Missions Methods and Principles

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Contents

Editorial

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This issue of the *Southwestern Journal of Theology* is devoted to the topic of "Missions Methods and Principles" and may be one of the most important issues that the seminary has ever published. The matters discussed in this volume go to the very heart of Jesus' Great Commission to "go and make disciples of all the nations" (Matt 28:19). Unfortunately, in recent years biblical, missiological principles have been misunderstood and misapplied in several spheres of influence. Even Matthew 28:18–20 has been misread by key Convention leaders who have based international missions policies and strategies on a misundertanding of this text, which, in an unbalanced fashion, emphasizes obedience and de-emphasizes thorough discipleship that includes, among other things, detailed study of biblical texts. This misconception of what all the Great Commission entails has arguably led to what may be seen as the logical outcome of de-emphasizing thorough discipleship. For example, women have been serving as team strategy leaders, positions which are more than administrative jobs, for they also involve spiritual leadership of team members, including men. Some leaders have also crossed lines by embracing insider movements, compromising too much with the religions and philosophies of the lost persons they are attempting to reach with the Gospel. Further, unprepared and unqualified new converts are being appointed as pastors on the mission field in violation of 1 Timothy 3:6. Contrary to the theology and thinking of those who see no problem with placing new converts in pastoral leadership, Titus 1 does not provide a basis for using neophytes as pastors.

Readers should know that the writers in this journal issue respect those with whom they disagree. They understand that those with whom they differ have good intentions and also recognize the urgency of world evangelization. The existing missiological divide which this volume addresses, however, is quite serious in regard to its effects on strategies and priorities, specifically those currently used by the International Mission Board. Lest there be any misunderstanding, readers need to know that the articles in this journal were not written in a spirit of belligerence, but rather one of concern. They were not composed to criticize personally those who are mentioned, but rather to scrutinize their public strategies and policies—and there is nothing wrong with doing that. Just like Bible translations from time to time need to be re-

viewed, critiqued, and even revised, so also do missions policies and practices.

We offer our congratulations to David Platt, who has recently been chosen as the new president of the International Mission Board. Our prayer is that he will carefully examine the pervasive missiological and ecclesiological practices of the IMB and the theology on which they have been based. Platt did not come from within the IMB; he comes from outside the agency, and hopefully he will be able to analyze objectively existing policies that were put into place during previous administrations. Southern Baptists especially need to pray for Platt as he leads and trust that he will make any changes necessary after thoroughly evaluating the strategies and policies of the IMB.

This journal issue features eight insightful articles. The first article is presented by John Massey, associate professor of Missions at Southwestern Baptist Theological Seminary in Fort Worth, Texas. In his essay titled, "Theological Education and Southern Baptist Missions Strategy in the Twenty-First Century," he looks at the evidence for the global need, the historic departure of the Southern Baptist International Mission Board away from integrating theological education in its field strategy through appointing cross-cultural theological educators, the fallout from this departure, and the current disposition of the IMB to theological education. He offers a few suggestions for change in strategy for the twenty-first century regarding theological education.

Robin Hadaway, professor of Missions at Midwestern Baptist Theological Seminary in Kansas City, Missouri, also contributes a paper called, "A Course Correction in Missions: Rethinking the Two-Percent Threshold," in which he scrutinizes the practice of mission societies to concentrate their personnel and strategic resources on unreached people groups composed of less than two-percent evangelical believers in number, and then he encourages a return to twenty-percent or at least ten percent.

Dean Sieberhagen, assistant professor of Missions and Islamic Studies at Southwestern Baptist Theological Seminary, provides an article titled, "Two Approaches to Contextualization," in which he examines three specific aspects in contextualizing the Gospel to Muslims taking the approach that the correct understanding of the biblical text has authority over any approach used in any particular Muslim context. Scrutinizing insider movements, he maintains that a detailed blueprint exists in the Bible for how to share the Gospel and start churches within an unreached people group.

David Sills is A. P. and Faye Stone Professor of Christian Missions and Cultural Anthropology and director of Global Strategic Initiatives and Intercultural Programs at the Southern Baptist Theological Seminary in Louisville, Kentucky. He furnishes an article called, "Competing and Conflicting Mission," in which he maintains that as we step into the future, we must find creative ways to minister in new situations that often challenge and impede traditional missions efforts. He insists, however, that we must remain faithful to God's Word in every respect.

Keith Eitel is dean of the Roy Fish School of Evangelism and Missions,

professor of Missions and World Christianity, and director of the World Missions Center at Southwestern Seminary. He contributes a paper titled, "Contending for Southern Baptist Biblical Missiology: Does Doublespeak Live?" "Doublespeak," a term used by some Southern Baptists just prior to and during the efforts that led to the Convention's conservative resurgence, is to say one thing yet believe the opposite in order to protect oneself. Eitel asks whether doublespeak persists and is it found in historically core institutions, the agencies, and boards of the SBC. If so, what, if any, trace evidence exists of this as a continuing practice? In his examination he takes a narrow core sample of selected influences and practices of the Southern Baptist Convention's International Mission Board to ascertain the degree to which doublespeak may live on.

Dorothy Patterson, first lady of Southwestern Baptist Theological Seminary and professor of Theology in Women's Studies, contributes an essay titled, "The Role of Women as Missionaries." She is primarily concerned with women who serve in spiritual leadership of team members, including men, on the mission field. She maintains in her analysis that the question has never been whether or not women can make a difference in the work of the kingdom on the international mission field and certainly whether or not they are needed. Rather, one must ask if how they do their service for Christ overrides their commitment to the clear boundaries of Scripture.

Scott Robertson, a PhD student in New Testament at Southwestern, provides an article called "Neophyte Pastors: Can Titus 1 Be Used to Justify Placing New Converts in the Office of Pastor?" He argues that the idea that new converts may serve as pastors in a setting where missionaries are surrounded by only neophytes finds no historical or exegetical support in the Pastoral Epistles.

Mike Morris, assistant professor of Missions and associate dean of Applied Ministry and Mentorship, furnishes an essay titled, "Contrasting Missiological Positions in Regard to Matthew 28:20," in which he discusses contrasting interpretations of the Great Commission. Morris issues a clarion call for a return to the thorough discipleship model rather than a model of simple obedience to what one may know or remember at the moment.

This issue also contains for your perusal several reviews of recent books. Some abstracts of recent doctoral dissertations completed at Southwestern Seminary are also included.

We pray that these articles increase your missions awareness and help equip you with knowledge in your preparation for engagement in ministry at home and abroad. If you would like to have any of our faculty members or students speak in your church, please do not hesitate to contact us. We aim to serve the church and are more than happy to serve you. Further, if God has called you into his service please consider allowing us the privilege of preparing you at Southwestern for a lifetime of ministry. These are exciting times at the seminary! God bless you.

Theological Education and Southern Baptist Missions Strategy in the Twenty-First Century

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Introduction

Mike Pettengill, missionary in Latin America, in an article featured on the Gospel Coalition website noted, "Eighty-five percent of the world's 2.2 million evangelical churches are led by pastors with little-to-no theological training or books. Our brothers in Christ around the world are crying out for resources. But their problem should be our problem." He goes on to speak of the need to meet what he calls the "global theological famine."[1] A great famine for theological training indeed exists across the world today. In this article I will look at evidence for (1) the global need, (2) the historic departure of the Southern Baptist Missions Agency, the International Mission Board (IMB), away from integrating theological education in its field strategy through appointing cross-cultural theological educators, (3) the fall-out from this departure, (4) the current disposition of the IMB to theological education, and then (5) I will offer a few suggestions for change in strategy for the twenty-first century regarding theological education.

A missiological and theological divide has emerged over the last twenty years with respect to the ministry, mission, and structure of the IMB. This divide involves people on both sides with good intentions and motives but very divergent philosophies of engagement. One aspect of the divide relates to the disposition of the IMB toward theological education as a core component of its missions strategy.

Three perspectives reflect this missiological divide. The first is opposition to any significant involvement in theological education as a missions strategy by missions personnel in any form or delivery mode. The second perspective is to connect theological seminaries and mission organizations with the theological education needs on the field rather than appoint personnel to meet the need. The first takes an avoidance posture. The second takes an outsourcing posture. The third perspective, not widely represented in the IMB, advocates an integrative posture, seeking to recruit and send personnel to fill critical roles in theological education in multiple modes of

[1]Thanks to my colleague, Dr. John Michael Morris, for providing these quotes.

delivery. The integrative approach seeks to reintegrate theological education and training, both residential and non-residential alike, back into the core of missions strategy.

Assessing the Need

One IMB field leader responsible for developing a training program for pastors in East Asia surveyed twenty-one pastors of large churches and networks of churches regarding their greatest need. They all said without hesitation, "Our pastors need training!" They also commented, "Our churches are under attack by cults and false teaching. Our pastors don't have a good understanding of how to apply theology. Our churches have grown too big, we don't know how to manage and administrate." One seminary president in Southeast Asia heavily invested in training pastors in this same East Asian country and thoroughly acquainted with the church situation there stated, "We are losing 10,000 churches a year to the cults and charismatics." David Sills observed,

> China has been a focal point of missions success in recent decades and is sometimes heralded as an example of what can be done when Westerners get out of the way. The house church growth in the country has been both explosive and encouraging. Yet, all is not as well as we might hope; China's church is hurting in many ways because of the dearth of theologically trained leaders. Missionaries report that evangelicals in China are losing ten thousand house churches every year to cults because their church leaders have no theological training. They cannot teach or defend what orthodox Christianity holds to be true.[2]

Chuck Lawless, in his initial role as theological education consultant, travelled extensively throughout the world gathering information from nationals and assessing the needs for theological education overseas and in all of its various forms. One part of his report on national seminaries stands out:

> The most common faculty request we heard was not for missions or evangelism professors, but for trained Bible scholars. In fact, we saw several institutions that are strongly committed to the Great Commission. Many were already receiving some level of evangelism and missions training from IMB personnel on the field. I unreservedly encourage potential partners, including the IMB, to provide the requested Bible scholars for these institutions. Global partners who properly understand biblical teach-

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[2]David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Moody Publishers), location 646, Kindle.

ings can only strengthen churches around the world.[3]

As a missionary in Asia with the IMB I remember that leadership at the time stated that they would only appoint missions professors, particularly those favorable to Church Planting Movement (CPM)[4] principles and would not be appointing missionaries to teach in the theological or biblical divisions, contrary to the felt need of nationals. The felt needs of nationals were well expressed by reports from every region of the world at Lausanne Capetown 2010. Nearly every report made a plea for help in the area of theological and biblical training for leaders and not primarily for evangelism and church planting.

