Study Log

The Missionary Encounter with World Religions

by Harvie M. Conn, Litt.D.
This study log should assist you in a couple of ways. First, it provides you with a course overview at a glance. You can see the assignments and the course content to which they relate.

Second, it provides you with an opportunity to plan your work so that you do not fall behind and sacrifice learning for cramming.

Third, it provides both you and your instructor with a way to measure your progress at any given point in the “academic term”.

If you use this tool well, you may find that completing the course becomes much less stressful and much more beneficial to your learning.

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<tr>
<th>Assignment</th>
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<tr>
<td>Identify your mentor for the Spiritual Formation Project right away.</td>
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<td>Lesson 1: The Plan for the Course</td>
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<td>Lesson 2: Introduction to Elenetics</td>
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<td>Lesson 6: Defining &quot;Religions&quot; Biblically</td>
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<td>Taped Lecture 6 &amp; Questions</td>
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<td>Lesson 7: How We Arrived at Current Theories of Encounter</td>
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<td>Taped Lecture 7 &amp; Questions</td>
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<td>Lesson 8: How We Arrived at Theories of Encounter, Continued</td>
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<td>Read Hick &amp; Hebbelthwaite, pp. 108-121 &amp; Questions</td>
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<td>Taped Lecture 8 &amp; Questions</td>
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<td>Lesson 9: Examining Current Theories of Religious Encounter</td>
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<td>Read Knitter, pp. 171-231 &amp; Questions</td>
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<td>Taped Lecture 11 &amp; Questions</td>
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<td>Taped Lecture 12 &amp; Questions</td>
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Make notes from Lessons 7-12 for Missionary Encounter Paper
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<td>Lesson 13: Examining Theories of Religious Encounter, Continued</td>
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<td>Read &quot;Guidelines,&quot; pp. 160-162 &amp; Questions</td>
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<td>Read Schrotenboer, pp. 208-225 &amp; Questions</td>
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<td>Read Hick &amp; Hebbelthwaite, pp. 151-170 &amp; Questions</td>
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<td>Read Bosch, pp. 131-147 &amp; Questions</td>
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<td>Lesson 16: The &quot;Possessio&quot; Model</td>
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<td>Lesson 17: Toward a Biblical Theology of Religions</td>
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<td>Taped Lecture 17 &amp; Questions</td>
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*Make notes from Lessons 13-17 for Missionary Encounter Paper*
# Assignment

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<td>Read DeRidder, pp. 11-28 &amp; Questions</td>
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<td><strong>Lesson 21: The Human Religious Consciousness</strong></td>
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<td>Read Eerdmans' Handbook, pp. 128-168 &amp; Questions</td>
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<td>Taped Lecture 21 &amp; Questions</td>
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<td><strong>Lesson 22: The Human Religious Consciousness, Continued</strong></td>
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<td>Read Eerdmans' Handbook, pp. 170-196 &amp; Questions</td>
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<td>Taped Lecture 22 &amp; Questions</td>
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*Make notes from Lessons 18-22 for Missionary Encounter Paper*

*Complete field research for Missionary Encounter Paper*
## Assignment

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<td><strong>Lesson 23: The Human Religious Consciousness, Continued</strong></td>
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<td>Read Eerdmans' Handbook, pp. 222-244 &amp; Questions</td>
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<td>Taped Lecture 23 &amp; Questions</td>
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<td><strong>Lesson 24: The Human Religious Consciousness, Continued</strong></td>
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<td>Read Eerdmans' Handbook, pp. 311-342 &amp; Questions</td>
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<td>Taped Lecture 24 &amp; Questions</td>
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*Make notes from Lessons 23-24 for Missionary Encounter Paper*

*Complete Missionary Encounter Paper*

*Complete ITS Online Interactivity Forum*

*Complete Spiritual Formation Project*

*Prepare for Final Examination*

*Complete Final Examination*

Course completee
Course Introduction

The Missionary Encounter with World Religions

by Harvie M. Conn, Litt.D.
Course Description

Nothing demonstrates the pluralism of our world better than religion. Christians must be able to respond to the myriad of religious systems that permeate society. This course develops a biblical theology of religions by studying current models and approaches. Using major religious systems as examples, the lectures sketch five characteristics of all religions. Students will learn the major concepts in religious encounter, including the concept of elenetics, various definitions of "religion," and the five magnetic points of religions. The course culminates with practical suggestions for approaching world religions evangelically.

Course Objectives

At the beginning of each lesson, General Objectives and Specific Learning Outcomes will be listed. These tell you what you should be able to do, based on that lesson, in order to profit from the course.

The following are the General Objectives for the course. Each lesson will focus upon one or more of these, and the Specific Learning Outcomes will enable you to measure how well you have attained the General Objectives.

1. Appreciate the need for skill in encountering world religions.
2. Understand major concepts in religious encounter, including:
   a. The concept of elenetics.
   b. The qualities of a biblical missionary encounter.
   c. Various definitions of "religion."
   d. The background of contemporary models of encounter.
   e. Contemporary models of encounter.
   f. A basic biblical theology of religions.
   g. The five magnetic points of religions.
3. Evaluate contemporary models of religious encounter.
4. Develop a biblical theology of religions.
5. Associate significant persons with their models of religious encounter.
6. Analyze religions according to their five magnetic points.
The Missionary Encounter with World Religions

Required Texts


Required Readings


COLLABORATIVE LEARNING

Whether you sit in a traditional classroom or study from a distance, you will benefit from interaction, collaboration, and spiritual formation (ATS schools, note Standards 3.2.1.3; I 0,3,3,3; 10.3.4.3). In order to meet this need in distance theological education, Vision is developing structure and resources to encourage spiritual formation and community interaction in our courses. In this course, we have included two collaborative learning features:

1. Spiritual Formation Project (see course requirements) fosters mentor to learner interaction in a mentor-guided reflection, discussion and application (required for all students)

2. Learning community Assignments (see end of ILG) - fosters peer-to-peer collaboration in a group approach to assignments (optional but recommended where possible)
Course Requirements

Programmed Lesson Plans:
The student is expected to submit satisfactory response to the assignments in this programmed lesson booklet. These will be due following lectures 6, 16, and 24.

Each lesson has a corresponding assignment sheet. Unless otherwise indicated, the first assignment on each sheet is a reading assignment. This assignment (designated "l") is to be completed before listening to the recorded lecture. The other questions may be done after the lecture.

Missionary Encounter Paper:
The student should write a ten-page (approximately) paper in preparation for a missionary encounter anticipated in ministry. If the student has chosen an international field of service, the student should evaluate a religion particular to that field. If the student will remain in his/her "native" environment, or is undecided about a field of service, then the student should evaluate some religious element of the native culture or of a field in which s/he has interest.

The Paper Should Consist Of Two Parts:
1. A summary of the student's biblical theology of religions, and
2. An evaluation of how that biblical theology relates to the anticipated religious encounter. The second part should include both an analysis of that religion and specific ministry plans for a missionary encounter. The length of the sections is at the student's discretion, as long as the elements are appropriately covered.

Both parts will draw upon material from Dr. Conn, but should demonstrate integration of Dr. Conn's material into the rest of the student's theological understanding. More importantly, the paper should be very concrete regarding application of the biblical theology to the missionary encounter situation.

Submit a document to your proctor that contains the original questions, your postings, and the postings to which you responded.

Objective: to develop critical thinking skill through personal interaction with the content of the course and the responses of others within a diverse community of learners.

Spiritual Formation Project

RATIONAL: Ministry preparation and the Christian life require more than academic exercises. Learners also need personal, spiritual formation, which involves theological reflection and critical thinking on their current practices and assumptions. This process occurs as learners engage in self-reflection and interaction in a community of learning. With this in mind, Vision includes in all courses a capstone project addressing these issues and facilitating interaction beyond the formal learning environment (ATS schools, note Standards 3.2.1.3; 4.1.1; 10.3.3.3).

Write a five-to-six page reflective essay and interview a mentor, discussing the spiritual impact of this course on your life. Identify your mentor early in the course, and submit the essay to your grader when you take the final exam. This last project should not be a summary of course content, but an application of course principles. Complete the following:

1. Personal Reflection and Evaluation: Reflect on the course - To integrate your academic studies with your walk of faith, reflect on the content of the course and evaluate your life in
light of what you learned.

a. Follow these steps in your reflection:

   Step 1: What one theme, principle, or concept in the course is the most significant to you personally? Why is it significant?

   Step 2: What portion(s) of the course brought this theme/principle/concept to light?

   Step 3: Think about your past. Why is it vital now for you to deal with and apply this theme/principle/concept?

   Step 4: How should this affect your thoughts and actions, and what specific steps should you take to concretely apply what you have learned?

b. Write your answers to the above questions in full paragraph form. (Recommended length for this reflection: approximately three pages)

c. Give a copy of this reflection to your mentor (see #2).

2. Community Reflection and Interaction: Interview a mentor - Since the Holy Spirit uses the input of others to guide and form His people, interview a mentor according to the following guidelines:

   a. Who should you interview? (1-3 are required; 4-6 are recommended)

      1. Someone with whom you have a reasonably close relationship.
      2. Someone who is a mature Christian ministry leader (i.e. a pastor).
      3. Someone who is not your grader or a family member.
      4. Someone who values the spiritual formation process.
      5. Someone who is familiar with and values the subject of the course.
      6. Someone who has experience using the content of the course in ministry.

   NOTE: Identify your mentor early in the course, and give him/her the page entitled "Guidelines for Mentors."

   b. Focus of the interview - Your interview should focus on the issues and questions you raise in your essay. For example:

      • What feedback can your mentor give in response to your essay?
      • In light of the course content, are the conclusions you made appropriate? Why or why not?
      • What additional advice, deeper insights or broader applications might he/she suggest from his/her own life and ministry?

   NOTE: Conduct this interview either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger, etc). Suggested length: 45 minutes.

   Synthesis and Application: Draw your final conclusions – Having reflected on the course and the discussion with your mentor, synthesize what you have learned in these three sections:

   a. Section I: Begin your essay with the personal reflection from #1 above. This should be exactly what you gave your mentor for the interview.

   b. Section 2: Comment on your interview, explaining what you discussed and the insights you gained from your mentor. Include the following:
What were the mentor's comments regarding your essay?

What advice did he/she give?

How did his/her comments expand or correct your application of the course?

