the back of her dress, such a danger is both understandable and identifiable. We don't stop to pray in such cases. We both pray and act.

But if the enemy entity is too small to see we have for most of human history not known of its existence, or, as in fairly recent history, we have learned only vaguely what the problem is, we tend, as a church, as a people, as a mission, simply to pray, not act. If we act at all we care for the sick, the victims, and we may try to avoid the pathogens by some sort of "preventive" measures or healthy lifestyle.

Yet, this is all "defensive." We do not pay much attention at all to the appropriate search and destroy mission, only the victims. But, you can't win a war by merely caring for the wounded. Our theology does not lead us to eradicate the attacking pathogens, as was done in the case of smallpox and polio through initiatives outside the formal Christian mission. In this sense our theology is still appropriate to the First Century.

All this is to observe that the problem is far deeper than mustering efforts to eradicate pathogens. They are tangible enemies. They are bad enough if only we could think clearly about them. Unfortunately, in a way parallel to the Hair Worm injecting mind-altering proteins into the brain of the grasshopper, the enemies we face that are tangible are made much more difficult to defeat due to mind-altering cultural and intellectual

forces. These forces are similarly mind-altering and might be called "Diabolical delusions." Thus, delusions not just physical enemies are foes.

Let me give some quick examples of deadly delusions of the kind we don't have to fight in the United States.

I have, actually, already mentioned the grotesque practices of foot-binding that used to be practiced in some parts of China. What kind of a delusion would lead to the idea that that would be an improvement? Obviously, it was not a defensive measure against physical danger.

Or, take the burning of widows in India, which still exists in some places. That delusion is more understandable: the widow, if she dutifully yields to that fiery death she will be reincarnated at a higher level, she is given to believe.

More common in India today, but quite different, is the practice of burning to death a young bride whose dowry has already been turned over to her husband's family. Once or twice a month such events occur in the city of New Delhi alone, being reported in the paper as accidental. But that kind of evil is different from widow burning in that, to my knowledge, it is not furthered by delusion but simple greed.

In Southern Africa it is widely believed that a man with AIDS can be cured by having intercourse with a virgin. That delusion certainly seems diabolical.

What, then, about delusions that must be fought in the United States? Why did we go on for 35 years ignoring the link of cancer to smoking? Why did we go on for 35 years chopping off women's breasts when it was known that lumpectomy was equally effective in almost all cases?

For one thing, we must in the USA fight against delusions about the size and scope of out-of-sight, microbiological aggression. Consider these facts: less than one percent of Americans are victims of homicide. Twice as many die from suicide (1.4%). A full four percent die of accidents, mostly car accidents.

3 Add it up. Almost all the rest, well over 90%

die prematurely of *disease*. This, despite some significant progress over time. In Franklin D. Roosevelt's era, when they determined a reasonable retirement age - 65 - certain factors including disease were taken into account. It has been estimated that if that same reasoning were followed today the calculation of retirement age would come out 92. Yet, despite many gains, disease is still clawing down to premature death over 90% of Americans!

A specific illustration of how enormous is the onslaught disease upon us, note the fact that Americans are forced to pay \$1 billion per day simply in treating cardiovascular disease - heart and stroke patients. That is, we are paying as much per day for cardiovascular disease as we are paying for the Iraqi war. But, you say, in Iraq we are also paying in U.S. lives, averaging ten a day. Well, U.S. citizens are losing their lives in the cardiovascular war at 3,000 lives a day. Thus, for that one type of disease alone our country is losing as much money and as many lives as if we were fighting 300 Iraqi wars.

Yes, I believe we need to fight a delusion regarding the scope of the war against disease. We need to fight that delusion in order to fight that war.

I might add that delusions about disease are also extensive in the rest of the world. I think of a 300-page book entitled *International Development*. The African Oxford-educated Ph.D. who writes the book stresses in the introduction that the book is focused primarily on poverty. When four out of five family members are down with disease that family is bound to be poor. The major factor in poverty is disease. But there is not one line in the book about the disease factor in poverty.

This major delusion I have mentioned can be described as the amazing and dangerous underestimation of what some clear thinking authors have claimed is the "plague dimensions" of disease today.

Compounding the effect of this first major delusion is a second, related delusion we must fight. It is the widespread idea that the

American medical/pharmaceutical complex with its multiple billions of income is seriously dealing with the sources of disease not just the treatment of sick people. Since there is already a chorus of voices protesting features of the medical/pharmaceutical industry, let me say in advance that I do not believe, and will not imply, that the people working in that enormous industry are any more or less ethical than those in any other basically wholesome industry.

However, major new and highly credible insight into the realities in this sphere have come from Dr. Marcia Angell, the Harvard Medical School professor and just-retired former editor in chief for 20 years of the prestigious *New England Journal of Medicine*. Her book, *The Truth About the Drug Companies: How They Deceive Us and What to Do About it*, is both eminently knowledgeable and fair minded. It is packed with actual cases and with detailed facts and figures to show how extensively the enormous inflow of money into the medical/pharmaceutical industry has allowed that industry to become a controlling influence in university testing, private testing, in medical journalism, advertising, education of doctors, the ostensibly autonomous Federal Drug Administration, the government sponsored National Institutes of Health, and even Congress (where there are more drug lobbyists than congressmen). Here is one comment: "Legislators are now so beholden to the Pharmaceutical industry that it will be exceedingly difficult to break its lock on them."

It would be impossible to go into even a tiny portion of the many examples described in this sane and sad book in which we again and again see truth surrendered to economic benefit. But economic goals easily explain why drug companies do not bother with the diseases of the poorer parts of the glob. Similarly, they do not see sufficient profit in the use of natural substances which cannot be patented were they to be expensively tested. This applies even to diseases that can be cured outright. There is more money in drugs for diseases that last on and on.

It is a revelation that FDA approval says nothing about the relative merits of a drug compared to others but only that it is better than nothing. This means that when a widely advertised and profitable drug goes out of patent it is very often replaced by a new one that is either no better or actually less helpful, but which now will get the big TV ads. Meanwhile, the previous drug that might be better is dropped from production in view of inevitable competition and lowered profits. Out of 415 new drugs approved by the FDA in five years, 77 percent were no better or were worse than earlier, earlier out-of-patent drugs. Most of the testing is either run by or controlled by the company that wants to sell the drug. When test results are negative they may be suppressed, or when they are submitted to journals, the company may submit only what happened in the first six months of testing and drop out the second six months which indicated a very different result.

These statements are only the tip of the iceberg. The reason for bringing this matter up, however, is that it illustrates well a widespread *delusion* about what the medical/pharmaceutical industry does, working as it does almost exclusively subject to the gravitational pull of economic and market forces.

A specific illustration is the case of cardiovascular disease, the number one killer already mentioned. The perfectly enormous and expensive attention paid to treating those who have already suffered a heart attack or a stroke is explained by market forces. The victims are the ones who will pay anything to get well.

It is well known today that half of all who die of heart attacks lack the supposed symptoms of cardio-vascular disease. But heart bypass surgeons don't have time or training to look into primary causes. That is not what they are being paid to do. As for the pharmaceutical companies, even if there were the possibility of a drug that would strike at the cause rather than at the symptoms (such as high LDL cholesterol), such an outright cure would not render the same profit as the kind that requires, say, the long term administra-

tion of a drug to maintain lower cholesterol. Thus, institutionally, attention to root causes is almost non-existent by comparison to healing. It is a *delusion* to think otherwise. If Christian mission offers no help at the roots of disease then these delusions triumph even there.

The entire Bible expects us and exhorts us to do good works. We are not merely to wait for the next world. Paul put it this way to Titus:

We wait for the blessed hope - the glorious appearing of our great God and Savior, Jesus Christ, who gave Himself for us to redeem us from all wickedness and to purify for Himself a people that are His very own, eager to do what is good.

Note the unspecific phrase, "to do what is good." Whatever Paul had in mind, it was inevitably limited by his First Century understanding. He would not have thought about combatting cancer at the DNA level as a good thing to do. Our exegesis must explore all that he might have had in mind. That is, the first law of seminary exegesis is "What did it mean?"

But, we must go on to ask "What would Paul have said about good deeds had he known what we know today about what is dangerous in the microbiological world? What would he have said had he our understanding of the inherent limitations of a medical/pharmaceutical industry that is allowed and even expected to make decisions based on purely commercial factors? It is not enough for us to read Paul's statement to Titus out loud in church and turn our people out into the parking lot with merely the phrase ringing in their ears, "eager to do what is good."

The definition of mission is the difference between what is and what ought to be.

It is absurd to suppose that we cannot sit down and make a list of things that are wrong, unfair, ungodly, deadly dangerous, and then accept profound responsibility to do something about these evils, to work individually and jointly to identify every evil that could possibly be blamed upon God and confront it, as a church, in the name of Christ.

If a pastor was rumored to have been

unfaithful, in a fit of anger to have broken the neck of a noisy two-year old, and to have cheated on his income tax, it would not be reasonable to schedule an evening of praise for him without first trying to clear up these rumors.

However, the concept of God is widely fowled with assumptions that God is busy inventing parasites that blind millions of people, of "taking the lives" of innocent and even godly people and doing all this for mysterious reasons. Yet we have no trouble going to church and singing, "The whole earth is full of His glory."

It is not as though no Christian believer has noticed specific details of God's creation. Brilliant individual scientists like John Kepler, James Clerk Maxwell, Michael Faraday and Isaac Newton were believers who paved the way for all of modern science.

For several centuries now, with such individual Christians taking the lead in the early years, science has churned up oceans of new evidence of God's creativity, not only in outer space but within the world of the optical microscope and the electron microscope.

Seemingly, none of this new insight has been embraced by the church either for its theology or its hymnody. We don't sing about the wonders of the microbiological world. Again, it is not as though Evangelicals know less about science than other Americans. Apparently those of us who have witnessed the incredible intelligence and creativity in nature have not made any connection to the never-never land of the Sunday morning service.

The future of rapidly expanding Christianity around the world is not very bright, beyond the initial explosion of numbers, if we cannot bridge the contemporary chasm between our outdated religion of mainly emotional conviction and the intellectual dimensions of updated science. We fail to understand that our religious version of our faith is extensively cultural. Thus, the real work going on today of the expanding Kingdom is perhaps more outside of the church than within it where we continue on singing

platitudinous hymns and choruses.

Right now there are in this world millions of scientists, none of which would get out of bed in the morning if they did not have the faith that nature is orderly, is beautiful, and is reliable. We cannot expect them to give up that faith. At the same time we have millions of Christian leaders who would not get up in the morning if they did not have faith in an all-wise and loving divine being. We cannot expect them to give up that faith.

The one group is studying the divine Book of Creation, the other is studying the divine Book of Scripture. Neither of them can win if they insist on denying the faith of the other. Both faiths reflect God's glory. I truly believe that both of them are in one way or another reflecting the expanding Kingdom of God. Again, I seriously wonder if much or not most of the work of the Kingdom is now being done by people Evangelicals consider nonbelievers.

The Bible itself says of the Book of Creation that there is no speech or language where its voice is not heard. We must take advantage of that fact. Ours is not just a world whose riches can be mined to create cell phones and computer chips. Ours is a world which, rightly understood, reflects at least in part the glory of God.

Clarifying the glory of God as a mission is an unacknowledged means as well as a goal of the Reformation emphasis on soul saving, the reason being that clarifying the glory of God is in fact the most sturdy basis for evangelism. Furthermore, clarifying the glory of God is the common ground between science and pure religion.

When Jesus spoke of His followers being salt and light in this world He went on to explain that they should "let their light shine in such a way that the world would see their good works and glorify their Father in heaven (Matt 5:16)." That is the common ground for the future. As St. Francis said, "Witness at all times, with words if necessary."

Seven Men, Four Eras

Ralph D. Winter, 4/24/08

It is clear that the Biblical mission mandate has been overlooked during most of the centuries since the apostles. Even our Protestant tradition plugged along for over 250 years minding its own business and its own blessings (like Israel of old)—until a young man of great faith and incredible patience appeared on the scene—William Carey. In this chapter we are going to focus in on the period following A.D. 1800, which his life and witness greatly affected. No other one person can be given as much credit for the vibrant new impetus of the last two hundred years. He was one of seven influential men whom God used, all of them with severe handicaps. Four great “eras” of plunging forward into newly perceived frontiers resulted from their faith and obedience. It took two of them to launch the third, and three to push for the fourth era. Four stages of mission strategy have characterized the first three of these eras. Three perplexing “transitions” of strategy inevitably appeared as the fourth stage of each era contrasted with the first stage of the next. It is easier to see this in a diagram. Better still, the story.

The First Era

An “under thirty” young man, William Carey, got into trouble when he began to take the Great Commission seriously. When he had the opportunity as a young minister to address a group of older ministers, he challenged them to give a reason why the Great Commission did not apply to them. They rebuked him, saying, “When God chooses to win the heathen, He will do it without your help or ours.” He was unable to speak again on the subject, but a businessman asked him to write out his analysis, *An Enquiry Into the Obligations of Christians to Use Means for the Conversion of the Heathens*.

The resulting small book convinced a few of his friends to create a tiny mission agency, the “means” of which his *Enquiry* had spoken. This agency was flimsy and

weak, providing only the minimal and sporadic backing he needed to go to India. However, the impact of his example reverberated throughout the English-speaking world, and his little book became the Magna Carta of the Protestant mission movement.

William Carey was not the first Protestant missionary. For years the Moravians had sent people to Greenland, America and Africa. But his little book, in combination with the Evangelical Awakening, quickened vision and changed lives on both sides of the Atlantic. Response was almost instantaneous: a second missionary society was founded in London; two in Scotland; one in Holland; and then still another in England. By then it was apparent to all that Carey was right when he had insisted that *organized* efforts in the form of mission societies were essential to the success of the missionary endeavor.

In America, five college students, aroused by Carey’s book and his letters, met to pray for God’s direction for their lives. This unobtrusive prayer meeting, later known as the “Haystack Prayer Meeting,” resulted in an American “means”—the American Board of Commissioners of Foreign Missions. Even more important, those students started a student mission movement, the Student Missionary Inquiry, which became the example and forerunner of other student movements, even underlying the much later Student Volunteer Movement.

In fact, during the first 25 years after Carey sailed to India, a dozen mission agencies were formed on both sides of the Atlantic, and the First Era in Protestant missions was off to a good start, building much faster than later eras. Realistically speaking, however, missions in this First Era was a pitifully small shoe-string operation, in relation to the major preoccupations of most Europeans and Americans in that day. The idea that we should organize in order to send missionaries did not come easily, but it eventually became an accepted pattern.

Carey’s influence led some women in Boston to form women’s missionary prayer groups, a trend which led to

women becoming the main custodians of mission knowledge and motivation. After some years women began to go to the field as single missionaries. Finally, by 1865, when more than half of all men in a large age-range were killed in the Civil War, unmarried American women established women's mission boards which, like Roman Catholic women's orders, only sent out single women as missionaries and were run entirely by single women at home.

There are two very bright notes about the First Era. One is the astonishing demonstration of love and sacrifice on the part of those who went out. Africa, especially, was a forbidding continent. All mission outreach to Africa prior to 1775 had totally failed. Of all Catholic efforts, all Moravian efforts, nothing remained. Not one missionary of any kind existed on the continent on the eve of the First Era. The gruesome statistics of almost inevitable sickness and death that haunted, yet did not daunt, the decades of truly valiant missionaries who went out after 1790 in virtually a suicidal stream cannot be matched by any other era or by any other cause. Very few missionaries to Africa in the first 60 years of the First Era survived more than two years. As I have reflected on this measure of devotion I have been humbled to tears, for I wonder—if either my people or myself today could or would match that record? Can you imagine our Urbana students today going out into missionary work if they knew that for decade after decade 19 out of 20 of those going before them had not lived more than 24 months? No wonder they began going to the field with their belongings packed in caskets.

A second bright spot in this First Era is the development of high quality insight into mission strategy. The movement had several great missiologists. In regard to the role of home structure, they clearly understood the value of the mission structure being allowed a life of its own. For example, we read that the London Missionary Society experienced unprecedented and unequalled success, "due partly to its freedom from ecclesiastical

supervision and partly to its formation from an almost equal number of ministers and laymen." In regard to field structure, we can take a note from Henry Venn who was related to the famous Clapham Evangelicals and the son of a founder of the Church Missionary Society. Except for a few outdated terms, one of his most famous paragraphs sounds strangely modern:

Regarding the ultimate object of a Mission, viewed under its ecclesiastical result, to be the settlement of a Native Church under Native Pastors upon a self-supporting system, it should be borne in mind that the progress of a Mission mainly depends upon the training up and the location of Native Pastors; and that, as it has been happily expressed, the "euthanasia of a Mission" takes place when a missionary, surrounded by well-trained Native congregations under Native Pastors, is able to resign all pastoral work into their hands, and gradually relax his superintendence over the pastors themselves, 'til it insensibly ceases; and so the Mission passes into a settled Christian community. Then the missionary and all missionary agencies should be transferred to the "regions beyond."

Note well that while there was no thought here of the national church launching its own mission outreach to new pioneer fields! Nevertheless, we do see here something like *stages of mission activity*, described by Harold Fuller of SIM in the alliterative sequence:

Stage 1: A **Pioneer** stage—first contact with a people group.

Stage 2: A **Paternal** stage—expatriates train national leadership.

Stage 3: A **Partnership** stage—national leaders work as equals with expatriates.

Stage 4: A **Participation** stage—expatriates are no longer equal partners, but only participate by invitation.

Slow and painstaking though the labors of the First Era were, they did bear

fruit, and the familiar series of stages can be observed which goes from no church in the pioneer stage to infant church in the paternal stage and to the more complicated mature church in the partnership and participation stages.

Samuel Hoffman of the Reformed Church in America Board puts it well: "The Christian missionary who was loved as an evangelist and liked as a teacher, may find himself resented as an administrator."

Rare is the missionary in whose own career this whole sequence of stages takes place. More likely the series represents the work in a specific field with a succession of missionaries, or it may be the experience of an agency which in its early period bursts out in work in a number of places and then after some years finds that most of its fields are mature at about the same time. But rightly or wrongly, this kind of succession is visible in the mission movement globally, as the fever for change and nationalization sweeps the thinking of almost all executives at once and leaps from continent to continent, wrongly affecting both new fields still in earlier stages, as well as old fields in the latter stages.

At any rate, by 1865 there was a strong consensus on both sides of the Atlantic that the missionary should go home when he had worked himself out of a job. Since the First Era focused primarily upon the coastlands of Asia and Africa, we are not surprised that literal withdrawal would come about first in a case where there were no inland territories. Thus, symbolizing the last two stages of the First Era was the withdrawal of all missionaries from the Hawaiian Islands, then a separate country. This was done with legitimate pride and fanfare and fulfilled the highest expectations, then and now, of successful progress through the stages of missionary planting, watering and harvest. But it interfered with the initial stages of the Second Era, as we shall see.

The Second Era

A second symbolic event of 1865 is even more significant, at least for the inauguration of the Second Era. A young man, after a few years in China and like Carey still under thirty, in the teeth of counter advice, established the first of a whole new breed of mission agencies emphasizing the inland territories. This second young upstart was at first given little but negative notice, but like William Carey, he brooded over statistics, charts and maps. When he suggested that the inland peoples of China needed to be reached, he was told you could not get there, and he was asked if he wished to carry on his shoulders the blood of the young people he would thus send to their deaths. This accusing question stunned and staggered him. Groping for light, wandering on the beach, it seemed as if God finally spoke to resolve the ghastly thought: "You are not sending young people into the interior of China. I am." The load lifted.

As part of England's lower class, with only trade school medicine, without any university experience much less missiological training, and a checkered past in regard to his own individualistic behavior while he was on the field, he was merely one more of the weak things that God uses to confound the wise. Even his early anti-church-planting missionary strategy was breathtakingly erroneous by today's church-planting insights. Yet God strangely honored him because his gaze was fixed upon the world's peoples who had never heard. Hudson Taylor had a divine wind behind him. The Holy Spirit spared him from many pitfalls, and it was his organization, the China Inland Mission (now Overseas Missionary Fellowship)—the most cooperative, servant organization yet to appear—that eventually served in one way or another over 6,000 missionaries, predominantly in the interior of China. It took 20 years for other missions to begin to join Taylor in his special emphasis—the *inland* frontiers.

One reason the Second Era began slowly is that many people were confused. There were already many missions in existence. Why more? Yet as Taylor

pointed out, all existing agencies were focused on the coastlands of Africa and Asia, or islands in the Pacific. People questioned, "Why go to the interior if you haven't finished the job on the coast?"

I am not sure the parallel is true today, but the Second Era apparently needed not only a new vision but a lot of new organizations. Taylor not only started an English *frontier* mission, he went to Scandinavia and the Continent to challenge people to start new agencies. As a result, directly or indirectly, over 40 new agencies took shape to compose "the faith mission movement" that rightly should be called *frontier* missions as the names of many of them still indicate: China Inland Mission, Sudan Interior Mission, Africa Inland Mission, Heart of Africa Mission, Unevangelized Fields Mission, Regions Beyond Missionary Union. *Taylor was more concerned for the cause than for a career.* At the end of his life he had spent only half of his years of ministry in China. In countless trips back and forth from China he spent half of his time as a mobilizer on the home front. For Taylor, the cause of Christ, not his mission, and not even China, was the ultimate focus of his concern.

As in the early stage of the First Era, when things began to move, God brought forth a student movement. This one was more massive than before—the Student Volunteer Movement for Foreign Missions, history's single most potent mission organization. In the 1880s and 90s there were only 1/37th as many college students as there are today, but the Student Volunteer Movement netted 100,000 volunteers who gave their lives to missions. Twenty-thousand actually went overseas. As we see it now, the other 80,000 had to stay home to deepen the foundations of the mission endeavor and support system. They strengthened existing women's missionary societies and began the Laymen's Missionary Movement which in ten years quadrupled the giving to missions of the churches involved.