David Sills commented not only on the need for theological education but the irony that those who would deny it themselves hold advanced seminary degrees. He noted,

> Theological education is not only essential for pastoral preparation, it provides a degree—and many national churches and their leaders desire this credentialing of graduates. One missionary to East Asia reported that the most common request he has received from the Chinese church leaders is for formal education that leads to credentials. This repeated request is heard the world over. Sometimes missionaries or administrators dismiss such a request, reasoning that it is a purely carnal desire that pales in comparison to the other needs that they must balance, even though the ones dismissing the request may hold advanced degrees themselves.[5]

Everything that we know about immigrants who come to this country from the majority world is that formal and/or credentialed education is highly valued and those who have it are looked upon as leaders in the community. Asians, for example, highly value formal education. The percentage of Asians who go on to university is highest among this demographic.

The Asian value on formal education illustrates the need to contextualize missions strategy in Asia to include formal programs of theological education as a significant component of our strategy. Formal programs of study need not exclude oral learners, who make up sixty percent of the world's population. Not only will such programs provide desperately needed theological and biblical foundations for ministry and missions, but will also provide God-called leaders with the credibility they need in their own contexts as leaders in the Christian community and in the task of making disciples

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[3]Chuck Lawless, *Special Needs*. Report to the International Mission Board. I received this section of a larger report via email from Dr. Lawless. He assured me that he still stands behind the recommendations that he made.

[4]David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Midlothian, VA: WIGTake Resources, 2004).

[5]Sills, *Reaching and Teaching*, location 2325.

of all nations. When missions strategy determines for nationals what is best for them according to the strategist's own sense of what makes indigenous movements advance most quickly, he is repeating a fundamental error in missiology in not responding to the felt needs of leaders. As churches should fit each context, so should leadership development.

In an Asian country that will likely play a significant role in global evangelization in the twenty-first century, the IMB had a strategy to establish rapidly reproducing small house churches of no more than twenty people. The key training tool for this goal was Training for Trainers (T4T). T4T was reported in the Annual Statistical Report (ASR) for years as theological education for nationals when in fact it is a tool for establishing small groups and offering six low-level discipleship lessons. In 2003 I asked a Strategy Associate from this country what their strategy was for theological education among the explosion of church leaders. He replied that T4T was their only strategy, which helps explain why in 2008 the IMB ASR continues to include those trained in T4T as part of the 200,000 enrolled in the theological education.

New field leadership came to this Asian country in 2008 with the goal of becoming more involved in training the next generation of pastors and missionaries. At the time of the new leadership's appointment, one long serving field missionary from this country was asked to conduct a survey of national pastors to assess the needs for theological education. His report came back that there was "no felt-need for theological education" among national pastors. Upon further review by new leadership, this outgoing field missionary only surveyed personnel in the IMB already predisposed against providing theological education for leaders. New incoming leadership made their own assessment and found the opposite mindset of national leaders to be the case. The repeated response of national pastors was similar to this summarization, "We do not need you (IMB) to teach us how to do evangelism or church planting. What we do need is for you to help us to train our pastors so that churches can be strengthened on a firm biblical foundation."

These two assessments of the need for theological training represent a divide that existed and still exists in the IMB today: on the one hand, those who believe that significant on-field and long-term investment in training leaders in residential and non-residential seminary-like programs, inclusive of Theological Education by Extension (TEE), as essential to reaching the nations through the multiplication of biblically-trained leaders, and on the other hand, those who see such investment as a roadblock to the needs of rapid reproduction.

The Redefinition of Training

The IMB underwent a revolutionary paradigm shift in 1997 called *New Directions* under the leadership of Jerry Rankin. Informed by Matthew 24:14 and shifts in the broader missiological world, Rankin led the organization

away from fields deemed reached, according to the two-percent evangelical standard, to areas of the 10-40 window, areas where some countries did not permit an overt missionary presence. With the geographic shift also came a shift in strategy. Through the influence of David Garrison the IMB adopted a speed-based approach to reaching unreached people groups called Church Planting Movements (CPM). The IMB shifted away from what it perceived to be a sequential approach of evangelism that results in disciples that results in churches that necessitates leadership development in favor of collapsing these processes (wrinkling time) to speed the process along.[6] The goal of the missionary was no longer to plant churches but to initiate a Church Planting Movement. Moving quickly was the goal so as not to hinder rapidity of movement.

Within the broad umbrella of CPM strategy IMB missionary, Steve Smith, took principles gleaned from an IMB missionary serving in East Asia, Ying Kai, and developed a model of forming new house groups that missiologist, George Robinson, says resembles an "Amway product" and "multi-level marketing."[7] The goal is to find those who are willing to gather five people who are willing to gather another five people and then teach those gathered how to train others to gather more. Six basic evangelism and discipleship lessons are taught in the small groups that are quickly called churches. New believers are permitted and encouraged to be new pastors of these micro "churches" because speed and rapidity of movement is the primary value.[8] T4T lacks a robust articulation of a New Testament church or what constitutes church leadership. Church Planting Movements strategy and T4T training is opposed to deep-level theological training for leaders because it allegedly slows down the movement and causes leaders to become (in what I have often heard from T4T proponents) "disobedient and proud." While living in China, completing language study, I asked one Strategy Associate what types of theological education were being offered to national leaders. He responded by saying that teaching T4T was their theological education. T4T falls far short as a replacement for theological education.

Measuring the Fallout

Onlookers in the broader evangelical community have observed the lack of ability among certain IMB missionaries in East Asia to deal adequately with basic discipleship and leadership development due to the CPM emphasis on speed. Frank Walter Schattner observes,

It appears a significant number among the IMB have a limited

[6]As demonstrated in Garrison, *Church Planting Movements*.
[7]George Robinson, *Review of T4T: A Discipleship Rerevolution*, by Steve Smith and Ying Kai. Published in "Review and Preview" of www.GlobalMissiology.org October 2011. Accessed August 20,2014.
[8]Steve Smith, T4T: *A Discipleship ReRevolution* (Monument, CO: WIGTake Resources, 2011), 265-72.

view of discipleship and leadership development, particularly as
it relates to people groups coming to Christ with no previous
knowledge of God and the Bible. I have observed that a sig-
nificant percentage of IMB missionaries are not experienced in
working directly with new believers. Thus, when some commu-
nicate that missionaries should move on quickly, the idea does
not ring true with more traditional missionaries who have good
understanding of language and culture because of their working
closely with the local believers at the grassroots level.[9]

The departure from theological education happened in established
fields first and then was never fully engaged when the IMB's historic stra-
tegic shift occurred from established fields to unreached people groups. As
historic mission fields have grown the neo-Pentecostal and liberalizing in-
fluences have made their presence felt upon leaders and churches. Historic
mission fields are now standing up and sending out missionaries to make
disciples of all nations. In the IMB's departure from theological education in
those historic fields, which are now producing missionaries, it has forfeited
a significant voice of influence in shaping the new generation of missionar-
ies that historic fields are sending. One cannot expect to mobilize national
partners effectively for missions if the organization has not maintained in-
carnational-mentoring relationships with indigenous leaders as part of its
core strategy to make disciples of all nations.
      David Bledsoe observed,

      The ramification of this strategy change was that we, as South-
      ern Baptists, lost most of our influence in overseas seminaries.
      Instead of transitioning and becoming partners at the table with
      the nationals, we excused ourselves to begin another tactic that
      contained no emphasis on formal theological education within
      this process. The national brothers were invited to embrace the
      new found methodology, but the focus of CPM continued with
      or without their help or support. . . . The influential seminaries,
      especially in large urban centers, have struggled with liberalism
      within their classrooms, and most missionaries can only shake
      their heads, standing from the outside.[10]

The fallout from the IMB's departure from involvement in theological
education was threefold: (1) it alienated historic national partners because
IMB moved away from their greatest felt-need, e.g., theological training for
their pastors; (2) it led to strained relations with Southern Baptist seminaries

      [9]Frank Schattner, "Sustainability within Church Planting Movements in East Asia,"
(D.Miss. diss., Biola University, 2013), 140-41.
      [10]David Allen Bledsoe, "A Plea to Reconsider Theological Education Engagement in
Historic Mission Fields," *Journal of Evangelism and Missions* 8 (Spring 2009): 95-96.

who frequently voiced opposition to IMB's departure from theological education; and (3) it created a vacuum quickly filled in part by neo-Pentecostal and liberal groups seeking to enlarge their influence among new churches and new believers.

Under the leadership of Tom Elliff, then president of the IMB, a few mission leaders of the Southern Baptist Convention International Mission Board have recognized and openly acknowledged that the strategic move away from involvement in theological education was a critical error. The immediate answer was to appoint consultants and connectors who would primarily be responsible for liaising with Baptist seminaries in the States. To date, the IMB has not answered the call for theological education with a robust effort to source for and send qualified candidates as cross-cultural theological educators. It is obvious, however, that under Elliff's administration, positive steps have been taken to establish a structure of theological connectors that could evolve and expand to provide greater and more direct input to the needs for theological training globally.

Outsourcing the Need

As a result of longstanding and mounting criticism in regards to the lack of emphasis on theological education in its missions strategy, on May 6, 2008, Baptist Press (BP) reported that then IMB president, Jerry Rankin, had appointed Chuck Lawless as a "consultant for theological education." Lawless served initially while remaining as the dean of the Billy Graham School of Missions. Lawless's role turned into a full-time role with the IMB, and he has since transitioned to a full-time position at SEBTS while also retaining his role as Global Theological Education Consultant with the IMB. A large part of his initial role involved traveling extensively overseas, as reported by the Baptist Press, "My first hope is just to learn what the IMB is already doing and to come alongside the efforts that are already taking place and strengthen what's there." I was serving with the IMB in Singapore when Lawless came to Asia. I know that his contact with nationals was extensive, comprehensive, and helpful in ascertaining the perspective of nationals on the need for theological education and their perception of the IMB's withdrawal from theological education.

Rankin's purpose for appointing Lawless, according to the BP reporting, was "a way to connect overseas mission opportunities with Baptist seminaries and partners here in the States as well. Lawless will represent the IMB as a liaison to all six SBC seminaries in encouraging their partnership and involvement with overseas seminaries." BP reported Rankin as also saying, "I am excited about the momentum of a Great Commission resurgence in our convention that would see stateside churches and denominational entities claiming more ownership of our mission task and becoming more strategically involved around the world." In this same article IMB leader, Ron Wilson, echoed that sentiment by stating, "I see this role as a great connecting

role, connecting with U.S. seminaries to be involved with overseas seminaries and all of it together." Clearly, the goal, as expressed by Rankin, was to connect seminaries in the states with the needs on the field and *not* to enlarge IMB's direct involvement in theological education by appointing more theological educators to the field or to support and expand ongoing efforts. This is a crucial point of difference in philosophy that reveals the avoidance and outsourcing approaches among IMB leadership as it relates to theological education. Lawless's report submitted after his initial assignment, however, called for the IMB to take a more integrative approach. As noted earlier, Lawless reported, "I unreservedly encourage potential partners, *including the IMB*, to provide the requested Bible scholars for these institutions [Bible colleges and seminaries]" (emphasis mine).