Include the person's name, occupation, and the length of the interview.

a. Section 3: Conclude with a synthesis of what you have learned. Answer the following:

- If your mentor corrected any thoughts in your "Personal Reflection and Evaluation", how do you feel about these corrections? Do you agree or disagree? Why?

- Synthesizing your thoughts from section one and your mentor's insight in section two, what final conclusions have you reached? How is this different from section one?

- In light of the interview and further reflection, what additional, specific changes need to occur in your life and what concrete steps will you take to implement them?

NOTE TO STUDENTS: Your effort in this assignment will determine its benefit. If by the end of this course you have not yet reflected critically on your life in light of what you have studied, allow this assignment to guide you in that process. The instructor for this course will not score your essay based on the amount of spiritual fruit you describe; so do not exaggerate (or trivialize) what you have learned. The primary grading criteria is that you have thoughtfully considered the principles of the course and realistically sought to apply them to your life. If you have done this and met the minimal requirements (as noted above), you will earn the full points for this assignment.

Note on confidentiality: Perhaps the Holy Spirit is dealing with you in some very personal areas of your life. Because of this, your grader will keep your essay entirely confidential and either return or discard it.

Objective: to stimulate reflection and interaction on course principles in order to enhance personal spiritual formation.

Course Grading

The grade for the course shall be determined by the following:

- Programmed Lesson Plans ........................................ 50%
- Missionary Encounter Paper ............................... 25%
- Spiritual Formation Project ................................. 25%
Interview

Student Name: ............................................................. Course: .................................. Date/Time:

Guidelines for Mentors

(Students, give this sheet to your mentor for the Spiritual Formation Project.)

Thank you for your involvement in this student's ITS coursework. We believe the Christian life is more than an academic exercise, so we encourage students to critically reflect on their life in light of what they learn mid then apply those insights to the daily life of faith.

Therefore, students taking this course is required to complete a final assignment called the "Spiritual Formation Project." This assignment involves two parts: an essay and an interview:

The ESSAY: After completing their coursework, students reflect on the content of the course, evaluate their lives, and discuss the one theme, principle or concept that is most significant to them and why. Students are to identify specific ways this theme/principle/concept should apply to their lives mid what action steps they plan to take in order to make these changes a reality.

The INTERVIEW: After writing this reflection, students give a copy to their mentor and meet with him/her to discuss their thoughts and get feedback. The goal of this interview is to facilitate the student's growth through interaction with a mature believer.

Notes On The Interview:

- You do not need to be familiar with the course to participate in this interview. You will primarily respond to the thoughts of the student. (However, general knowledge of the subject matter of the course and/or experience applying it to ministry is valuable.)

- Prior to meeting with the student, read his/her "Personal Reflection and Evaluation" and prepare to discuss the following:
  1. What feedback can you give the student in response to his/her essay?
  2. Are the student's conclusions from the course appropriate? Why or why not?
  3. What additional advice, deeper insights or broader applications would you suggest from your own life and ministry?

- Meet with the student either in person (preferred) or over the phone. Do not use electronic communication (i.e. email, instant messenger)

- Suggested length of the interview 45 mins

Thanks again for participating in this project! You have a real opportunity to guide this student in the application process and to help him/her collect academics to life a valuable process for all who wish to grow in Christ.
Learning Guide Format

1. This LEARNING GUIDE is more than a course outline. It is designed to facilitate learning through utilizing these features:
   - Each LESSON is further broken down into MODULES with several ASSIGNMENTS each so you can master the material in smaller, more manageable "chunks."
   - Each MODULE contains the following visual elements:
     - Your task is to complete a READING ASSIGNMENT.
     - Your task is to listen to a LECTURE, following the lesson guide
     - Your task will help you APPLY concepts to your life and ministry.

2. We all have a tendency to read assignments and listen to lectures, make a few notes, and then go back and cram for the exam. That approach is exhausting and frustrating. More important, it is not an effective way to team.

   *If you will utilize this LEARNING GUIDE as it is intended, you will discover that your notes will provide a much better means for exam preparation. It will also enable you to retain key concepts and principles much longer.*
Recommended Books for Further Study

General Bibliographies


Reference Works


World Religions: Comprehensive Texts


General Christian Approach Theories


The Missionary Encounter with World Religions


Problem of Syncretism


Dialogue


The Missionary Encounter with World Religions


Christianity and African Religions


The Missionary Encounter with World Religions


**Christianity and Animism**


**Christianity and Buddhism**


The Missionary Encounter with World Religions


**Christianity, China and Confucianism**


**Christianity and Hinduism**


**Christianity and Islam**


The Missionary Encounter with World Religions


Christianity and Japan’s Religions


### Christianity and Judaism


The Missionary Encounter with World Religions


Christianity and Native American Religions


Christianity, New Cults and Religious Directions in the U.S.


Course Lessons

The Missionary Encounter with World Religions

by Harvie M. Conn, Litt.D.
LESSON 1

The Plan for the Course

Introduction:
The first lecture contains an introduction to the course by Dr. Conn. He begins by outlining the major topics that the lectures will cover, and then discusses reasons why we need to develop an approach to world religions. Perhaps you will be amazed at the growth of non-Christian religions; the facts provided by Dr. Conn ought to challenge us all to further commitment to evangelism and missions.

General Objectives:

➢ Appreciate the need for skill in encountering world religions.

Specific Learning Outcomes:

➢ Explain the extra-ecclesiastical (outside the church) reasons for studying the missionary encounter.

➢ Identify present attitudes toward the missionary encounter.

The Need to Develop an Approach to Religions

Listen to Lecture I and, as you listen, respond to the following.

1. Dr. Conn develops six "extra-ecclesiastical" (outside the church) reasons for why we Christians must develop an approach to world religions. Take note of each of these reasons, explaining them in your own words and recording the supporting data that you think is important.

Practical Application

2. It is useful to identify the beliefs and practices that you bring with you into a course, in order to understand how you will move toward achieving the course objectives. Briefly reflect upon what you presently know about world religions; how much work you have done on a response to the world religions (whether taking a class, reading a book, studying Scripture, encountering them in evangelism, etc.); what your theological beliefs are about them (on whatever questions you think about; for example, is Christ the only way of salvation?). Write down a summary of your reflection, so that you can refer back to it as you move through the course.

END OF LESSON 1
Content Outline for Lecture 1

INTRODUCTION: The Plan for the Course

A. The Necessity of Developing an Approach to Religions: Two Lectures
B. Guidelines for the Missionary Encounter: Two Lectures
C. The World of Religions: Two Lectures
D. Backgrounds to Current Discussions of Approach Theories: Two Lectures
E. Contemporary Models of Encounter: Eight Lectures
F. Toward a Biblical Theology of Religions: Four Lectures
G. Religious Consciousness and the Questions It Asks: Four Lectures

I. The Necessity of Developing an Approach to Religions

A. The Extra-Ecclesiastical Reasons for this Study
   1. The statistical and geographical growth of the world's religions
   2. Growth and research on world religions
   3. Religious pluralism: the mobility of the world's religions
   4. Increasing popularity of world religions
   5. The growing missionary dimension of the world's religions
   6. The growing interest of religions in human concerns

B. The Ecclesiastical Reasons for this Study
   1. New religious uncertainty, skepticism in the West
LESSON #2

Introduction to Elenctics

Introduction:

This lecture begins with the conclusion of previous material regarding the need for a biblical approach to world religions. After demonstrating the need for a biblical approach, Dr. Conn begins to explore that approach. He explains the concept of elenctics\(^1\), and how the elenctics perspective is foundational for a biblical missionary encounter.

General Objectives:

- Appreciate the need for skill in encountering world religions.
- Understand major concepts in religious encounter.

Specific Learning Outcomes:

- Explain the concept of elenctics.
- Explain the ecclesiastical reasons for studying the missionary encounter.

Reading

Read J. H. Bavinck, Introduction to the Science of Missions. pp.22 1-246, and respond to the following.

1. Bavinck says, "We must be very cautious if we would speak about moments of truth in non-Christian religions' (p. 228). Explain in your own words why he would say this.

The Need to Develop an Approach to Religions

Listen to Lecture 2 and, as you listen, respond to the following.

2. Dr. Conn develops four “ecclesiastical" (inside the church) reasons for why we Christians must develop an approach to world religions, adding to the “extra-eclesiastical" reasons from the last lecture. Take note of each of these reasons, explaining them in your own words and recording the supporting data that

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1 Elenctics, in Christianity, is a division of practical theology concerned with persuading people of other faiths (or no faith) of the truth of the Gospel message, with an end to producing in them an awareness of, and sense of guilt for, their sins, a recognition of their need for God's forgiveness, repentance (i.e. the disposition to turn away from their sin) and faith in Jesus Christ as Savior and Lord.

Johan Herman Bavinck (1964:221) explains that:

The term "elenctic" is derived from the Greek verb elengchein. In Homer the verb has the meaning of "to bring to shame." it is connected with the word elengchos that signifies shame. In later Attic Greek the significance of the term underwent a certain change so that the emphasis fell more upon the conviction of guilt, the demonstration of guilt. It is this latter significance that it has in the New Testament. Its meaning is entirely ethical and religious.

Perhaps the most famous example of specifically elenctic literature in the history of Christianity is St. Thomas Aquinas' great work, Summa Contra Gentiles.

https://en.wikipedia.org/wiki/Elenctics
3. Do you agree with Dr. Conn's conclusion about a new kairos for Christianity? Why or why not?

4. What term was used by Abraham Kuyper to describe the missionary encounter with world religions, and what did he mean by that term?

5. How were Kuyper's ideas modified by those of J. H. Bavinck?

6. Discuss the negative and positive meanings of the New Testament Greek word that was the basis of Kuyper and Bavinck's term. Make reference to at least five biblical texts in your answer.

**Practical Application**

7. Part of preparing for the missionary encounter involves gaining skill in constructing biblical theology. This exercise will prod you to further understand the biblical concept of elenctics so that you can apply it to future ministry.

The following passages use the Greek word elengcho. Comparing the translations of the New American Standard Bible and the New International Version, suggest your translation of the Greek. Note whether the usage is positive or negative.

a) Hebrews 11:1.

b) II Timothy 4:2.

c) Jude 15.

Then briefly state one concrete example of how each passage would apply to a missionary encounter (this may require creative thinking or imagination on your part!).

