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<https://DThomasPorter.com/BibleStudies/MIS301>

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MISSIONS THEOLOGICAL & PEDAGOGICAL IMPLICATIONS

MIS 301 – Syllabus and Behavioral Objectives

TO COMPLETE MIS 301 SUCCESSFULLY YOU WILL NEED TO...

1. Submit a RESEARCH REPORT covering a significant issue in the theology, practice, or cultural profile of mission work of the church. Part of the assessment of said RESEARCH REPORT will be the degree to which the topic is indeed *significant* and does indeed explore *fully* a theological, pragmatic, or cultural profile associated with mission activity. Here are some examples of *significant* topics:

∞ Theological issues—

- ✓ “Calvinism: Threat or Irrelevant Regarding Missions?” or
- ✓ “Just What Must a Prospect for Christianity Believe Theologically and/or Do to Be Redeemed?”¹ (Note: the word “if” is used often in Scripture.) or
- ✓ “Ascertaining Swine in the Mission Field” (Matthew 6:7) or
- ✓ “When to Shake the Dust Off Your Feet” (Mark 6:11; also a pragmatic & cultural issue).

∞ Pragmatic issues—

- ✓ “How Does the Mission Worker Feed People Biologically without Starving Them Spiritually?” or
- ✓ “How Does One Determine the Most Important Activity to Emphasize within a Given Mission Field?”

∞ Culture profile issues—

- ✓ “Determining What Cultural Features of ‘Culture A’ (e.g., Sunni’s) Can Be Tolerated, Included, and Excluded in Christian Mission Work”² or
- ✓ “Key Factors in Sharing the Gospel with Shiite versus Sunni versus Sufi Believers” or
- ✓ “How Does Poverty Affect and Effect Mission Work for the Christ?”



¹For background and a starting place read, *What Must I Do to Be Saved? An Alternative to Calvinism and Arminianism*. Online at DThomasPorter.com/BibleStudies/SYS504/WhatMustIDoToBeSaved.pdf, © 2023.

²For background and a starting place read *A Christian Takes a (Closer) Look at Islam*. Online at DThomasPorter.com/BibleStudies/BackgroundStudyPapers/A Christian Looks at Islam.pdf See especially page 26 for the “Scale of Contextualism.” © 2017.



- A. The RESEARCH REPORT is limited to 15 pages, with a minimum of 8 pages, excluding title page and bibliography. Appropriate illustrations are welcomed.
- B. RESEARCH REPORTS must be consistent with the principles described and prescribed in the class and its readings, in addition to relevant “technical” specifications³ (e.g., “double-spaced” in 12 point for text, 10 point for footnotes, etc.) I accept Arial, Garamond, Palatino, and Times Roman fonts. If you have another favorite font, simply ask for permission to use same. Review and follow the RESEARCH REPORTS Specifications—
DThomasPorter.com/BibleStudies/MIS301/ResearchReportSpecs.pdf
- C. RESEARCH REPORTS must also conform to specifications addressed in “ADVICE & MISCELLANEOUSLY CRITICAL TIPS FOR WRITING THE WORD.”⁴ It as your guide for writing in general, and for college/seminary in particular. It is also a required reading for MIS 301. See “Class Texts” listing below.
- D. RESEARCH REPORTS, final version, are due December 24, 10pm (one week after the last class on December 17). Non-graded drafts with professorial feedback will be provided if submitted by December 12.

³See technical specifications for RESEARCH REPORTS at: DThomasPorter.com/BibleStudies/MIS301/ResearchReportSpecs.pdf

⁴DThomasPorter.com/BibleStudies/SPT511/Fundamentals_of_Communicating_the_Word.pdf © 2024.

2. Complete a final examination which assesses your knowledge of the following issues related to planning, executing, and assessing missions work by the church—
- A. Summarizing the Hebrew Scriptures call to mission work.
 - B. The Christ’s assessment of our mission work before He came to earth.⁵
 - C. Summarizing the call to missions from the New Testament as exemplified by the efforts of the Christ and His followers—especially Paul.
 - D. Developing a passion for mission work, within oneself and coaching other believers.
 - E. Starting a missions program for the local church.
 - F. Key concerns for missions work within a different culture.
 - G. Parameters for assessing how goals for mission work have been accomplished.
3. MISSION WORK. Provide evidence of an additional, new commitment for volunteering for mission work, either locally or in the near future in a “foreign” context. Such evidence includes both your written record of said request, AND a written record of acceptance, including details as to when, what, where, and how such work will be accomplished. Just like a [Reading Affidavit](#) must be submitted, a missions work commitment must be submitted to receive credit for MIS 301. Actually doing the volunteer work from 11/26-12/24, however, will earn “extra credit” points toward one’s final grade. An assessment of progress is expected in a final report.