Under the position of Global Theological Education Consultant are regional theological education consultants and connectors with the IMB. They are the ones most connected to the needs for theological education on every continent. These consultants, many of whom have advanced theological degrees, are passionate about training national leaders and equipping them with the tools necessary to become active participants in the global task of making disciples of all nations. They have made constant and earnest pleas to seminaries to be more involved in sending faculty to teach short-term courses and offering assistance in any way possible. They also have offered theological training as time and circumstance permit. These connectors have at times played an integrative role by pushing for more appointments through the IMB for theological educators. The problem stems in part from the relatively few connectors compared to the global need and the resistance to an integrative approach from some quarters of leadership that represent the older CPM paradigm.

The upside of these requests to seminaries is the engagement of seminaries on a greater level than ever before in the global task of theological education. Faculty with no overseas cross-cultural experience have increased their awareness of the global need and have also developed a greater appreciation for the increasing cross-cultural dimension to theological education in their own classrooms due to rise of ethnic minority enrollment in residential theological education.

The downside is that as a global theological education strategy, short-term courses are taught through translation by individuals who do not know the language and the culture. They also are not in ongoing discipleship relationships with those whom they teach. As a result, they will be very limited in making a long-term impact through short-term engagement. In short, relying on seminaries in the USA to shoulder the global burden of theological education is far beyond institutions' capabilities and far short of an appropriate level of engagement for a mission organization tasked with making disciples of all nations.

Since the appointment of Chuck Lawless as Global Theological Education Consultant, theological education as a missions strategy has been

primarily engaged at the level of connecting the needs overseas with semi-
naries and partners in the states, which is the primary task Lawless has been
given. But due to the nature of consultancy positions, the organization has
not made great strides to translate this momentum into the appointment
of more field personnel who are dedicated theological and biblical train-
ers. Lawless's team, however, has been working closely with seminaries in
the states and in time this could lead to more appointments to theological
education roles. Glimmers of hope do exist for the organization's move into
a more integrative approach to theological education and missions strategy.
A strong undercurrent, however, still exists in current IMB strategy that is
resistant to devoting more IMB resources to theological education because
of the CPM influence with its emphasis on speed.

Roland Allen's reflections on Paul are often used as a model for those
who value speed at the expense of deep-level discipleship and leadership
training. Reflecting on Roland Allen's legacy and teaching, Michael Pocock
observed,

> Some who have read Roland Allen's work have concluded that
> they could work as rapidly as Paul, establishing churches in a
> few weeks or months and move on to other regions. Roland Al-
> len would never have advocated the precipitous abandonment
> of newly established churches. His overarching conviction that
> the Holy Spirit is capable of instructing new believers would not
> have led him to leave new believers and churches without guid-
> ance. What he did advocate was the willing transfer of author-
> ity, responsibility, and self-support to young churches before the
> missionary was obligated unwillingly by circumstances to do so.[11]

Chuck Lawless makes a similar observation,

> The point is clear: despite his [Paul's] commitment to taking the
> gospel where it had not been preached (Rom. 15:20), Paul nei-
> ther ignored nor abandoned the churches he planted. Via per-
> sonal visits, correspondence and representatives, he stepped back
> into the lives of his churches when necessary. Even in cities such
> as Philippi and Thessalonica where Paul spent only a brief period,
> he left behind leaders who would minister in his place.[12]

Included within the need for guidance for new believers and new
churches would certainly be leadership development. Lawless points to
Paul's mentoring of young leaders like Timothy as the legacy of leadership
development that Paul left behind for us today, which involved a significant

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[11]Robert L. Plummer and John Mark Terry, *Paul's Missionary Methods: In His Time and
Ours* (Downers Grove: Il, 2012), 158.
[12]Ibid., 225.

investment of his time in teaching and modeling.[13]

A Way Forward

The situation of churches in the New Testament churches repeats itself in the explosive growth of churches in the global south. New churches need Holy Spirit-gifted leaders who need to be able to divide rightly the Word of God to God's people. Churches engaged in making disciples of all nations are obliged through the command of Jesus Christ to offer such teaching and training in order that they may know and obey the whole counsel of God. With the explosion of evangelical growth in Asia, Africa, and Latin America, the crying need for the delivery of various forms of theological and biblical training is self-evident. The only question that remains is not "If?" but "How?" should we address the need in western evangelicalism in general and Southern Baptist missions in particular. How will we contribute to feed the theologically and biblically hungry around the world? I will offer a few suggestions:

1. Craft a new strategy for the twenty-first century that places making disciples at the forefront and not speed as its core value. Mentoring/discipling relationships are the most valued commodity in kingdom work and in the long run will yield more fruit than speed-based approaches. View theological education as under the umbrella of making disciples.

2. Transform the existing position of Global Theological Education Consultant into a full-time senior strategist role. A global theological education strategist can assist in designing an integrative approach to theological education that could guide the IMB in appointing new or reassigning existing personnel into cross-cultural theological education roles, listening and responding to the needs of indigenous leaders for training, and working closely with Affinity Group Strategy Leaders to ensure that theological training needs are engaged and tailored to the local context.

3. Require field missionaries in "front-line" roles to complete a seminary degree. Though the standards are tightening, currently one can serve as a field missionary without a seminary degree. With the complexities of today's missions field, missionaries are called upon to serve many roles and need the training to fill these roles competently. Nationals will look upon all missionaries with seminary training as a resource for training leaders. Education is valued in most parts of the world. The reality is that nationals will view those who have degrees as qualified to speak into the lives of church leaders. Every missionary should be equipped to provide biblical and theological training and

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[13]Ibid., 227-34.

have it as a part of his ministry toolbox.

4. Empower current theological-education consultants not only to assess needs and connect those needs with seminaries in the states, but to write job requests for full-time theological and biblical training roles. Instead of calling them *consultants*, they should be called *strategists*. Theological-education strategists will not just outsource but also integrate theological education into the core missions strategy of the organization.

5. Free current missionaries with advanced theological degrees to engage more deeply in theological education with indigenous leaders. The IMB already has missionaries who have completed or are pursuing advanced theological degrees. Allow this force to be harnessed for the multiplication of theologically-trained leaders.

6. Bring missionary theological educators in the IMB together regularly for summits on theological education. Cross-cultural theological educators can share experiences, present papers, and discuss conventional and unconventional strategies and models for equipping leaders. Include national partners, retired missionaries, missions faculty from the seminaries, and seminary students pursuing advanced degrees to join the conversation.

Concluding Remarks

The missiological divide regarding theological education as a missions strategy stems in part from a redefinition of what Jesus meant in the Great Commission by "teaching them to observe all things that I have commanded" (Matt 28:20). Those who shun theological education tend to emphasize "teach them to *obey*" rather than the integrative approach that emphasizes the fullness of Jesus' words, "teach them *to obey all that I have commanded*." I consider theological education to be under the rubric of the command of Jesus to teach. I also think that "all things that I have commanded" to be mean "teach them the whole counsel of God." Jesus taught his disciples for three years while living and doing ministry with them. Paul also embodied the same concern to have ongoing input into the training of leaders. He said to the Ephesian elders that he had not shrunk from teaching them the whole counsel of God (Acts 20:27). The CPM ethos redefined the meaning of Jesus' command to "teach them to observe all things that I have commanded" to a formula for teaching nationals to obey the basic principles of small-group formation. The fear has been in the CPM paradigm that if you teach them doctrine from the Bible or theology, then you will distract them from implementing the fast-paced principles that will lead to church planting movements.

Since the shift in the epicenter of evangelical Christianity has taken

place from the West to Latin America, Africa, and Asia, a multiplication of leaders has taken place and with it the need for strategic involvement in the training of leaders who will be co-laborers in the great task of making disciples of all nations. In the Global South, evangelical Christianity is growing alongside a rapidly rising Islam. Within the evangelical movement many competitors have arisen to challenge the biblical moorings of new, emerging and established Bible/Gospel-centered communities of faith, such as radical Pentecostalism, the Prosperity gospel, and neo-Pentecostalism. With the challenge of these competitors comes the need of missionaries serving in these areas to be able to train theologically and equip biblically church leaders to understand and handle the Word of God accurately, rightly dividing the Word of truth.

A Course Correction in Missions: Rethinking the Two-Percent Threshold

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Introduction

In February of 1990 my wife Kathy and I met with the renowned Christian researcher David Barrett, the author of the *World Christian Encyclopedia*.[2] He consulted with each missionary couple prior to their departure for a restricted access assignment at our mission agency's headquarters in Richmond, Virginia. Barrett said to us, "Many a missionary has journeyed to North Africa intending to reach the Z people[3] but after a few years they would tire of the resistance and move on to a more responsive group. Only by focusing on the Z will this tribe ever be evangelized." Subsequently our family moved to the capital of the country where we served as Strategy Coordinator[4] missionaries for the Z people of North Africa. We were part of an experiment in our mission, the International Mission Board (IMB). Cooperative Services International (CSI) had been formed to focus on specific unreached tribes regardless of their geo-political boundaries (the Z are spread over three North African countries). We saw the first believers from this people group come to faith in Christ and follow him in baptism during our stewardship. The first churches also emerged from this unreached people during this time.

In the mid-1990s I was part of a group of CSI missionaries devising a

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[2]Barrett, David B. *World Christian Encyclopedia: A Comparative Study of Churches and Religions in the Modern World, AD 1900-2000* (Nairobi: Oxford University Press, 1982).

[3]The Z people number about 1.5 million and reside in North Africa. They are almost one-hundred-percent Muslim. When we accepted the assignment there were no believers or churches among the Z people.

[4]When we received this assignment we were called Non-Residential Missionaries (NRM's). Cooperative Services International (CSI) was the division of the International Mission Board (IMB) formed to work among unreached peoples in restricted-access countries. The Hadaways were the second NRM couple to live inside the country of their people group and one of the first ten couples in the program.

strategy to reach a country in Central Asia for Christ. In addition to working with the Z people in North Africa, I also oversaw missionaries working with other people groups as a Field Coordinator for CSI. In this role I deployed missionaries among various people groups in the Middle East and North Africa. The leader of this group identified the people groups within a limited-access country from a list published as the *Ethnologue*.[5] Besides the expected peoples such as the Kurds, Armenians, and Persians, an unreached tribe called the "Persian Bantu" appeared on the list. As a former missionary to the *Sukuma* people (a Bantu tribe in Tanzania), I doubted their existence, but this group was initially targeted by my mission agency nonetheless.