**END OF LESSON 2**
Content Outline for Lecture #2:

2. Dismantling of ties between colonialism and Christianity
3. Shift in traditional definition of mission
4. Shift in mission methodology to dialogue

C. Conclusions
5. The emergence of a new kairos for Christianity
6. Christianity's entity into the third state of its history

II. Guidelines for the Missionary Encounter

A. Our General Orientation: the Elenetics Perspective
   1. Abraham Kuyper's argument
      a. The relation of apologetics to elenetics
      b. Kuyper's view of the antithesis: the world as covenant keepers and covenant breakers
      c. The impossibility of neutrality in the study of religions: true religion and false religions.
   2. J. H. Bavinck's modifications
      a. Bavinck's support of Kuyper's basic ideas
      b. Bavinck's corrections
         (1) The tie of elenetics to missions
         (2) Elenetics as more than a defense of Christianity
         (3) The confrontational dimension of elenetics
   3. The basic idea of elenetics.
      a. The Greek NT root of the word
      b. The negative thrust of the word: exposure and rebuke. Titus 2: 15; 1:9; John 16:8; 1Tim. 5:20; Heb. 12:5; Rev. 3:19; 1 John 3:20; Eph. 5:13.
      c. The positive thrust of the word: setting right, pointing away from sin to repentance. Prov. 3:12; Job 5:17-18
      d. God alone as the ultimate exerciser of elenetics. Heb. 12:5; John 16:8; II Tim. 3:16
LESSON #3

A Biblical Missionary Encounter

Introduction:
During the previous lecture, you explored the general perspective of a biblical missionary encounter: eloquence. This lecture builds upon that approach several qualities of a biblical missionary encounter, which Dr. Conn describes in detail.

General Objectives:
• Understand major concepts in religious encounter.

Specific Learning Outcomes:
• Explain the qualities of a biblical missionary encounter.
• Apply the qualities of a biblical missionary encounter to present life and ministry.

Reading
Read J. H. Bavinck pp. 121 - 132, and respond to the following.

1. How should our understanding of people influence our methodology of presenting the gospel?

The Qualities of a Biblical Missionary Encounter

Listen to Lecture 3 and, as you listen, respond to the following.

2. Dr. Conn discusses three qualities of a biblical missionary encounter in this lecture. The first quality is “incarnational.” Explain the meaning of this concept. Including a description of its major example from these texts: I Cor. 11:1; 1 Thess. 1:6; 11 Thess. 3:7; Gal. 4:12; Phil. 3:17; I Tim. 1:16; II Tim. 3:10; Acts 20:35.

3. What is meant by a “holistic” approach to the missionary encounter? Amplify your response by reflecting briefly to at least three biblical texts.

4. Explain the concept of sensitivity. Describe the example of method which Dr. Conn uses, and its strengths and weaknesses.

5. Compare the qualities of a biblical encounter as discussed by Bavinck with those of Dr. Conn. What similarities and differences do you see?

What common feature do all three of the qualities discussed by Dr. Conn share?

6. Sheldon Jackson (1843-1909) was a Presbyterian missionary, first to the Indians in Oklahoma and, for nearly three decades, to the Indians of Alaska. During this time he discovered that the Eskimos were starving to death because the American commercial companies were killing or driving away the whales, walruses, seals and salmon. He pieced with the U.S. government to bring over tame reindeer from Siberia. Furious at their delays, he collected over two thousand dollars, journeyed to Siberia himself and returned with the first herd of domesticated reindeer ever to be seen in America. Congress finally supported him with funds. He had saved a whole people from extinction.
7. What quality needed for a biblical missionary encounter does he exemplify?

8. Gladys Aylward, originally a parlor maid in England, was rejected for missionary service in China because of her low scores in the classroom. She saved her own funds for the long trip that took her to China in 1932, across Russia and Siberia by train. For over twenty years she served there, first in an inn run by a missionary providing hospitality for muleteers, then as a government food inspector. In 1940, to escape the Japanese military, she led over a hundred orphan children to safety on a trek over the mountains and across the Yellow Sea. Her language skills remained feeble; her preparation for service was minimal. In 1957, she made her home in Taiwan, continuing her ministry to orphans. She died of complications from pneumonia, contracted after she gave her only sleeping blanket to one of her orphan children.

What quality needed for a biblical missionary encounter does she exemplify?

**Practical Application**

9. Sometimes it is even harder for us to know what to do in a missionary encounter than to have the courage that we need. Discuss how you determine whether a more direct or indirect method of communication (as described by Bavinck) is appropriate in a given situation. Do any of the principles discussed by Dr. Conn apply and, if so, how? In forming your answer, describe at least one concrete example of how your answer might work out in real life.

**END OF LESSON 3**
Content Outline for lecture 3

B. Qualities of a Biblical Missionary Encounter

1. Incarnational
   a. The approach by a living person to a living person
   b. Missionary lifestyle as a form of communication
   c. Problems of gospel communication without incarnation
   d. Incarnational encounter and call to imitation: Pauline lifestyle as a part of his missionary encounter. I Cor.11:1; I Thess.1:6; II Thess.3:7; Gal. 4: 12; Phil. 3:1 7; I Tim. 1:16; II Tim. 3:10; Acts 20:35

2. Holistic
   a. Missionary encounter in both deed and in word
      (1) Jesus' ministry, Acts 1:1; Luke 15:1; 5:27-32; John 4:27; Mark 2:28
      (2) Jesus' ministry continued in His church
   b. The 1974 Lausanne Covenant and Word / Deed Ministry
   c. The 1989 Manila Manifesto and Word / Deed Ministry
   d. Deeds are not words
   e. Continuing evangelical discussions

3. Sensitivity
   a. The danger of stereotyping and failing to listen. Prov. 18:13; 18:17; John 7:51
   b. The values and problems of E. Stanley Jones and the Round Table Method
   c. The importance of missionary self-disclosure in the encounter: the example of Paul and of the Psalms
   d. Sensitivity and the "Golden Rule": Matt. 7:12
      (1) Similar sayings in other religions
      (2) Our failings over this in the past

4. Contextual
   e. Four questions to ask about context
LESSON #4

A Biblical Missionary Encounter, Continued

Introduction:
This lecture builds upon the previous lecture, describing more qualities of a biblical missionary encounter. You will have the opportunity to reflect in depth on I Corinthians 9 and its importance for how to contextualize the gospel in your missionary encounters.

General Objectives:

• Understand major concepts in religious encounter.

Specific Learning Outcomes:

• Explain the qualities of a biblical missionary encounter.
• Apply the qualities of a biblical missionary encounter to present life and ministry.

The Qualities of a Biblical Missionary Encounter

Listen to Lecture 4 and, as you listen, respond to the following.

1. What characteristic of a biblical missionary encounter emerges from I Corinthians 9:22? Paraphrase the characteristic in your own words. Also define the relation of this quality to the idea of general revelation.

2. What characteristic of a biblical missionary encounter is displayed in the speeches of the Book of Acts? Paraphrase the characteristic in your own words and, as you do, make reference to at least three specific texts from Acts in your answer.

3. Is it sufficient merely to “sow the gospel seed”? Or should one expect more?

4. Explain what Paul does and does not mean in Acts 17:30 by “times of ignorance.”

Practical Application

5. I Corinthians 9:1-23 is a famous passage concerning Paul's approach to contextualization, and many claims are based upon it. This exercise will challenge you to think carefully and specifically about how the passage applies to our missionary encounters today.

Read the passage, and respond to the following ...

a. What is the main reason Paul brings up his "obligation" (9:16) to preach the gospel?

6. How far is he willing to go to reach the unsaved?

7. How would you implement Paul's attitude and commitment in your life and ministry today? In forming your answer describe at least one concrete example of how your answer might work out in real life.

END OF LESSON 4
Content Outline for Lecture #4:

a. Paul's willingness to respond to context. I Cor. 9:22
b. General revelation's role in preparing context
c. God's redemptive use of our suppressed knowledge of Him: C. S. Lewis' conversion as a case study
d. Jesus as the answer to our "contexts of experience"

5. Verdict-oriented

a. The ultimate purpose of the missionary encounter: faith and repentance.
c. The speeches of the book of Acts
   (1) Calls to decision. 4:8ff.; 5:29ff.; 26:27
   (2) Calls based on the availability of redemption now in Christ: the merging of eschatology and Christology. 2:40; 2:47; II:14; 13:23

6. God-centered

b. God's judgment on willful ignorance. Acts 17:23, 30
c. The significance of Christ in the history of redemption: the passing of the "times of ignorance"
LESSON #5

Defining "Religions"

Introduction:
You have reached a significant transition in the course! Dr. Conn now moves to a consideration of how to define a “religion,” and the implications of such a definition for an approach to religious encounters. He will not only describe in detail a number of different approaches to defining “religion” but will also consider what Scripture has to say on the subject in the next lecture.

General Objectives:
- Understand major concepts in religious encounter.

Specific Learning Outcomes:
- Explain various definitions of "religion."

A Survey of Approaches to Defining "Religion"

Listen to Lecture 5 and, as you listen, respond to the following.

4. In what three ways did Immanuel Kant affect the traditional study of religion in the western world of Christendom?

5. Outline the approach of E. B. Tylor, the founder of cultural anthropology, to the origin of religion. List three of his presuppositions left untouched by further study.

6. How did Sigmund Freud and Carl Jung understand the nature and origin of religion?

7. How did depth psychology affect the views of Claude Levi-Strauss and Structuralism on myth?

8. How did functionalism differ from evolutionary and psychological definitions of religion? How did the functionalist Malinowski define religion?

9. In what way does the view of Eugene Nida on religion resemble that of the functionalist?

Practical Application

10. Suppose that your new neighbors do not worship at a church building, but at a mosque. For each of the different approaches to religious definition (evolutionary, psychological, functionalist), explain how you would view your neighbors (do they need salvation? etc.) and how you would interact with their religious beliefs. This exercise should demonstrate to you the practical significance of how we define a "religion" ... try to see the differences in how you would relate to your neighbors depending on what lens through which you viewed them.