However, as the fresh new college students of the Second Era burst on the scene overseas, they did not always fathom

how the older missionaries of the First Era could have turned responsibility over to national leadership who lived at the least educated levels of society. First Era missionaries were in the minority now, and the wisdom they had gained from their experience was bypassed by the large number of new college-educated recruits. Thus, for decades in the early stages of the Second Era, the new college-trained missionaries, instead of going to new frontiers, sometimes assumed leadership over existing churches, not heeding the experience of previous mission workers. As a result they often forced into the background First Era missionaries and national leadership (which had been painstakingly developed). In some cases this caused a huge step backward in mission strategy.

By 1925, however, the largest mission movement in history was in full swing. By then Second Era missionaries were finally learning the basic lessons they had first ignored, and produced an incredible record. They had planted churches in a thousand new places, mainly "inland," and by 1940 the reality of the "younger churches" around the world was widely acclaimed as the "great new fact of our time." The strength of these churches led both national leaders and missionaries to assume that all additional frontiers could simply be mopped up by the ordinary evangelism of the churches scattered throughout the world. More and more people wondered if, in fact, missionaries were no longer needed so badly! Once more, as in 1865, it seemed logical to send missionaries home from many areas of the world.

For us today it is highly important to note the overlap of these first two eras. The 45 year period between 1865 and 1910 (compare 1934 to 1980) was a transition between the strategy appropriate to the mature stages of Era 1, the Coastlands era, and the strategy appropriate to the pioneering stages of Era 2, the Inland era.

Not long after the World Missionary Conference in Edinburgh in 1910, there ensued the shattering World Wars and the worldwide collapse of the colonial

apparatus. By 1945 many overseas churches were anticipating not only the withdrawal of the colonial powers, but the absence of the missionary as well. While there was no very widespread outcry of, "Missionary Go Home," as some might suppose, nevertheless things were different now, as even the people in the pews at home ultimately sensed. *Pioneer* and *paternal* were no longer the relevant stages, but *partnership* and *participation*.

In 1967, the total number of career missionaries from America began to decline. Why? Christians had been led to believe that all necessary beachheads had been established. By 1967, over 90 percent of all missionaries from North America were working with strong national churches that had been in existence for some time.

The facts, however, were not that simple. Unnoticed by most everyone, another era in missions had begun.

The Third Era

This era was begun by a pair of young men of the Student Volunteer Movement—Cameron Townsend and Donald McGavran. Cameron Townsend was in so much of a hurry to get to the mission field that he didn't bother to finish college. He went to Guatemala as a "Second Era" missionary, building on work which had been done in the past. In that country, as in all other mission fields, there was plenty to do by missionaries working with established national churches.

But Townsend was alert enough to notice (and it was pointed out by older missionaries) that the majority of Guatemala's population did not speak Spanish. As he moved from village to village, trying to distribute scriptures written in the Spanish language, he realized that Spanish evangelism would never reach all of Guatemala's people. He was further convinced of this when, legend has it, an Indian asked him, "If your God is so smart, why can't He speak our language?" He was befriended by a group of older missionaries who had already concluded the indigenous "Indian" populations needed to be reached in their own

languages. He was just 23 when he began to move on the basis of this new perspective.

Surely Cameron Townsend is one person comparable to William Carey and Hudson Taylor. Like Carey and Taylor, Townsend saw that there were still unreached frontiers, and for almost a half century he waved the flag for the overlooked tribal peoples of the world. He started out hoping to encourage older boards to reach out to tribal people. Like Carey and Taylor, he ended up in 1934 starting his own mission agency, later called Wycliffe Bible Translators, which is dedicated to reaching these new frontiers. At first he thought there must be about 500 unreached tribal groups in the world. (He was judging by the large number of tribal languages in Mexico alone). Later, he revised his figure to 1,000, then 2,000, and now it is over 5,000. As his conception of the enormity of the task has increased, the size of his organization has increased, numbering over 6,000 adult workers.

At the very same time Townsend was ruminating in Guatemala, Donald McGavran was beginning to yield to the seriousness, not of linguistic barriers, but of India's amazing social and cultural barriers. Townsend acted on, and promoted, the reality of linguistically diverse (and overlooked) tribes; McGavran highlighted and promoted the social and cultural diversity of a more nearly universal category he labeled "homogeneous units," which today are more often called "people groups." Paul Hiebert, a missionary anthropologist, has employed the terminology of "horizontal segmentation" for the tribes, where each occupies its own turf, and "vertical segmentation" for groups distinguished not by geography but by rigid social or cultural differences. By contrast, McGavran's terminology described both kinds even though he was mainly thinking about the more subtle vertical segmentation.

Once such a social group is penetrated, by diligently taking advantage of a missiological breakthrough along social lines, McGavran's strategic concept of a "bridge

of God” to that people group comes into the picture. The corollary of this truth is the fact that *until* such a breakthrough is made, normal evangelism and church planting cannot take place.

McGavran did not found a new mission (Townsend did so only when the existing missions did not adequately respond to the tribal challenge). McGavran’s active efforts and writings spawned both the church growth movement and the frontier mission movement, the one devoted to expanding within already penetrated groups, and the other devoted to deliberately approaching the remaining unpenetrated groups.

As with Taylor before them, for twenty years Townsend and McGavran attracted little attention. But by the 1950s both had wide audiences. In 1980, 46 years from Townsend’s 1934 organizational move, a 1910-like conference was held, focusing precisely on the forgotten groups these two men had emphasized. The Edinburgh-1980 World Consultation on Frontier Missions was the largest mission meeting in history, measured by the number of mission agencies sending delegates. And wonder of wonders, 57 Third World agencies sent delegates. This meeting is the sleeper of the Third Era! Also, a simultaneous youth meeting, the International Student Consultation on Frontier Missions, pointed the way for all future mission meetings to include significant youth participation. It later started the *International Journal of Frontier Missiology* (its hundreds of keen articles are all available on the web, www.ijfm.org).

As happened in the early stages of the first two eras, the Third Era has spawned a number of new mission agencies. Some, like the New Tribes Mission, carry in their names reference to this new emphasis. The names of others, such as Gospel Recordings and Mission Aviation Fellowship, refer to the new technologies necessary for the reaching of tribal and other isolated peoples of the world. Some Second Era agencies, like the Regions Beyond Missionary Union, have never ceased to stress frontiers, and have

merely increased their staff so they can penetrate further—to people groups previously overlooked.

More recently many have begun to realize that tribal peoples are not the only forgotten peoples. Many other groups, some in the middle of partially Christianized areas, have been completely overlooked. These peoples, including overlooked tribals, are being called the “Unreached Peoples” and are defined by ethnic or sociological traits to be peoples so different from the cultural traditions of any existing church that specifically cross-cultural mission strategies (rather than ordinary evangelistic techniques) are necessary to achieve the missiological breakthrough essential to the planting of truly indigenous churches within their particular cultural traditions.

If the First Era was characterized by reaching coastland peoples and the Second Era by inland territories, the Third Era must be characterized by the more difficult-to-define, non-geographical category which we have called “Unreached Peoples”—people groups which are socially or culturally isolated. Because this concept has been so hard to define, the Third Era has been even slower getting started than the Second Era. Cameron Townsend and Donald McGavran began calling attention to by-passed peoples over 40 years ago. But not until 1980 had any major attention been given to them. More tragic still, many mission agencies have essentially forgotten the pioneering techniques of the First and Second Eras. Thus, they have needed to reinvent the wheel as they learned once more how to approach groups of people completely untouched by the gospel.

We know that there are thousands of people groups in the “Unreached Peoples” category, which can be gathered in clusters of similar peoples, these clusters being far fewer in number. Yet, each single people will require a separate, new missionary beachhead. Is this too much? Can this be done?

The Fourth Era

We need to be faithful to the appearance in the last few years of additional frontiers of mission, such as the looming challenge of the **urban populations** which both preserve existing people groups as well as break down differences. Another new example is the challenge of the rising tide of so-called **Third World Mission Agencies**. Related is the challenge of so-called **Diaspora Missiology**, which attempts to understand the massive movement of thousand of peoples from their traditional homelands. Then there is the colossal development of a movement to **two-week “short terms,”** which give millions a cross-cultural experience yet eat up many times the total cost of all long term missionaries. Similarly there is the new challenge of many churches deciding to bypass seasoned agencies to send their own missionaries with little on-field guidance, teamwork or encouragement—a word for this development is “The Phenomenon of **Disintermediation.**” Also, not new, but growing, is the shift to sending just money overseas not missionaries, paying local believers to reach out to nearby peoples—call it **check book evangelism**. There are reasons and values in each of these developments, but there are also many unsolved problems.

However there is one dimension that would seem to be more significant than any of these. It is the challenge, which has always been in the pages of this course, to understand and implement *a clearly broader-than-conventional interpretation of the Great Commission.*

Curiously, in the 19th Century, prior to the Civil War, Evangelical initiatives made unprecedented, truly momentous changes in society. Evangelicals held influential positions in the civil order and as a result both social and personal salvation were vigorously heralded. But the ten million people who lived in the USA in 1820 were flooded with an additional thirty million by 1870. By the 20th Century the vast majority of Evangelicals were non-college people, did not run the country, and their 157 Bible Institutes only

gradually became colleges and universities. After decades, their influence mounted once again as thousands of Evangelicals entered the professions, became university professors and as most Evangelical young people now went to college. Accordingly Evangelicals reacquired the ability to recognize that the Gospel would be greatly empowered as they sought to bring about God’s will on earth, since it is *deeds* that both reveal God’s character and give meaning that is essential to the *words* of the Gospel.

This recovered perspective may require a second thought for Evangelicals who have tended to view the salvation of man as God’s exclusive concern. A passage in Ezekiel sheds important light on this common idea. After 35 chapters of woes, Israel is now to be blessed, and then, unexpectedly in 36:22 God says, “It is not for your sake, O house of Israel, that I am going to do these things, but for the sake of my holy name.” Here we see that God has bigger purposes than human redemption.

The Bible is thus not primarily about how man can be reconciled to God but how reconciled man working with God can together destroy the Kingdom of Darkness, putting away both human evil and natural evil (disease). Note that good works, greatly strengthened by expanding technology and wealth are futile apart from transformed individuals. Yet, Jesus explained that He would build His church not just to assure His people a place in heaven but to break down the gates of hell.

Thus, for a long time Evangelicals have been gradually moving to recover Jesus’ primary emphasis on the extension of the Kingdom, that is, God’s will, rather than focusing mostly on getting individuals saved from their sins. Missionaries in particular have used their intuition and personal love to demonstrate through their deeds the character of God and His glory. But now that intuition is often being supported by a theology that no longer sees evangelism and social action as two different things rather than as part and parcel of a single Biblical “Gospel of the Kingdom” in which both words and

deeds are essential in communicating God's love, power and authority. That is, it is important to realize that *words* cannot communicate without *deeds* to make them meaningful—both wordless deeds and deedless words fall short.

This recent returning to the New Testament emphasis on the Gospel of the Kingdom then challenges both missionaries and lay believers with a nuanced understanding of God's mission as encompassing every believer, albeit with different types of roles and expectations. It means that every Perspectives student can and must recognize a personal mission that in some way helps to fulfill the Great Commission even if they are not going to be a pastor or to work in the classical and still crucial "cross-cultural pioneering" that is normally called *missionary*. In this sense we are all called to a mission as soldiers in the conflict between the Kingdom of God and the Kingdom of Darkness.

Thus, if our present 40-hour work week does not contribute directly or indirectly to that Cause, and if for that reason our daily work has not become a holy calling, then basic changes are in order. We are all called to do "Our Utmost for His Highest." This concept of a Kingdom Era, a Fourth Era, demands that every believer find his or her place in that Kingdom effort. It means, for example, that fighting all corruption, injustice, poverty or human trafficking must be seen as mainstream portrayals of God's love and righteousness, thus undergirding and making understandable our evangelism—that is, good deeds on the part of the evangelist, not just good deeds resulting from people following Christ.

To understand why this transition to Kingdom thinking has taken so long it is helpful to remember that millions of Evangelicals in the early part of the 20th century were non-college people whose dozens of Bible Institutes did not lead them into the professions much less to Congress or the White House. Their range of thinking was narrowed, somewhat like the "Negro Spirituals" of the slaves, which understandably do not mention

transformation of this world but focus on the glories of Heaven. This is why millions of non-college Evangelicals took almost a century to become the influential college-level movement of today.

Thus, by the middle of the last century three key Evangelicals, all of them professors in higher education, produced books that heralded, in advance, what was to come.

Carl F. H. Henry in 1947 wrote his stirring landmark *The Uneasy Conscience of Modern Fundamentalism*.

Timothy Smith wrote his explosive *Revivalism and Social Reform* in 1957, describing the long forgotten all out Evangelical assault of the evils of this world which occurred in the earlier century.

David O. Moberg came out in 1967 with his arresting *The Great Reversal*, which further described the new responsibilities of new influence in society.

The increasing momentum of this renewed perspective can be seen in the fact that while conventional evangelism and church planting missionaries grew 3% in number from 2001 to 2006, relief and development agencies grew 75%. The impetus of these three books was not all that happened but the men who wrote them can reasonably be considered the pioneers of the growing Kingdom Era for American Evangelicals in the 20th and 21st centuries. Thus we now have "Seven Men and Four Eras."

Can We Do It?

Despite the larger implications of a Kingdom Era, the task is not as difficult as it may seem, for several surprising reasons.

In the first place, the great Evangelical missions like SIM and AIM have for a hundred years made monumental contributions to society even though that is not what some donors want to hear.

Also, the task is not an American one, nor even a Western one. It will clearly involve Christians in every continent of the world. But amazingly the "world" is itself now becoming involved in countless initiatives.

More significant is the fact that when a beachhead is established within a culture, the normal evangelistic process in which God expects every Christian to be involved replaces the cross-cultural mission strategy, because the specialized mission task of creating a “Missiological breakthrough” has been completed and the full implications of the Kingdom Era becomes the responsibility of all new believers not just the missionaries.

Furthermore, “closed countries” are less and less of a problem, because the modern world is becoming more and more interdependent. There are literally no countries today which admit no foreigners. Many of the countries considered “completely closed”—like Saudi Arabia—are in actual fact avidly recruiting thousands of skilled people from other nations. And the truth is, they prefer devout Christians to boozing, womanizing, secular Westerners.

But our work in the Third and Fourth Eras has many other advantages. We have potentially a worldwide network of churches that can be aroused to their central mission. Best of all, nothing can obscure the fact that the Unreached Peoples Era and the Kingdom Era could well be the *final* eras. No serious believer today dare overlook the fact that God has not asked us to assist in the expansion of the Kingdom of God into every nation, tribe and tongue without intending it to be done. No generation has less excuse than ours if we do not do as He asks.

The Unfinished Epic

In Five Acts

W1432.E24.7

Ralph D. Winter, July, 2007

Preface

I was a missionary to a people who thought a rainbow was an animal to be feared. I was able to spray water in the air on a dark night and shine a flashlight producing a rainbow. I told them that every time in the misty highlands of Guatemala they saw a rainbow they could know that the sun like a giant flashlight was right behind them. They might also have never conceived of the Earth being a planet hanging in space. I somehow never asked them. *It did not really matter.* My main purpose was to introduce them to the person of Christ and to the tasks of an obedient believer.

Today we face a very large number of scientists who believe that the universe is billions of years old. Is that true? Does it matter? *In this case, yes—because if the Bible is said to contradict what they feel they know for sure, it can destroy their confidence in the Bible.* Thus, we do well to ask, “Is it really true that the Bible teaches that the universe is only 6,000 years old?” The idea that the Bible does teach that was actually stated in *Time Magazine*.

However, it so happens that the two most influential Bible expositors of the 20th Century both taught that the Bible teaches no such thing.

Nevertheless, not all Evangelicals today can easily imagine how a widely accepted interpretation of Genesis 1:1 by a Dallas Theological Seminary professor (Dr. Merrill Unger) could possibly lead to a momentous reinterpretation of our conventional concepts of Christian mission. In any case, this paper actually has three different purposes.

1. This paper attempts to defend the trustworthiness of the Bible in the eyes of the average well-educated secular person by showing how the Bible does not necessarily conflict with the idea that the universe started with a bang and is immensely old, and that the Earth itself is very old and displays a steady progression of increasingly complex life forms. Even if that all were true, what would it do to the Bible? While this paper tries to describe accurately what most paleontologists believe for the sake of discussion, its conclusions do not depend on the validity of the views of contemporary paleontologists. And, for the record, it does not give an inch to either the

idea of Darwinian random evolution or to an untrustworthy Bible.

2. Secondly, it is a serious attempt to take the Bible literally and yet be able to believe in both “the young Earth” and “the old Earth” points of view. I feel sad when I hear that a famous Bible College *graduate* faculty believes in “the old Earth” while the *undergraduate* faculty believes in “the young Earth”—thinking they are contradictory. If they aren’t, let’s take this seriously.

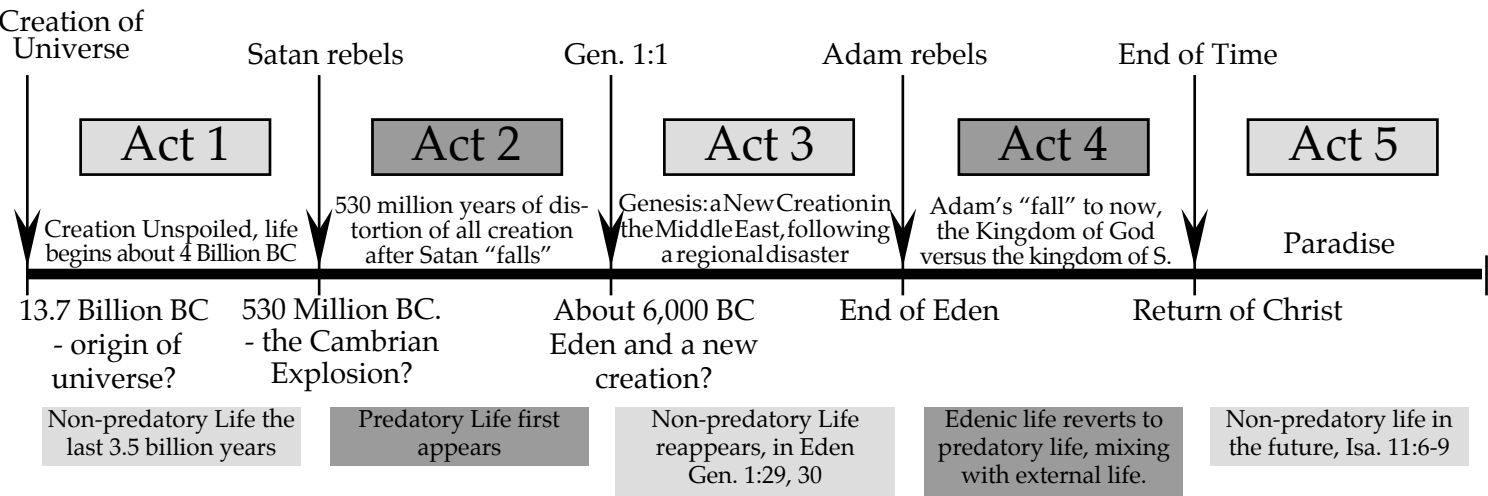
3. Much more important, in a way, is the proposal that our current concepts of Christian mission work are good but incomplete, and, in fact, are much too narrow if we are really setting out to glorify God who is constantly blamed for evil. The novel element here is the idea that the full implications of the New Testament’s concept of Satan have been largely lost in Western Christianity to the extent that we have been influenced by Augustine’s neo-platonic view of a God who, often with mysterious reasons, initiates both good and evil—with Satan only a “bystander.”

A larger interpretation of mission goes like this: we have been recruiting people all over the world into God’s eternal family, which is an activity as basic and as significant as you can get. But while our new “recruits” are now all dressed up in their new-life-in-Christ uniforms they do not realize these are *military uniforms*. Evangelicals may seem more often hoping to flee evil rather than fight it. Personal righteousness, both “attributed” and actual, would seem to be very thin if it does not turn around and fight evil.

Worse still—far worse—is the fact that if we just let the world fight disease, corruption and violence, God is generally blamed for “allowing” such evils. We are forced to puzzle over evil if we think God is “behind” all evil—instead of “in front”—working good out of evil. Such a theology requires books that help us to understand *When God Doesn’t Make Sense*.¹ However, suffering and violence *in a war* against an intelligent enemy *does make sense* and doesn’t need to be explained, and for the very same reason neither is an explanation necessary for the verse, “All that will live godly ... will suffer persecution.” *We are in a war!*

This chart portrays, for the sake of discussion, the perspective of conventional paleontology, true or not, namely that prehistoric fossils belong to vast earlier ages. According to Professor Unger, the latter would seem not to conflict with the Bible. Note that the timeline is clearly not to scale.

An Overall View



Summary

Opening the AD 1611 King James Bible we read "In the beginning God created" During the following 400 years this interpretation was cemented in the minds of millions of people. It conveys the idea that the Bible begins by describing the beginning of the entire universe, not merely the new beginning of the human story.

However, not even in 1611 was the universe well understood. It was likely far less clear to the "holy men of God"² writing in the days of Genesis.

In fact, the "known world" of Moses would not have even included the idea of a planet, of a sphere hanging in space. Similarly, "The ends of the Earth" in Isa. 49:6 never referred to our planet but to the ends of the Earthen plain ending abruptly where the "fertile crescent" of the Middle East is bounded by the mountains rising in Turkey and Iran.

In other words, the common interpretation of Genesis today -- that the universe began 6,000 years ago -- may simply be the result of reading later understanding into an earlier text. Such errors are called *anachronisms*. The error is understandable. However, the very serious result is to force the Bible (unfairly?) to say that the world is only 6,000 years old, *and thereby to create the greatest single stumbling block to modern man's trust in the Bible.*

Curiously, as long ago as 1958 the chair of the Old Testament Department at Dallas Theological Seminary, Dr. Merrill Unger, taught that "the geologic ages" preceded Genesis 1:1 and that the events of Genesis 1 portray not THE beginning but "a relative beginning (*Unger's Bible Handbook*)."³ His was not a new idea even then, but today it has become uncommon.

Our problem is that most of the world today assumes that both our

planet and the universe are much older than 6,000 years. The grim result, then, is that to everyone who believes that, the Bible appears dead wrong, when in fact the Bible may be giving us a very accurate description of things using terms that were understood in that day.