A number of years later I was serving as the Regional Leader (Director) for the same mission agency in Eastern South America. I was asked by my supervisor when I was going to reach the unevangelized indigenous tribes in the Amazon Basin. My regional researcher and strategy associate determined that there were only about 185,000[6] Native Americans out of approximately 175 million persons[7] in the country of Brazil. Thirty-five thousand of these come from one tribe (the *Yanomami*) who have been targeted by other mission groups for years. I declined to move missionaries from the population centers of Brazil to work among a scattering of 70,000 Native Americans, less than 1/10th of 1% of the population of the country.

Over the last twenty-five years many mission agencies have dropped or significantly reduced their work among the majority populations of Sub-Saharan Africa and Latin America to focus on smaller and smaller people groups or exit altogether. How did we reach this point in missions? When one is in the middle of a trend it is difficult to discern if the paradigm has permanently shifted, or if we are at the far end of a temporary pendulum swing. Is mission strategy due for a course correction, or have recent shifts become axiomatic? Let's look at recent mission history.

Historical Perspective

Although there have been small mission endeavors throughout Christian history, the "Great Century of Missions" (1792-1910)[8] launched the global movement that forms the basis for world missions today. When British Baptist William Carey sailed for India in 1793, he could not have imagined that a tidal wave of missionaries would follow in his wake. The cour-

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[5]The *Ethnologue,* compiled by the Summer Institute of Linguistics (SIL), tracks the spoken languages of the world. The Persian Bantu are no longer listed as a linguistic group in the *Ethnologue*.

[6]The IBGE 2010 Census (Brazil) lists 896,917 native people for the country, but this count includes the *Quilombolas* (descendants of slaves) who are indigenous to another continent and have intermarried with Brazilians of both European and American Indian lineage. Even the larger number amounts to only 0.47% of the population of Brazil.

[7]Brazil's population is now estimated at just over 200 million.

[8]The term was coined by Kenneth Scott Latourette in *A History of the Expansion of Christianity*, 7 vols. (New York: Harper Brothers, 1945).

age, deprivations, and feats of early Christian workers like Adoniram Judson, Hudson Taylor, Henry Martyn, Robert Morrison, Henry Venn, Buck Bagby, Lottie Moon, Amy Carmichael, John Nevius and countless others stagger the mind. These early missionaries were basically "on their own." Judson was so isolated in Burma that he did not even know for several years if he and his wife were receiving support from Baptists in America.

Latourette calls the mission history years of 1914-1944 "Advance Through Storm."[9] This is because after the Great Century of Missions, missionaries had to deal with two world wars while simultaneously laboring for Christ on the foreign field. Ralph Winter followed with a history of his own entitled, *Twenty-Five Unbelievable Years: 1945-1969*. [10]Winter describes the remarkable missionary advance that followed the end of World War II. When M. Theron Rankin was elected to lead the Foreign Mission Board (FMB then, IMB now) of the Southern Baptist Convention in 1944, he immediately put into place a program of missionary advance based upon a "careful study of conditions where the war had taken its greatest toll."[11] Rankin's successor, Baker James Cauthen, continued the Advance Program which resulted in an increase from 34 countries to 94 countries and a tripling of missionary personnel at the FMB to 2,981 by the time of the latter's retirement in 1979.[12]

Winston Crawley, former FMB missionary, and Area Secretary (Director) for the Orient continued the historical summary precedent by writing a short history of world missions from 1970-2000. Crawley points out that these years saw monumental changes. These changes included the dawn of the information age, the fall of Communism, exploding population and urban centers, the rise of Islam and secularism to name just a few. [13]

Prior to the last decade of the twentieth century, strategy remained pretty much the same regardless of the mission society. Mission work by necessity was quite different than today. Missionary families journeyed to their countries of service by boat, and communication with the field was carried by the mail transported back and forth by these ships. Although funded from constituencies abroad, mission entities were usually democratically operated overseas. Missionaries on the field set their own priorities with minimal interference from their home offices. They voted on their budgets, planned their strategies and submitted personnel requests. Local administration was necessary because of the slow and cumbersome communication

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[9]Winston Crawley, *World Christianity: 1970-2000* (Pasadena, CA: William Carey Library, 2001), 5.

[10]Winter, Ralph D., and Kenneth Scott Latourette. *The Twenty-Five Unbelievable Years, 1945 to 1969* (Pasadena: William Carey Library, 1970).

[11]William R. Estep, *Whole Gospel Whole World: The Foreign Mission Board of the Southern Baptist Convention 1845-1995* (Nashville: Broadman and Holman, 1994), 267, 277-78.

[12]Ibid., 319.

[13]Crawley, *World Christianity*, 9-34. Crawley said in his book, *Global Mission: A Story to Tell* (Nashville: Broadman Press, 1985), 262, "the Foreign Mission Board did not make formal reference to mission strategy until 1965."

between a mission and their home country.[14] Although missionaries in the nineteenth century such as Carey[15] and Taylor conducted some cultural and demographic research, Winston Crawley said that until the 1970s, mission agencies had planned "without much awareness of 'strategy.'"[16] Missionaries entered new countries by opening hospitals, clinics, orphanages, and schools—all the while sharing the Gospel and starting churches. Whatever the mission-sending agency, strategy primarily involved sending missionaries to geographic countries without prescribing what they should do when they arrived.[17] Some thought was given to segmenting and researching the ethnic groups within those countries,[18] but it fell to Donald McGavran and later Ralph Winter to systematize missiology. They would change the discipline forever during the last half of the twentieth century.

Donald McGavran wrote his groundbreaking work, "The Bridges of God" in 1955. This writing puts forth the thesis that men and women outside individualistic Western countries usually become Christians within their own strata of society.[19] In his later book, *Understanding Church Growth*, McGavran points out that most nations are not homogeneous but "belong to pieces of a mosaic."[20] Furthermore, McGavran said, "People like to become Christians without crossing racial, linguistic, or class barriers."[21] This became known as the Homogeneous Unit Principle. This principle states; "Peoples become Christian fastest when least change of race or clan is involved."[22] This became the basis for tailoring individualized strategies for particular ethnic groups that has become the norm today.

Ralph Winter, McGavran's associate at Fuller Theological Seminary (Pasadena, California), intensified this emphasis on ethnicity as a missionary

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[14]Even when our family arrived in Tanzania in 1984 we did not have a land line telephone our first several years in the country and cell service did not become widely available in Africa until the twenty-first century. When we arrived in our country in North Africa in 1991 we communicated with our mission organization by telex because there were only three international telephone lines going out of the country. We did not have a telephone in our home anyway and nobody we knew had a phone. If you wanted to talk to someone you had to go see them or hope they would stop by.

[15]William Carey prepared a chart of the religions of the countries on the continents of his day (see *Perspectives on the World Christian Movement*, 4th ed., Ralph D. Winter & Steven C. Hawthorne, eds. [Pasadena, CA: William Carey Library, 2009], 315-16).

[16]Crawley, *World Christianity*, 70.

[17]H. Cornell Goerner, *All Nations in God's Purpose* (Nashville: Broadman Press, 1979), 155.

[18]There were exceptions. The Baptist Mission of Tanzania organized the Sukuma Project to reach the largest tribe in Tanzania. Our call to missions resulted from hearing about the Sukuma Project in the summer of 1980 at the Glorieta Baptist Conference Center in New Mexico.

[19]Donald A. McGavran, "The Bridges of God," in *Perspectives on the World Christian Movement*, 4th ed., Ralph Winter and Steven A. Hawthorne, eds., 53.

[20]Donald A. McGavran, *Understanding Church Growth*, 3rd ed. (Grand Rapids: William B. Eerdmans Publishing Company, 1990), 46.

[21]Ibid., 163.

[22]Ibid., 165.

strategy by coining the term "hidden peoples."[23] McGavran says,

> All are speaking of very large numbers of homogeneous units—ethnically, geographically, culturally, and economically separate segments of mankind. Depending on how such segments are defined, there are thousands or tens of thousands of them—the hidden peoples.[24]

C. Peter Wagner and Edward R. Dayton begin calling "hidden peoples" by the terminology of "unreached people" and a movement was born. Since these early days of unreached people group thinking, the race to reduce them to their lowest common denominator has only accelerated. John D. Robb says,

> The people group approach makes ministry **manageable** [bold his]. It breaks down the enormous task of reaching the world for Christ into manageable segments. David Barrett has estimated that humankind may be composed of around 9,000 separate ethnolinguistic peoples. If this is so, there may be as many as 25,000 or 40,000 distinct people groups. We do not know exactly.[25]

Due to this segmentation trend, most mission agencies have diverted or reassigned their personnel from the majority populations in most countries in order to concentrate on their hidden or unreached peoples. McGavran conceived the Homogeneous Unit Principle in order to reap the greatest harvest of souls in mission. He wrote, "Thus today's paramount task, opportunity and imperative is to multiply churches in increasing numbers of receptive peoples of all six continents."[26]

It is true that much of the world has been neglected in evangelism and missions. Our family responded to the great need for preaching the Gospel to the Z people of North Africa. I enjoyed my work in North Africa and can speak of the great need there. Peter Wagner cautions, however, against associating need with priority.

> Some have postulated the greatest "need" on where there are fewest missionaries in relationship to national believers. This is not necessarily a valid point… The law of the harvest demands that laborers, whether missionaries or nationals, be sent to the harvest field in the greatest number possible, as long as each is reaping to his capacity.[27]

[23]Ibid., 51

[24]Ibid.

[25]John D. Robb, *Focus! The Power of People Group Thinking* (Monrovia: MARC Books, 1994), 24.

[26]McGavran, *Understanding Church Growth*, 40.

[27]C. Peter Wagner, *Frontiers in Missions Strategy* (Chicago: Moody Press, 1971), 32.

Missions today are being driven primarily by need rather than by a more balanced combination of factors. Before turning our attention to potential solutions, how did we arrive at this situation? In the field of missiology presuppositions are vitally important. What are some of the presuppositions underpinning modern missions thinking?

A Key Presupposition in Modern Missions

David Sills, Professor of Missions at Southern Baptist Theological Seminary identifies a crucial statistical presupposition in his book *Reaching and Teaching*. As it became clear through research that the unreached people groups of the world were being underserved or ignored, mission agencies sought ways to determine which areas were reached or unreached in relation to one another. Maps began to be composed to depict the relative "lostness" and "reachness" of the world in relation to other parts of the globe. Sociology played heavily into these choices.