END OF LESSON 5
Content Outline for Lecture #5:

III. The World of Religions

A. What is Religion?

1. Kantian backgrounds
   a. Kant's rejection of Christianity as a judge of religions: his exaltation of human reason
   b. Kant's rejection of metaphysics as a search for absolutes: his search for religion in the realm of the categorical imperative
   c. Kant's opening of the door to study religions as a "natural phenomenon": the rise of cultural anthropology

2. Evolutionary definitions
   a. B. Tylor's ideas
   b. His untouched presuppositions

3. Psychological definitions
   a. Freud's idea of religion as neurosis
   b. Jung's response to Freud
   c. Impact of psychological understandings on religious studies: Mircea Eliade; Claude Levi-Strauss

4. Functionalist definitions
   a. Religion as the fulfillment of a basic human need
   b. Evangelical modifications of functionalism

5. A biblical effort at definition
   a. Religion as response to divine revelation. Romans I :20;2: 1 5; Psalm 19:1
LESSON #6

Defining "Religions" Biblically

Introduction:
Now that you are familiar with a number of different approaches to defining 'religion,' Dr. Conn will lead you to consider what Scripture has to say on the subject.

General Objectives:
- Understand major concepts in religious encounter.
- Analyze religions according to their five magnetic points.

Specific Learning Outcomes:
- Explain a basic biblical theology of religions.
- Explain the five magnetic points of religions.
- Enact principles about religious encounter in present life and ministry.

Reading
Read J. H. Bavinck, pp. 12 1-152, and respond to the following.

1. According to Bavinck, in preaching, every point of contact is also a point of _ Explain the significance of this in your own words.
2. Bavinck provides a detailed discussion of using points of contact with other religions (pp. 132-141). Along the way he describes certain do’s and don’ts. Summarize these in your notes along with the important reason she gives for them.
3. Why does not even the “direct approach” avoid the problem of “points of contact”?

MODULE B: A Biblical Definition of "Religion"

Listen to Lecture 6 and as you listen respond to the following.

4. Note the three characteristics of religion that Bavinck sees as biblical features of all religion.
5. Using for a biblical basis such texts as Romans 1:20, Psalm 19:1 and Romans 2:15, contrast Bavinck's understanding of religion with those of cultural anthropology and psychology (which you studied in the previous lesson).
6. What biblical metaphor or image can be used to develop a "holistic" concept of religion over against the more "one-dimensional" views of contemporary study?
7. What is the connection between religion's origin and Calvin's idea of the sensus divinitatis?
8. List the six levels of the spiral that is called culture. Make sure you understand them well enough that you could paraphrase them in your own words.
9. What is the connection between religion and cultural worldview?
10. What are the limitations of the spiral/elevator model in understanding the links between religion and culture?
11. According to this definition of religion, can we describe Theravada Buddhism or Confucianism as a religion?
12. What effect does this definition have on our understanding of religion as largely strict systems of doctrinal or epistemological teachings? How does the strategy of the Jews for Jesus movement support the definition?

13. Make sure that you record the five magnetic points of religion and paraphrase them in your own words.

**Practical Application**

14. Bavinck suggests that when preaching the gospel to an alien culture, starting with the Old Testament account of creation may be appropriate. Consider his reasons and explain why or why not each of those reasons might apply to preaching the gospel here in America as well.

Then develop a gospel presentation which starts with creation and is designed for Americans who are unfamiliar with a Christian worldview. Try to outline a presentation that is as compact and concise as possible, but which communicates the preparatory content you believe is necessary.

**END OF LESSON 6**

**Content Outline for Lesson 6**

b. Religion as the response of the "heart": Calvin and the sensus divinitatis. Prov. 4:23; Jer. 29:13; Matt. 12:34

c. Religion as a cultural expression
   (1) Connection between religion and culture
   (2) Levels of the cultural spiral
   (3) Religion as the integrating center of worldview
   (4) Religion as a social, liturgical institution

B. The implications of this Point of View

1. It broadens our understanding of religion
   a. Are Theravada Buddhism and Confucianism religions?
   b. Bavinck's contribution to this question: religion as integrating response

2. It reminds us that religions have deep cultural, social attachments
   a. Sometimes the cultural attachments are more important than the cognitive beliefs: Can a Jew be a Jew and an atheist at the same time?
   b. Implications for mission my encounter

C. The Magnetic Points of Religion

1. I and the cosmos
2. I and the norm
3. I and the riddle of my existence
4. I and salvation
7. I and the Supreme Power
LESSON #7

How We Arrived at Current Theories of Encounter

Introduction:
The next major topic which Dr. Conn considers is the variety of current theories about missionary encounter. In the next two lectures, he develops for you the background which has led to these theories. He shows the various shifts in philosophy which have had significance for how people view religions and their interaction with Christianity.

Carefully working with this theoretical background will make you a more effective practitioner in responding appropriately to the world's religions and in leading people to faith in Jesus Christ.

General Objectives:
- Understand major concepts in religious encounter.

Specific Learning Outcomes:
- Summarize the background of contemporary models of encounter.
- Explain the significance of the “comparative religion” approach.
- Explain the significance of relativism.

Reading
Read John Hick and Brian Hebbelthwaite, Christianity and Other Religions. pp. 11-31 and respond to the following.

1. How does Troeltsch manage to embrace all religions yet affirm the “truth of Christianity?” Paraphrase the major points of his argument in your own words.

The Background of Current Theories

Listen to Lecture 7 and as you listen, respond to the following.

2. What is the major issue around which so many current theologies of religion revolve? Provide at least two popular ways in which the issue is understood.

3. What key change did the Renaissance (and the Enlightenment following it) make from the Middle Ages in its interpretation of the world's religions?

4. What is meant by the eighteenth century concept of "natural religion" (religio naturalis)? Illustrate it by a reference to British deism.

5. Outline briefly Lessing's "parable of the ring" and the lesson he sought to teach through it.

6. In what way did the emerging science of "comparative religion" (Religionswissenschaft) borrow from the philosophical presuppositions of the Enlightenment?

7. What was the major problem that Ernst Troeltsch wrestled with in his work?
Practical Application

8 Reflect upon Troeltsch's position for a moment. Are there any ways in which this view has resurfaced today? If so, describe them; then explain how you think Christianity should respond to such an argument.

END OF LESSON 7
Content Outline for Lecture #7:

IV. Backgrounds to Current Discussions of Approach Theories

A. The Renaissance and the Enlightenment: Philosophical Roots of Relativism

1. Enlightenment shift in worldview: from nature I grace to nature I freedom

2. The theory of natural religion (religio naturalis)
   a. Rejection of absolutism of revelation
   b. Emphasis on reason as the force of enlightenment; Lord Herbert of Cherbury and Matthew Tindale
   c. Growing commitment to "neutrality": Lessing (1729-1781) and the "Parable of the Ring"

B. The Rise of the "Comparative Religion" Approach

1. The appearance of religions wissenschaft
2. Auguste Comte (1798-1857) and positivism
3. Max Muller (1823-1900) and the origin of religions
4. B. Tylor (1832-1917) and animism

C. Transitional Models of Relativism

1. Ernst Troeltsch (1865-1923) and cultural relativism
   a. The problem of "historical consciousness"
      (1) History as relative, limited and changing
      (2) The claims of an absolute religion
      (3) The conflict between historical relativism and religious absolutism
   b. The "absoluteness" of Christianity
      (1) The Transcendent Presence and history
LESSON #8

How We Arrived at Current Theories of Encounter, Continued

Introduction:
In this lecture, Dr. Conn continues to develop for you the background which has led to current theories regarding the missionary encounter with world religions. He particularly focuses upon three men who have advocated some form of relativism and their interaction with Christianity. Carefully working with this theoretical background will make you a more effective practitioner in responding appropriately to the world's religions and in leading people to faith in Jesus Christ.

General Objectives:
- Understand major concepts in religious encounter.
- Associate significant persons with their models of religious encounter.

Specific Learning Outcomes:
- Summarize the background of contemporary models of encounter.
- Explain the significance of the various forms of relativism (Troeltsch, Toynbee, Tillich).
- Distinguish between the various forms of relativism.

Reading
Read John Hick and Brian Hebbelthwaite, pp. I 08-121, and respond to the following.
1. In his essay, Tillich speaks of a major value for Christianity in its encounter with world religions. Paraphrase that value in no more than three sentences.
2. What, according to Tillich's reading of history, did Christianity learn, by way of self-criticism, from the influence of the following...
   a) Polytheism?
   b) The dualistic religion of Persia?
3. How does Tillich look on Christianity's efforts in the past to "convert" people?

The Background of Current Theories, Continued

Listen to Lecture 8 and, as you listen, respond to the following.
4. What did Troeltsch mean by “the absoluteness of Christianity,”? What were his two “criteria for religious superiority”?
5. Paraphrase in your own words the three questions that Troeltsch’s views left for the church to answer.
6. What did Arnold Toynbee mean when he spoke of a “common essence”, of all religions? How did he distinguish between essentials and non-essentials?
7. What did Toynbee see as the essence of Christianity, if it was not its exclusiveness?
8. In what areas were Toynbee's solutions to the “problem” of religions different from those of Troeltsch?

9. Evaluate Toynbee’s theories. At least mention the problems discussed by Dr. Conn.

10. How does Paul Tillich define the nature of “the religious experience”?

**Practical Application**

11. Do you think that Troeltsch, Toynbee or Tillich has had a significant impact upon the evangelical church and its view of religious encounter? If so, which has had the greatest impact, and why?

**END OF LESSON 8**

**Content Outline for Lecture #8:**

(2) All religions as manifestations of the absolute
(3) Justification for Christianity's uniqueness
c. Transition: a new argument for Christianity's uniqueness
d. Evaluation
   (1) The legacy of Troeltsch's agenda
   (2) The problems of Troeltsch's views

2. Arnold Toynbee (1889-1975) and epistemological relativism
   a. His view of common essence
   b. His view of common purpose
   c. His view of the oneness of religions
d. Evaluation
   (1) Toynbee's legacy to the discussion
   (2) Problems with Toynbee

3. Paul Tillich (1886-1965) and teleological relativism
   a. The uniqueness of Tillich's position
   b. The nature of the religious experience
      (1) The history of religions as the search for "the ultimate ground of being"
      (2) Christianity as the religion with the highest potential for universal significance
c. The "mission" of Christianity in the world's religions
   (1) Conditions for fruitful encounter
   (2) Tillich's idea of "dialogue"
LESSON #9

Examining Current Theories of Religious Encounter

Introduction:

After wrapping up a consideration of Paul Tillich’s views, Dr. Conn has set the stage for a look at contemporary models of religious encounter. He begins the lecture by explaining the difficulties in categorizing these models, and then he explains why he chose the particular categories he will use. Finally, he develops for you the category of exclusivism, and the contribution of Karl Barth.

As you proceed through the next few lectures, remember that all of the theoretical material has practical consequences. We will try to guide you to perceive those consequences as you move along.