Thus, Unger's insight is what undergirds the tentative perspective of this paper, namely, that "the geologic ages" took place long before Genesis 1:1 I would add that perhaps Satan is the one who began distorting all of nature from the Cambrian Period on, continuing that type of genetic distortion after Adam's fall. Although he was decisively routed at the turning point of the Cross, he stalks the land to this day, *his works casting blame on "the God of Creation."*

This then sets the stage for a radically expanded concept of Christian mission.

Since some parts of the discussion in this paper are not common understanding, any feedback large or small will be greatly appreciated.

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Note this paper was presented under a different title at the 2006 Annual meeting of the Evangelical Missiological Society in Orlando, in connection with the Interdenominational Foreign Mission Association. It is a condensation of three lectures given as the Annual Mission Lectureship in 2005 at the Pittsburgh Theological Seminary. I will be happy to send those three lectures on request. They together run 22 pages. Just send me an email with the proper return address and I will reply with a PDF attachment. RDW

This presentation is both hypothetical and conjectural. It lays, out accurately I believe, the predominant secular interpretation of the history of the universe and more specifically the history of the Earth and life on Earth. In so doing, whenever the phrase “many scientists believe” is employed, I am not affirming my beliefs but describing theirs. It does not give any credence to random, unguided Darwinian evolution at all. But it does note that there is no necessary conflict with Genesis caused by the secular concept and time spans, if, that is, Genesis 1:1 does not describe the origin of the universe but rather a new creation of the era of “image of God” humans, as Professor Unger suggests.

The story is cast in narrative form for efficiency and digestible order. Credit is due to John Eldredge for the concept of “acts” in a story. He has four acts in his superb little book, *The Epic*.⁴ I have split his third act into Act III, the Edenic period and Act IV, the period after the Fall of Adam. Thus, I have five “acts.”

These pages are a condensation, in part, of the three Annual Mission Lectures I was invited to give in 2005 at the Pittsburgh Theological Seminary.

Act I: The Creation of The Universe

Thirteen and a half, or so, billion years ago, many scientists believe, a “Big Bang” occurred, *producing* the entire universe. (They don’t like the word *creating*.)

•For various reasons mentioned below, such a creation event does not seem to be what Genesis 1:1 is describing.

Four and a half billion years ago, many scientists believe, planet Earth was formed.

About four billion years ago, many scientists believe, very small forms of life appeared on Earth. For the next 3.5 billion years life forms were still very small.

•This astounding slowness of the formation of progressively more complex forms of life may in this case imply that God has for millions of years been doing that work through intelligent, but finite, intermediate beings who have been at work in an incredibly complex, *and thus lengthy*, learning curve. Perhaps some of them have been small enough to work directly with DNA.

It took a century with thousands of intelli-

gent engineers at work to “evolve” the Model T Ford into a Lincoln Continental. That kind of “evolution” certainly did not happen without intelligent guidance at every point.

Prokaryotes were followed by Eukaryotes about two billion years ago, many scientists believe.⁵ It would appear that none of the angels were in rebellion at this time.

Then, about 530 million years ago, the Ediacaron period displayed small animals with “radial symmetry” similar to starfish, as well as “bi-polar symmetry”—with a front and a back and four legs.

•Significantly this Ediacaron type of animal life revealed no predatory life nor even defenses against predation!⁶ Still only good angels apparently.

Act II: The Fall of Satan

Next, relatively suddenly, the “Cambrian Explosion” took place, perhaps the most puzzling event in Earth history. A wide variety of different types of animals now appeared abruptly, and, for the next 500 million years, *all of them can be characterized as horrifyingly cruel predators or prey or both.*

Note that this lengthy record of violent animal life does not seem to fit well into the first chapter of Genesis, even if the “days” spoken of there might be considered very long, since the animals described in Genesis 1 are explicitly declared (v. 29) to be *non-carnivorous*.

•Here is a thought: this new and radically different 500-million-year period might have begun when an intermediate being, an archangel, in turning against his Creator, in the “Fall of Satan,” carried perhaps millions of equally rebellious angels with him, becoming what C. S. Lewis called “a hideous strength” or what Paul called the “god of this world.”

•If the long story of the earlier, progressive, *creation* of non-predatory life had reflected God’s infinite wisdom and goodness, now the pervasive *distortion* of that life, if not that of a Satanic foe, would seem clearly to *reflect negatively on God’s character*. This negative reputation may be seen today in the very common attribution of tragedies not to Satan, but to “God’s mysterious will.” This absence of Satan in people’s minds is what allows a book by the title of *When God Doesn’t Make Sense*,⁷ or a Harvard professor logically to remark that, “If the God of the Intelligent Design proponents exists, He must be a divine ‘sadist’ who creates parasites that blind millions of people.”⁸ How can we reply to such thinking if we do not recognize (point out and fight) “the works of the devil (1 John 3:8)?” Chapter 55, 319

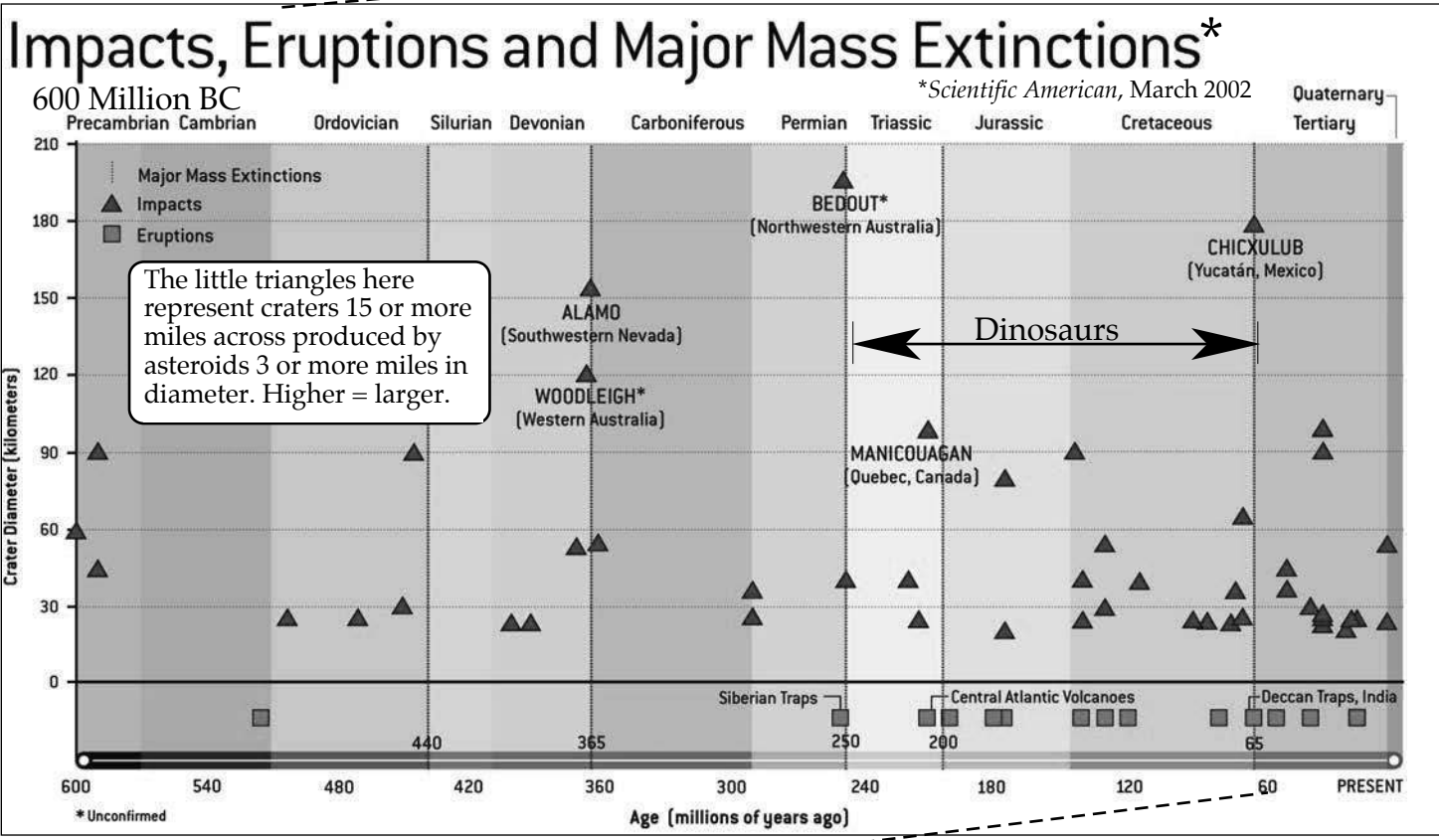
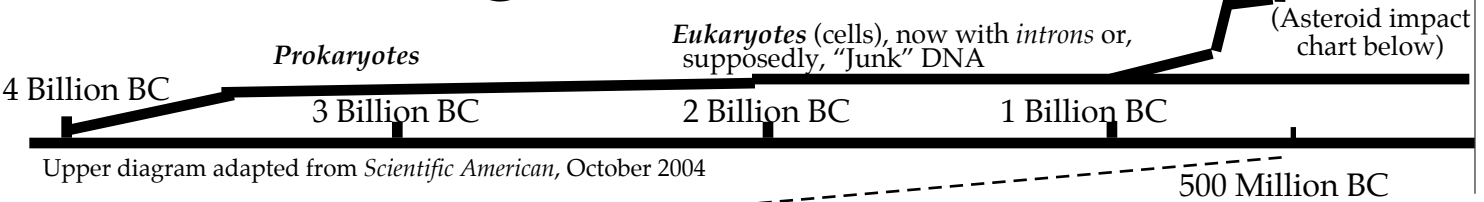
Note that this chart depicts six separate periods. The first is the supposed length of life of earth, the second covers the last 600 million years, the third is the last 65 million years, etc. The dotted lines indicate the last five periods.

Cambrian Explosion

New Period of
Predatory Life

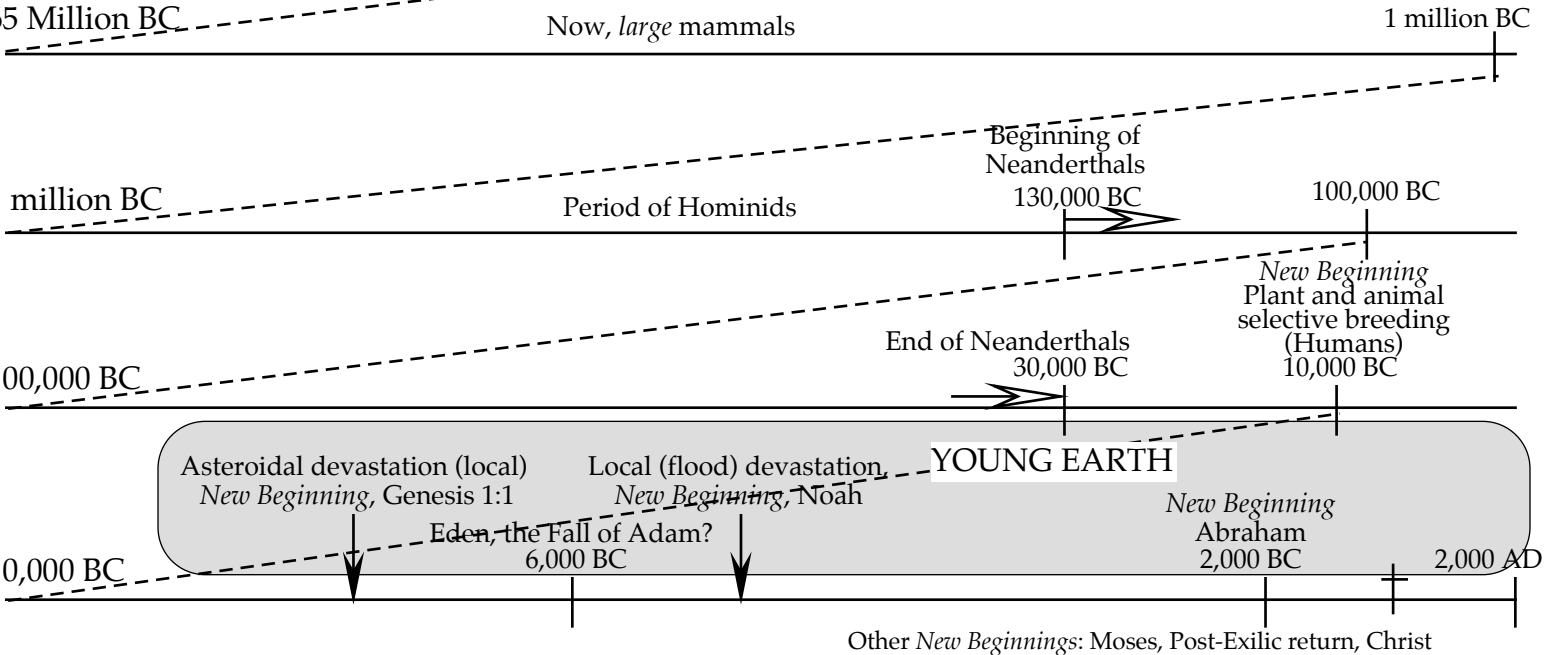
Fall of Satan?

The Enigma of Life



The little triangles here represent craters 15 or more miles across produced by asteroids 3 or more miles in diameter. Higher = larger.

New Beginning: Dinosaurs killed off by asteroid hitting Yucatan, Mexico (100 mile wide crater)



Also, during the next 500 million years, many scientists believe, numerous asteroidal collisions blotted out life in various parts of the globe, as if in judgment—my thinking—of the prevailing violence and destructive nature of gruesomely distorted life forms.

•Forty-five of the resulting craters that have been found are 15 miles across or larger. The largest, in the Antarctic, is 300 miles in diameter. It is believed to have occurred 275 million years ago, and is estimated to have extinguished 97 percent of all life on Earth. Another large crater, at the north end of Mexico's Yucatan peninsula, is believed to have occurred 65 million years ago, and is 100 miles across. It is the one understood to have ended the one-hundred-million-year period of the characteristically violent dinosaurs. Many of these forty-five larger asteroids are understood to have been solid rock, miles in diameter, moving at the speed of a rifle bullet at the moment of impact.⁹

Following the extinction of the dinosaurs, many scientists believe, mammals came into their own, growing in size to tons of weight, existing virtually unchallenged until intelligent humans appeared and began to drive them into extinction.

Finally, evidence of distinctive and unprecedented intelligence appeared, reasonably (in my opinion) the first true humans (but still Satanically distorted, carnivorous, violent, cannibals, not the Genesis 1 type). The evidence in this case is not *fossil bones* but indications of highly intelligent *genetic breeding of both plants and animals*, that is, 1) the selective breeding of virtually inedible plants, deriving corn, wheat, rice, and potatoes, etc., and 2) the selective breeding of animal life, for example, dangerous wolves into friendly dogs. Both types of genetic engineering, many paleohistorians and paleontologists believe, took place 11,000 years ago¹⁰ (about five thousand years before the Genesis new beginning).

However, despite this early evidence of sudden, unprecedented intelligence, all fossils of human life that far back clearly reflect cannibalism and violence, in other words, durable evidence of intentional, *evil distortion*.¹¹

The cover story of *Newsweek*, March 19, 2007 reported some paleoneurologists believe that truly human beings require three genes first appearing as recently as 50,000, 37,000

and 5,800 years ago.

Act III: Genesis: A New Beginning and the Fall of Man

About 6,000 years ago, at the very beginning of the Jewish/Christian Bible, we find what may be a series of events which could possibly be the aftermath of a fairly small asteroidal collision in the Middle East.

The idea of an asteroid wiping out all life in a local region of the Earth is conjectural but not unrealistic. However, the idea of Genesis describing a new beginning *following* a major catastrophe has been fairly widely thought of by people such as, arguably, the two most influential Bible scholars of the 20th Century: C. I. Scofield, editor of the most widely used reference Bible of all time, the *Scofield Reference Bible*, and Merrill Unger, as mentioned earlier, a Dallas Theological Seminary professor and editor of the 500,000-in-print *Unger's Bible Handbook*, published by Moody Press.

John Eldredge (*Wild at Heart*, and *The Epic*) speaks of events "prior to Genesis" on page 19. On page 18 he says, speaking of Genesis 1:1,

An important passage it is, to be sure. But to grasp this Epic, you cannot start there. That is way into the story. That is Act Three. It is a beginning, but it is the beginning of the *human* story, the story of life here on Earth. As Hebrew scholar Robert Alter says, a better rendering of the Hebrew goes "When God began to create heaven and Earth." When God began to create the life we know. And before this? There are events that have preceded this chapter, events we must know.

If you want to look back into the once upon a time before all time, well, then you have to start with another passage, from the Gospel of John (1:1). (Underlining mine.)

Genesis 1:2 is the rest of the sentence, describing what God had to contend with in this particular new beginning. The English translation "formless and void" is today widely understood not to be a good translation of the Hebrew idiom, *tohu wabohu*, which more often in the Bible means "destroyed and desolate."¹²

The result might then actually be "When God began to put things back together, to reclaim the heavens and the Earth, the (regional) situation appears to have been destroyed and desolate."

The subsequent verses describe the initial total darkness surrounding the entire planet, but, then, with light peeking through as the dust settled.

- Note well that it is typical of even the smaller of these major asteroidal impacts to kick enough dust into the atmosphere to block out all light for a time around the entire planet. Gradually, however, as the dust settles, dim light becomes noticeable once a day. Eventually the direct rays of the Sun penetrate the remaining dust and the Sun becomes visible. Later, the Moon. Later, the stars.¹³

These verses thus seem to be a “restoration sequence” rather than a “creation sequence.” If they are viewed as a *creation* series of events many scholars have wondered how the dim light each morning would have been created before the Sun appeared. The word *creation* is not even used. The text simply says “Let there be light.”

- Obviously those humans wiped out in this regional impact would not have been able to report this sequence. On the other hand, surviving humans scattered elsewhere around the globe would certainly have been actual eye witnesses of the darkness and the gradual reappearance of light, the Sun, etc.. Egyptian scholars then could have retained a record of such observations so as to be the source of information Moses employed in Genesis.

- Many Bible expositors are either unaware of, or do not go along with, the fairly recent search for impact craters on the Earth’s surface. This search began in earnest only in 1970 after the first Moon landing unexpectedly revealed that the hundreds of pockmarks on the Moon were not, as had been assumed, volcanic craters but were *impact* craters.¹⁴

- Beginning in 1812, hundreds of thousands of fossil bones of violent animals have been dug up which belong to thousands of now-extinct forms of life. Since these animals cannot be the ones described in Genesis 1, where both animals and humans are clearly described as non-carnivorous,¹⁵ they must have either come *before* Genesis or we must assume they were distorted into their violent and carnivorous nature *after* the Fall of man. The latter possibility would force enormous complexity into the last 6,000 years, including thousands of extinctions—bones have been discovered for a thousand times as many animal species as survive today.¹⁶

It would seem to be easier to believe, following Unger, that all of that violent life *preceded* Genesis, and that, then, Genesis is describing a new creation of non-distorted life in the “known world” of the writers. In fact, it may be unfair to the Bible to make it speak of a *planet* since at that time people did

not know of such a thing. Indeed, most of the Old Testament is written by (KJV) “holy men of God who spake as they were moved by the Holy Spirit.”¹⁷ A key word here is “men.”

Unlike the *Qur’an* and the *Book of Mormon* (which are said to have been *dictated* by God) the Bible normally contains what these holy writers, guided by God, understood and their hearers understood. Reading later knowledge into earlier documents is a common mistake called *anachronism*.

- Similarly, the later judgment of the flood would reasonably be in “the known world.” The table of nations in Genesis 11, the children of Shem, Ham, and Japheth, are nations which Bible maps locate in the Middle East. There are no Incas or Eskimos in the picture. This would certainly be fair to the Bible. Some of the faculty at Wheaton College have believed and taught a regional flood for fifty years.

- Thus, Genesis may be an account of regional events, and, if so, the Edenic events would thus not be the first or only “new beginning.” The flood is another “new beginning.” The selection of Abraham is another “new beginning.” Isaac instead of Ishmael is another “new beginning.” The selection of Jacob/Israel instead of Esau is another “new beginning.” The Exodus is another “new beginning.” The return from Babylon is another “new beginning.” The coming of Christ and the breakthrough to the Gentiles in the NT is another “new beginning.” So the Reformation, etc.

In any case, the vast majority of all scientists today, if we continue to tell them that the Bible teaches that all forms of life are no more than 6,000 years old, will continue to feel forced to believe that the Bible cannot be trusted.

Is this what happened with Luther and Calvin? They interpreted Psalm 19 to mean that the Sun revolved around the Earth, in contrast to Copernicus’ view that the Earth revolved around the Sun. Unfortunately, subsequent *critics did not say Luther and Calvin misinterpreted the Bible. They said the Bible must be wrong.* However, science in that case did not contradict the Bible. Science contradicted a misinterpretation of the Bible!

- Thus, it is not to criticize the Bible, but to defend it, if we recognize that the phrase “to the ends of the Earth” in Isa. 49:6 only refers to the flat plain of Earth leading up to the mountains of Eastern Iran and Turkey. Only fairly recently in European languages has the word *Earth* (soil) meant *the Earth* (a planet), and it still is not usually used that way.

Genesis 1 may then present the same non-

carnivorous type of life, animal and human, which we see again at the end of time in Isaiah 6 and 11 (the lion lying down with a lamb). Once Adam and Eve are seduced by Satan and turned out of Eden, the “sons of God” (the new type of humans created in Eden in the image of God?) marry the “daughters of men” (previously distorted and depraved humans beginning 11,000 years ago?). In that case we can understand why the life spans of the Edenic humans gradually shorten.

Further, it would seem reasonable that the Edenic type of non-carnivorous human and animal life, by interbreeding with the distorted, carnivorous life outside of Eden, would gradually revert to the life-destroying carnivorous behavior of the pre-Edenic, pre-Genesis 1:1, distorted life. Eventually the non-carnivorous Edenic version of human and animal life would have virtually disappeared into the genetically distorted earlier gene pools. This may be one way of understanding original sin as something we cannot wish away easily, it being inherited genetically—something illuminating Romans 3:23, “All have sinned and come short of the glory of God.” This also would enable us to understand why being “born again” does not change all our inborn wayward traits even though it allies us with our Father in Heaven against hardwired genetic evil within which we still must fight—the sort of conflict we read about in Romans 7.