> Initially, missionaries were working with the figure of 20 percent evangelical as sufficient to consider a group reached; this was based on a sociological axiom that if 20% of a population accepts a new idea, the adopters can perpetuate and propagate it within the group without outside help. Missionaries made the application that if a group was at least 20 percent evangelical this group could continue the work of evangelism without the help of outside missionaries, thus freeing the missionaries to move on.[28]

When I moved from Eastern Africa to Eastern South America to become the Regional Leader in the summer of 1997, the IMB was using the twenty-percent figure in their statistics. Few South American countries fell under this threshold but within a year the percentage was lowered to twelve percent. The following year the first version of the Church Planting Progress Indicator (CPPI) was unveiled by the IMB, featuring a precipitous drop in what had been considered the measure of "reachedness." Two-percent evangelical believers became the new statistical benchmark for the IMB and most other mission agencies. Suddenly the goal posts had been moved. How did this happen?

Patrick Johnstone, the editor of *Operation World*, Luis Bush of the Joshua Project of the AD 2000 Movement, and some others decided that the twenty-percent figure was too high. They determined a much lower threshold was appropriate for measuring relative "reachness."[29] Johnstone writes [italics and bold mine];

The original Joshua Project editorial committee selected the crite-

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[28]M. David Sills, *Reaching and Teaching* (Chicago: Moody Publishers, 2010), 108.
[29]Ibid.

ria less than 2% evangelical Christian and less than 5% Christian adherents. *While these percentage figures are **somewhat arbitrary**, there are **some** that **suggest** that the percentage of a population needed to be influenced to impact the whole group is 2%.*[30]

It is interesting that a few evangelical researchers could change the thrust of missions even among Southern Baptists so quickly and so thoroughly by flipping the proverbial "statistical switch." If the twenty-percent designation was somewhat arbitrary, then two percent is astoundingly so. Who are the "some" who suggest that two percent of a population can influence the majority? That question is never answered. The last fifteen years has seen a dramatic reduction in force in missionaries in Latin America[31] and Sub-Saharan Africa[32] within the IMB. The philosophical basis for these reductions was the adoption of the two-percent threshold. Sills points out that "it is significant that the context of the discussions was never to classify whether an individual was reached or not, but rather which groups were unreached."[33] Instead, maps have been drawn showing significant parts of Latin America, Africa, and even parts of Asia color-coded green (reached) using the two-percent evangelical benchmark as the basis.[34]

The only sociological study I could find to support using a minority percentage of adherents to influence a majority is entitled "Minority Rules." This study says that an extremely committed ten percent within a population segment can influence the remaining ninety percent to embrace their thinking. Furthermore, the article insists that when the minority falls below ten percent, the minority opinion has no measurable effect on the majority. The article reads in part as follows [bold and italics mine];

> Scientists at Rensselaer Polytechnic Institute have found that when just 10 percent of the population holds an unshakable belief, their belief will always be adopted by the majority of society. The scientists, who are members of the Social Cognitive Networks Academic Research Center (SCNARC) at Rensselaer, used computational and analytical methods to discover the tipping point where a minority belief becomes the majority opinion. The finding has implications for the study and influence of so-

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[30]Patrick Johnstone, quoted in Sills, *Reaching and Teaching*, 109.

[31]The drop from about 1,200 adult missionaries among the four America's regions in 1997 to about 250 missionaries in the American Peoples Affinity in 2014 is a fall-off of about 500%. This reduction has been accomplished primarily by normal attrition (retirements, resignations, and transfers).

[32]The Sub-Saharan Peoples Affinity combines the three former IMB regions of Eastern, Southern and Western Africa. This part of the world has dropped from about 850 missionaries to some five hundred today.

[33]Sills, *Reaching and Teaching*, 110.

[34]"Closing the Gap: Critical Issues and the Unfinished Task" (Richmond, VA: International Mission Board, SBC, 2010), Powerpoint Slides, 27.

cietal interactions ranging from the spread of innovations to the movement of political ideals. **When the number of committed opinion holders is below 10 percent, there is no visible progress in the spread of ideas**. *It would literally take the amount of time comparable to the age of the universe for this size group to reach the majority,*" said SCNARC Director Boleslaw Szymanski, the Claire and Roland Schmitt Distinguished Professor at Rensselaer. "Once that number grows above 10 percent, the idea spreads like flame." As an example, the ongoing events in Tunisia and Egypt appear to exhibit a similar process, according to Szymanski. "In those countries, dictators who were in power for decades were suddenly overthrown in just a few weeks."[35]

From the introduction of the two-percent benchmark in the late 1990s, I have contended this is an arbitrary measurement without a statistical basis. Unfortunately, much of modern strategy for most mission agencies is based upon such sociological sand. Somewhat of a case could be made for a 10% threshold but this is based upon this one study (above) and one wonders about the advisability of basing the relative "reachness" or "lostness" of a people group or country on one secular sociological study. If a ten-percent threshold replaced the two-percent benchmark for depicting "lostness" and "reachness" on evangelical maps, however, at least it would give a more reliable indicator of what is really happening on the ground. The evangelization maps of Latin America and Africa would turn from green (reached) to yellow and red (unreached).

Rethinking the Criteria for Mission Engagement

It is certainly true, however, there must be some basis for both the proportional deployment of personnel and when a country or people group is able to reach itself. What should these factors be? There is no doubt that the Z people of North Africa (less than 1/100 of one-percent evangelical and Muslim) have a greater *need* of the initial proclamation of the Gospel than the *Sukuma* tribe of Tanzania (about seven-percent evangelical), my first missionary assignment in 1984. But is need the only criteria? What are the appropriate factors to consider when devising a missions strategy and advance today?

Winston Crawley properly observes that "Since 1970, attention of the Christian mission enterprise has focused increasingly on people groups, rather than nations."[36] Let me return to my discussion concerning the contributions of Donald McGavran and Ralph Winter to the field of missions. While McGavran discovered the Homogeneous Unit Principle, it was

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[35] J. Xie, S. Sreenivasan, G. Korniss, W. Zhang, C. Lim, B. Szymanski, "Social Consensus through the Influence of Committed Minorities," *Physical Review E* 80, no. 1 (2011): 1-9.

[36] Crawley, *World Christianity*, 73.

Winter who called them "hidden peoples" which became "unreached peoples." Crawley writes [bold and italics mine];

> Winter effectively shifted the main theme of today's missiology from church growth to unreached peoples, thereby becoming the most influential missiologist of the 1980s and 1990s. It is interesting that McGavran first directed Christian attention to people groups, as a lead-in to his concern for growth; and that he and Winter were colleagues at Fuller--**but their strategy thrusts move in opposite directions**. **McGavran** wanted major effort to concentrate on *responsive peoples*, *where the harvest is ripe*, but **Winter** *urges concentration on places where the gospel seed has not yet been sown.* [37]

Of course nobody can deny that the pendulum has moved almost totally in the direction of unreached peoples. The harvest missions view of the Church Growth Movement has been totally eclipsed and seldom, if ever, mentioned. But is it time for a course correction? I think so.

A Call for a Return to a Biblical Balance in Missions

Jesus presented a dual mandate that is recorded in the Gospels. There is no doubt that the current push to reach all the peoples of the world is a biblical mandate. In Acts 1:7-8, Jesus lays out the church's task [bold mine].

> It is not for you to know times or epochs which the Father has fixed by His own authority; but you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and even to the **remotest part of the earth** (NKJV).

We are to go to the last frontier, to the edge, to the unreached, the unengaged and uncontacted people of the world. Paul spoke about going to "preach the gospel even to the regions beyond"[38] and his ambition to preach the Gospel in unreached areas must be emulated today. Paul wrote [italics added by NASB translators], "and thus I aspired to preach the gospel, not where Christ was *already* named, so that I would not build on another man's foundation."

I engaged in this kind of mission work for seven years. It is exhilarating, rewarding, and necessary. Every mission board should participate in the pioneering missionary enterprise. When I lived in North Africa I was the only missionary of any kind in the northern Muslim part of the country. Nobody else could gain access so I could preach and witness without any

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[37]Ibid., 74-75.
[38]2 Corinthians 10:16.

interference. Sometimes I would drive for twelve hours and not see another vehicle or foreigner. It was extremely fulfilling to see the first believers and churches emerge from a previously unreached people.

But there are other mission mandates in the New Testament. Jesus spoke also of the harvest. The Scripture reads, "Then He said to His disciples, 'the harvest is plentiful, but the laborers are few. Therefore, beseech the Lord of the harvest to send out workers into His harvest'" (Matt 9:37-38 NASB). The harvest mandate is one that seems to be neglected today. McGavran said,

> That receptivity should determine effective evangelism methods is obvious. Unless Christian leaders in all six continents are on the lookout for changes in receptivity of homogeneous units within the general population and are prepared to seek and bring persons and groups belonging to these units into the fold, they will not even discern what needs to be done. An essential task is to discern receptivity and when this is seen, adjust methods, institutions, and personnel until the receptive are becoming Christians.[39]

Although the Z people of North Africa are more responsive than most Muslim peoples, they could not be called particularly receptive. When I worked as a missionary in Tanzania and Brazil, the receptivity in those countries was amazing. I would share Christ with individuals and many would believe. Churches were rapidly planted. Just because a missionary works in a harvest field does not mean it is not real missions. Sometimes it can be more dangerous than a restricted access country. I was in a meeting of all the missionaries in my region in Eastern South America a number of years ago. I asked everyone who had been robbed at gunpoint to raise their hands. About eighty percent of those present raised their hands. Then I asked how many had been robbed at gunpoint more than once to keep their hands raised. Only a few hands went down. Conversely, when I lived in a restricted access North African country my two daughters could walk down a dark street in the capital city without fear. Nobody would ever do that in South America. I know that with today's emphasis on unreached peoples a strategy based upon receptivity might seem missiologically incorrect. McGavran answers these misgivings.[40]

> Recognition of variations of receptivity is offensive to some missiologists because they fear that, if they accept it, they will be forced to abandon resistant fields. Abandonment is not called for. Fields must be sown. Stony fields must be plowed before they are sown. No one should conclude that if receptivity is low, the church should withdraw evangelistic efforts. Correct policy is

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[39]McGavran, *Understanding Church Growth*, 192.
[40]Ibid., 190-91.

to occupy fields of low receptivity lightly. The harvest will ripen some day. Their populations are made up of men and women for whom Christ died. While they continue in their rebellious state, they should be given the opportunity to hear the gospel in as courteous a way as possible. But they should not be heavily occupied, lest, fearing they will be swamped by Christians, they become even more resistant. They should not be bothered and badgered…Resistant lands should be held lightly. While holding them lightly Christian leaders should perfect organizational arrangements so that when these lands turn responsive, missionary resources can be sent in quickly…Reinforcing receptive areas is the only mode of mission by which resistant populations that become receptive may be led to responsible membership in ongoing churches.