General Objectives:

- Understand contemporary models of religious encounter.
- Associate significant persons with their models of religious encounter.
- Evaluate contemporary models of religious encounter.

Specific Learning Outcomes:

- Explain the views of Karl Barth.
- Evaluate the views of Karl Barth.

Reading

Read John Hick and Brian Hebbelthwaite, pp. 32-51, and respond to the following.

1. In his essay, Barth affirms only one starting point and norm for all religions, including Christianity. What is that starting point?

2. What two elements does Barth see as crucial to understanding the Christian perception of “religion as unbelief”?

The "Exclusivism" Model

Listen to Lecture 9 and, as you listen, respond to the following.

3. In what way was Tillich’s "Christocentric principle” both a help and a hindrance in his discussion of religions?

4. Explain in your own words what is meant by exclusivism as a missionary approach theory.

5. What were the “two events of theological significance” against which Karl Barth developed his exclusivist approach?

6. What did Barth mean when he spoke of religion as unbelief”?

7. According to Barth, what makes Christianity “the true religion”? How does it become that?
Practical Application

8. Reflect upon what you have studied about the views of Karl Barth. Do you agree with any particular points he makes and, if so, what concrete application could they have to the way you minister the gospel?

END OF LESSON 9

Content Outline for Lecture #9:

d. Evaluation
   (3) Tillich's contribution to the discussions
   (4) Problems with Tillich

V. Contemporary Models of Encounter
   A. Typological Considerations
      1. Problems in building atypology
      2. Limitations and purpose of our typology
   B. Exclusivism: Christ-against-religions
      1. Karl Barth (1886-1968)
         a. His orientation
            (1) Response to "inclusivism"
            (2) Response to budding "national socialism"
         b. Religion as unbelief
         c. Implications for missionary encounter
            (1) No point of contact
            (2) Christianity as "the true religion"
      2. Hendrik Kraemer (1880-1965)
         d. His orientation and background
            (1) His missionary experience
            (2) His response to "inclusivism"
LESSON #10

Examining Theories of Religious Encounter, Continued

Introduction:
This lecture continues to examine the exclusivist model, this time focusing on the views of Hendrik Kraemer, one of Barth's contemporaries. Then Dr. Conn moves on to examine the inclusivist model, as represented by Karl Rahner.

As you proceed through the next few lectures, remember that all of the theoretical material has practical consequences. We will try to guide you to perceive those consequences as you move along.

General Objectives:
- Understand contemporary models of religious encounter.
- Associate significant persons with their models of religious encounter.
- Evaluate contemporary models of religious encounter.

Specific Learning Outcomes:
- Explain the views of Hendrik Kraemer and Karl Rahner.
- Evaluate the views of Hendrik Kraemer and Karl Rahner.
- Apply the models to concrete ministry situations.

Reading
Read John Hick and Brian Hebblethwaite, pp. 52-79, and respond to the following.

1. Rahner's essay affirms four theses regarding the relation of Christianity to non-Christian religions. State each thesis in your own words in one sentence.

2. What does Raimer mean when he says of the non-Christian that "we do have every reason for thinking optimistically of God and his salvific will which is more powerful than the extremely limited stupidity and evil-mindedness of men" (p. 64)?

3. How does Rahner's view of the non-Christian as "the anonymous Christian" affect his view of the church?

The "Exclusivism" and "Inclusivism" Models

Listen to Lecture 10 and, as you listen, respond to the following.

1. List briefly at least four areas of agreement between the ideas of Barth and of Hendrik Kraemer.

2. In contrast to Barth, where did Kraemer place “the point of contact” between God's revelation and the world’s religions?

3. Mention three positive contributions of exclusivism to the issue of missionary approach.

4. List at least two liabilities of the exclusivist model.

5. Describe in your own words what is meant by inclusivism as a missionary approach theory.
6. Explain the logos concept of the early church as an example of inclusivism. How was Origen's understanding of it more radical than that of either Justin Martyr or Clement of Alexandria?

7. In what sense can Karl Rahne’s view of the “anonymous Christian” be regarded as an example of inclusivism?

**Practical Application**

8. Consider a situation in which you were a missionary to (your field of choice or anticipated ministry). For both exclusivism and inclusivism, describe how each would make your ministry different from your current plans for practicing evangelism.

**END OF LESSON 10**

**Content Outline for Lecture #10:**

b. His connections with Barth

c. "Biblical realism"
   (1) Its central theme
   (2) The nature of religions
   (3) Point of contact: the missionary

d. Evaluation
   (1) The legacy of exclusivism
   (2) The liabilities of exclusivism

C. Inclusivism: Christ-of-religions

1. The model's roots of continuity with the past: The contribution of the early church's Logos theory: Justin Martyr; Clement of Alexandria; Origen

2. Karl Rahner (1904-1987) and "anonymous Christianity"
   a. Rahner's thesis
LESSON #ll

Examining Theories of Religious Encounter, Continued

Introduction:
Your examination of models for religious encounter continues in this lecture by completing inclusivism and advancing to pluralism. You will become familiar with the views of Paul Knitter, followed by a history of important landmarks in the history of pluralism.

General Objectives:
• Understand contemporary models of religious encounter.
• Associate significant persons with their models of religious encounter.
• Evaluate contemporary models of religious encounter.

Specific Learning Outcomes:
• Explain the views of Paul Knitter and pluralists.
• Evaluate the views of Paul Knitter and pluralists.
• Recognize the differences between inclusivism and pluralism.

Reading
Read Paul Knitter, No Other Name?, pp. 171-231, and respond to the following.

1. According to Knitter, what are the three presuppositions that we must bring into dialogue? State them in your own words in one sentence each.

2. Knitter contends that dialogue must be based on a new model of truth. How does he compare the "former model" and the "new model"?

3. What, as Knitter sees it, are the implications of this view of dialogue for the development of a "global theology"?

The "Inclusivism" and "Pluralism" Models
Listen to Lecture 11 and, as you listen, respond to the following.

4. What does Paul Knitter mean when he calls for a paradigm shift from "exclusive Christology" to "theocentric universalism"?

5. How does Knitter explain the development of the idea of the "uniqueness of Christ", in the New Testament? How does he use this idea of development in creating a new model for interpreting the relationship of Christianity to the world's religions?

6. Outline briefly three problems with Knitter's construction.

7. Describe in your own words what is meant by pluralism as a specific missionary approach theory. Then compare and contrast it with the model of inclusivism.

8. The formulations of Edinburgh 1910 left three unanswered questions that were inherited by Jerusalem 1928. What were they?
**Practical Application**

9. How have the debates about religious encounter throughout the 20th century affected the evangelistic beliefs and practices of your church, if at all? Has the influence been positive or negative?

**END OF LESSON 11**

**Content Outline for Lecture #11:**

b. General criticism of Rahner's argument

3. Paul Knitter and theocentric universalism
   a. His call for a paradigm shift
   b. His rejection of "exclusive Christianity"
   c. His understanding of the development of "the uniqueness of Christ"
   d. Evangelical problems with Knitter's thesis

D. Pluralism: Christ-alongside-religions

4. Case studies in the beginnings of contemporary pluralism: The International Missionary Council
   a. Edinburgh 1910 and the World Missionary Council
      (1) The structure of Edinburgh 1910 and its findings
      (2) The unanswered questions from Edinburgh 1910
   b. Jerusalem 1928
      (1) The center of discussion
LESSON #12

Examining Theories of Religious Encounter, Continued

Introduction:
Dr. Conn will explore in more depth the origins of the pluralist model in this lecture. He is in the process of explaining the significance of three conferences which dealt with the issue and which, some say, dealt a death blow to missions in the 20th century.

General Objectives:
- Understand contemporary models of religious encounter.
- Associate significant persons with their models of religious encounter.
- Evaluate contemporary models of religious encounter.

Specific Learning Outcomes:
- Summarize the background of the pluralist model.
- Evaluate the influence of the pluralist model.

The "Pluralism" Model
Listen to Lecture 12 and, as you listen, respond to the following.

1. What was the basic, unanswered theological question at Jerusalem 1928? Compare the views of J. H. Oldham and Robert Speer on this issue.

2. What approach model was represented by A. G. Hogg at Tambaram 1938? How did he respond to Kraemer's idea of "radical discontinuity"?

3. Stephen Neill argues that "a case could be made out for regarding the Jerusalem meeting in 1928 as the nadir of the modern missionary movement. This was the moment at which liberal theology exercised its most fatal influence on missionary thinking, the lowest valley out of which the mission-ary movement has ever since been trying to make its way" (The Unfinished Task [London: Edinburgh House Press, 1957], p. 151).

   What school of thought was present at Jerusalem to support Neill's argument? Describe it very briefly.

4. In one sentence, how would you describe the key issue of Madras 1938 on the question of non-Christian religions?

Practical Application

5. If Neill is correct and liberal theology has exercised a fatal influence on missionary thinking, then is there hope for the future? Are there any ways in which an evangelical view of missions can recapture the agenda of world Christianity? As you reflect upon this question, record any ideas that you generate for an appropriate response.

END OF LESSON 12
Content Outline for Lecture #12:

(2) The positions taken in the debate
   (a) Incusivism and the Anglo-Americans
   (b) Exclusivism and the continental reaction
   (c) Pluralism and Robert Speer
   (d) The conclusions of Jerusalem 1928

   c. Tamaram 1938
      (1) The center of discussion: the discontinuity view of Kraemer
      (2) Responses to Kraemer: T. C. Chao; A. G. Hogg
      (3) Post-Tamaram Movements
          (e) The contributions of the discontinuity idea
          (f) The impact of post-World War II developments
          (g) The merger of the IMC and the WCC

2. The "Christian presence" discussions
   a. Origins
   b. Nature of "Christian presence"
LESSON #13

Examining Theories of Religious Encounter, Continued

Introduction:
This lecture concludes Dr. Conn’s extensive survey of the pluralist model. He continues his examination of the Christian Presence Movement and then considers the concept of dialogue, especially as used by the World Council of Churches.

General Objectives:
- Understand contemporary models of religious encounter.
- Evaluate contemporary models of religious encounter.

Specific Learning Outcomes:
- Summarize the background of the pluralist model.
- Explain the concept of dialogue.
- Evaluate the concepts of Christian presence and dialogue.

Reading

1. Schrottenboer lists three evangelical objections to the concept of dialogue functioning in the World Council of Churches. State the objections in your own words in one full sentence each.