Act IV: Wartime

Far more important is the fact that this scenario describes a great length of time Satan has been at work distorting God’s creation, producing the incredible vastness of his corrupting work of which we are mostly unaware. As one theologian put it, “The greatest achievement of Satan is to cover his tracks.”¹⁸ The crucial facts would thus be that 1) we underestimate what Satan has done and is doing, and 2) we do not consider it our mission to fight it, and for that reason 3) we very often attribute the works of Satan to God. Remember the Harvard professor mentioned earlier who quite logically remarked that “If the God of the Intelligent Design proponents

exists He must be a divine ‘sadist’ who creates parasites that blind millions of people.” I cannot forget that damaging statement, even though it is alarmingly misinformed. Unfortunately, in secular circles, the Intelligent Design people can’t admit that some of what they see in nature is *evil* design, *not to be blamed on a supreme being*.

Few people refer to Satan these days, perhaps due to the mountain of strange guesses about his role. C. S. Lewis, in *Mere Christianity* did not have any trouble with the concept.

One of the things that surprised me when I first read the *New Testament* seriously was that it talked about a Dark Power in the universe—a mighty evil spirit who was held to be the Power behind death and disease, and sin. The difference is that Christianity thinks this Dark Power was created by God, and was good when he was created, and went wrong. Christianity agrees with Dualism [to this extent] that this universe is at war ... Enemy-occupied territory—that is what the world is.¹⁹

If Satan exists and opposes God in every way possible we might then expect two things to happen, 1) physical *distortions* and 2) intellectual *delusions*.

Diabolical Distortions

Obviously, if the time of the Cambrian Explosion were to mark the point when Satan turned against God, it would mean that Satan began distorting the larger forms of life genetically a very long period of time before the events in Genesis even began. It also seems logical that Satan would have been not only rewiring animal life to be predatory, but twisting bacteria into dangerous germs, creating destructive viruses, and inventing extremely clever and deadly parasites like malaria. Are we supposed to fight germs? Is that part of the verse “The Son of God appeared for this purpose, that He might destroy the works of the devil” (1 John 3:8)?

Is this what Jesus meant when He taught us to pray “Thy Kingdom come, Thy will be done in Earth as it is in heaven”?

Augustine and Calvin were unaware of germs, yet not even do our theologians or TV preachers today speak of deadly germs being *the work of Satan, to be destroyed as an intentional mission of Christ and of those who follow Him—not wanting to blame disease on God*. But if you identify and recognize the enormous global impact of disease-induced suffering as

a sphere of diabolical distortion, then both the great violence introduced by the fall of Satan and the fall of Adam become a major reality. (One parasite alone, Malaria, subtracts from Africa annually 45 million man-years of effort.²⁰ In this perspective, Satan becomes the enemy and the Christian life and mission must be seen as part of an all-out war, a war to be fought not “in addition to winning souls to Christ” but as a means of glorifying God and thus *empowering our evangelism*. ***Disassociating God from the works of the devil becomes then both the means and the end of winning souls to Christ.***

Diabolical Delusions

A second dimension of Satanic evil for us to become aware of, *and to be fought as a Christian mission*, is what could be called *diabolic delusions*. Millions of people suffer horribly and die prematurely not only because of disease, but because of misunderstandings about the origins of disease. The whole history of medicine has been, in one sense, the mysteriously delayed understanding of the real causes of disease. Just three of actually hundreds of examples of this mysterious delay are the fact that the common cold, tuberculosis, and duodenal ulcers were thought for many centuries not to be the direct result of destructive germs but rather to be the result of, respectively, 1) getting cold, 2) sleeping in damp, cold places and 3) being subject to stress.

There are many other types of diabolical delusions. Here are merely four:

- Down through history in India thousands and thousands of widows have been burned on their husbands’ funeral pyres because of the *delusion* that they would thereby be reincarnated at a higher level.
- Thousands of young women have contracted AIDS in South Africa due to the widespread *delusion* that a man with AIDS can be cured by having intercourse with a virgin.
- We are *deluded* if we think that the world’s largest business—the American medical/pharmaceutical industry—is tracking down the primary *sources* of disease. Why are we deluded? Because all of that industry’s money comes from people who are already

sick and are paying to be *healed*. However, treating the sick and eradicating pathogenic sources of illnesses are usually very different activities. For the latter the available money is almost non-existent by comparison

- In Africa, due to mistaken *delusions*, 140 million women have undergone “female genital mutilation,” which often leads to ruptured bladders (at the time of childbirth) and a resulting life of being social outcasts.

These are some of the destructive *delusions* which need to be fought in the Name of Christ.

Evangelical Fatalism?

However, Evangelicals, instead of fighting to destroy the “works of the devil” have gotten accustomed to a plainly fatalistic understanding of them as “the mysterious will of God.” This is the relentless message of the book already mentioned, *When God Doesn’t Make Sense* (by no less than James Dobson). In other words, if there is no Satan, much of life really “does not make sense,” and our concept of the Christian life and mission becomes diabolically reduced.

What To Do?

Many may think, “What can I as an individual do? What should I do differently? Isn’t it still important to win people to the Lordship of Christ even if I can’t explain to them how their lives can make a difference in the identification and destruction of the works of Satan?”

Yes, winning people to Christ is still bedrock. But two other things are also true.

1. More and more people can’t even be won to Christ because they are deeply confused by the “good news” of a loving God who would seem to have created a world of suffering, or to have at least been unwilling or unable, in general, to rescue us from Earthly horrors of evil and pain until the next world.

2. People who are won to Christ rarely understand that they have been recruited to become soldiers in an all-out war.

Of course we know that individuals on their own can’t “win a war.” To win a war you need a whole lot of teamwork. The

United States during the Second World War would be an example.

Swarms of “servicemen” (including women) swirled about on planes, trains, and buses, heading off to ports of departure for the various “theaters of war” around the world. Eleven million were sprayed out across the globe in the Army, Air Corps, and the Navy. But 200 million “civilians” staying behind *were equally occupied by the war*.

As millions of men disappeared from their jobs women back home took their places. A largely women’s workforce (“Rosie the riveter”) built entire ships one every 14 days, medium bombers one every four hours. Nylon was needed for parachute cords—no more stockings. No more coffee: incoming ships had no room for such trivialities because more crucial goods took their place. Any idle moments or carelessly disposed materials were instantly challenged by “Don’t you know there is a war on?” You could get a huge fine for unnecessary driving—driving *unrelated to the war*, like, yes, a family outing on Sunday! Gasoline had other more crucial uses.

Today, when Evangelical believers get together, in general they don’t compare notes on how to win the war against the “works of the devil.” They compare prices on home furnishings, vacations, adult toys. Truly, *they don’t know there is a war on!* We act like we don’t live in a wartime economy but in a time of peace.

Organize, Organize, Organize.

Obviously, individuals usually need to organize with others to be effective. Do we need dozens of new specialized mission agencies? Yes. Note that *there is not one Christian institution in the world dedicated to eradication of disease pathogens*. Our entire, mammoth medical/pharmaceutical industry, perhaps the largest industry in the world, is focused 99% on needs of people who are already sick, rather than on methods of eradicating the disease origins. This huge industry is mainly market driven and supported. It can do no other. What must be added are “mission” organizations that are donor supported. That is, if we are going to exterminate pathogens

not just prevent or cure disease.

Our pastors tend to define “Christian service” as activity in and for and through the local church, not the labors of the 40-hour week. If, as Rick Warren says, he wants to transform his “audience into an army,” and other pastors joining him by the thousands would follow him, a veritable revolution might occur—if *they joined forces*. But his *Purpose Driven Life* contains not a single line about the 40-hour week, much less does it recognize that the 40-hour week is exactly where, in a major way, we can best actually fight evil, corruption and disease—efforts crucial to restoring glory to God and credibility to our evangelism. (In a conversation about this, he told me he is going to write another book.) This sphere is nowadays being called “Public Theology.”

However, although we hear of pastors around the world *losing their lives* because of their faith, it is not often we hear of laymen in the USA even *losing their jobs* because of, say, being honest or opposing deception.

Basically, the incredible violence we must fight against *in the Name of Christ* constitutes an all-out war. Neither laity nor clergy are well aware of that war. Thus, all true believers, not just “fulltime workers,” must be willing to organize against evil, to be creative, and to measure every vocation not by its pay scale, but by its contribution to that war.

It seems very clear that we must recruit people for this war as well as for heaven. If we can’t do both *we will ultimately fail at both*. This is why the Christian mission is far more complex and demanding than we thought.

I would hope existing mission agencies could lead the way in the discovery and the defeat of both 1) Satanic *indirectly-inspired human* evil such as war, and the corruption that guts almost every secular type of humanitarian aid, and 2) *direct Satanic* evil such as genetic distortions of man and animal, the creation of disease germs and diabolical delusions. This means seeing mission in very much larger terms. It also gives a much larger role to laymen than check-book missions or “after hours Christianity” centering on work in and for the church. It is a mission to glorify God. ■

End Notes

1. James Dobson, *When God Doesn't Make Sense* (Illinois: Tyndale House, Inc., 1997).
2. 2 Peter 1:21, KJV.
3. Merrill F. Unger, "Rethinking the Genesis Account of Creation." *Bibliotheca Sacra* 115 (Jan-Mar 1958): 27-35. Also, *Unger's Bible Handbook* Chicago: Moody Press, 1967.
4. John Eldredge, *The Epic* (Nashville: Thomas Nelson, Inc., 2004).
5. Luann Becker, "Repeated Blows," (*Scientific American*, March 2002: pp. 76-83).
6. Richard Fortey, *Life: A Natural History of the 1st 4 billion Years of Life on Earth*. (New York: Alfred A. Knopf, 1998, p. 82, 92-93).
7. James Dobson, *When God Doesn't Make Sense* (Illinois: Tyndale House, Inc., 1997).
8. Steven Pinker, quoted in David Van Biema. "Can You Believe in God and Evolution?" (*Time*, August 7, 2005).
9. Luann Becker, "Repeated Blows," (*Scientific American*, March 2002: pp. 76-83)
10. Melinda A. Zeder and Brian Hesse. "The Initial Domestication of Goats (*Capra hircus*) in the Zagros Mountains 10,000 Years Ago" *Science* (24 March 2000).
11. "Once Were Cannibals," by White, Tim D.. *Scientific American*, August 2001, Vol. 285 Issue 2, p58, 8p; "Clear evidence of cannibalism in the human fossil record has been [considered] rare, but it is now becoming apparent that the practice is deeply rooted in our history." [Abstract from author]
12. Old Testament scholars translate *tohu wabohu* with such terms as "desolation and disorder" (John Gibson, 1981 *Daily Study Bible Series: Genesis, Vol. 1*. Louisville, Kentucky: Westminster, John Knox Press), "welter and waste" (Robert Alter, *The Five Five Books of Moses: A Translation with Commentary*. New York: W. W. Norton & Co., p. ix), "chaos and desolation" (Bernhard Anderson, *From Creation to New Creation: OT Perspectives*. Minneapolis: Fortress, p. 11).
13. Luann Becker, "Repeated Blows," (*Scientific American*, March 2002: pp. 76-83).
14. See #13. Also, Walter Alvarez, *T. Rex & the Crater of Doom*, (Princeton, NJ: Princeton Univ. Press, 1997).
15. Genesis 1:29-30.
16. This estimate has been mentioned often in many places. It is not a personal conjecture.
17. 2 Peter 1:21, KJV.
18. Pastor Gordon Kirk, Lake Avenue Church, Pasadena, CA.
19. John Eldredge, *The Epic* (Nashville: Thomas Nelson, Inc., 2004), p. 40.
20. *The Times* (London), March 20, 2007

The chart on page four portrays the same conventional wisdom as the one on the second page. That this is conjecture is no doubt. But this is the widely held view not my conjecture. You will note that the diagram at the top of the chart shows only the 4 billion year era of *life* on Earth, not even the age of our 4.5 billion-year-old planet much less the age of the 13.7 billion-year-old universe - which is portrayed in the chart on the second

page. The middle section, the colored diagram, covers only the last 600 million years. The four lines in the bottom portion refer, respectively, to the last 65 million years, 1 million years, 100,000 years and finally 12,000 years. The last period includes what may be covered by the Genesis narrative. The basic idea is that, as Dr. Unger suggests, the geologic ages came *before* the events of Genesis 1.

The Future of Evangelicals

Will We Regain the Kingdom Vision of Our Forefathers in the Faith?

Ralph D. Winter, W1489C.14, 3/9/08

A flood of light on the future of the Evangelical movement and its mission vision can be deduced by looking closely at its roots. Evangelicals happen to have a rich heritage of faith and works, extensively forgotten, that can once again inspire and instruct us as we seek to bring a complete gospel to every tribe and tongue.

Evangelicals? Who Are They?

The word *evangelical* in the Catholic tradition refers to those people who take the four *Evangelical* gospels very seriously—specifically, members of Catholic orders. Later, in the Protestant tradition, the word *evangelical* came to refer to a political party where the *evangelici*, adhering to the authority of the Bible, were opposed to the *pontifici* who supported the authority of the Pope.

However, at the time of the Reformation other things were going on besides tension between two parties. There were the Anabaptists and later on Pietists and still later a still different kind of “Evangelical,” namely Quakers, and eventually, the Methodists, who became a global force.

As a broad generalization, all of these additional “third force” movements came to understand the word *Evangelical* to mean more than correct belief. The word began to refer to those individuals who had had a personal “evangelical experience,” by which was meant something real had happened in a person’s heart and life not just purely mental assent to a prescribed intellectual creed.

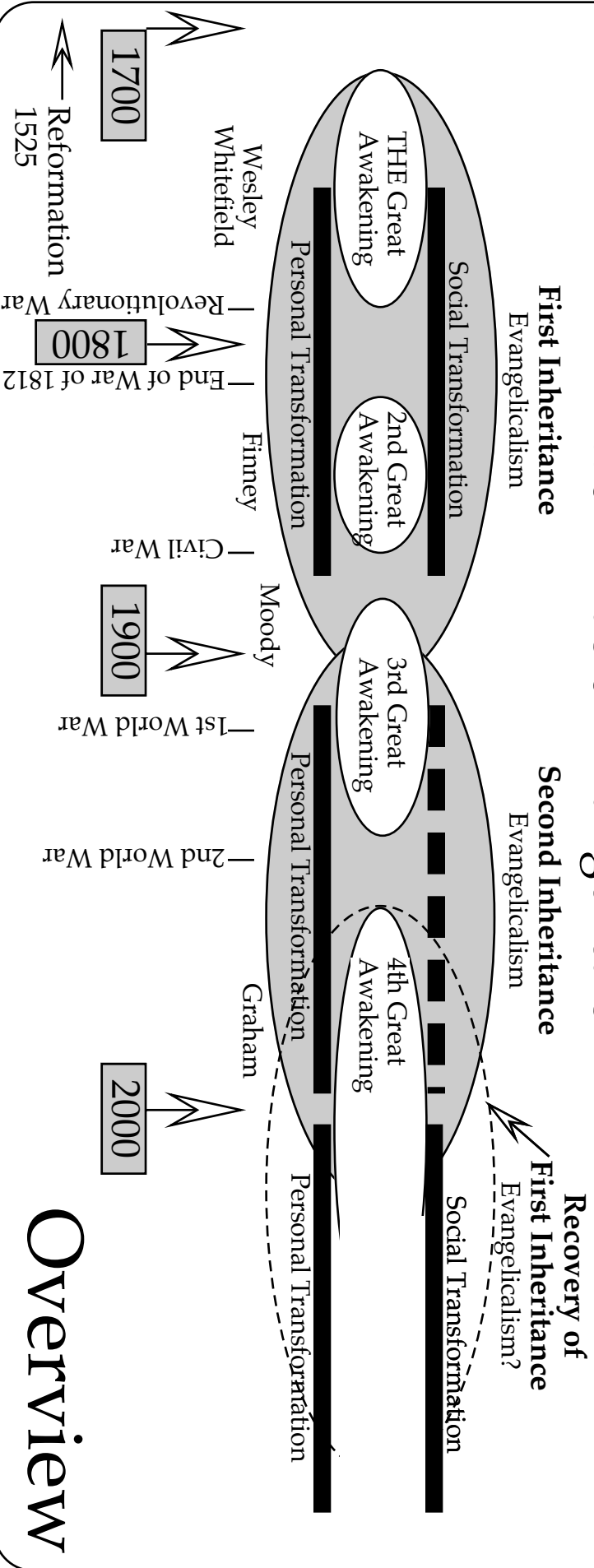
At the time of the Reformation the concept of a “born again” experience was almost entirely unknown. Much later it came into its own, in a sense, when a university trained Anglican, John Wesley, in 1738, in a little Moravian chapel on a street in London called Aldersgate, sensed the *warming of his heart* as he listened to a verse being read out loud from Paul’s letter to the Romans in a commentary by Luther. The verse spoke of people being “saved by faith.”

A little later the idea of a need for an initial, personal heart-warming “faith” *experience* was followed by a concept of an even deeper work of grace, “a second blessing,” “entire sanctification,” “an infilling of the Spirit,” or “a baptism of the Spirit.”

An Overview: Two Kinds of Evangelicals

What even later ensued is a complex picture. In examining that picture it would seem helpful to distinguish between *First-Inheritance Evangelicalism* and *Second-Inheritance Evangelicalism* (my terms). For this article we can define—as does the diagram on the next page—the *First* as that which was characterized by a broad dual social/personal spectrum of concern, typified in John Wesley’s ministry, ranging from foreign missions to changing the legal structure of society and even the waging of war. *The Second Inheritance* reduced most of that to the level of personal salvation.

Two Kinds of Evangelicals



Overview

The three-century diagram above begins at 1700 but follows almost two centuries beginning in about 1525 when, in the Reformation, the Catholic uniformity of Latin Mediterranean culture began to give way to different “flavors” of the faith—Germanic, Anglo-Saxon, Slavic and “Anabaptist.” This sort of indigenization is what usually happens eventually in every mission field.

The Anabaptist *was the one movement led by common people*. All the others were pursued by civic leaders in their respective territorial spheres. Unlike the others the Anabaptist was in a sense a non-territorial type of faith that to a great extent lived uneasily “underground”—thousands killed on the Continent; Quakers in England were jailed by the hundreds, etc. Two centuries later this Anabap-

tist stream became a bit more visible when Zinzendorf, *an aristocrat*, befriended the Moravian believers. An even more significant and sudden visibility, of a far more sweeping sort, occurred, to be called “Evangelicalism,” when an Oxford graduate (Wesley) caught the experiential dynamic of the Anabaptists and due, in part, to a failed marriage, fairly lived on the road for the next 50 years, blanketing England with cells of faith, thus becoming the major spark plug for both the Industrial Revolution and the Evangelical Awakening in England, which surged from Wesley’s “conversion” in 1738 to nearly 1800, and with profound social influence even *in the upper levels of society*.

A related and parallel movement called The Great Awakening occurred in the American colonies

leading to lots of amazing transformations including the Declaration of Independence, the Revolutionary War and the end of slavery.

Especially in what later became the U.S.A., this awakening was led by *civic leaders* and greatly influenced the founding, the direction, and the moral/cultural flavor of the United States.

The Revolutionary War, while a product of the Great Awakening, distracted everyone to the extent that the revival was essentially snuffed out for 20 years until various new revivals broke out. Masses moved west once it was clear, after 1815, that the colonies were really owners of their part of the New World. Then, the Evangelical, or revival type of Christianity leaped across the Adirondacks and the Great Smoky Mountains, thorough-

ly permeating society and achieving monumental social transformations up until the Civil War, which (like the Revolutionary War) was so massive a distraction that major spiritual movements did not begin again until after 1875 and then with D. L. Moody as a key factor.

Now also U.S. population quadrupled. Evangelicals lost influence at the top. Non-college millions founded Bible schools yielding local good deeds and an emphasis on the next world—a new, different “Second Inheritance” Evangelicalism.

Would “First Inheritance” Evangelicalism rise again? Yes, after 60 years Bible schools became colleges and universities. Evangelicals are now in universities, professions, Congress, the White House. New challenges abound, the earlier definition of mission is returning!

The Evangelical Awakening in England as related to Wesley certainly displays a heady, dual emphasis on *earthly and heavenly, social and personal*. This dual emphasis is seen in America where in the 1700s an awakening occurred called the Great Awakening of the Middle Colonies, which both exploded church membership and led to the Declaration of Independence. Then, later in the 1800s a Second Great Awakening brought thousands more into the churches, drastically overhauled society, believing the Millennium was near, and led to the Civil War which then seriously damaged that optimism. These major “awakenings” are far more significant in American history than secularized schoolbooks reveal. An exception is the remarkable book of a secular Nobel Prize winner, Robert Fogel, *The Fourth Great Awakening*, which recognizes the foundational importance of four spiritual awakenings in American history.

To generalize, what I am calling *First Inheritance Evangelicalism* ran from, say, the earliest glimmers of the Great Awakening with Theodore Frelinghuysen in 1721 in the Raritan Valley in New Jersey, to the onset of D. L. Moody’s enormous influence in, say, 1875. This period was significantly characterized by Evangelicals *in a position of civil leadership*. This role in national mood, I conclude, is the main reason they could readily believe not only in a profound transformation of individuals, but also in a wide range of different aspects of social transformation and God-glorification, indeed the coming of the millennium.

However, this *First Inheritance*, after, say, 1875, gradually branched into two “reductions,” each concentrating on one of the two elements in the former unified concept of a Biblical Christian service which was an emphasis on both personal holiness and social transformation—heaven and earth, spiritual and material.

One of these “reductions” after 1875 continued to be even larger than social concern, that is, God’s will *on earth*. It had a reduced emphasis on personal faith, and was, accordingly, less likely to call itself Evangelical. The other “reduction” continued the emphasis on sin and salvation, and, specifically, on the necessity (and assumed sufficiency) of a *personal experience* coupled with an otherworldly focus, *on heaven*. Jesus coming before the Millennium.