Rather than looking to receptive places to place missionaries, most mission groups are sending their personnel to resistant places. Many of these somewhat hostile people groups are indeed becoming more resistant due to the large number of Christians being sent their way. Clyde Berkley, former Strategy Associate for Southern Africa developed a "receptivity to lostness" formula to assist mission strategists in allocating personnel and financial resources. [41]

Besides the missionary mandates of need and receptivity, there is a third directive revealed in Scripture. Within the Great Commission passage there is also a discipleship dimension. Lately, mission societies are concentrating their personnel and strategic resources on unreached people groups who number less than two-percent evangelical. This has resulted in moving away from work once it has reached this threshold. This means turning the evangelism, church planting, and discipleship work over to a relatively small national group of believers (two percent). This is because the missionary task has been determined to be primarily a pioneering enterprise. In this scenario, national believers are left largely to disciple themselves. Jesus said in the well-known Great Commission passage of Matthew 28:18-20 [bold mine];

All authority has been given to Me in heaven and on earth. Go therefore, and **make disciples** of all the nations, baptizing them in the name of the Father, and the Son and the Holy Spirit, **teaching** them to observe all that I commanded you; and lo, I am with you always, even to the end of the age (NKJV).

David Sills has pointed out in his book *Reaching and Teaching* that the

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[41]Clyde Berkley, "Priority and Strategy" in *Rejoicing Together: Balancing the Biblical Perspectives* by Robin Dale Hadaway, an unpublished booklet presented to IMB senior leadership at the Regional Leader Forum, November 2002, 22-24.

teaching mandate in missions is sadly lacking today. Sills writes;[42]

> In a new emphasis (or de-emphasis), some major agencies have
> so focused on church planting and evangelism that they have
> neglected the need for theological education, pastoral training
> and leadership development. Some have reasoned that in order
> to fulfill the Great Commission, we must pour our efforts and re-
> sources into evangelism and church planting. Some even believe
> that Jesus cannot return until we reach every people group – and
> that He will return immediately after we do.

In the rush to produce a Church Planting Movement (CPM), the
maturation of believers has been placed on the back burner or left for others
to accomplish (nationals and other mission groups). This lack of "teaching
them to observe all things" has led to doctrinal drift in some places[43] and a
shallow faith in others. Third-world Christianity has often been described as
"a mile wide and half-an-inch deep." Mission societies should broaden their
definition of missions to include not only reaching the last frontier, but also
reaping the receptive in the harvest fields and teaching and discipling the
new converts from both. In this spirit, I offer the following recommenda-
tions.

Recommendations

1. Immediately raise the two-percent evangelical population
   threshold back to twenty percent or at least ten percent. I
   believe exiting a people group that is more than two-percent
   evangelical is the historical equivalent of the United States de-
   claring victory in the Vietnam War, only to see the country fall
   three years later.
2. Determine the places that are the most receptive to the Gospel
   and send new missionaries there in greater force.
3. Increase the teaching and discipling in missions by appointing
   a cadre of missionary trainers and seminary professors to teach
   in our churches and seminaries world wide.
4. I would recommend deploying missionaries overseas in the
   following proportions for all missions societies.
   a. 40% Unreached
   b. 40% Harvest
   c. 15% Training and Theological Education
   d. 5% Administration (finance, logistics, & personnel)

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[42]Sills, *Reaching and Teaching*, 18.
[43]This year both the Brazilian Baptist Convention and the Korean Baptist Convention
voted to ordain women to the Gospel ministry. One wonders if the IMB had remained more
engaged with these conventions if this would have occurred.

Two Approaches to Contextualization

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Unreached People Group (UPG) has become an enigmatic term in missions today. On the one hand, some of the ambiguity relates to how it is a rallying cry and inspiration to get the task of reaching the world completed. On the other hand, it raises the idea of a church that has been neglectful and ignorant of the status of the world in terms of the Gospel. The mystery of this term is how it fits into sound theology for God has been neither neglectful nor ignorant, and indeed for him there are no difficulties in reaching any person or group anywhere in the world. So, the issue seems to be for the church, and therefore this term is for the church's benefit and conviction. Ralph Winter explains how at a Lausanne Strategy Working Group in Chicago in 1982, they came to a definition of an Unreached People Group as follows: "a people group within which there is no indigenous community of believing Christians able to evangelize this people group."[1] The result for both mission agencies and individual missionaries has been an explosion in strategy, funding, sending, discovering and accessing the UPGs of the world. At the heart of the issue is a question such as this: "If these people groups are unreached, then what have we either done incorrectly or left out and therefore need to change or discover as something new?" It may seem as if the answers are pragmatic and methodological in nature, and while this is certainly part of the challenge, nevertheless there is an important theological component.

Reaching the lost belongs to God. It is his idea, and he has the strategy all planned out. Incredibly he invites Christians to be a very important part of the strategy, but always as servants to the Lord of the harvest. It means that his methods have never been incorrect or incomplete, and so the answer for a missionary or agency is to reach a UPG by aligning human insights and innovations with God's methods. The word *community* in the definition of a UPG brings in the ecclesiological component and raises the question of what God's plan for church should look like. *Indigenous* proposes the penetration of the Gospel within the people group in such a way that they stay true to its meaning but express it as their own.

There are important decisions to make based on assumptions regarding how God has revealed his strategy. These assumptions are based on the answers to the question of whether in the Bible we have a comprehensive

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[1]Ralph Winter, and Steven Hawthorne, *Perspectives on the World Christian Movement* (Pasedena: William Carey Library, 1999), 514.

plan for reaching a UPG or whether there are only broad principles. In summary, there are two sets of assumptions that will determine the approach to reaching a UPG:

The first assumption is that God has given a broad outline in the Bible on how to reach the lost, and by the Holy Spirit he will inspire missionaries to fill in the details in each new context. The idea is that throughout history there has been change and diversity in the make-up and context of various people groups, and the Bible cannot possibly speak to each one in detail. What the Bible can do is give broad principles which are then worked out in each context. An example of support for this assumption would be that Jesus summed up everything into "Love God and love your neighbor,"[2] and so whatever we do that fits in with this is acceptable strategy. This appears to be Paul's approach where he says, "I have become all things to all men, so that I may by all means save some."[3] Specific instructions to churches in the New Testament are informative but not necessarily normative or universally instructional. There is significant latitude for creatively figuring out how to do church where Jesus says, "For where two or three have gathered together in My name, I am there in their midst."[4] When Paul instructs Timothy not to appoint someone who is a new believer into a leadership position within the church,[5] then this addresses an issue in that context, but does not prevent the head of a household from a UPG who is saved today from being the leader of his house church next week or next month. All the new leader needs to know is what to do next, and this can be taught in a short space of time so that eventually experience will be gained. Additionally, the Holy Spirit is involved, and he is able to help fill in the details through new and special insights. In short, with the Bible in hand as a general guide and the inspiration of the Holy Spirit, this approach does whatever it takes to reach a UPG.

The second assumption is that in the Bible God has given a detailed blueprint on how to reach the lost, and while useful methodological insights and the details of a context can be used throughout the process, this must never be done in a way that supplants or compromises the blueprint. Pratt, Sills, and Walters summarize this approach as follows, "Scripture rules, shapes, directs, and judges all of our mission theory and practice."[6] This approach is not based on the assumption that God has given exact instructions in Scripture on how to reach each UPG, implying that no consideration should be given to that UPG's context. To use an obvious example, this would be like saying that the Bible makes no reference to the Internet and so neither should those involved in doing missions. Or, it would be like saying that the biblical pattern for sending out missionaries seems to be directly by God and/or

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[2]Matthew 22:36-40 paraphrased.

[3]1 Corinthians 9:22. All direct quotations are from the NASB.

[4]Matthew 18:20.

[5]1 Timothy 3:6.

[6]Zane Pratt, M. David Sills, and Jeff Walters, *Introduction to Global Missions* (Nashville: B&H Academic, 2014), 76.

the church, with no evidence of any sort of sending agency. Consequently a sending agency like the International Mission Board would fall outside of God's plan and would be an unbiblical human invention. What Pratt, Sills, and Walters do propose is a high view of Scripture that says, "The way to know the nature of the task God has given his people, the means he has prescribed, and the parameters he has set, is through Scripture,"[7] and "What the Bible says, God says, and what God says goes."[8] Opening the door for insights from anthropology and other means, they also propose, "Under the judgment of Scripture, we can make use of knowledge from secular sources."[9] Jerry Rankin puts it this way: "Obedience to the Lordship of Jesus Christ and to the Bible as our sole authority of faith and practice are the foundational principles for our mission task as well as our Baptist beliefs."[10] He goes on to explain how we are to "conform our methodology to biblical models and teaching."[11] Under this approach then we can build on the biblical blueprint in such a way that the Gospel is presented in the best way possible to the members of a UPG, and the resulting churches match the biblical blueprint while at the same time looking and feeling as if they belong in the local context. The Bible is the Sword of the Spirit, and so the Holy Spirit is intimately involved through the teachings of the Bible as well as in measuring other insights against the Bible.

Clearly there are nuances and variations between these two approaches, but for the purposes of this article only these are delineated. Missionaries and agencies either intentionally or not will choose to favor one of these approaches. With so many of the unreached parts of the world going through conflict and tragedy, there is a sense of desperation and urgency that can sway a move from one approach to the other. Other motivations in choosing one approach above another can include an eschatological view that says if we can just do what it takes to reach the UPGs, then Jesus will return.

One of the exciting trends sparked by the UPG focus is a renewed passion to reach Muslims with the Gospel. A number of mission agencies have this as their main focus and are continually recruiting personnel and resources for this task. Accompanying this are various levels of trepidation when from a human point of view there appear to be significant obstacles to a Muslim coming to faith in Jesus Christ. Keith Swartley in *Encountering the World of Islam* allocates three major sections to describe these obstacles: cultural barriers, theological issues, and past approaches (methodological).[12] It seems that missionaries in their zeal to reach Muslims have not taken the time or effort to understand Muslims adequately in their particular cultural

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[7]Ibid., 74.

[8]Ibid., 75.

[9]Ibid.

[10]Jerry Rankin, *To the Ends of the Earth* (Richmond: International Mission Board, 2005), 38.