2. According to Schrottenboer, what are the five agenda issues on dialogue that evangelicals need to discuss? State them in your own words.

The "Pluralism" Model
Listen to Lecture 13 and, as you listen, respond to the following.

3. Discuss how the Christian Presence Movement serves as an example of pluralism.

4. What, in a few sentences, were the assets of the Christian Presence Movement?


6. According to Eric Sharpe, what are the four forms of dialogue?

7. What, briefly stated, are the evangelical concerns over dialogue as a missionary model?

Practical Application
8. Try to develop a concrete example of an opportunity in which you, as an evangelical, could appropriately use dialogue. What changes would you have to make to the WCC model in this situation?

END OF LESSON 13
Content Outline for Lecture #13:

c. Kenneth Cragg as an example of "Christian presence"
d. Evaluation
   (1) The legacy of "Christian presence"
   (2) The problems of "Christian presence"

3. Dialogue as encounter
   a. The development of the WCC dialogue model
      (1) The preliminary guidelines of 1971
      (2) Shifts in the later guidelines
   b. Evaluating dialogue as a methodology
      (1) The questions we should ask
      (2) Analyzing the WCC model
LESSON #14

Examining Theories of Religious Encounter, Continued

Introduction:
This lecture begins Dr. Conn's consideration of the "accommodation" model. With this model his primary focus will be on the Roman Catholic Church, both in the development of this model and in its contemporary expressions.

By now you will have examined the models which lie behind much of the church's missionary practice, and you should have a much greater understanding of the complex forces which have produced the present situation. Our hope is that this increased theological understanding will lead to more effective practice in your own ministry.

General Objectives:
- Understand contemporary models of religious encounter.
- Evaluate contemporary models of religious encounter.

Specific Learning Outcomes:
- Summarize the background of the "accommodation" model.
- Explain the significance of the "accommodation" model.

Reading
Read John Hick and Brian Hebbelthwaite, pp. 151-170, and David Bosch, "The Church in Dialogue: From Self-Delusion to Vulnerability," pp. 131-147, and respond to the following.

2. Samartha says that "truth, in the Biblical understanding, is not propositional but relational" (p. 164). What does he mean by this?
3. Bosch notes a number of factors that have changed the church's recent attitude to people of other faiths. List at least three of them.
4. What is Bosch's response to the idea of a Christian’s participation in dialogue with an "un-prejudiced" approach?
5. How does Bosch understand our Christian obligation toward the world?

The "Pluralism" Model
Listen to Lecture 14 and as you listen, respond to the following.

6. Explain your own words what is meant by accommodation as a missionary approach theory. What similarities does it share with inclusivism and exclusivism?
7. Describe the accommodation model of Thomas Aquinas.
Practical Application

8. Do you believe that the impact of the “accommodation” model in the Roman Catholic Church should affect how evangelicals relate to or cooperate with the RCC? If so, how?

END OF LESSON 14

Content Outline for Lecture #14:

c. An evangelical form of dialogue: the Lausanne Covenant; the Manila Manifesto

E. Accommodation: Christ-above-and-in-religions
   1. The contribution of Aquinas (1224-1274) to the model
      a. The relationship of nature and grace
      b. Revelation as supplement to reason
   2. Application of the accommodation theory in missions practice: Matteo Ricci (1552-1610) and the Rites Controversy
      a. Ricci's accommodation methodology
      b. Vatican response to the practice
   3. Transitions to an inclusive-leaning accommodationism
      a. The impact of "the Age of Discovery"
      b. The deliberations of the Council of Trent
      c. Post-Tridentine Shift
   4. Vatican II
      a. New directions
LESSON #15

Examining Theories of Religious Encounter, Continued

Introduction:
During this lecture Dr. Conn continues to probe the significance of Vatican II for the Roman Catholic Church and theories of missionary encounter. He then summarizes the importance of the models you have studied before moving on to describe the model which he advocates.

General Objectives:
- Understand contemporary models of religious encounter.
- Evaluate contemporary models of religious encounter.

Specific Learning Outcomes:
- Explain the significance of the “accommodation” model.
- Summarize the changes resulting from Vatican II.

Reading
Read John Hick and Brian Hebbelthwaite. pp. 80-86 and respond to the following.

1. Vatican II’s Declaration on the Relation of the Church to Non-Christian Religions gives special attention to what two religions in particular? What might be the reason for this?

2. List at least three positive features noted by Vatican II regarding each of the above religions.

The "Accommodation" Model
Listen to Lecture 15 and, as you listen, respond to the following.

3. According to Schillebeeckx, what three “monopolistic claims” regarding the church and non-Christian religions were abandoned by Vatican II?

4. Outline briefly two features that marked the significance of Vatican II.

5. What three ambiguities or unanswered questions were left by Vatican II?

6. In the form of five questions, summarize (make sure you can explain them in your own words) the issues that have emerged from the history of missionary approach models studied thus far.

Practical Application

7. Which of the major concepts behind Vatican II could you utilize in your missionary encounters? What portions of Vatican II do you believe you must reject?

END OF LESSON 15
Content Outline for Lecture #15:

(1) Abandonment of the church as the only avenue to God

(2) New evaluation of Christianity as holding the monopoly on true religiousness

(3) Disclaimer on the exhaustive identification of the Roman Catholic Church with Christianity

b. Significance of Vatican II

F. Emergent Agenda Issues from this History of Models

G. The "Possessio" Model
   1. Terminology
   2. Possessio and the other models
LESSON #16

The "Possessio" Model

Introduction:

Now that the groundwork is laid, Dr. Conn will begin to develop for you some basic principles of a biblical theology of religions. He advocates a “possession” model for the interaction of Christianity with other religions. Then, in the latter portion of the lecture, he begins with creation to work toward such a biblical theology.

Notice that the course has two objectives for you which relate to this biblical theology. First, you should gain an understanding of what Dr. Conn develops for you. But second, you should work toward your own understanding, interacting with Dr. Conn's material and adding ideas of your own.

General Objectives:

- Understand a basic biblical theology of religions.
- Develop a biblical theology of religions.

Specific Learning Outcomes:

- Explain the significance of the “possession” model.
- Apply the “possessio” model to present life and ministry.

Reading

Read J. H. Bavinck, pp. 247-272, and respond to the following.

1. Elenctics deals with the question, “What have you done with God?” Describe in your own words the various responses to God that Bavinck categorizes.

The "Possessio" Model

Listen to Lecture 16 and as you listen, respond to the following.

1. What is meant by “Possessio” as a missionary approach theory? In what ways is it closest to exclusivism as a model? How is it different from accommodation?

2. Discuss the two features of the religious psychology of humanity as they are illustrated in Romans 1.

3. Outline, in four brief paragraphs, the four ways in which the human suppression of the knowledge of God takes place.

4. Provide at least two brief illustrations showing the same four tendencies in the history of Christianity.

Practical Application

5. Think about one unbeliever whom you know fairly well. Which of the responses to God described by Bavinck most characterizes this person? Or does this person respond to God in such a way that another category could be added? Be specific in describing the reasons for your answer.
END OF LESSON 16

Content Outline for Lecture #16:

3. The missionary approach to religions
   a. The religious psychology of humanity
      (1) Our admission of God's reality. Romans 1:18-32
      (2) Our suppression and flight from God
   b. The transformation process
      (1) The identification of God with the cosmos
      (2) Pushing God into the distance
      (3) Losing God in the moral world order
      (4) God as a primeval ocean
   c. Some generalizations based on the process
      (1) The inseparability of who God is and who we are
      (2) The transformation process also found in Christianity
      (3) The effect of the transformation process on our view of reality
      (4) The missionary encounter as response to human needs

VI. Toward a Biblical Theology of Religions
    A. Creation and Fall: A Tri-Polar Theology of Religions
       1. Focus on God as the Sovereign Creator and Owner
LESSON #17

Toward a Biblical Theology of Religions

Introduction:
This lecture begins to address from Scripture some of the questions which have arisen from examining contemporary models of religious encounter. Dr. Conn starts with Genesis to develop a biblical theology of religions. He explains how Genesis 1-2 could serve as an elenctic dialogue with Ancient Near Eastern religions and the significance of such a paradigm for today.

A crucial question which arises is the usage of pagan terminology to describe God. The lecture and the reading will expose you to various opinions regarding this question, and you will have the opportunity to formulate your own response.

General Objectives:
- Understand a basic biblical theology of religions.
- Develop a biblical theology of religions.

Specific Learning Outcomes:
- Explain the significance of Genesis 1-2 for elenctics.
- Formulate a response to the issue of pagan descriptors for God.

Reading
Read Christopher Wright, "The Christian and Other Religions: the Biblical Evidence," pp. 4-7, and respond to the following.

1. Wright comments that the strategy of the serpent in Genesis 3 was "not so much to draw man into conscious, deliberate rebellion against God ... but rather to corrupt and pervert ... a desire which was legitimate in itself" (p. 5). What does he mean by this?

2. Since the patriarchs made use of divine names for God which were common to contemporary semitic culture, are we to regard the faith of Israel as syncretistic? How does Wright respond to this question?

3. Based on the Genesis record of the patriarchal religion, is it proper to worship the true God but under the name or names of some local deities and without knowledge of God's work in Christ? Outline briefly Wright's answer to this question.

Toward a Biblical Theology of Religions
Listen to Lecture 17 and, as you listen, respond to the following.

1. Comment briefly on the elenctic way in which Genesis 1-2 focuses on the sovereignty of God in its dialogue with other religions of the Ancient Near East.

2. What does Genesis 1:26-27 mean by man and woman as "image of God": How is image- hood connected to the nature of religion? How is the biblical picture of image different from that of image in the religions of the Ancient Near East?

3. Where does the third characteristic of a tri-polar theology of religions appear in Genesis 1-
3. In what way is the Genesis history a missionary encounter with a prominent mythology of the Ancient Near East?

4. Why does Geerhardus Vos call the religion of the patriarchs a form of “practical monotheism”? Make reference to texts such as Joshua 24:4 and Genesis 35:2 in your response.

5. How can we explain the wide use of pagan terminology for the true God in the Genesis record?

6. To summarize, the three characteristics of a biblical tri-polar theology of religions are:
   a. God’s sovereign revelation to humanity.
   b. Humanity's religious response to the revelation.
   c. The sphere of demonic activity.

**Practical Application**

7. What are the implications of this usage of pagan terminology for contemporary missionary encounter? Be specific and concrete in your answer regarding both do’s and don’ts. This will put feet of action to whatever opinions you have formulated on this important question.