First Inheritance people had commanded the upper levels of society. They had found it quite possible to tackle widespread evils and change social structure as well as believe in the conversion of the heart. However, eventually many of these upscale college people (when only 2% of Americans went to college), followed a social gospel reduction, a relatively small stream *outnumbered greatly by a surge of people*—both immigrants and non-college converts. The latter, the followers of the personal reduction, became the main stream I am calling *Second Inheritance Evangelicals*. They were mainly non-college masses swept into faith by popular evangelists—D. L. Moody, Billy Sunday, and many others. This, to me, is a very key point: *not being in a position of social influence* they tended to turn away from the very idea of transforming society at a macro level, the Millennium being out of the question before Jesus returned.

This *Second Inheritance Evangelicalism* soon became the Evangelical main stream due to four forces. One was the lingering horror of the Civil War which for many demolished all hope of bettering this world (one out of 20 Americans died compared to one of 800 in the First World War). Another, was the impact of massive immigration from the Catholic parts of Europe. U. S. population jumped 240% from 44 million to 106 million between 1875 and 1920. As a result leading First Inheritance families lost influence and gradually slipped in both faith and political standing. Thirdly, the first and second World Wars seemed to shatter all optimism for a new world order prior to the coming of Christ. Fourthly, D. L. Moody and others impacted millions of non-college Americans who, even after conversion, were extensively isolated from both civic leadership and college education but became the majority in the Evangelical stream.

Thus, this new Evangelicalism-of-the-masses, characterized the Second Inheritance, significantly boosted church attendance in the United States, and also created Bible Institutes, new denominations and non-denominational churches. However, it had little stake in politics or social action and tended to suspect as being “liberal” (which by then was often the case) the smaller number of continuing, socially upscale college-educated Evangelicals from the First Inheritance (who then became the dwindling social reduction). Post-Moody Evangelicals in the non-college stratum tended to react against social schemes and even to banish the word “kingdom” from their vocabulary, thus tending to undergo the second type of reduction, this time, to a primarily “personal” Christianity emphasizing a theology reflected in the wording of a Gospel song, “This world is not my home, I’m just a passin’ through.” This produced an opposite pole from the other reduction to primarily social action.

Thesis: A Recovery of First-Inheritance Evangelicalism

My prediction in this article is based on the fact that the non-college groundswell, has gradually gained social prominence throughout the 20th century as the mainstream of Evangelicalism in the USA (and of Evangelical missions in particular). I predict therefore that we will recover an electrifyingly broader perspective of mission, so significant that it can be called The Fourth Era of Protestant Mission, or The Kingdom Era. This new vision will mean moving beyond from what has long been dominantly a heaven-and-individually focused Second Inheritance to a rediscovery of the earlier full-spectrum of the “First Inheritance” tradition, which possessed a theology combining both personal “salvation” and vast social responsibility. This will increasingly mean a concern for the glorification of God in both individual and social transformation. Note that the First Inheritance perspective did not even see evangelism and social action as two entirely different things. Words and deeds for them were as inseparable as faith and works. Wordless deeds and deedless words were both unthinkable.

We can actually see this kind of integrated strategy in the very character of all truly effective mission history. We can see that unity in the Bible itself where Jesus validated, illuminated and empowered His words by His deeds. This type of virile wide-spectrum faith, without very often being given much

credit in either secular or religious circles, contributed enormously to the development of America. Hopefully it may become the new mainstream of global Evangelicalism with the same effect.

Undoubtedly not everyone will embrace the healed polarization. Two dangers can be anticipated. One danger will be that a “Second Inheritance” avoidance of social transformation may endure in some circles—because there are still quite a few disenfranchised, non-college masses in America to be won, not to mention the apparently vast readership of “Left behind” books, which perpetuate the assumption that we don’t need to bother with fixing up this world since we will soon be raptured out of it.

The opposite danger will be a renewed focus on social transformation stripped of an adequate emphasis on the individual transformation that is, ironically, so very essential to any significant social transformation. All the recent books on International Development acknowledge the truly major problem of corruption—books like *The White Man's Burden: Why the West's Efforts to Aid the Rest Have Done So Much Ill and So Little Good* by William Easterly, and *The Bottom Billion: Why the Poorest Countries Are Failing and What Can Be Done About It* by Paul Collier. Both Easterly and Collier are eminently qualified to assess corruption as perhaps the biggest roadblock to the success of practically project or program. The mission/Christian community abroad has almost a monopoly on people of honesty and integrity, and that morality comes mainly from a vertical awareness of the living God. Otherwise good deeds easily become good business. Indeed, the enormous sums floating around the world in the form of financial aid have created an equally enormous “aid-industry” which soaks up most of the money before it ever gets where it is supposed to go or to what it is supposed to do.

Hopefully, the full spectrum of recovered First Inheritance Evangelicalism I am talking about will go beyond a “holism” that often merely does many good things but leaves a “hole” where evangelism should be. Holism at times may risk the assumption that our “battle” is merely to benefit humans, a suspiciously humanistic angle of view.

By contrast, in Heaven’s war against Satan our priority is to recruit soldiers, freeing people from “the dominion of Satan,” (Acts 26:18), by winning their allegiance to a supreme deity whose attributes are portrayed definitively in Jesus Christ. But even that is then a priority which is merely “prior” if we are going to accumulate active, *effective* soldiers. Obviously, recruitment before battle is a *priority*, but merely a priority. As these new soldiers, with their transformed lives, then seek along with Christ and by the empowering grace of God to “destroy the works of the Devil” (1 Jn. 3:8), their good deeds will, as in Matt. 5:16 “glorify their Father in heaven.” These “communicating” deeds will then validate and empower further evangelism that will be able to gain still more recruits for the battle of the kingdom. But note: *merely recruiting and not offensive action does not win wars.*

Intriguingly, this perspective is no longer primarily a tension between God and Man, as our Reformation heritage tends to portray it, but is a much larger war of the Kingdom of God-plus-His-people against the Kingdom of

darkness. However, seeking to destroy the “dominion” of Satan must not be confused with the idea of seeking the “dominion” of society by the saints through worldly power, an idea sometimes called “Dominion” theology.

Let’s go back and look more closely at the earlier synthesis.

PART I: First Inheritance Evangelicals

The Great Awakening

In the United States in the early 1700s, Jonathan Edwards in Boston, and Theodore Frelinghuysen in the Raritan Valley in northern New Jersey—the latter bringing over some Pietism from the old country—are given credit for being precursors to the widespread and powerful “Great Awakening of the Middle Colonies.” That profound movement was then stirred up further by George Whitefield, a friend of John Wesley who came from England to do powerful outdoor preaching. His major impact from Boston to Charleston built upon those earlier events. Whitefield had emerged alongside the Wesleyan movement in England as part of the larger “Evangelical Awakening” which transformed English society more than any other movement in English history.

This new form of personal-experience Christianity was so significantly different that, in the colonies, long before the North/South divisions during the Civil War, it split the majority group, the Presbyterians, right down the middle for many years. One side reflected the more intellectual Reformation requirements. The other side emphasized an experiential and identifiable “work of grace.”

As surprising as it may be to most Evangelicals of the Second Inheritance (since 1900), the key point of this article is that the earlier “First Inheritance” Evangelicalism of the eighteenth and nineteenth centuries was by no means oriented only to personal experience and the next world. In contrast to the almost exclusively personal-salvation oriented Evangelicalism of the Second Inheritance, the First Inheritance engaged in a mountain of social reforms parallel to Wesley’s profound social impact in England. The Great Awakening in the Middle Colonies was a powerful movement that actually forged a democratically governed church structure ranging from Boston to Charleston and, with this pattern of rule in the context, gave crucial impetus to the Declaration of Independence, the Constitutional Convention and the idea of a single government over all the colonies. Without this democratically governed inter-colonial model the birth of the new nation wouldn’t have occurred in the way it did. The crafting of the U. S. Constitution was done one block away from meetings redrafting the Presbyterian Constitution. Many of the same men were involved in both meetings. Many of the same phrases occur in both documents.

Just as Evangelicalism today is becoming more politically aware and active, so in addition to the spiritual fervor of the Great Awakening, the whole idea of breaking away from England was also associated, pulling into the scene many people, such as Tom Paine, who had no formal connection to the church at all.

Among America's leaders the initially Christian vision for wholesale social change became so widespread that it was easy for many (whether, as with Tom Paine, spiritually alive or not) to be enthused by a this-world cause. Thus, by the time of the American Revolution, the spiritual roots of the Great Awakening became paradoxically overshadowed in public life—virtually snuffed out—by the political and military events going on between the Declaration of Independence in 1776 and the conclusion of the War of 1812 in 1815.

The Second Great Awakening

Many scholars refer to certain events of roughly 1815-1840 as the Second Great Awakening, which was at least a renewal of the earlier Great Awakening. In this second awakening we see the contribution of Charles Finney, an attorney who found Christ, and who very definitely believed in a “second work of grace.” Much of the USA saw the impact of his ministry as well as that of the “camp meeting” phenomenon, plus other itinerant preachers and many local revivals. It is significant that these spiritual events did not ignore social transformation but fueled it, providing, incidentally, the moral outrage which underlay many of the events leading to the Civil War.

In many respects the most prominent event of the early 1800s in America was the outcome of the War of 1812. Unexpectedly for the Americans, when the war was not lost but went to a draw in 1815, this amazing turn of events popped the balloon of a longstanding fear of inexorable British reprisal. This euphoria of freedom, this sense of ownership for the first time of a vast land of their own (never mind the Indians), gave life to all kinds of radical experiments—social, political and religious—and it very dynamically sparked the imagination, vision and even the rethinking of the Christian religion itself. One author calls the period of 1815 to 1848 “The Transformation of America.”

Oberlin College could be a case study. Established with the encouragement of Charles Finney and the financial resources of the wealthy Tappan brothers, it was both a fruit of the spiritual revival and also socially upscale. Oberlin was the first interracial school, the first co-educational school, the first vocational school, the first school to teach music, the first anti-slavery school, first temperance school, and so forth. No holy reform was outside its purview. For example, students believed that God would help them improve the efficiency of the Franklin Stove, and so was invented the Oberlin Stove. The entire period represented incredible ingenuity, innovation, and—most specifically—attention to what today we would call *social transformation*. In this mix Evangelicals were the main leaders—not the reluctant followers of secular initiatives.

It would be impossible to overstate the significant changes of direction of both the Christian movement and our nation between 1815 and 1850. By 1850, for example, virtually all of the states had banned alcoholic beverages. It was even true that vast numbers would not drink tea or coffee, so extensive was the counter-cultural application of Christian faith to everyday life. Dozens and dozens of reform movements sprang into life—ranging from the temperance movement, and the movement for the abolition of slavery, to a

movement urging use of the whole grain in wheat flour (Graham flour—preached by a minister named Sylvester Graham), etc.

Both the Mormon and Adventist groups peeled off at this time. They differ greatly in theology but today equally represent museum pieces of the typical revival concerns about food and health, which had become part and parcel of the mood of that revival period. If the Mormons and Adventists could not change society in general they could at least invent new societies!

If applied to today it would suggest that for globally-minded people, good works must go beyond just personal good deeds to *organized* good deeds, beyond micro good deeds to macro good works, which will include, for example, the deliberate discovery and exposition of the glories of God's creation (Ps 19:1-4) as well as serious concern for global slavery, corruption, oppression, poverty and disease. Otherwise Evangelicals will misrepresent the character of God and its proclamation activity will lack both credibility and authenticity. That was the mood and temper of First Inheritance Evangelicalism. What went wrong?

PART II: Second Inheritance Evangelicalism

Remember that, as defined, the period of the First Inheritance can be seen as a period in which Evangelical leaders at levels of national influence (as well as common people who followed them) uniquely worked within a window of awareness which made the transformation of society feasible—*something which was within their grasp*.

Of all unlikely people, Moody—from the back woods of Massachusetts—won millions of non-college people (as well as key college students). Thus, due more to Moody than any other, Evangelicalism for the first time became, in America, predominantly a lower-class movement. The families of the leading citizens of the earlier Second Awakening were now a tiny minority. Yet, the Evangelical movement as a whole had burgeoned amazingly both within the ranks of the immigrants, and also the uneducated stratum of society. But, *it was no longer true that people of faith ran the country*.

It was somewhat a lingering anomaly that 100,000 up-scale college students could be caught up in the Student Volunteer Movement for Foreign Missions and provide leadership to the famous World Missionary Conference in Edinburgh in 1910. Very few of these college-level “student volunteers” came from the mainstream of Moody's converts even though Moody himself, somewhat accidentally, had significantly helped to spark both the upper-class “Cambridge Seven” in England and the Student Volunteer Movement in America.

The Evangelical Divide and the Emergence of the Second Inheritance

The last fling of the wide-spectrum First Inheritance Evangelicals was arguably the Prohibition era and the Student Volunteer Movement, but the cleavage between college people and Bible Institute people, already emerging by 1900, had by the 1920s, for better or worse, already become a major polarization, a veritable culture war within Evangelicalism. Upper-class people who were still thinking in terms of social reform were more and more

often labeled liberal due to their social reform intuitions, whether or not they were liberal in their theology.

Meanwhile, the newer, less-educated Evangelicals had never had a chance to elect one of their own as a mayor. Their Bible Institute graduates did not nourish the professions or the universities. They were for the most part not college people at all. To these non-college people (as with slaves and their “negro spirituals” that focused purely on heaven) the very idea of reforming society seemed utterly impossible, theologically unexpected, and therefore evangelistically objectionable. Out of date by the time it was written, just after 1900, a school teacher would write the words to “America the Beautiful” still speaking of the earlier vision of a Gospel reflected in the words “alabaster cities gleam, undimmed by human tears” and “Crown thy good with brotherhood,” in short, an approaching millennium after which Christ would come (“Postmillennialism”).

From its gradual beginning after the Civil War this Second Inheritance Evangelicalism, facing the total breakdown of that ghastly war, lost faith in reforming society and began to believe in a world getting worse and worse leading to a coming tribulation preceded by a pre-tribulation rapture, that is, Christ coming before the millennium not after (“Premillennialism”). The goal of reforming individuals, while properly considered basic, was often improperly considered all that was needed. At the same time there was to be seen commendable but merely “intuitive” (and relatively modest) good works lacking theological rationale. The tradition highlighted by the Moody Bible Institute, developed 157 Bible Institutes all following in this new perspective, to a great extent typifying the Second Inheritance type of Christianity that was generally antagonistic to the earlier First Inheritance brand of Evangelicalism. The dwindling socially influential remnants of the First Inheritance soon became regarded simply and objectionably “liberal.”

Thus, the dominant force of Second Inheritance Evangelicalism essentially went socially “underground” for 60 or 70 years while those Bible Institutes, one by one, became Bible colleges, then Christian colleges and the majority eventually Christian universities. For example, the Bible Institute of Los Angeles (BIOLA) took from 1908 to 1981 to become Biola University. The Training School for Christian Workers of 1900 became Azusa Pacific University in 1981. Then, as a result of this gradual reemergence of culturally standard educational patterns, people of Evangelical convictions once more populated Congress and the White House. However, this increased social influence was unaccompanied by a theology corresponding to such new opportunities.

The Bible School and Bible Institute stream constituted the backbone of the Evangelical movement for a lengthy period. Its eventual remarriage with the ethos of the college/university cultural stream would be a long time in coming. The simultaneous delay in recovering the wide-spectrum sense of mission of the First Inheritance was not so much because 20th century Evangelicals couldn't think, but because they were thinking different things. They may not have continued to think of major reforms in society, as did their

socially upscale forebears. But, despite intuitive good works as mentioned, they did develop all kinds of new and creative ideas about the Bible.

Typical was their emphasis on eschatology, the Rapture, and the Second Coming of Christ, a heavenly optimism replacing earthly dreams. Such ideas for many years characterized this Second Inheritance brand of Evangelicalism, to some extent following J. N. Darby, Lewis Sperry Chafer and reflected in the Scofield Reference Bible (perhaps the most widely used study Bible of all time). The Moody Bible Institute may have led the way but virtually all Bible Institutes took part. Prophecy Conferences abounded. Social reform seemed illogical if only because the world was expected to get worse and worse until true believers were raptured out of it. Any kind of "social gospel" became anathema.

On the other hand, to its credit, within this non-college stream in the first half of the 1900s there was for a time a substantial science-and-the-Bible movement which understood science to be preeminently the *friend of faith*, issuing eventually in Irwin Moon's spectacular "Sermons from Science" films under the auspices of the Moody Institute of Science. (Moon was a Bible institute graduate who had gone on for a Ph.D. in Physics at UCLA.) At their peak missionaries were showing his films 2,000 times a day. By contrast today a reversion within a good deal of the Evangelical tradition has posed science not as the great *friend of faith* but as the great *foe of faith*.

PART III: The Recovery of First Inheritance Evangelicalism

As Evangelicals today work their way into social and even political influence, many other changes will take place in the context of mission. But mission theology will lead and follow the growth of the civil stature of the Evangelical movement, forcing into existence a recovery of older interpretations of the Bible in regard to the use of that vastly increased influence.

The future of Evangelicalism and Evangelical missions is thus likely to involve a difficult and painful shift away from decades of polarization between "social action" and a "spiritual gospel." This shift, which is already taking place, has brought new opportunity and responsibility, but shares the dangers to which the children of the First Inheritance Evangelicals eventually fell prey. As the 20th century wore on, many outstanding evangelicals ranging from John Stott and others in the Lausanne Movement tried very hard to point out that there can be no real dichotomy between faith and good works, despite a continuing Reformation-triggered bias in that realm.

One example of this, already mentioned, is the simple fact that the word *kingdom* was almost totally banned from Evangelical literature for at least 50 years. Only fairly recently has this word, so prominent in the NT, been recovered as some expositors have written whole books about the Kingdom of God and tried to bring it back into the fold (for instance, *Announcing the Kingdom*, by Arthur Glasser). But the phrase continues to be suspect in many Evangelical circles.

In the sphere of missions the polarization is reflected by the fact that on the social action side there is one entire association of over 50 agencies, the Association of Evangelical Relief and Development Organizations (AERDO), which includes a number of very strong Evangelical mission agencies, such as World Vision, World Concern, the World Relief Department of the National Association of Evangelicals, Food For The Hungry, and so on. Their social activities have gained quite a following, or it wouldn't be possible for World Vision to achieve an annual \$700 million-dollar budget.

Yet until recently (in Bryant Myers' books) World Vision has not vigorously advanced a *theological basis* for what it is doing. Fortunately, many Evangelical donors have obviously felt drawn *intuitively* to what World Vision is trying to do. This is in some ways a non-theological recovering of one aspect of First Inheritance Evangelicalism, focused primarily on helping individual human beings even though it is not, as yet, as concerned for social transformation in general (e.g. eradicating disease, fighting global slavery, rehabilitating science as a domain of God's glory, etc.).

Meanwhile, in the first five years after the Second World War, when 150 new mission agencies jumped into being, most of the new agencies were characterized as "service agencies" adding technological muscle—like airplanes, radio, or literature—to existing missions in the already existing mission movement. This meant that all of this new vigor merely emphasized what was already going on, and its limitations, that is, the preaching of an intellectual and emotional individual gospel plus an emphasis on a restoration of individual fellowship with God. If, in the world of overseas missions, it had not been for the informal theological *intuition* of thousands of sensitive, loving missionaries we would not see in that sphere such extensive "good works" but merely the evangelism of still others mainly oriented toward the next world—"an emphasis on the eternal not the temporal."

In other words, the reason Second Inheritance Evangelicalism is a complicated phenomenon is that, confusingly, the most extensive and the most influential social transformation-as-mission activity even in the 20th Century has been actually accomplished (much of it not adequately reported to donors) across the world by the older Evangelical mission agencies founded before 1900. This was true because of First Inheritance momentum in the mainline denominational missions and the great interdenominational mission agencies like Sudan Interior Mission or the Africa Inland Mission, as well as the work of the smaller Evangelical denominational missions. Most of this, however, employed *an intuition not undergirded by formal theology*.

These forces, nevertheless, have made tremendous contributions to the entire educational framework of whole countries like China and Nigeria. The western hemisphere's largest technical university was founded by missionaries in Sao Paulo, Brazil. Asia's largest agricultural university was founded by missionaries in North India. The university system itself was taken to the field explicitly by Evangelical missionaries in the first half of the 20th century, especially the well-heeled college students of the Student Volunteer Movement. We think of projects like "Yale in China." However, this was in part the residual momentum of the First Inheritance, some of it

carrying over into the 20th century, lasting longer in the realm of missions than in the home churches. However, outside the mainline denominational missions it existed mainly due to the keen intuition of sensitive missionaries.

It was understood back in the 19th Century and within these major missions that there was no rift whatsoever between learning and gospel, or good works and gospel, or schools, hospitals, vocational schools, universities, and the planting of churches. Nevertheless, today, as far as donors are concerned, the enormous impact of social transformation arising (intuitively) in the work of standard church planting mission agencies is widely little known, under estimated or even opposed. Indeed, the scope of this influence is virtually unknown in certain spheres, in part due to an intentional downplaying of this effort in reports to donors who want to hear only of spiritual conversions. This may for some be incorrectly rationalized as merely a tension between liberal and conservative perspectives. In fact, it is largely due to the increasing social influence of some Evangelicals and the continuing lack of influence among most Evangelicals in the earlier 20th century. Increasingly, numerous exceptions like Charles Colson, an influential civil leader, have no trouble envisioning sweeping changes in the whole world's prison systems, nor any hesitance in helping to resurrect the powerful social/political example of the distinctly upper class William Wilberforce. Wilberforce's *Real Christianity* has now been reprinted by four different Evangelical publishers. He is now again a followable hero.