[11]Ibid, 39.

[12]Keith Swartley, *Encountering the World of Islam* (Atlanta: Authentic Media, 2005).

settings, have not considered their theological point of view, and consequently have not developed the most effective ways to share the Gospel with them.

Building on what was stated before, it is understood that from God's point of view there is no difficulty at all in reaching Muslims with the Gospel. He knows them intimately and has the perfect way to reach them. His way is made clear in Matthew 28:19-20 where he commands his disciples to go and make disciples of all nations. Sitting back and watching then is not an option; his followers have to go and make disciples of the Muslim nations. If this is God's plan, then it is the best plan, and so missionaries are left with trying to figure out the details. It is at this point that the effort to reach Muslims with the Gospel diverges into the two approaches. The proponents of each approach certainly appear truly to want to reach Muslims with the good news of the Gospel. If, however, the second approach is adopted (that there is a detailed biblical blueprint), then what is to be done when methodology raises serious concerns when measured up against biblical truth?

The idea of text versus context is an oversimplification of a vast area of discussion and debate in missions known as *contextualization*. Numerous books have been and continue to be written on this subject, and the purpose of this article is not to try to summarize what has already been said. Indeed, the fall 2012 edition of this journal has much to say about contextualizing the Gospel. For a comprehensive discussion, Moreau's *Contextualization in World Missions* is an excellent resource that gets into the various aspects and positions on contextualization.[13] Doug Coleman's *A Theological Analysis of the Insider Movement Paradigm from Four Perspectives: Theology of Religions, Revelation, Soteriology, and Ecclesiology* is an excellent study of the insider movement approach to contextualization, and in particular he spends time in specific Old and New Testament passages, looking at how they are used to support various approaches.[14]

For those who hold to the blueprint approach, a text over context position, there is a very important issue to be settled, and that is how do we approach the biblical text? It is one thing to say that text is over context, but all too often missionaries are guilty of proof texting so that methods appear to be biblical. For example, in a passage mentioned before, is the Bible speaking about a church in the verse "where two or three are gathered I am there?" It sounds nice and simple and certainly helps start a church in a small period of time. But is the Bible offering a definition of church in this verse? Does "becoming all things to all men" mean that missionaries and/or their disciples are able to take on a Muslim identity to reach Muslims? In Philippians 1:18 are missionaries given permission to use any, even devious, means to proclaim the Gospel? The answer to these types of interpretations will

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[13]Scott Moreau, *Contextualization in World Missions* (Grand Rapids: Kregel, 2012). See review on page 137 in this journal.

[14]Doug Coleman, *A Theological Analysis of the Insider Movement Paradigm from Four Perspectives: Theology of Religions, Revelation, Soteriology, and Ecclesiology* (Pasadena: WCIU Press, 2011).

greatly affect how the Gospel is shared and churches are started.

Within this framework, the purpose of this article is to examine three specific aspects in contextualizing the Gospel to Muslims taking the approach that the correct understanding of the biblical text has authority over any approach used in any particular Muslim context, and that indeed there is a detailed blueprint in the Bible for how to share the Gospel and start churches within a UPG. This position falls in line with certain evangelical presuppositions described by Moreau, namely that "the God who created human beings chose to reveal himself to them with a message that transcends human culture," and "any expression of the Christian faith must be congruent with biblical teachings. We consistently judge contextualization efforts that we perceive to be flawed in this regard as inadequate or inappropriate."[15]

The three aspects in contextualizing the Gospel to Muslims that are the subject of this article can best be introduced by means of a personal anecdote. While living in a Muslim context I was approached by a believer who was a former *mullah* (leader at the mosque). He explained that God had called him to reach his own people and he needed my help. I listened for some time as he explained how he had been saved and discipled in a Russian Baptist context and had then tried to use this *Russian* way of doing things to reach his own people. He had become discouraged with the opposition and lack of response and broke away from the Russian methodology. He met some American missionaries who introduced him to the idea of working from within Islam, especially as he was a mullah and so would have both insight and credibility within the Islamic community. He began to experiment with this and felt as if a light had gone on as to how to reach his people. He even positioned himself as something of an itinerant mullah who was available for the various ceremonies needed in life events such as births, weddings, and funerals. He now approached me to help him secure a building which could be used as a *messianic* mosque, where he would be the mullah. I probed him with my concerns, beginning with his return to an identity as a mullah. I asked him if he had performed any funerals in this capacity, and he said he had. In his context Muslim funerals are an elaborate event with many details culminating in a special prayer in Arabic by the mullah. This prayer has three basic parts: praise to Allah, blessings on Muhammad, and a request for the departed soul to enter paradise. I asked him how as a believer he could pray such a prayer. He replied that he substituted it with his own Arabic prayer, and because it was in Arabic, which hardly anyone in this culture understood, no one was the wiser.

I then probed regarding the idea of a messianic mosque.[16] I explained that as I understood it there were two ways to do this. First, it could be a highly contextualized church that would carry the title of a mosque but in essence function as a church. Second, it could have both the name and func-

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[15]Ibid., 50.

[16]This term is not new to this context and its meaning and description usually depend on how it is applied in each context.

tion of a mosque, but an emphasis would be placed on Jesus as Messiah. My friend explained that for him to have credibility as a mullah he needed to pursue the latter and that in times of small group study he would find ways to introduce the Bible and teachings by and about Jesus. Once someone believed in Jesus that person would stay in the mosque as his faith community and continue to practice the Muslim way of doing things, but now he would help to influence others towards Jesus.

After further discussion I told him that he needed to find someone, preferably more than one person, who was a strong believer and would hold him accountable in his walk and ministry. I explained that I could not be one of those persons as I had some serious concerns that would cause conflict between us. Three key terms describe the areas of concern that I had.

Identity, Deception, and Community

Identity

David Garrison makes some interesting observations regarding identity in *A Wind in the House of Islam*.[17] He explains four interpretive frameworks to bear in mind when listening to the salvation stories of Muslim-background believers.[18] One of these frameworks is to distinguish between a Christian religious identity and an identity that is characterized by a personal, saving relationship with Jesus Christ. This is useful as the Gospel is not some general idea of changing religions. Rather, to use Garrison's explanation, "So true conversion results in a life transformation that occurs through the power of God when one turns from Islam or any other life orientation toward Christ."[19] Salvation then involves being *converted*, *transformed*, *turning from*. In other words the person has a completely new identity that is clearly and intimately connected with Christ. Garrison goes on to explain how baptism is a visible expression of this that within Islam separates "Jesus fans" from "Jesus followers." One of Garrison's presuppositions throughout the book is to let the Muslim-background believers tell their own stories without a Western ethnocentric bias. This can result in *insiders* having identities that "are indistinguishable to most outsiders from the Muslims around them."[20] The real issue is not so much how outsiders see it, but how distinguishable are they to the *insiders*? Should a new, converted, transformed identity in Christ not be distinguishable from anything else within the culture?

This was a major issue with my friend who wanted to start a messianic mosque. His insider approach would require a secret identity as a follower of Christ covered with the veneer of an Islamic identity. I explained that this for me was departing from the biblical blueprint regarding a believer's identity. Most missionaries will acknowledge that their roles are more like catalysts

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[17]David Garrison, *A Wind in the House of Islam* (Monument: Wigtake Resources, 2014).
[18]Ibid., 34.
[19]Ibid., 38.
[20]Ibid., 111.

in reaching a UPG with the Gospel and that Christ uses the local believers themselves to establish the church and build its future. What a Christian identity looks like to an outsider then is not all that significant when compared to those within the culture, so the question is whether those within the culture recognize a believer who clearly follows Jesus Christ as Lord and Savior. A teaching from Jesus in the Sermon on the Mount in Matthew 5:14-17 points out that as followers of Jesus we are the light of the world that should not be hidden but should shine in the darkness. There must be an element in which all Christians from within their own cultures should stand out as lights in the darkness. Certainly this will have its own expression in each culture, but there cannot be a blending and blurring without giving rise to major problems.

Another way to refer to a blending of belief is by using the term *common ground*. Its definition is usually determined by who is using it and the particular context, but for the purposes of this discussion it refers to an approach that says that in Islam and Christianity there are beliefs and practices that can be agreed on as being the same or similar enough that they are held in common by both religions. Examples would be one creator God, heaven, hell, sin, judgment, prophets, prayer, worship, and fasting. To know if these beliefs and practices are truly held in common requires a detailed study of each within the two religions. A good example is a brief examination of the idea of *sin*. Both religions would argue that sin separates man from God and results in judgment. Commonality seems to disappear however when looking at the details. A Christian position that holds to the authority of the Bible would see sin as a direct offense towards God that results in the punishment of death and eternal separation from him. The payment for sin is death, and no good work can make up for any sin. Central to Christianity then is not man's goodness, but dealing with his sin.

In Islam the emphasis is good works and the belief that sin can be made up for by doing good. There is an unforgiveable sin, and that is to reject the Islamic faith, and depending on the school of theology there are a few sins, such as adultery, that carry harsh punishment. Most sins, though, can be outweighed by good deeds so that entry into heaven will require only a brief time of testing over the fires of hell. In fact, good deeds have a multiplying effect whereas sin only carries its face value as seen in the *Hadith* saying:

> Allah has written down (that is, revealed to us what are) the good deeds and the bad deeds. Then he explains them. He who intended to do a good deed and did not do it, Allah would record it down for him as a good deed (that is, he receives one reward/ credit for not doing it). If he intended to do a good deed and actually did it, he would receive from ten to seven hundred rewards/ credits for it or more. But if he has intended to do a bad deed and has not done it, Allah would compensate him with one reward/ credit. If he has intended to do a bad deed and did it,

Allah would record it for him as one bad deed."[21]

In Christianity, all of man's goodness cannot make up for one sin, whereas in Islam one good deed can make up for many sins.[22] So while there is the idea of sin in both religions, there seems to be very little common ground as to the meaning and consequences. Stepping outside of Islam, the same can be said about resurrection in Christianity and reincarnation in Hinduism and Buddhism. Both concepts carry the idea of life after death, but they have no common ground as to their significance and implications.

Eugene Nida speaks of a *point of contact* between religions, so rather than holding to common ground in belief and practice, common terms are used as a way to make a connection.[23] Regarding the issue of sin, the idea would be to ask a Muslim, "What does your faith teach about sin?" and "May I tell you what my faith teaches about sin?" There must be a commitment to engage fully, understand, and respect the Islamic view and so earn the credibility to share fully the Christian view. Those who work as outsiders among Muslims understand that this requires a genuine relationship with a Muslim that can take time before points of contact can be discussed. This approach appears equally beneficial to insiders who seek to be faithful to a biblical blueprint. They can hold to a Christian identity (free of American/Western/Korean or any other bias) while engaging in discussions about belief and practice.