**END OF LESSON 17**
Content Outline for Lecture #17:

1. Genesis 1-2 as elenctic dialogue with the religions of the Ancient Near East
   a. The cosmic sovereignty of God and the concept of local deities

2. The human partner as respondent to God
   a. Our nature as images of God
   b. Biblical image-hood in elenctic dialogue with the religions of the Ancient Near East
   c. Implications for missionary encounter

3. The intrusion of the demonic: the serpent of Genesis 3
   a. The origin of the “Covenant of Paganism”
   b. The serpent figure and the Ancient Near East

4. Implications of the narrative for understanding religion

B. Patriarchal Religion: "Practical Monotheism"

1. The object of patriarchal worship
   a. Were the patriarchs polytheists? Josh. 24:4; Gen. 20:13; 35:2
   b. "Practical Monotheism" in conflict with polytheism

2. The use of the divine names
   a. The problem: wide use of pagan terminology to describe God
   b. The argument of liberal scholarship
   c. Evangelical response to this problem

3. An implication from this for missionary encounter
   d. Legitimacy of using names to describe God borrowed from non-Christian world religions
   e. Difficulties involved in doing so
LESSON #18

Toward a Biblical Theology of Religion, Continued

Introduction:

In your journey through the Scriptures with Dr. Conn, you will survey the remainder of the Old Testament during this lecture. On the one hand, you will see the "exclusiveness" of the worship of Yahweh as you examine Israel's monotheism. On the other hand, the theme of universalism which arises in the prophets will call for you to reflect upon how to faithfully merge these two themes.

General Objectives:

- Understand a basic biblical theology of religions.
- Develop a biblical theology of religions.

Specific Learning Outcomes:

- Explain the prophetic themes of exclusivism and universalism.
- Formulate a biblical approach to exclusivism and universalism.

Reading

Read Richard DeRidder, "God and the Gods: Reviewing the Biblical Roots," pp. 11-28, and Christopher Wright, pp. 7-12, and respond to the following.

1. Is there, according to Wright, any connection between Israel's faith and Israel's social structure? Comment briefly on his position.

2. How does Wright explain the theological significance of irony as a feature of the prophetic witness in such passages as I Kings 1:8:27ff. and Isaiah 44:9-20?

Toward a Biblical Theology of Religions

Listen to Lecture 18 and, as you listen, respond to the following.

3. What reality does the Old Testament ascribe to the gods of the heathen? In connection with this, how does one understand passages like Deuteronomy 32:17, Psalm 58:1, 82:6 and 97:7-8?

4. How does Stanley Samartha seek to resolve the two prophetic themes of the exclusiveness of God and the universalism of the prophets? Evaluate his argument.

5. How are we to understand "prophetic universalism."

Practical Application

6. Describe one concrete, practical response to the prophetic themes of exclusivism and universalism that you will enact in your ministry. You may direct this toward your current ministry or toward a future ministry situation which you anticipate.

END OF LESSON 18
Content Outline for Lecture #18:

C. Israel and the Gods of the Nations

1. The "exclusiveness" of the worship of Yahweh
   a. Israel's monotheism
      (1) Problem of dating beginnings of monotheism in Israel
      (2) Link between monotheism of patriarchs and monotheism of prophets. Ex. 20; Deut. 12:30
      (3) Understanding the references to other gods
         (a) Their reality rejected. Is. 45:6; 47:8; 44:9-20
         (b) Problem passages. Ps. 82:6; 58:1; 97:7-8
         (c) Other gods and the demonic. Deut. 32:17; Ps. 106:37; I Cor. 10:19-20; I Thess. 2:3-4
   b. Israel's compromise with monotheism
      (1) Her constant struggle with syncretism. Jud. 6:28; 17:3; 18:30; II Kings 18:4
      (2) Israel's temptation to make Yahweh a territorial god. Ex. 32; I Sam. 26:19; II Kings 5
      (3) Distinction needed between the corrupted faith of Israel and the revelation of God

2. The "inclusiveness" of the worship of Yahweh
   b. The problem of reconciliation with exclusivism
      (1) Samattha's thesis: prophetic softening of Israel's exclusiveness
      (2) Our response to Samartha's thesis
   c. The eschatological dimension of universalism
      (1) Coming expectation of universal salvation

D. Jesus the Fulfiler of our Religious Expectations

1. The "exclusiveness" of Jesus
   a. Jesus as the only initiator of the kingdom
      (1) The Kingdom of God as the message of Jesus
      (2) The God-centered character of the kingdom
LESSON #19

Toward a Biblical Theology of Religion, Continued

Introduction:
In this lecture, Dr. Conn moves to the New Testament and, specifically, the teaching of Jesus in the Gospels. Again a delicate balance emerges between "exclusiveness" on the one hand and "inclusivism" on the other. You will consider the importance of the kingdom of God for missionary encounter, as well as the Logos motif in John 1.

General Objectives:
- Understand a basic biblical theology of religions.
- Develop a biblical theology of religions.

Specific Learning Outcomes:
- Explain the significance of the kingdom of God.
- Explain the "inclusiveness" of Jesus.
- Explain the significance of Jesus as Logos.
- Apply the kingdom of God to the practice of religious encounter.
- Synthesize the Old Testament's and Jesus' teaching on religions.

Reading
Read Christopher Wright, pp. 12-15, and respond to the following.

1. According to Wright, what three features of the kingdom of God are emphasized in the Old Testament? Which of the three does he say are especially prominent in the teaching of Jesus on the kingdom?

2. As Wright sees it, is the New Testament theme of the kingdom compatible with the idea of God working redemptively in Christ in other faiths but in a hidden, unacknowledged way? Outline, in terms of brief statements in your own words, his argument.

Toward a Biblical Theology of Religions Cont.

Listen to Lecture 19 and, as you listen, respond to the following.

1. Relate the “exclusiveness” of Jesus and His message about the coming kingdom of God in your own words.

2. How can we reconcile the limitation of Jesus' ministry and message to the Jews with the universalism of the prophets' description of the coming Messiah?

3. In what sense can we speak of the Logos as the light "that gives light to every man" (John 1:9)?

Practical Application

4. Your church has asked you to teach a class on evangelism. You decide to begin with a focus
upon how the theme of the kingdom of God should impact evangelism (you may broaden the concept slightly beyond the idea of encountering world religions). Develop a general outline of how you would present this material. Also develop practical application for the class based upon the material. Be specific and concrete for your church’s situation.

END OF LESSON 19

Content Outline for Lecture #19:

(3) Jesus as the inaugurator and center of the God-centered kingdom
   (a) Jesus in conflict with demonic power
   (b) Jesus as the eschatological harvester
   (c) Jesus as the only sign of the kingdom

b. Its implications for missionary encounter
   (1) Contemporary understandings of the kingdom in encounter models
   (2) Dangers in these understandings

2. The "inclusivism" of Jesus
   a. The problem: Jesus, Israel and the nations
   b. The solution
      (1) Jesus' affirmation of the Old Testament view of human religions
      (2) Jesus' expectation of a future blessing for the Gentiles
      (3) Jesus' understanding of the priority of the Jews in the history of redemption
      (4) Jesus' death and resurrection as the historical priority to the offer of salvation to the Gentiles
   c. Jesus as the universal Logos: John 1:1, 1:9
      (1) The thesis of a Hellenistic source for the idea
      (2) Arguments in support of Old Testament origin
      (3) Jesus as "the light that enlightens every man"

E. The Missionary Encounter of the Early Church
LESSON #20

Toward a Biblical Theology of Religion, Continued

Introduction:
This lecture concludes the section of the course which focuses specifically upon the biblical text. Dr. Conn utilizes Paul's missionary encounters in Acts 14 and 17 to serve as models for the missionary encounter of the early church. Remember the discussion about “points of contact” during the survey of contemporary models of religious encounter? That concept will return to the forefront as you look at Acts 17.

General Objectives:
- Understand a basic biblical theology of religions.
- Develop a biblical theology of religions.

Specific Learning Outcomes:
- Establish ‘points of contact’ for present missionary encounters.
- Apply principles from Paul’s encounters to present missionary encounters.
- Explain Paul's approach to missionary encounter.

Toward a Biblical Theology of Religion, Cont.

Listen to Lecture 20 and as you listen, respond to the following.

1. What three common features of the Pauline message to the Gentiles are found in Acts 14:8-18 and 17:16-34?
2. What theme in Acts 17 appears to be missing in Acts 14?
3. How are Paul’s comments in Acts 17:22-23 to be understood? Is Paul seeking some sort of assimilation or accommodation of Christianity to Hellenism?
4. Is Paul seeking for some common ground between himself and his pagan audience in his quotation from two Greek poets in Acts 17:28? How should this passage be understood?

Practical Application

5. How would you change your presentation of the gospel as a result of this lesson?

END OF LESSON 20
Content Outline for Lecture #20:

E. The Missionary Encounter of the Early Church
      a. The common characteristics of Paul’s approach
         (1) His affirmation of God as creator
         (2) His appeal to the universal concern of God
         (3) His testimony to God’s witnessing purpose
      b. The Christocentric character of Paul's approach
   2. Paul and the point of contact in Acts 17
      a. The starting point: the altar to the known god and the ignorance of its worshipers (Acts 17:22-23)
      b. The quotation of the Greek poets (Acts 17:28)

VII. Religious Consciousness and the Questions It Asks
   A. I and the Cosmos: Our sense of connection with the cosmos
LESSON #21

The Human Religious Consciousness

Introduction:
Dr. Conn will devote the last four lectures to an examination of the human religious consciousness. To accomplish this, he will break down religions into five "magnetic points." He will illustrate these aspects of the human religious response with particular examples from world religions. This will help to put feet to the theology you are learning.

General Objectives:
- Understand the five magnetic points of religions.
- Analyze religions according to their five magnetic points.

Specific Learning Outcomes:
- Explain "I and the Cosmos."
- Explain "I and the Norm."
- Analyze a religion according to the magnetic point "I and the Cosmos."

Reading
Read Eerdmans' Handbook to the World's Religions, pp. 128-168, and respond to the following.