Empowered Evangelism

Obviously there is a theological problem here. Without taking sides in the Postmillennial Premillennial issue, we, of course, need to take seriously the fact that Jesus was concerned with handicapped people, sick people, children, women, Samaritans, Greeks, etc. and that His ministry embraced and encompassed those things. When He responded to John the Baptist, who wondered if He was "the one to come," He sent back *descriptions of what He did*, not the *text* of what He said—it was simply a report of the good works He was doing. This He did, not only as an authentication of His divinity, but also as a demonstration of God's character and thus the nature of God's Kingdom. His ministry was congruent with His own statement, "Let your light shine among men in this way—that they will glorify God when they see your good works (Matt 5:16)." In the Synagogue in Nazareth Jesus quoted Isa. 61:1,2:

The Spirit of the Sovereign LORD is on me, because the LORD has anointed me to preach good news to the poor. He has sent me to bind up the brokenhearted, to proclaim freedom for the captives and release from darkness for the prisoners,

Do His words and deeds apply to 27 million men, women and children held as slaves in the world today? That number, right now, is more than twice the total bartered *during the four centuries* before slavery was (supposedly) "abolished" by Wilberforce. Does His perspective apply to the lifting of the burden of 45 million man-years of labor annually destroyed in Africa alone due just to the malarial parasite?

It has been said that *precisely because the gospel is a message of hope, the poorest must see some concrete reason for hope before they can understand the gospel.*

Speaking linguistically, words themselves have no power if they do not refer to reality. Jesus' words were constantly accompanied and informed by the actions to which His words referred. Thus, just as faith without works is dead, so evangelism without works is dead. Unless words refer to works and to reality, they are worth nothing. Just as it is a Reformation myth that faith can be separated from works, so it is meaningless if words are separated from the reality to which they were meant to refer.

It would seem, then, that just as we believe that works ought to *follow* faith in the sequence of salvation in the life of believing individuals, it is equally true that in our outreach to unbelievers those very works displaying God's glory better *precede*. We see this clearly when we recognize that the usual way in which individuals come to faith is primarily by viewing the good works of those who already have faith—that is, by *seeing good works* that reflect the power and character of God. It was immediately after speaking of His followers being salt and light in the world that Jesus spoke this very key verse we have already quoted, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. (Matt. 5:16)." *That is how people can see God's glory and be drawn to Him.* Those who may be drawn by mere desires to be blessed personally will have trouble with Jesus' plain statement that "For whoever wants to save his life will lose it, but whoever loses his life for Me and for the gospel will save it (Mark 8:35)." Evangelicals today often ignore this.

Thus, in order for people to hear and respond to an offer of personal salvation, personal fulfillment, or a ticket to heaven, it is paramount for them to witness the glory of God in believers' lives—seeing the love and goodness in their lives and deeds, and their changed motives and new intentions. That is the reality which gives them reason to turn away *from* all evil and *against* all evil as they seek to be closer to that kind of God and His will in this world.

It is of course perfectly true that personal salvation alone can still be a glorious transformation of people who may never arise from a sickbed or escape from poverty, simply knowing that God loves them and wants them to love Him—if they can understand what love is. At the same time, many believers are not poor, and have time and energy to do things other than simply talk to people about the next world or how they can be personally benefited. For them, a concept that is very hard to avoid (because it is happening throughout the whole Bible) is the concept that works are necessary to authenticate and demonstrate the true character of God. That is the true basis for an *empowered* evangelism.

This potent continuum of word and deed is, furthermore, the mainstream of mission history. It may not have been so large a factor among up-and-out people in, say, Japan, but in much of the world, the stunning achievements of medicine and healing have demonstrated to potential converts not only the love of God for them, but also the power of God that is on their side against the forces of darkness.

Paul the apostle spoke of delivering people from *the dominion of Satan* (Acts 26:18). Peter summed up Jesus' ministry by speaking of "how God

anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were *under the power of the devil* because God was with him. (Acts 10:38).” This kind of demonstration of the person and the power of God certainly should not be considered alien or antagonistic to evangelism. In most cases it is, again, the very basis of an empowerment of evangelism.

However, by taking a quick glance at the current record of our global “missions of good works” it is perfectly obvious that thus far no great dents in world poverty have been achieved by missionaries of Jesus Christ, even though their intentions and even their record is highly respectable. Recently, more and more high-minded young people have shown themselves willing to go and live among people in extreme poverty. This, too, is praiseworthy. But most desperately poor people need more than another apparently poor and powerless person to come and live among them.

It is nevertheless true that once individuals find faith, they have often pulled themselves up by their bootstraps—through their honesty, abandonment of liquor and drugs, and their ability and integrity to build businesses of good will that succeed. This has gradually lifted them up out of the poverty category into the middle class category, not just in England in the 18th century, but also in America and in many parts of the world. This kind of individual “salvation” is the primary focus of Evangelical missions today even though it is not be the whole picture.

However, without even studying the past, it is apparent that there is a crescendo of concern for the serious problems of our world. The AIDS crisis has thrown us into a lot of confusion, but also into serious contemplation about what now can be done or should be done. It would seem embarrassing that Jimmy Carter, a Sunday School teacher, not a theologian, nor a mission executive, nor a missiologist, has actually done more than anyone else in arousing world opinion to the need to *eradicate* diseases, not just extend *health care* after people get sick.

But it is saddening that Carter has not been able to get substantial backing from Christian churches and missions for this activity. Apparently that kind of vision is not, at this stage of history, something that can be credited either to Christian theology or to missiology, but rather to the energy and *intuitive* theology of a past president of the USA who happened to be well known on a world level. Missions and churches have vitally helped but they cannot claim the initiative.

Thus, in all of our commendable haste to get to the ends of the earth and to the last group which has never heard the gospel, we may be overlooking the fact that the vast bulk of the Western world no longer believes in the Bible and no longer follows our faith—partly because people have not noticed believers at the forefront of efforts to defeat the evils of this present world. Does that mean our immense overseas achievements are going to be only temporary? Are we preaching a “relapsing” Christianity?

PART IV: The Future of Evangelicals in Mission

“Teaching them to OBEY everything that I commanded you”

So what is the future of the Evangelical movement? I believe that the mission movement—more than the church movement and considerably more than the secular world—holds the key to a great new burst of credibility which could win new millions, not just the poor and uneducated. An unexpected trend of current philanthropy clearly indicates the potential assistance of people in high places who have grown up in a highly Christianized society, even if they haven’t regularly gone to church. But what is crucially true is that these secular forces need to understand that their efforts will ultimately be dismayingly ineffective without a certain minimum of transformed individuals whose character and integrity is essential to their major efforts. They need to realize that missions and the Christian movement have a virtual monopoly on transformed individuals who can be trusted.

I yearn to see Evangelical missions be able to give more direct, credible credit to Jesus Christ for the impetus behind the social transformation that they have been doing, are doing and should be doing. Practically none of the major religions, by comparison, has a similar contribution to good works, small or large. Islam has the giving of alms as one of its five pillars, but there is very little in the entire mammoth global Islamic movement that compares even remotely to the hundreds of major Christian mission agencies, or the thousands of ways in which the Christian movement has reached out with love and tenderness to those who are suffering. Islam also has a near vacuum of “non-government agencies,” although both in Pakistan and Bangladesh are some outstanding exceptions. But in general the West has thousands of NGOs which are not explicitly Christian. Islam has only a few.

The work of Christ in the gospels, Christ’s references to the coming of the kingdom of heaven, and the present outworking in this world of the phrase “Thy will be done” in the Lord’s Prayer are actually echoed by the Great Commission itself. Looking closely at Matt. 28:20, it isn’t just the passing on of His *teachings* to which Jesus commissions His disciples. It is the actual enforcing, so to speak, of *obedience* to those teachings, “teaching them *to obey* everything I have commanded you.” This implies the conquest of evil when the Lord’s Prayer is read in this light: “Thy will be done *on earth*.”

We hear later in the New Testament about people who do not “obey” the gospel. In contrast to the common Evangelical perspective in the Second Inheritance period, the Gospel is not just mere information in the way of good advice. We see both authority and commands from God in the real Biblical Gospel. This is the clear meaning of the Great Commission of Matthew 28. Since Jesus sent his disciples out to bring about obedience to the things He had taught, the last two thousand years has brought about a massive, global campaign against evil.

As I have suggested, the older missions with roots in the 19th Century have in actual fact been doing exactly what Jesus did, both demonstrate the love of God and invite into eternal life all who yield to that love and that authority. The trouble is that the fact of this breadth of mission has not been as clearly theologized to the point where we would be urged exegetically or

theologically to tackle some of the macro problems such as the wiping out of Guinea worm or malaria, problems which have existed under the very nose of missionaries for over a century. Nevertheless, *such extra breadth must not be seen to be a divergence from the preaching of eternal life, but rather an empowerment of the message of a gospel of a kingdom, a reality that is both here and hereafter.*

That is the gospel of Jesus Christ. It is the gospel of the kingdom. It is the announcement of a “rule and reign of God” which must be extended to the whole world and all of creation. We must stand up and be counted as active Christian foes of the world’s worst evils. This is the biblical way, the way more than any other, in which missions, beyond what they have done in the past, can now in the future more powerfully and extensively than ever demonstrate who God is and what His purposes are. This is, for example, what the superb Transform World movement is envisioning.

This more extensive influence will come if agencies will simply take the practical conclusions of their missionaries’ magnificent local *intuition* up into national levels and into international campaigns to drive out those things that not only cut their own lives short but also causes hundreds of millions of people to go to bed at night in severe suffering and pain. *Otherwise all such unaddressed evil is blamed on God and His “mysterious purposes.”* This new, expanded influence of Evangelicals may thus measurably help us re-win the West to “a faith that works,” and to a God Who is not doing bad things for mysterious reasons, but a God Who concretely opposes the Evil One and all his works—and asks us to assist Him in that campaign.

Evangelicals are increasingly again in the position of social influence. Yet, are still mainly in the business of merely giving people a personal faith, a faith that does not include much of a mission beyond the idea of converts fulfilling their own lives and converting still others to personal fulfillment. However, a return to a full-spectrum Gospel could mean an enormous change. Doors will open. Attitudes about missionaries will change. It will no longer be the case of missionaries thinking that they have to use adroit language to cover up the “real purpose” of their work. Their real purpose will include the identification and destruction of all forms of evil, both human and microbiological and will thus be explainable in plain English without religious jargon. This can provide very solid common ground in almost any community in any country.

Widely understood is the fact that Protestant mission efforts can be classified in three eras marked off in each case by a certain definition of a more extensive awareness of mission. The first era began about 1800 and until 1910 focused on the coastlands of the Non-Western world. The second era began in 1865 (overlapping the first) and extended to 1980 focusing on going inland. The third era began in 1935, (overlapping the second) focusing on by-passed peoples (Unreached Peoples) and will continue until perhaps 2050. The urgent emphasis of this paper would predict the need for a fourth era of new and radically wider awareness, becoming widely known in 2010 at the Global conference of mission agencies in Tokyo, May 11-15, 2010. This new awareness might be called the Kingdom Era, when far more serious attention is paid to

the transformation of both society and nature, recognizing that the demonstration of God's concerns is an achievement which will both vitally support, and as well as depend upon, the need for transformation on a personal level.

In that event there is no doubt in my mind that the future of the Evangelical movement and its mission will be very bright indeed. As Adoniram Judson said, "The future is as bright as the promises of God." We must not forget that God is the one who asked us to pray, "*Thy kingdom come, Thy will be done on earth as it is in heaven.*"

The Embarrassingly Delayed Education of Ralph D. Winter

W1620C.2

(Note: Everything here represents either widely accepted scientific understanding or Biblical interpretations that are seriously believed by widely respected Bible scholars. Granted that some of these ideas may seem unusual. To my knowledge there is nothing here that can fairly be construed as heresy. Further explanations are at the end.)

1950

Soon after 1950, when I was 26 years old, discussions at the level of the Wheaton College Board (following the views of Dr. Russell Mixer, Chair of Wheaton's Dept. of Biological Sciences) came to a significant decision. The board determined that Wheaton faculty would be allowed to believe that the flood in Genesis was local, covering "the known world" but not the entire planet. Of course, once you speculate that Genesis events do not necessarily refer to the entire planet, other unconventional interpretations of the first few chapters of Genesis loom. In any case, in 1950 I had no knowledge of this decision at Wheaton. Neither did it occur to me that any Bible believer would take that position. In any case, I would not find out about Wheaton's decision until thirty years later.

1958

Eight years after Wheaton's decision, the widely respected department chair of Old Testament Studies at Dallas Theological Seminary, Merrill Unger, went into print¹ with a highly unconventional view of Genesis 1:1,2, namely, that Genesis 1:1 accurately interpreted described "A" new beginning not "THE" beginning, that is, that Genesis Chapter 1 is the beginning of *the human story* not the beginning of *the universe*. But it was not until I was 80, 46 years later, that I typed into Google the words "before Genesis 1:1" and thus learned of Unger's point of view about "the geologic ages" occurring before Genesis 1:1.

1969

Then, it was in 1969, when I was 50, that the USA landed on the Moon. But it would be 28 more years, when I was 78, before I heard that what we found there included the fact that the numerous, quite visible Moon craters (unobliterated by weather or erosion) were actually asteroidal *impact* craters not *volcanic* craters—as had long been believed.

Now, in 2007, it has been 32 years since the Moon landing. Ever since 1969 hundreds of scientists have been scouring the surface of our weather-swept earth for similar asteroidal impacts. Result? Hundreds of huge craters have been discov-

ered and thousands of smaller ones.² Now, for example, many specialized scientists believe that the 100-million-year dominance of the dinosaurs was suddenly ended 65 million years ago by the global turbulence created when a huge asteroid left a 100-mile wide crater in the Yucatan peninsula of Mexico.

Indeed, one study reported in *Scientific American*³ tells of the discovery of 45 impact craters at least 15 miles wide, each with a date and size. Furthermore, it is understood that even smaller asteroidal impacts often darken the whole earth until, as the dust settles, first glimmers of light indicating light and day appear and later the Sun, the Moon and stars become visible—a sequence which, if that of Genesis, is a sequence of *restoration* not of *creation*.

Something very strange and puzzling but widely discussed by both paleontologists and evolutionists is the sudden and very wide diversity of life forms appearing in what is called the *Cambrian period*. That sudden, spectacular profusion of diversity is why this period is usually referred to as the *Cambrian Explosion*. Such an event obviously damages seriously the idea of a gradual Darwinian process.

However, where have I been? I did not know until recently that a not-often-mentioned peculiarity of the Cambrian period, in addition to the very-often-mentioned sudden, un-Darwinian profusion of life, was the first appearance at that time of *predatory, life-destroying life*. I first saw this in *National Geographic* and later in technical books on paleontology.⁸ Was the Cambrian event the first clear evidence of the attack and distortions of an archangel, C. S. Lewis' "Hideous Strength"? More specifically, has the slow progression of increasingly complex life forms been the work of obedient angels—while the violent, predatory life forms have been the contrary effect of angels whose rebellion enabled them to distort life forms into the violence which we see first appearing in the Cambrian Period? Is that why, when Satan appeared much later in the Garden, he already had a lengthy "crime record"? Was his "fall" when the Cambrian Period began 500 million years earlier, thus explaining the unremitting destruction, suffering and wildly diverse, violent animal life for the next 500 million years?

Back to Unger. His exegesis of Genesis 1:1,2 (along with C. I. Scofield and a host of other Bible expositors) proposes that v. 2 describes the result of some sort of a destructive event. *Tohu wa bohu* in v.2 could mean "destroyed and desolate" not merely "formless and void."⁴ In that case such a destruction was the basis for the creative events in chapter one. Furthermore, notice that the text of Chapter 1 insists that both the animal and human life created at that time was not predatory or carnivorous. Hmm.

At What Point Humans?

Furthermore, paleohistorians and paleoneurologists may have a better idea of when truly human beings first appeared than ordinary paleontologists whose focus is on fossilized bones. Paleoneurologists, in contrast, look to changes in genomics. Paleohistorians pay attention to evidences of unprecedented intelligence

rather than to the sizes and shapes of bones. Paleohistorians have come to the fairly settled conclusion that both plants and animals began to be genetically engineered *through highly intelligent selective breeding* about 11,000 years ago. Recent articles (even *Newsweek*)⁵ suggest that genes unique to humans appeared only 50,000, or 37,000 or even 5,800 years ago, the first two of which are apparently essential to true human beings.

The most recent of these unique genes, ASPM, clocked in at the 5,800-year date. Could ASPM be the unique "Edenic Gene" characterizing Adam's stock in Eden? If so, this could mean that prior to Eden humans lacking this third gene were living all over the world. Widespread evidences are that such earlier humans were vicious and carnivorous cannibals. Were some of them wiped out in an area of the middleeast, say, when the impact of a smallish asteroid initiated the events of Genesis? Some, I say, leaving others outside the area to be eye-witnesses of the post asteroidal atmospheric changes.

If that happened, the later breakdown of the Edenic new beginning would have resulted in the interbreeding of the Edenic animal and human life of Genesis 1 with the already-distorted and carnivorous forms of the earlier kind of animal and human life outside of the Garden of Eden. This would have caused a gradual degradation of the unique "image of God" type of Edenic humanity (bearing the ASPM gene). That interbreeding would have meant both moral degradation as well as genetic distortion in the form of carnivorous behavior (Gen. 9) and the resulting steady shortening of life.

The creation of a "new man" in Christ undoubtedly restores spiritual life that was extinguished by Adam's sin—sin which was guaranteed to cause (and did cause) instant (spiritual) "death." But spiritual restoration would not necessarily roll back genetic distortions, which may be what we call original sin. Are we humans not still carnivorous in our digestive systems? Despite being spiritually transformed by Christ do we not still need both our shotguns and immune systems as long as both large animals and microscopic forms of life are still dangerous? Does not, as in Romans 7, our Spiritual nature still fight against our physical nature? The "renewing of our minds" in Romans 12:1 curbs our inherited bestiality except when we may run berserk like Hutu pastors wielding machetes in Ruanda. The "old man" is still there unless crucified daily.

Thus?

If this scenario is by any chance correct, then there is clearly no contradiction between the Bible and the latest thinking of contemporary paleontology and paleoneurology. Neither is there conflict if the universe is 13.7 billion years old. There is no problem if the Earth is 4.5 billion years old. The simplest forms of life may very well have begun to appear 4 billion years ago. Then, after 3.5 billion years of angelic labor and intensive learning prior to the Cambrian Explosion, the labor of angels who were all good and, under God's guidance could have worked directly with DNA life forms to eventually develop larger animals that were not yet the type of vicious nor predatory life first seen in the Cambrian Period.

At that point, totally unexpectedly, after 3.5 billion years of development, during just the next, most recent, half-billion years (one eighth of the total), massive distortion, chaos, suffering and pain would suddenly appear despite good angels continuously fighting against the distortions of rebel angels led by Satan. During these most-recent 500 million years life would continue to get more and more complex and fabulously diverse, as teams of good angels developed new and creative life forms in different parts of the world—but now having to arm the life forms they devised with defensive traits, such as scales, shells, and immune systems, in a continuous all-out war against vicious forms of life which were the constant counter distortions of evil angels.

This lengthy, contested development of life forms, contrary to Darwinian suppositions, could have been a process similar to that of thousands of intelligent engineers across the 20th century developing a series of different but similar automobiles in different parts of the world with ever increasing complexity. Unlike the *unguided* Darwinian process, however, is the fact that in the intelligently guided “evolution” of automobiles no manufacturer ever developed cars that automatically turned into newer models, much less ate other! By contrast, all life forms both then and now are subject to premature death and destruction as the result of violent aggression. And, in such a scenario (of good angels developing new and more sophisticated forms of life), it would not seem strange—it would be expected—that new “models” would be closely similar to earlier forms of life. That is, finding “missing links” would no more support a Darwinian *unguided evolution*, than such intermediate forms would confirm a *continuity of intelligent design*.

Curiously, ever since the Cambrian Period 500 million years ago, asteroidal collisions have apparently repeatedly knocked out much of life on earth, the dinosaurs being one of the most curious and violent species to perish suddenly. Perhaps they deserved destruction?

In this scenario, the destruction of all life in even a local area would have produced certain features mentioned above—initial global darkness and then the *restorative* (not *creative*) atmospheric sequence described in Genesis chapter one (total darkness, some light, finally rays of light) followed by the new creation of non-carnivorous life (as at the end of time in Isa. 11). All this could have been witnessed and remembered by intelligent human beings outside of the area of Eden (but the distorted, bestial and predatory earlier forms).⁶ The breakdown of the Garden of Eden would then have logically exposed both animal and human life (created, as in Gen. 1, in a non-carnivorous state) to interbreeding with forms of life that were distinctly carnivorous and violent, and the “fall” of man would then ensue—not his *physical* death but his *spiritual* death.

This would then mean that Adam’s “fall” would have brought a curse upon Edenic life, adding to the earlier “fall” of all creation outside Eden. It would thus continue the global struggle against the corruption and evil of Satan’s doing, that is, good angels working together with reconciled man in a struggle against Sa-

Satanically inhabited darkness. This is essentially the story of the Bible as well as the last two millennia.

Mission and evangelism then can be seen as a means of recruiting and renewing humans in a struggle which is not basically between God and man but between God-plus-redeemed-man against the kingdom of Satan and his works.

This is a battle to restore in people's minds the glory of God by helping people to see that not only human but *angelic* evil is to be identified with *Satanic initiative and not God's initiative*—a fact widely and extensively misunderstood in Evangelical circles today, witness James Dobson's earnest but misleading book, *When God Doesn't Make Sense*.⁷ Or, witness a Harvard professor's unchallengeable statement: "If the God of Intelligent Design exists he must be a divine sadist who creates parasites that blind millions of people." Or witness the sad testimony of a world famous professor of Biblical studies, a Moody Bible Institute and Wheaton graduate, the prolific, erudite professor at the University of North Carolina, Bart Ehrman,

This made me think more deeply about my own understanding of why there is suffering in the world. Finally, because I became dissatisfied with all of the conventional answers I decided that I could not believe in [a] God who was in any way intervening in this world given the state of things. So that's how I ended up losing my faith.

In order to glorify God we must then urgently resist the common idea that all events are initiated by God. We are to rejoice in and praise God *in all things* but not rejoice and praise God *for all things*. That is, we can be confident that with God "all things work together for good (Rom. 8:28)" without believing that all things are his initiative. As long as angels and men have free will God is not in the usual sense the initiator of all things.