⁵See Matthew 23:15—*Woe to you, scribes and Pharisees, hypocrites! You travel over land and sea to make one proselyte [convert, προσήλυτον, 4339] and when he becomes one, you make him twice as fit for hell as you are!* (HCSB) See also *Appendix A: Understanding Matthew 23*. See also Skarsaune, Oskar. [In the Shadow of the Temple: Jewish Influences on Early Christianity](#). Inter-Varsity Press, Downers Grove, Illinois, 2002. ISBN: 0830828443 for an excellent analysis our pre-Christian heritage regarding religious orthopraxy in general and missions work in particular, pages 42-46.

CLASS TEXTS

Although other reading assignments may be required as needed, these textbooks & readings will serve as the core of MIS 301 and the basis for substantive portions of the final exam—

- ℵ Escobar, Samuel. *The New Global Mission: The Gospel from Everywhere to Everyone (Christian Doctrine in Global Perspective)* ISBN: 0830833013 [WW33019 - hard copy & eBook available; and [at Amazon](#)]
- ℵ Porter, D. Thomas. *Communicating the Word*, online, © 2023. At: DThomasPorter.com/BibleStudies/SPT511/Fundamentals_of_Communicating_the_Word.pdf
- ℵ Porter, D. Thomas. *A Christian Takes a (Closer) Look at Islam*, online, © 2017. At: DThomasPorter.com/BibleStudies/BackgroundStudyPapers/A_Christian_Looks_at_Islam.pdf
 - ✓ See page 3 for “Understanding Islam: A Little Quiz.”
 - ✓ See page 26 for the “Scale of Contextualism.”
- ℵ Stanford, Lee. *God Sends Country Boy* ISBN: 1450726690 [[Available at Amazon](#)]

Some Additional Sources You May Find Useful

- ℵ Our Website for Accessing Additional Readings: DThomasPorter.com/BibleStudies/MIS301
- ℵ *What Must I Do to Be Saved: An Exploration of a Scriptural Paradox*, © 2014. At: DiggingDeeper.Life/content/WhatMustIDoToBeSavedOnline.pdf

ASSESSMENT PARAMETERS

- A. Complete all required reading, affirmed via affidavit: DThomasPorter.com/BibleStudies/Reading_Affidavit_031020.pdf
 - B. Grading for this course is assessed accordingly:
 - 1) 10% Attendance
 - 2) 35% RESEARCH REPORT
 - 3) 35% Final Examination, December 17
 - 4) 20% Mission Work Fulfillment
(plus up to 10% *extra credit* toward final grade *if completed* by 12/24; 1-10 points)
 - 5) [Reading Affidavit](#) Fulfillment
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KEY QUESTIONS: *MISSIONS* ♦ MIS 301

1. Why should there be an undergraduate course in “missions?”

2. Why are people in the pews (and in the pulpit) not all that committed to missions?

3. Just what does it mean to “do missions” well? Just what is “well?”

4. Which religious group does a good job in missions? Why?

Scientology. Jehovah’s Witnesses. LDS. _____

5. Which religious group does **not** do a good job in missions? Why?

6. Besides credit hours toward your degree at Faith Theological Seminary and Christian College, what do **you** expect to gain by successfully completing MIS 301?

From: "[Got Questions](#)" as downloaded 8/13/24—

Jesus begins His condemnation of the religious leaders of the day in [Matthew 22](#) with a [parable](#). The story of the [wedding feast \(Matthew 22:1–15\)](#) condemns the leaders' self-righteousness and their refusal to accept God's provision for their salvation. Because their hearts were still hard, they responded by trying to entrap Jesus with questions about taxes (verses 16–22), the resurrection (verses 23–33), and the Law (verses 34–40). Jesus avoided their traps and indicted them for knowing neither the Scriptures nor the power of God (verse 29). Then He turned the tables on them, asking them a question they couldn't answer about the Messiah (verses 41–46). Once He had silenced them, He used the occasion to teach His disciples the truth about the teachers of the Law in chapter 23.

To be a child of hell is to be deserving of hell, that is, to be awfully wicked. In [Matthew 23](#), Jesus explains that the Pharisees and Sadducees displayed their wickedness in many ways. They did not practice what they preached (verse 3). They burdened the people with religious rituals and ceremonies of their own invention and made no effort to help them to bear them (verse 4). All their religious rituals were done in a public manner in order to receive the praise and glory from others (verses 5–7). For all these sins and more, Jesus pronounces "woes" upon them for their guilt and the punishment that would surely await them.

The Pharisees and their converts were children of hell primarily because they rejected God's provision for their salvation, attempting to justify themselves through their own righteous deeds. In so doing, they "shut the door of the kingdom of heaven in people's faces" ([Matthew 23:13](#)). Jesus said that, when they made a Gentile convert, they made him double the child of hell that they were—the former pagan became twice the hypocrite that they were, twice as confirmed in wickedness. By opposing Jesus, the leaders tried to convince people that He was an impostor. Many were ready to embrace Him as the Messiah and were about to enter into the kingdom of heaven, but the hypocrites prevented it. Jesus says they had "taken away the key of knowledge" ([Luke 11:52](#)), meaning they had taken away the right interpretation of the ancient prophecies respecting the Messiah. In that way they prevented the people from receiving Jesus as their promised Redeemer.