1. Summarize in your own words the following concepts as they relate to primal religions in general:
   a. Spirit power
   b. "High God"
   c. The living dead
   d. Medicine men

2. Explain the following concepts and their significance in relation to their specific region's primal religions:
   a. "one community" (Kondh people of Asia)
   b. Relationships (Melanesia)
   c. Dreamtime (Aborigines of Australia)
   d. “supreme Being” (African religions)
   e. "The Lord-of-the-Sky" (Zulu)

"I and the Cosmos" and "I and the Norm"

Listen to Lecture 21 and, as you listen, respond to the following.

3. Give at least four examples from the Bible that underline the religious relationship of man and woman to the cosmos.
The Missionary Encounter with World Religions

4. How does Mircea Eliade's understanding of "the sacred" and "primeval time" amplify humanity's religious sense of cosmic relationship?

5. How does Hinduism demonstrate this religious sense of cosmic relationship?

6. How does our religious sense of cosmic order and norm show itself in animism's concept of cosmic harmony?

7. In animism, what is the religious role of magic with respect to cosmic unity?

8. Why does the Bible condemn magic?

Practical Application

9. Select a world religion with which you are somewhat familiar (a different one than is covered in this lecture :) and analyze that religion according to the first magnetic point: “I and the Cosmos”. Explain how the religion addresses this question.

END OF LESSON 21
Content Outline for Lecture #21:

1. Origins of this consciousness
   a. Our roots in the creation as images of God
   b. Our place in the land
   c. The earth's regeneration in Christ
2. Remnants of mankind's sense of cosmic relationship
   a. Religion as search for cosmic roots
   b. Place of myth as hierophany
3. Hinduism as a return to our cosmic origins

B. I and the Norm
   1. Animism as a case study
      a. The nature of animism
         (1) Terminological discussions
         (2) Animism's worldview
         (3) Animism's sense of cosmic harmony
         (4) Magic and its role in cosmic harmony
LESSON #22

The Human Religious Consciousness, Continued

Introduction:
This lesson explores in more detail the question "I and the Norm," using animism and Hinduism as case studies.

General Objectives:
- Understand the five magnetic points of religions.
- Analyze religions according to their five magnetic points.

Specific Learning Outcomes:
- Explain "I and the Norm."
- Analyze a religion according to the magnetic point "I and the Norm."
- Explain the basics of a response to animism.

Reading
Read Eerdmans' Handbook to the World's Religions, pp. 170-196, and respond to the following.

1. Briefly define in your own words the following Hindu terms and concepts:
   a. Trimurti
   b. Upanishads
   c. Bhagavad Gita
   d. Brahman
   e. atman
   f. karma
   g. samsara
   h. dharma
   i. bhakti
   j. moksha

2. Briefly describe in your own words the influence of the following Hindu leaders:
   a. Rammohan Roy
   b. Sri Ramakrishna
   c. Vivekananda

"I and the Norm"
Listen to Lecture 22 and, as you listen, respond to the following.

3. In outlining the evangelization of animists, Alan Tippett suggests at least three
problems that need attention. In two or three sentences each, describe those three problem areas in your own words.

4. At what three points may the message of the gospel be blurred in communicating to the animist?

**Practical Application**

5. Select a world religion with which you are somewhat familiar and analyze that religion according to the second magnetic point: "I and the Norm" explain how the religion addresses this question.

END OF LESSON 22

**Content Outline for Lecture #22:**

b. Evangelization of animists
   
   (1) Pay attention to the problem of encounter
       
       (a) Making a new covenant with the Lord
       (b) Ritual and covenant commitment
   
   (2) Pay attention to the problem of motivation
       
       (a) Be careful of equating "decisions" with conversion
       (b) Do not judge motivations too harshly
   
   (3) Pay attention to the problem of meaning
       
       (a) Blurring meaning on the advocate's end
       (b) Blurring meaning in the message
       (c) Blurring meaning on the receptor's end

2. Hinduism as a case study
   
   a. The place of dharma as cosmic harmony
   b. The role of karma as cosmic retribution

3. Karma and the biblical concept of Law
   
   a. "Similarities"
   b. Differences
LESSON #23

The Human Religious Consciousness, Continued

Introduction:
The third and fourth human questions which religion addresses are "I and the Riddle of My Existence," and "I and Salvation." Dr. Conn describes how Hinduism grapples with the question of personal existence, and then surveys a number of religious responses to the question of salvation. He demonstrates that many questions surround the issue of salvation, including its scope, its source, and its goal. In the next lecture, you will pick up at that point with a consideration of the uniqueness of the biblical message of salvation.

General Objectives:
- Understand the five magnetic points of religions.
- Analyze religions according to their five magnetic points.

Specific Learning Outcomes:
- Explain "I and the Riddle of My Existence."
- Explain "I and Salvation."
- Analyze a religion according to the magnetic point "I and the Riddle of My Existence."
- Analyze a religion according to the magnetic point "I and Salvation."
- Explain how various religions illustrate religious questions.

Reading
Read Eerdmans' Handbook to the World's Religions, pp. 222-244, and respond to the following.

1. Describe the reasons Gautama left home (and eventually Hinduism altogether) to find knowledge.
2. Briefly define the following according to Buddhist thought:
   a. dharma
   b. nirvana
   c. atman
3. Summarize in your own words the Four Noble Truths as taught by Gautama.

Two More Magnetic Points
Listen to Lecture 23 and, as you listen, respond to the following.

4. Compare the Hindu concept of karma and the biblical concept of law as the retribution of God's justice. What are the similarities and the three major differences?
5. In what way is the Hindu concept of Maya a response to the religious issue of the riddle of existence?
6. Sketch a biblical picture of the self as illusion, as Maya. How is it different from the Hindu understanding?

7. List in your own words the three religious responses to the question of redemption or salvation.

8. How do Confucianism and mysticism differ in their response to the question of salvation?

9. How does Theravada Buddhism respond to the question of “I and Salvation”?

10. In what ways may the response of Islam to the question of salvation be described as both "self-help" and “other-help”?

**Practical Application**

11. As in the previous two lessons, select a world religion with which you are somewhat familiar and analyze that religion according to the two magnetic points from this lecture: "I and the Riddle of My Existence," and “I and Salvation” Explain how the religion addresses each question.

**END OF LESSON 23**
Content Outline for Lecture #23:

C. I and the Riddle of My Existence
   1. Hinduism's search for the riddle's answer
      a. Its emphasis on the passive side of the riddle
      b. Karma as an emphasis on the active side
      c. The concept of Maya in Hinduism
      d. Brahman as the ultimate one
      e. The riddle illustrated: The Hindu problem of the one and the many
   2. The Bible's response to this riddle
      a. God as the personal creator
      b. Sin as the ultimate illusion-maker
      c. Biblical wisdom literature as an elenctic tool

D. I and Salvation
   1. The dimensions of the religious response
      a. Is redemption cosmic or individual?
         (1) Confucianism as cosmic resolution
         (2) Mysticism as an individual response
      b. Is redemption self-help or other-help?
         (1) Hinduism and the three paths of self-help
         (2) Theravada Buddhism as self-help
            (a) Enlightenment through self-training
            (b) The eightfold path
         (3) Mahayana Buddhism as other-help
            (a) Japanese "pure land Buddhism"
            (b) Enlightenment / redemption through Buddha
         (4) Islam as both self-help and other-help
      c. Is redemption this-worldly or other-worldly?
         (1) Hinduism, Buddhism and life as nothingness
            (a) The meaning of enlightenment
            (b) Hindu cyclic view of history
            (c) The avatar concept
         (2) Classic Confucianism as this-worldly
LESSON #24

The Human Religious Consciousness, Continued

Introduction:
We pick up the issue of "I and Salvation" with a consideration of the uniqueness of the biblical message of salvation. Dr. Conn develops three major ways in which the Bible uniquely addresses this issue. He then moves to the last of the five religious questions, "I and the Supreme Power."

General Objectives:
- Understand the five magnetic points of religions.
- Analyze religions according to their five magnetic points.

Specific Learning Outcomes:
- Explain "I and the Supreme Power."
- Explain the uniqueness of the Bible's message of salvation.
- Analyze a religion according to the magnetic point "I and the Supreme Power."
- Explain how various religions illustrate religious questions.

Reading
Read Eerdmans' Handbook to the World's Religions, pp. 311-342, and respond to the following.

1. Briefly define the following Muslim concepts and terms:
   a. Hijra
   b. Qur'an
   c. Shari'a
   d. Hadith
   e. Caliph
   f. A Sufi and "the Sufi path"
   g. Allah (God)

2. What are the Five Pillars of Islam?

3. What was the major disagreement between the Sunni and the Shi'as?

Two More Magnetic Points
Listen to Lecture 24 and, as you listen, respond to the following.

4. In one brief paragraph each, compare the views of Hinduism, Confucianism and Islam as they respond to the issue of salvation and its relationship to this world.

5. How does the Bible understand the source of our discontent? Contrast its response to that of Buddhism, Confucianism, and Islam.

6. Compare the concept of “rebirth”, in Hinduism and Buddhism with that of Christianity.
7. How is Christianity unique in its understanding of the scope of salvation with relation to the world? At significant points of your answer, make brief comparisons with other religions.

8. Bavinck sees human religions as a search for the Supreme Power in four directions. Against the background of these four human responses to revelation, describe the biblical picture of God in four brief paragraphs.

**Practical Application**

9. In order to build your analytical skills as well as your familiarity with Dr. Conn's material, you have been selecting a world religion with which you are somewhat familiar to analyze. Complete that process now for the question “I and the Supreme Power.” Explain how the religion addresses this question.

**END OF LESSON 24**

**Content Outline for Lecture #24:**

1. Islam as both this-worldly and other-worldly
2. The Bible and the riddle of redemption
   a. Unique in its understanding of the source of discontent
   b. Unique in its understanding of the source and nature of redemption in the individual
      i. Rebirth in Hinduism, Buddhism and Christianity
      ii. Salvation as an act of divine grace through Christ
      iii. The redemptive significance of the death and resurrection of Christ
   c. Unique in its understanding of the scope of salvation
      i. Diversity and depth of the metaphors of redemption
      ii. Cosmic, this-worldly dimension of Christianity
      iii. The eschatological, other-worldly link through Christ
3. I and the Supreme Power
   a. Humanity's search for the great unknown
      i. Identifying the Supreme Power with the creation
      ii. Moving the Supreme Power into the far distance
      iii. Losing the Supreme Power behind the moral world order
      iv. Identifying the Supreme Power with impersonal, natural powers
   b. The Bible's response to the search
      i. God as the Creator distinct from His law
      ii. The incomprehensibility of God and mystery
      iii. God as a person