This scenario is the very opposite of sitting back and assuming that God does all things both good and bad. Rather, it explains the urgent and momentous obligation to distinguish evil from good and to fight all evil and every evil with everything in our command (not just using First Century knowledge).

The scope of the Christian mission that then devolves on every follower of Christ is to seek constantly what is the maximum contribution he or she can make to glorifying God and fighting evil..

This includes healing the sick, rescuing those who are suffering for any reason, preventing disease and malice, and eliminating or eradicating sources of evil and disease. It requires us to engage meaningfully in the global battle against human slavery, corruption in government and private enterprise, family breakdown and so forth.

In most cases it is necessary to *organize*. It is good but it is not enough for individual believers to do good deeds. Individuals can do much but many things require group action. In some cases groups, such as mission agencies, already exist. In many cases new organizations need to be initiated. It is not necessary to fly a church or even a "Jesus" flag. In the long run God will get the glory. Otherwise what we do may be interpreted as a means of aggrandizing our particular faith tradition. But clearly, fighting evil provides instant common ground with every group and society in the world. By contrast, winning people over to our religious/cultural tradition is not.

Afterview

Is Christian Faith Blossoming Around the World Today Only to Fade Tomorrow When It Faces the Hard Questions of Today's Anti-Religious Onslaught?

The exploding power of both Muslim fundamentalists and the Evangelical movement has elicited an almost equally powerful backlash against religion in general, and in particular against those who are sincerely religious. It is the sincere who are considered the most dangerous! They are the ones who blow themselves up or shoot abortion doctors!

The anti-religious backlash is intelligent, widespread, and desperate, fully confident of its cause. Science is felt to be more trustworthy than religious dogma. Young people by the thousands, even those from devout homes, are being carried away by assaults on both the Bible and the Christian historical record.

Probably the most vexing and ineffective Christian teaching is what we come up with in the face of tragic and evil events. Why does God allow such things? One young person after his freshman year at college said to his Dad "There is so much evil, suffering, and injustice in the world that either there is no God at all or there is a God of questionable power or character." This idea is all the more devastating when Evangelicals, having essentially given up believing in an intelligent Enemy of God, take to explaining tediously that all this evil must be because God's ways are simply mysterious. Satan, rampant and powerful in the New Testament, has mainly disappeared from significance following Augustine's injection of some neo-platonic thought into the Christian tradition.

Even more common, if possible, and equally destructive is the common saying that the Bible is clearly of no value as long as it baldly proposes that the universe is only 6,000 years old.

In other words, here are two significant barriers to Christian belief: the ram-

pant evil in this world if there is no Satan behind it, and a Bible with the feet of clay beginning with Genesis 1:1.

Both of these obstacles to belief can be dealt with in an unusual way.

Thus, what was first described is a brief scenario that attempts conjecturally to interpret Genesis in such a way as not to conflict with the very latest scientific views. It may be helpful in dealing with either non-Christians or Christians about to lose their faith, people who believe current science is mainly correct in regard to 1) how old the earth is, and, 2) how long ago humans first appeared, but for whom these two things are difficult to square with the Bible.

What has been explained above is also intended to be helpful to anyone who is confused about why and how radical evil appeared in our world. This scenario does differ from the view of many scientists in that it explains the development of life by a means quite different from a Darwinian style random process. Furthermore, it allows for much of both the so-called "Young Earth" and the "Old Earth" perspectives. Most of all, it highlights a strikingly new dimension in the definition of Christian mission. The key stages in this story derive from my own growing up experience.

END

1. Merrill F. Unger, "Rethinking the Genesis Account of Creation." *Bibliotheca Sacra* 115 (Jan-Mar 1958): 27-35. Also, Unger's Bible Handbook Chicago: Moody Press, 1967.

2. See #13. Also, Walter Alvarez, *T. Rex & the Crater of Doom*, (Princeton, NJ: Princeton Univ. Press, 1997).

3. Luann Becker, "Repeated Blows," (*Scientific American*, March 2002: pp. 76-83).

4. Old Testament scholars translate *tohu wabohu* with such terms as "desolation and disorder" (John Gibson, 1981 Daily Study Bible Series: Genesis, Vol. 1. Louisville, Kentucky: Westminster, John Knox Press), "welter and waste" (Robert Alter, *The Five Books of Moses: A Translation with Commentary*. New York: W. W. Norton & Co., p. ix), "chaos and desolation" (Bernhard Anderson, *From Creation to New Creation: OT Perspectives*. Minneapolis: Fortress, p. 11).

5. *Newsweek*, March 19, 2007

6. "Once Were Cannibals," by White, Tim D.. *Scientific American*, August 2001, Vol. 285 Issue 2, p58, 8p; "Clear evidence of cannibalism in the human fossil record has been [considered] rare, but it is now becoming apparent that the practice is deeply rooted in our history." [Abstract from author]

7. James Dobson, *When God Doesn't Make Sense* (Illinois: Tyndale House, Inc., 1997).

8. Richard Fortey, *Life: A Natural History of the 1st 4 billion Years of Life on Earth*. (New York: Alfred A. Knopf, 1998, p. 82, 92-93).

When the Church Stagers, Stalls, and Sits Down

(In the middle of a war!)

Ralph D. Winter, 4/24/08

This subject requires both an explanatory diagnosis and a suggested cure.

I. The Diagnosis

The church, all around the world, is badly wounded today by the seeping departure of its members. We Evangelicals track the number of new members the way some people track the rise in the stock market. But we don't know how to count things when members just fade away.

Our inherited doctrine and church culture

One high executive told me his denomination reports a total each year that includes disappeared members. Those people may have stopped attending, moved away, or died. They are still counted. "We are focused on getting people saved. We don't pay equal attention to much else."

That's not necessarily bad, but even casual contact with non-Evangelicals will tell you that a hallmark of Evangelicals (in the eyes of the outsiders) is their zeal to know decisively whether or not people are saved. To believe that God approves some people more than others is terribly important and crucial. But, to think that we Evangelicals can be certain who those people are and who they aren't is something else.

To an Evangelical it often boils down to whether a person is saved or not, and we often use our relatively simplistic and mechanical meas-

uring stick such as repeat after me or "Do you believe that Jesus died for you and rose again?" If so, you're okay.

Jacob Loewen was one of the foremost missionary thinkers in his day. He deplored the Evangelical doctrine he called "Instant Conversion." It is not as though things of great importance, turning points, cannot happen in an instant. It is rather the fact that the Bible stresses far more a salvation that is constantly being worked out, as in Phil 2:12. We Evangelicals are thus often impatient and insistent on knowing only what God knows about the state of any one individual's life.

Homeschoolers' College

An example of this "hallmark trait" of Evangelicals can be seen in a relatively friendly book about the outstanding students at Patrick Henry College. The book is entitled *God's Harvard: A Christian College on a Mission to Save America*.

The author, Hanna Rosen, a Jewish woman journalist working for the *Washington Post* was assigned for a year and a half to do an in depth study of this college whose graduates are more and more in evidence in the corridors of congress and even the White House.

Again and again in passing she mentions the potential significance to this country of increased Evangelical influence in local, state, and national government.

This assignment took her into the confidence of the leadership of the college, into faculty meetings, classrooms, student center activities, and even student homes as far away as Montana, Seattle and California.

She is quite willing to admit how impressed she is by

the dead seriousness and high morality of the students. They are all products of homeschooling! One of the many really fine girls, she followed in great detail for that year and a half was invited to stay with a family that did not measure up to her Evangelical understanding of conversion. After some time in their home she was asked, "Do you believe that if we were to die today we would go to hell? This student, one of the campus leaders, paused a long time, and then said softly, "Yes, but I'm not jumping up and down about it."

Why couldn't she have simply said, "I am not your judge. All I want for you (as well as for me) is to know God better, the Bible better, and Jesus better. God is the only judge of a person's status before Him."

But she didn't say that. Of course the Jewish journalist knew better than to ask such a question. She knew where she stood in this admirable girl's eyes.

This is one thing that drives people out of church and keeps outsiders away from Evangelicals. This is so sad, because, as this book clearly describes, there is immense good, significant morality, and impressive integrity in the Evangelical movement.

Truly amazing are the aspirations of these incredible students, many having scored all 1600 points on the SAT. They are super confident about Evangelicals taking back the government. At least three are hoping to become President of the United States, others senators, etc. Already 200 grads have infiltrated Washington and are optimistic that in time Evangelicals

can dominate the government.

Thus, until now the unblinking eye of the world has never stared so seriously at the Evangelical movement. Ever. Patrick Henry's collection of super achieving and super believing Evangelical youth may represent one of the pinnacles of the movement, and only the tip of the iceberg.

New Confrontations

Suddenly both inside and outside the Evangelical movement it has become terribly important to test out every belief and trait of Evangelicalism, which is now the major religion of the USA—a religion which some hope (and some fear) will be the major political force.

Sure, thousands are being attracted to this Evangelical movement, which is becoming the culturally established church of America. But could these be paper gains and concrete losses? Does Evangelicalism also contain within itself seeds of its own destruction?

Actually, the situation in some respects is no less than a catastrophe. Much of our carefully, patiently, and proudly built up global church is coming apart at the seams, even in the USA. Is this true? Many good things are happening but there are deep problems as well.

Nowhere, in fact, is this catastrophe more obvious than in the United States. Here, estimates are that 75% of the teenagers in Evangelical homes will lose their faith after high school. One denominational study says 85%.

No doubt Evangelicals can fairly claim to be experts on getting people TO faith. But in the case of our children coming to faith, that may happen only after they have

floundered in the world for twenty years, finally sensing an emotional emptiness, and a few of them limping back.

But "Is that trip into the world necessary?" Do 75 percent of our young people have to first lose their faith and then only a fraction of them later stumble back into the church confused?

Why do they leave in the first place? And why do so few return? And do those few who return see Christianity as merely a preferable environment for their kids—but in fact a more healthy pattern of habits than a matter of personal faith?

Missionaries to Japan and Japanese churches are embarrassed by the tiny percentage of Christians. However, studies show that Japan's tiny church wins proportionally as many people into the church as do churches in other mission fields—but few stay.

Similarly, around the world millions of poor and uneducated (desperate) people flock to churches because they vaguely see hope there—hope for better things in this life (and only maybe for the life to come). How long will they stay?

In contrast to the many of the poverty-stricken populations of the world, fewer people in Japan are forced (out of desperation) to take chances on a foreign faith. When they do duck into church they may not see any significant problems in this world being addressed. Even if they stay awhile they may not discover that the Kingdom of God includes the conquering will of God in this world as much as it assures eternal life. Such drop-ins may eventually leave thinking that Buddhism is not that different.

Quite a few people in the USA who seem to be "com-

ing to Christ" may not be coming to a belief system as much as to a preferable community. That community glue may not always hold. If it does hold, it may only add numbers but not add to the number of truly believing and committed members.

The powerful acids of rust and corrosion in the university world

We need to realize that almost all our Evangelical youth are exposed to more facts, opinions and pressure in college than in all their years in church. In fact the time they put into grade school far outranked the time spent in Sunday School.

Since 15 out of 17 Evangelical youth never go to a Christian college, what goes on in the university world is a defining experience.

Why do we need a film called *Expelled—No Intelligence Allowed*? Why is the university world so harshly anti-theistic? And masses of people in the media and politics so ballistic about the growing Evangelical influence?

This was discussed in an earlier issue. Evangelicals began the 20th century as predominantly a non-college movement. It took a hundred years for 157 Bible Institutes to turn into colleges, universities and seminaries. At the end of the century thousands of Evangelicals had crept back into faculty positions in higher education. But they discovered that they were in a decided and rejected minority.

For decades, if they kept their heads down they were mainly oddities. Now with the new visibility of their tribe in secular society there is a strident voice against them.

In my editorial in the last issue of *Mission Frontiers* I mentioned two Evangelicals who had attained professorships in religion in state universities. Yet, in the process they had apparently been drawn into an agnostic or atheistic position. That takes the pressure off!

Give Up on the Bible?

One of them, Hector Avalos, had been a Pentecostal minister, and is now a Professor of religious studies at the University of Iowa (in mentioning him last time I mistakenly said University of Illinois). His book is entitled *The End of Biblical Studies*. He has come to calling himself a Secular Humanist and sets out to prove in great scholarly detail that everything in the Bible is irrelevant. Consider the final paragraph of his Introduction:

Biblical studies as we know it should end. We should now treat the Bible as the alien document it is, with no more importance than the other works of literature we ignore every day. Biblical studies should be geared toward helping humanity wean itself off of the Bible and toward terminating its authority completely in the modern world. Focus then could shift to the still thousands of other ancient texts still untranslated and unread. One day, the Bible might even be viewed as one of the curiosities of a tragic bibliolatrous age, when dependence on a text brought untold misery and stood as an obstacle to human progress. We might then study the Bible as a lesson in why human beings should never again privilege any book to this extent.

Now, obviously, with this book if not before, he has proven to his faculty associates that he is no longer beholden to his earlier religious role. It must be a relief to him, in a way.

I would suppose his Evangelical heritage must have allowed him to embrace a false view of the Bible in the first place. He could well have

thought we were supposed to believe that the Bible in every verse gives us only good not bad examples. True, we do skirt around the most depraved things. The ancient Gothic Bible left out long portions of 1 and 2 Kings, apparently because their pre-Scandinavian forebears already knew too much about warfare. The Taiping movement in China simply dropped out chapter 19 in Genesis. Thus, when Avalos found bad things described in the Bible, things understandably not mentioned in normal church life, he rejected the Bible as if it were *teaching*, not accurately and honestly *describing* those things.

Rather than being impressed by how long God had to wait, how much patience was necessary, as a Divine School teacher, to lead a ruffian nation into New Testament times, he treats the Bible as though it approves everything it describes. He even quotes the Dallas Seminary journal, *Bibliotheca Sacra*, as admitting that not everything in the Bible is “valid” for today.

True, the Bible pulls no punches. It describes the weaknesses and limited understanding of its greatest leaders. It does not make unblemished heroes out of its human characters. It could not be inerrant if it did.

In contrast to his perspective, we can and do learn a great deal from biographies of individuals. But if they are accurate we don't expect to find adult brilliance in every grade-school homework assignment. If we did it would be erroneous. The Bible in one sense is a startlingly honest and certainly accurate biography of a *nation*. It would not be inerrant if it described the failings of fallible humans as

if all they said or understood was correct and edifying. God was patiently leading them in their understanding during two millennia.

Give Up on God, Too?

Another book barely mentioned last time is the one by a very famous Biblical scholar, Bart Ehrman, a graduate of Moody Bible Institute and Wheaton College, also a former pastor, now a professor of religious studies at the University of North Carolina, Chapel Hill.

Last time I quoted him from an article in *Biblical Archaeology*, explaining why all the evil in the world led him to give up his faith:

This made me think more deeply about my own understanding of why there is suffering in the world. Finally, because I became dissatisfied with all of the conventional answers I decided that I could not believe in [a] God who was in any way intervening in this world given the state of things. So that's how I ended up losing my faith

Now I have space to quote him from his most recent book, *God's Problem, How the Bible Fails to Answer Our Most Important Question—Why We Suffer*.

He tells of going to a little Anglican church in England on Christmas Eve with his wife (who is still a believer) and how moved he was when a layman prayed,

You came into the darkness and you made a difference. Come into the darkness again.

He comments:

Yes, I wanted to affirm this prayer, believe this prayer, commit myself to this prayer. But I couldn't. The darkness is too deep, the suffering too intense, the divine absence too palpable. During the time that it took for this Christmas Eve service to conclude, more than 700 children in the world would have died of hunger; 250 others from drinking unsafe water; and nearly 300 other people from malaria. Not to mention the ones who had been raped, mutilated, tortured,

dismembered, and murdered. Nor the innocent victims caught up in the human trade industry, nor those suffering throughout the world from grinding poverty, the destitute migrant farm workers in our own country, those who were homeless and inflicted with mental disease. Nor to mention the silent suffering that so many millions of the well-fed and well-tended have to experience daily: the pain of children with birth defects, children killed in car accidents, children senselessly taken by leukemia; the pain of divorce and broken families; the pain of lost jobs, lost income, failed prospects. And where is God? (p. 6)

His book searches the Bible for explanations of suffering and finds four—and they don't all agree. Therefore he can't believe in God? Like Avalos he is apparently employing a false view of the Bible. Did he get that from Evangelicals? At Moody? At Wheaton? Possibly. Doesn't God have reason to give us an accurate account of *people as they were*, being guided by God as fast as they obeyed, but not always thinking or doing the right things?

The Bible is not merely a flash picture of a people at a given time. It gives flash pictures of a very lengthy sequence, more like a motion picture portraying growth and change, deeper insights and qualities of behavior.

I am not happy to say, but two things in the book I cannot put together. Ehrman says plainly (pp. 122, 123),

Since human beings misbehave and hurt others out of their free will (which exists even if God does not) then we need to intervene ourselves and do what we can to stop the oppression, torture, and murder—whether here at home or in developing countries where the atrocities are more blatant and less restricted.

All things considered, here is an author—who has already endured the suffering of producing 20 books—a person not mainly building a case against believing in God

but presenting and agonizing about the astounding catalog of suffering both in the Bible and within the human story in general. No book I am aware of is as comprehensive and feelingly a portrayal of evil.

But he lives in a university world where almost in order to survive you need to stop thinking about anything supernatural, especially intermediate beings like Satan and evil angelic forces.

I can't write to him and say, "Did you forget Satan?" You can be sure that a New Testament scholar would be very familiar with the numerous NT references to Satan, far exceeding OT insights. But such thoughts are even more off limits today in university circles than a benign belief in some kind of a supreme being.

Thus he could easily be aware subconsciously that thinking like that would likely endanger his entire career—now after many years of hard work in the limelight of the secular world. He might even think that his legitimate anger about evil and what should be done about it would be damaged! If that were true then this is in fact a book shocking us into an awareness of the true amount of evil that we may not want to think about.

We can thus be thankful that he has so keenly described evil even if he does not mention evil angels. Yet, we must see this omission in the context of the enormous social pressures in the university world. Even in Christian colleges little is said of intermediate beings (angels) good or bad, especially in papers written for secular consumption.

Unfortunately, as he says, he is not providing a *solution*

but describing the *problem* of evil. This leads him to an impossible tension between, as he says, enjoying life as fully as possible and also doing as much as is possible about defeating evil in this world. This is no doubt a view from the very real limitations of being a full time university professor. Professors are to think and write, but for the most part in a world of young students, little action is possible.

We do not have to agree with their conclusions. They do help us see ourselves as others see us.

The inadequacy of our cultural theology of suffering and evil

A book, *Reasons to Believe*, to which I did not even make a passing reference last time, is written by John Marks, once an Evangelical who worked in Young Life for a number of years and attended a very fine, large Evangelical church in Dallas.

He wrote for ten years for *U. S. News and World Report*, became a producer for Morley Safer in the CBS 60 Minutes program, authored three novels before this non-fiction *Reasons to Believe*. He should have added a question mark because he sought those "reasons" diligently and did not find them.

First, he felt that he had to withdraw from Evangelicalism. After marrying a Jewish girl with whom he is very happy, he got to thinking that if he continued to be an Evangelical he would have to believe she was going to hell.

Some years later, covering Bosnia for CBS he ran into the fact that Serbian Christians had slaughtered tens of thousands of Bosnian Muslims. He says he could understand how nominal Christians could

do that. But he could not understand why God would allow them to do it. So he felt he should withdraw from even a belief in God.

As mentioned earlier, Hanna Rosen spent *a year and a half* studying Evangelicals from the standpoint mainly of a single college—Patrick Henry, exclusively populated by super achieving homeschooled students. In contrast, John Marks, already possessing an Evangelical vocabulary, spent *two years* going everywhere and interviewing a whole range of different Evangelicals. His is thus a remarkable handbook on Evangelical culture—well-written, informative and consistently respectful of those he interviews.

He tells of the time he did the behind-the-scenes production of 60 Minutes on the “Left Behind Series.” He was asked at the end, “Are you going to be left behind.?” At this point he had been swimming in the secular world long enough to be disturbed by Evangelical exclusivism which allows them (us) to tell, on the basis of relatively superficial details, just who is going to be raptured and who isn’t.

The whole book, in a sense, is one long quest for clarification—would he or wouldn’t he be “left behind.”

But, as I say, he is very respectful, admiring, and even loyal in a sense. He is extravagant in his praise for the work of the churches in the aftermath of the Katrina devastation in New Orleans. By contrast the work of government agencies, he says, was pathetic.

He is not bothered merely by the quirks of Evangelical theology and our in-house jargon. Like Ehrman he is also deeply disturbed by the ram-

bling evil in this world. The final paragraph in his book makes this clear:

The twentieth century, my century, asks its own terrible questions. Bosnia? Hiroshima? Rwanda? Armenia? So many people, and so many Christians, looking away when the Jews of Europe were led to their deaths? So many people, and so many Christians, embracing racist policies all over the world during the era of colonialism, policies that led to murder and catastrophe on a cosmic scale? One species allowed its full, unfettered measure of violence for so long? A god has overseen this nightmare? A god whose divine plan accounts for all the torment, horror, and loss visited upon ourselves by ourselves over the course of this century, and all centuries? And it’s not over yet, surely. Someone else, some other nation, is already preparing itself for the next slaughter, in which I do not want to voluntarily, unnecessarily implicate myself. A god who can’t stop it has no right to my loyalty, or my belief. I can’t speak for others. For now, I’m a free man in a free land. I am a man of the twentieth century, and I rest on the authority of the uneasy dead. Leave me behind [at the Rapture].

My basic response to this is not to question the rationale but to suspect a significant impact on Mark’s thinking of an environment of anti-supernaturalism. Unlike Avalos and Ehrman he has not been working for years in a university faculty where supernatural factors are unmentionable, he has been in the secular world of Washington D.C., New York City, and the media in general, where workers will also be sneered at if they are very religious or believe that Jews automatically go to hell.

Furthermore, in view of his both needing to defend his wife and also to face what he considers the unexamined fanaticism of many Evangelicals, he, like Hanna Rosen refers again and again, *with fear*, to what would happen if

Evangelicals were to take over the country.

What Hope Our Young?

It would seem then, that both when our young people go off to college, and also when they get out into the secular world, the wind blows hard against them. Just to survive, to keep a job, to talk as equals with non-Evangelicals of whatever stripe, it may seem necessary to most of them to drop some of their inherited Evangelical views.

If people are being won into the front door and eventually move out the back door, what could be the answer? Is France the end product, where 80% are “Christian” but only 20% believe in God?

II. The Cure

In my opinion a basic problem is our blindness to the essentially wartime calling of those who follow Christ. The church has largely gone AWOL, distracted or preoccupied with programs that serve our own ends.

Everyone knows what happens to a peacetime army—it tends to fall apart, demoralization sets in. Soldiers want to get out of the army.

Evangelicals have misread the Bible. They are bored. Many are getting out of what they think is a peacetime army. But the Bible does not call us to save ourselves, to solidify our security, and just to talk about world problems.

There was a time in the USA, and it is still true in many parts of the world, that people did not worry about world problems simply because modern communications did not bring that world into their small world.

Now, the world's problems are ever present in our media. In addition, we are astoundingly more capable of doing something about those problems. We have greater opportunities and greater obligations than ever in history. Yet the chasm between our unemployed resources and an effective challenge to big world problems is very great.

A major reason people are leaving the church, losing their faith, and staying away in the first place, is thus because the church has not adequately stepped up to bat along with civil forces to beat down the corruption, disease, and poverty of at least a billion hopeless people.

It is apparent that organized believers are largely missing in the conduct of the Kingdom of God, in bringing His will into the dark and suffering places in our world.

The world is rightly impressed with the Gates Foundation, Buffet's \$50 billion gift, and now Ted Turner's recognition that his \$200 million is more likely to do good if mediated through overseas Christian communities than if he were to give it to the World Bank (which in the last 32 years has given away \$3,600 billion "causing mostly harm and very little good," as the subtitle of a book indicates).

Is there any explicitly Christian organization with the specific purpose of fighting global malaria? Why not? Is there any explicitly Christian mission designed to fight the sources of disease in general—as does the Carter Center? Why not?

Should we wonder why John Marks and others can be amazed and full of admiration for the way churches in America dove in to help with Katrina, but unhappy when in

general we are absent from the frontlines against many of the ugliest on-going tragedies in our world? In fighting evil we can glorify God, not just help our own species. Remember, both Ehrman and Marks are thinking that Evangelicals believe that God must create or at least approve all of this evil, Why? Since the church does not believe forthrightly that it is Satan's not God's work? Are Evangelicals content to survive rather than to soldier against it?

What do Evangelicals have to offer at present? Some intellectual concern. Also, confusion about what we are able to do. And, a history of super individual Christianity that does not readily see the necessity of highly organized teams (mission agencies) to solve the most serious problems, We tend to assume that a whole lot of saved individuals (as beneficial as that is) will be all that is needed.

Evangelicals do have a conscience. They do have an intuition of God's will, even if they do not have a clear mission theology of the Kingdom of God. Is it any wonder that between 2001 and 2006 mission agencies thought to be doing mainly evangelism and church planting, grew 2.7% while mission agencies that focus on "relief and development" grew by 75%?

We are sending hundreds of long-term mission teams out around the world without either the knowledge, skill or theology to tackle effectively most of the profound practical problems real people have. We do a good job in talking to people about following Christ, but when their other needs cry out for serious practical solutions, we are often unprepared.

Historically, in hundreds of foreign fields, schools and hospitals have portrayed God's love, and have given meaning to the words of the evangelist, just as did the practical dimension of Jesus' ministry. Missionaries in the past have transformed whole countries in many practical ways. Today we know far more about the problems and far more about the solutions than ever before. Yet the world still sees us as merely religious fanatics propagating a salvation that is not here but only in the hereafter.

The cure for a church that is in many ways staggering, stalling, and sitting down, the cure for our malaise and evaporating faith, is clear-cut definitive obedience. We must face and define the need to get organized answers to this world's problems as well as getting individuals reconciled to God.

In fact, getting people reconciled to God AND to His Kingdom business must go together. Otherwise our absence at the frontlines of major global problems means we are misrepresenting God's will and misusing the wisdom and resources He has given us to act out and speak out His love and glorify His Name among all peoples.

Poverty and the Christian Mission

Ralph D. Winter, in Guatemala in 1958

W0012a.3

One's first reaction on arriving to live among people desperately poor is to try to do something helpful. Here in the highlands of Guatemala you see Indians picking up individual grains of corn from the gutters. They sell their few eggs because they get more calories in the monetary equivalent of a grain. At 5 am. little 6-year-old children are out on the roads stumbling along behind their parents, carrying astonishingly heavy loads.

They walk 20 miles to be able to plant another few square feet of corn. Desperate arguments arise over inches of land. Christian families, increasing due to the presence of medical help and the absence of money for birth control materials, present children that are inevitable vagrants and who cannot marry for lack of land inheritance. When Pedro, a Presbyterian elder's son, wanted to marry Tona, the daughter of a leading deacon, her father said no. Pedro has 19 living brothers and sisters - thus he inherits little land.

In Guatemala and in Latin America in general, things are not as well ordered and understood as they are in the U. S. where a pastor rarely needs to worry about his people finding jobs. In the States only the refugee family comes up for such consideration. Even there, many community resources are already available. Automation, railway firemen, and blind type are phrases that remind us that all our problems of transition are not behind us. But here in Guatemala a perfectly vast scramble and shuffle is taking place as the result of the "catching on and catching up" that is the disorder of the decade.

We North Americans come here like men from Mars, so to speak; from a culture that is several stages in growth beyond the largely agrarian, self-subsistent economy that still characterizes 80% of the Guatemalans (most of whom are patient Indians working away in ways that are completely outmoded). If simple hard work could solve their problems there would be no problem. But the road ahead is not straight. It has vicious curves they may go off. They've never had enough

money thus far to find out what liquor can do for them. Their sacrificial efforts in learning a new trade - like say tailoring - may tomorrow be undercut by the arrival of low-priced machine-made garments from the Capital.

The sensitive Christian conscience is hit and hurt by these things. Furthermore it is not merely that the Indians are poor, especially so the Christians in many cases, but because it is in the nature of the Christian faith to "lift the heavy burdens" (Isa. 58:6) and to share medical progress and modern wonders. Science, as the wonderland of God's handiwork, belongs as much to God's Guatemalan Indian as to God's Californian.

But to obtain outside food donations doesn't really solve the problem. Nor money for food. In our valley of 20,000 Indians a million dollars given outright would supply food for only a few months - and then what?

Nor can these Indians grow a whole lot more corn in the amount of land they have; and population growth can easily outstrip that. Land enough there is, on the uninhabitable and disease-ridden tropical coast. Here in the cool, beautiful highlands is where most of the people live.

Nor can the missionary readily enter into high-level economic planning. The government offices are buzzing with studies and plans, and with hundreds of U. S. advisors. And with all that help, Government efforts themselves are often shortsighted. Relocating people on the coastal land is merely postponing the evil day when there will come in flood tide the inevitable shift from hand-agriculture-of-the masses to mechanized agriculture of a few - and the secondary result of large-scale technological unemployment. (Who should know this better than those in the U. S.?)

But in any case it is a fact that even if Christians didn't need food, church buildings and pastors' salaries still take money; and a Christian community that is getting the rug pulled out from under it is in no great shape to pour funds into outreach.

On the personal level we can advise young men that there is no future in custom-made clothes (all clothes in rural areas still tend to be made by hand in little one-sewing-machine shops). This advice is negatively good. Can we be positively helpful and bring training in skills-with-a future? Do we really need to bother about these problems at all?

As a rule the johnny-come-lately missions in Guatemala (e. g. Pentecostal, Southern Baptist, Mormon) are all strictly gospel preaching and no nonsense about economic problems. They obviously haven't faced nor stopped to think about the physical conditions of their future constituencies. But the older missions that have raised up thousands of believers over more than half a century are faced with the problems of success: do we help the already-Christians in all their problems of development and outreach, individual and church finance? Do we help them to relate to the world as it is today? Or do we let Radio Cuba be the only voice discussing their practical problems?

It may be that the New England Puritans can give us a lead here. They faced desperate economic problems, and their preachers came equipped with a theology that made every task a holy calling. To Rev. John Cotton, "A Christian would no sooner have his sin pardoned than his life established in a warrantable calling." To them getting productively established in (this) God's world was vitally important as a *Spiritual* task! Vocational rehabilitation - as secular as that phrase now sounds - was part of their theology of redemption.

Every missionary worth his salt, no matter what his agency, bases his work 100% on the assumption that there is nothing really possible in human development except it be built on a transformed inner spirit. Even secular experts, Peace Corps people, or whoever it is at work with human clay, must sense at last that when the inner spirit of man is damaged, dampened, or degraded, there is precious little hope for economic schemes and programs. The Biblical "I will put Spirit within you" (Ezekiel 11:19) is the only sure foundation you can build on.

This is why all ministers everywhere can take heart. Their work is bedrock. No industrial process is more miraculous than the transformation of the heart and life of man. This phenomenon is taking place daily and progressively in the lives of those who have already surrendered their all to Christ. The secular mind looks the other way, belittles and ignores this kind of work. It is too intangible, unscientific. Yet it is to the glory of the U. S. protestant Christian mission agencies that as the result of their work there are now in the countries of the non-western world something like 60,000,000 (sixty million) followers of Christ (and immeasurable indirect influences), who constitute in their countries the highest quality sub-community. They are the alert, bright-eyed, honest people who set the standards for morality and hope. This is an immense but "invisible" movement you can never read about in the papers. It isn't the sudden or tragic thing papers feed on.

Yet, believe it or not, there it was in the paper a few days ago - in the leading Guatemalan daily, in letters one half inch high - "Young Protestant wanted," an ad offering a fabulous salary at least four times as high as the average pastor here gets. The North American company running this striking want-ad apparently believes you can build on a transformed life. I asked the owner of a big factory in the capital city why he advertised for Evangelical workers. Without pausing a split second he shot back, "They don't booze, chase the women, and they come to work."

It is well and good that we fear the sentimental idealism involved in "social gospel" efforts to build economic progress on untransformed people asking no questions about the sickness of the inner man. But it is probably a mistake to transfer that kind of fear to those who are genuinely transformed. This fear perpetuates itself by stowing away in the memory many examples of how "even Christians in these countries can't be trusted with money," etc. It doesn't quite jive, of course, with our confident reports of how many have been soundly converted!

It is true that a converted Indian doesn't

necessarily immediately know how to handle money as effectively as he has learned over the centuries to save and manage corn. But with such a man you at least have something sound to build on. Shall we teach him everything except how to handle money?

One answer may be to work through a somewhat new kind of pastor, teach him the broad outlines of what the modern world consists of, and among other things *how his people will have to adjust like mad to meet radically changing circumstances*, and that his people desperately need, along with bedrock faith and love, the elements of broad orientation and technical training that will prepare them in creativity, resourcefulness, and durability-with-flexibility to land on their feet like a cat in the rough and tumble ahead. Perhaps these new pastors can both learn and catch up-to-date trades and businesses. The most sturdy and reliable elements in the population are the available raw materials. In the poorest Indian areas both the culture and the economics of the situation may demand that the pastor be self-supporting in part, as were Presbyterian ministers to a great extent a few decades ago in the States. Best of all, occupied in some portable job like weaving, as was the Apostle Paul - and for the same reasons.

It's interesting to speculate what kind of book the New Testament would have been had no one ever taught Paul a trade. Then too, the communistic air Latin America is breathing these days as much as states that the pastor who does no concrete work is a social parasite. Paul worked with his hands in part possibly to set an example for his people to follow: "With toil and labor we worked night and day ... to give you an example to imitate", (2 Thess. 3:8,9). Is this out of date or up to date? What is up to date?

You who are reading this article may well have some keen ideas. Could you afford 13 cents (3 sheets) and a few moments to share them with us? Most of us working with the Guatemalan Presbyterian Church are related to this problem of what kind of direction and leadership is most needed. Some of us spend our whole time wrestling with it. We don't claim to know all the answers. But our hearts

have not lost their ache. Send your ideas. Better still, come and see and study and work and pray with us!

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Questions for Discussion 50-years later:

1. How many evidences do you see in this document which clearly indicate that it was written a long time ago?
2. What evidences do you see of an awareness even back then of the phenomenon of "Globalization"?
3. What do you feel is the most radical difference between the Guatemalan situation described and the situation of a U. S. congregation? How easily is this difference understood by U. S. donors?
4. Why, according to this document is the giving of food not an adequate answer?
5. What is the most crucial blind-spot of government-to-government aid, and even international businesses?
6. What example(s) do you find of the relative futility of "local" business activity?
7. Is there evidence of a downplaying of basic spiritual conversion efforts focused on individuals rather than "social concern"?
8. What according to this document is a fundamental contribution of a pastor?
9. How different might the role of pastor be in this situation? How central to solutions (of poverty) might be the role of a pastor?
10. What is the reader of this document, aimed at U. S. supporters, encouraged to do in response to its message.
11. In what way is the perspective of this document acknowledged to be different from that of other missions.
12. Does this document reveal that this perspective differs even from most other members of the Presbyterian Mission in Guatemala? Since that was true does that give you any hint about the future of the work with the transition to different missionary leadership?

Appendix

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International Journal of Frontier Missiology, Listing by Author

- Joshua Project 2000 1996 13:2 The Unreached Peoples List
Joshua Project 2000 1999 16:2 Joshua Project 2000 Unreached Peoples List
N/A 1994 11:4 Editorial: World Evangelization by AD 2000
N/A 1995 12:1 Editorial: The People Adoption Business
N/A 2004 21:2 Editorial Reflections: Evangelical Missions and Anthropology
AAPC 1993 10:1 People Profiles: The Khazakhs of Kazakhstan and the Susu of Guinea and Sierra Leone
AAPC 1993 10:4 Prayer Profile: The Bihari of India, a People Still Unreached with the Gospel
Gene Adkins 1985 2:1 The Committee on the Holy Spirit and Frontier Missions
Gordon Aeschliman 1984 1:1 Editorial: Zeal and Knowledge
David Barrett, et. al. 1989 6:1-4 A Kaleidoscopic Global Action Plan
John Robb, et. al. 1989 6:1-4 Summary Report from Track Leaders at Lausanne II
Robb, Hooper, and Allmon 1991 8:1 On Spiritual Warfare and Frontier Missions
Vinay Samuel and Chris Sugden 1984 1:4 The Gospel and our Hindu Neighbors
(reviewed by Martin Alphonse)
Obed Alvarez 1984 1:1 Asociacion Misionera Evangelica a las Naciones
Anonymous 2006 23:1 Losing Faith
Gilbert Ansre 1995 12:2 The Crucial Role of Oral-Scripture: Focus Africa
Pradip Ayer 2001 18:4 Conversion or Regeneration: A Brief Discussion
Panya Baba 1994 11:1 The Seriousness of the Task
Richard P. Bailey 1994 11:2 Islam in the West--U.S.A.
Stephen J. Barber 1998 15:2 Literacy as a Mission Tool to Reach Tribal Peoples
David Barrett 1989 6:1-4 Commentary: More Global Plans That Have Emerged in 1989
David Barrett 1991 8:3 Visualizing themes in Redemptoris Missio
David B. Barrett 1991 8:4 Actual and Potential Resource Countries for World Evangelization
David Barrett 1992 9:1 4,000 Freestanding, Standalone Monoliths
David Barrett 1992 9:2 Quantifying the Global Distribution of Evangelism and Evangelization
David B. Barrett 1992 9:4 Ethnoscans: a New series of 2,000 Global People Profiles
Len Bartlotti 1984 1:1 A Call for a Mission Renewal Movement
Brad Beaman 2001 18:4 The Contextual Christian: Channappa D. Uttangi
Jamie Bean 2001 18:4 Lessons from India
Jamie Bean 2007 24:3 The Road to Delhi: Bishop Pickett Remembered 1890-1981
David Bentley 1996 13:3 Islam and Human Rights
Federico A. Bertuzzi 2005 22:1 Internationalization or "Anglonization" of Missions
Mike Bews 1985 2:4 The Concept of the "High God" in Traditional Igbo Religion
Dayanand Bharati 2001 18:4 Dharma and Christianity according to Chaturvedi Badrinath
Dayanand Bharati 2007 24:3 Rethinking Caste: A Review of Gupta's Caste in Question: Identity or Hierarchy?
Daniel Bitrus 1995 12:2 Reaching Muslims Communities Through Audio-Scriptures
Bill Bjoraker 2004 21:3 "To the Jew First..." The Meaning of Jewish Priority in World Evangelization
Jesse Bjoraker 2005 22:1 Olive Branches
Bill Bjoraker 2006 23:4 A Response to Ralph Winter's "What No One is Saying about the Palestine Gridlock"
Jesse Bjoraker 2008 25:1 The Bad Scientist
Robert Blincoe 2002 19:1 Part I: Still Two Structures After All These Years?
Rob Blincoe 2002 19:2 The Strange Structure of Mission Agencies
Rob Blincoe 2002 19:2 Part II: How Powerful Denominational and Other Mission Agency Offices Can Do More By Doing Less
Bob Blincoe 2002 19:3 Part III: Desired Symbiosis: Church and Mission Structures
Detlef Bloecher 2005 22:4 How Shall They Believe?
Detlef Bloecher 2005 22:4 Response to Todd Johnson's Response
Paul Borthwick 1994 11:3 Mobilizing Boomers and Busters for World Evangelization
Marvin Bowers 1995 12:1 A New Peoples Profile Software

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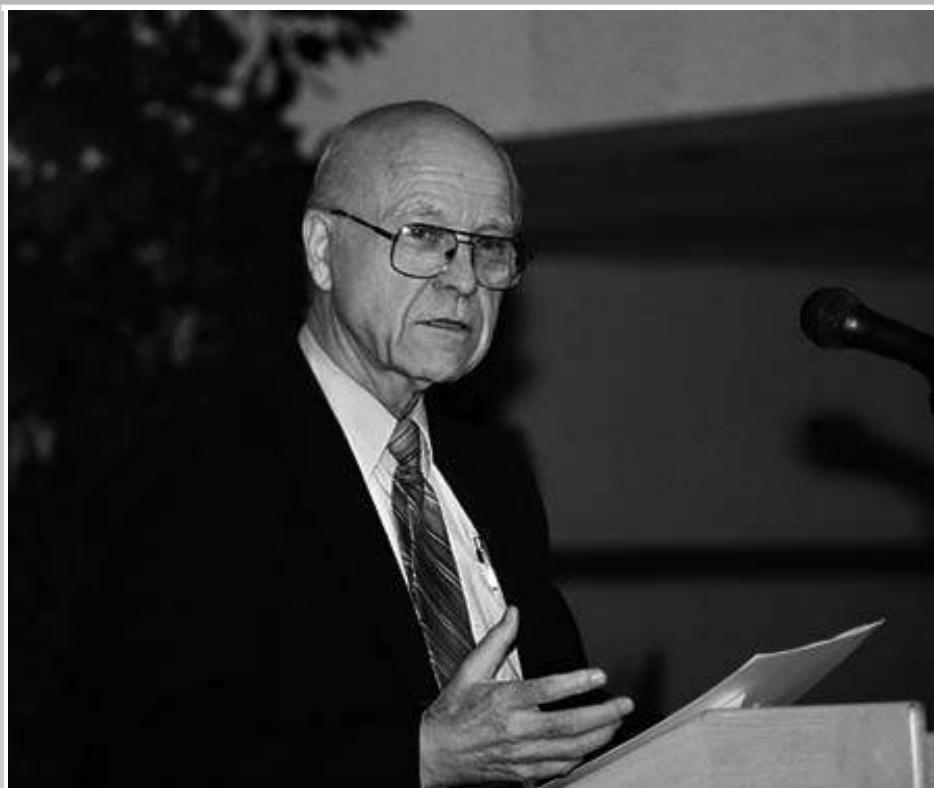
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Ralph Winter

A Global Mission: With his impassioned call in 1974 for Christians to serve the world's "unreached peoples" by looking beyond national borders, Ralph Winter revolutionized what remains (even today) the true lifeblood of Evangelicals—missionary work overseas. Even at 80, Winter generates new strategies from his California-based Frontier Mission Fellowship.

Trained as a civil engineer, linguist, cultural anthropologist and Presbyterian minister, he describes himself as a "Christian social engineer." Working through the William Carey International University and the U.S. Center for World Mission, which he founded, he is producing a new generation of Christian message carriers, some native, ready to venture out to places with such ready-to-be-ministered flocks as Muslim converts to Christianity and African Christians with heretical beliefs. Says Winter: "It's this movement, not the formal Christian church, that's growing. That's our frontier."

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Modifications in Successive Editions of This Book

Ralph D. Winter

W1360

First Edition, November 2004

This edition was hastily prepared for a class, "Frontiers in Mission Thinking," taught in January at the Columbia International University, at Columbia, South Carolina.

Second Edition, February 2005

1. Many of the innumerable typos and minor matters were dealt with. There are a lot more!

2. Chapter 12 on business as mission was added, Chapter 52, the course syllabus was removed.

Third Edition, Sept 2005

1. A few more matters of format have been attended to.

2. Chapter numbers have been added to each page consecutively throughout the book

3. Chapters 51 and 52, "Growing Up With The Bible," and "Beyond Transformation," have been added into the Appendix.

4. Significant modifications have been made to Chapter 11: When Business Can Be Mission, and Chapter 12: The Most Precarious Frontier, as well as dozens of smaller improvements.

Fourth Edition, May 2008

1. The Preface and Acknowledgements have been modified slightly, the Contents pages necessarily.

2. Seven chapters, 53-59 have been added to chapters 51 and 52 to make a new "Part Seven: Further Insights."

3. In the Appendix, the *chronological* listing of all back issues of the *International Journal of Frontier Missiology* (IJFM) has been removed since the same listing is easily accessible at www.ijfm.org.

4. Also in the Appendix, the listing of 800 past IJFM articles *by author* has been amplified to include the contents of all issues from 1:1 through 25:1 (Jan-Mar 2008).