The seemingly less significant role of the outsider does raise an important issue regarding *self-theologizing*. This term has risen to prominence with the growing number of Muslim background believers and churches. In summary it is the desire for insiders to apply biblical teaching to their people group context and thereby speak to the challenges faced in starting churches in that context. The task of missionaries is to work hard to raise up insider theologians who can step into this role and take over from the missionary. Stephen Bevans offers an interesting perspective in his description of the Synthetic Model of contextual theology.[24] This model calls for the Gospel in one context to reach out to that in another context in such a way that they learn from each other and help to point out problems that exist in each culture's blind spot. The problem with this approach is that it elevates culture above Scripture; but is there validity to the assertion that outsiders can and should have an ongoing role to play as the Gospel develops within a culture? Robert Schreiter speaks of a *new catholicity* described by its three aspects of wholeness, fullness, and exchange and communication.[25] By wholeness he refers to the idea that all cultures have a proportionate basis for the acceptance

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[21]Yushau Sodiq, *40 Hadith: An Explanation* (Houston: J.S. Printing, 2011), 262.

[22]This *hadith* is used to show how loving God is in Islam.

[23]Eugene Nida, *Message and Mission: The Communication of the Christian Faith* (Pasadena: William Carey Library, 1990), 15.

[24]Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll: Orbis, 2009).

[25]Robert Schreiter, *The New Catholicity* (Maryknoll: Orbis Books, 1997), 128.

and communication of the Gospel which by implication means that they share something in common despite other differences. Fullness refers to the accepted theory, doctrines and practices, or orthodoxy, of the Christian faith and how the Gospel is communicated so that an orthodox Christian identity can be established. By exchange and communication is meant that "there is a need for intense dialogue and exchange to ensure the transmittal of meaning in intercultural communication."[26] In a day where there are many avenues to connect and communicate, there is a need to discuss and define what an ongoing insider/outsider relationship looks like for a UPG.

Deception

Continuing the discussion with my friend, I told him that I was very concerned for his safety and the reputation of the Gospel as he conducted funerals and other events. If he was supposed to pray for the departed soul to enter heaven but only pretended to do so, what would happen when it was discovered that he was not really a mullah in the way that was expected? Would the family and community hold him responsible for the destiny of the departed soul? Would the funeral be seen as invalid? I explained that the people would feel deceived and that there was no biblical support for deceiving others. The issue did come up that there were missionaries who held to other identities as a cover for their real identity. I explained that I did not agree with this either and that we should never have to hide that we are followers of Christ, but that we all carried other identities in terms of our daily work. Before entering a new context a person must determine his identity, and this should be clear and true in the sense that he does what he says. If I say I am an English teacher, then I must fulfill this role in a way that all who know me would commend me for the way I do my job. So, in his case, if he positioned himself as a mullah who follows Jesus as Lord and Savior, then he needed to be clear about this so that the community would understand the implications of him performing a ceremony.

For those who support the insider movement approach, the issue of deception is very real and must be dealt with. There is currently a case in process in a large and significant Muslim country where the authorities are considering legislature outlawing any approach that uses insider methodology.[27] The accusations are based on the authorities uncovering hidden identities in the mosque where people were pretending to be Muslims in the commonly understood meaning of the term, but they were really something else. *Commonly understood meaning* here is important. According to a dictionary type definition, a Muslim is one who submits to God, and therefore Christians can use this term to refer to themselves. Almost without exception, though, the term Muslim is commonly understood to mean a person who has embraced the religion of Islam, which is not what Christians would

[26]Ibid., 132.

[27]In order not to cause hardship to those in the middle of this situation, the country will go unnamed.

say of themselves. Despite concerns such as these, proponents of the insider movement do appeal to Scripture. For an explanation of specific passages in Scripture which are used to support an insider approach, Coleman's study again is recommended.

Community

The third major area of concern that I discussed with my friend had to do with community versus place of outreach. I told him that I was much more comfortable with his approach if he saw the mosque as a place of outreach. This seemed compatible with the approaches of both Jesus and Paul in Scripture where they went to the spiritual places of the people they were reaching in order to share the Gospel. Distinct from the outreach at the mosque would be the regular coming together of believers as they live together in community, what is commonly called *church*. If the Bible supports the idea that believers come together and form a community/church centered on Christ, then it becomes difficult for believers to say that their community is the Islamic one based at the mosque. *Centered on Christ* means that it is all about him. When believers come together, Christ is openly proclaimed and worshiped; his words (the Bible) are studied and obeyed; testimony is given as to his working in believers' lives; he is appealed to for help in all situations; and his salvation remembered in worship, testimony and the sharing of the Lord's Supper. He is understood to be the cornerstone of the church so that without him there is no church. All of this could not happen at the mosque. The Bible is full of teachings that explain how believers need each other and are called to live out their faith together so that no one believer is gifted enough to survive in isolation. How this works out in high persecution environments is a great challenge; but if it is part of the blueprint, then it must be worked out.

Conclusion

The spiritual need of the peoples of the world is overwhelming, and as followers of Christ we want to do whatever we can as soon as we can to reach them with the Gospel. Knowing Jesus is amazing, and he brings peace, hope, joy, and perspective to life. If only the unreached of the world could know Jesus, and sooner rather than later, they would receive what Jesus gives freely. This is a healthy burden and passion that needs to be shared by far more people in the church; but for those who have it, it is in trying to do something about it that we can forget that God is infinitely more passionate about the unreached than we are. He has a plan to reach them, and there are either some general principles in Scripture about this plan, or there is a detailed blueprint to follow. It is this choice that will determine the approach taken by missionaries and their sending agencies. In particular, it will determine whether the journey will be taken down the path of approaches such as insider movements and common ground.

Competing and Conflicting Mission[1]

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What place does the future have in informing the ways we do missions? Some cultures are crisis oriented while others are not. Those of a crisis orientation tend to look forward and anticipate the future in front of them. To encourage a friend who has suffered a setback or disappointment, someone might say, "Come on, keep moving forward, you have your whole life in front of you." Other cultures that are non-crisis in their orientation, consider what is in their past to be in front of them. After all, they would say, the only times of your life you can "see" are those which are past; the future is unknown and therefore, behind you. For peoples of such cultures, they are essentially walking backwards into the future, and seeing the past in front of them as they walk away from it. These people are non-crisis in orientation because they do not plan for future possibilities by purchasing life or health insurance policies, taking out warranties on automobiles, contributing to retirement plans, or saving for a rainy day. As they "walk backward" into the future, they do not consider such potential problems, and so do not plan for them.

What does this have to do with understanding the challenges and concerns of missions today? The majority of you reading this article likely belong to crisis-orientation cultures. You consider the weather forecast when making plans for a fishing trip or a picnic. When choosing a college major you will consider forecasts of job markets for employment possibilities. You anticipate and plan for your children's college education from their earliest years of life. Missionaries would be wise to consider the trends that lead multinational corporations and international governments to adjust, redirect, and refocus for the coming decades. Typically, hardworking and faithful missionaries are so engaged in their work that they often fail to look up to see what is going on around the world or what is coming down the road. Then, by the time that the challenges and changes are upon them their responses tend to be reactionary. It has often been said that the faithful pastor should conduct his ministry with a Bible in one hand and a newspaper in the other. Imagine the pastor who continues to minister and preach as he did thirty years ago with no change in the music or leadership of his church, or any awareness of either world events or local changes in politics. While God's

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[1]The content in this article is adapted from a chapter in my upcoming book, *The Challenges of Change* to be published by InterVarsity Press in 2015.

Word never changes, the world ever changes. To minister effectively, missionaries must engage the world that is, not the world that was. To know how missionaries should adjust for future trends and changes, it is wise to consider what our unchanging mission is.

What is the Mission of the Church?

The world is shrinking. Globalization and urbanization are bringing more and more people into daily contact with one another and increasing a common awareness of the needs of the world—Gospel needs as well as social, educational, physical, and financial needs. In a world as advanced and developed as the one we know, the reality is still that more than 6,000 children die of starvation and hunger related diseases every day.[2] Ten thousand people die from the lack of clean drinking water daily.[3] Diarrhea kills more than 4,000 children every day,[4] and malaria continues to kill one child every thirty seconds.[5] Thirty-five percent of the world's people do not have access to adequate sanitation necessary for daily life.[6] The trends associated with these statistics are not changing for the better and thus do not indicate hope for the future. All indications are that the next 20-50 years will continue with the numbers going in the wrong direction. These trends have profound missiological implications. How should missionaries respond in light of these realities?

When looking to the future and considering the role of missions, it is helpful to pause and ask what churches, mission agencies, and missionaries should be doing everywhere all the time. The answer you get depends on whom you ask. Some stress the work of proclamation and sharing the Gospel as the only legitimate role for missions. Others will see that a priority for proclamation should be coupled with mercy ministries to meet human needs such as drilling water wells, water purification, feeding the hungry, improving agricultural techniques, rescuing those trapped in flesh trafficking, or providing health care. Still others would say that these all of these ministries are legitimate Christian mission efforts whether coupled with Gospel proclamation or not.

When considering the mission of the church, it is helpful to consider the difference between mission and missions. Many missiologists have used

[2]"FMSC 2014 Brochure," Feed My Starving Children, accessed August 25, 2014, http://www.fmsc.org/document.doc?id=137, 1.

[3]Water.org, "Water Crisis," accessed August 25, 2014, http://water.org/water-crisis/water-facts/water/..

[4]UNICEF and World Health Organization, *Diarrhoea: Why Children Are Still Dying and What Can Be Done* (New York: UNICEF, World Health Organization, 2009), 5, accessed August 25, 2014, http://www.unicef.org/health/files/Final_Diarrhoea_Report_October_2009_final.pdf.

[5]UNICEF, "Malaria Fact Sheet," accessed August 25, 2014. http://www.unicef.org/media/files/MALARIAFACTSHEETAFRICA.pdf.

[6]Center for Disease Control, "Global Water, Sanitation, and Hygiene," accessed August 25, 2014, http://www.cdc.gov/healthywater/global.

these words synonymously and there is little uniformity, though technically the distinction between them is that mission (singular) refers to all the church is to do in the world, and missions (plural) refer to the diverse and various methods of churches in evangelism, discipleship, and church planting to extend the kingdom. The general mission of the church is to worship God, glorify Christ, make disciples of all nations, baptize believers, and teach them to obey all that Christ has commanded. The many different ways that churches engage the world for this ministry and purpose are too numerous to mention, let alone describe in detail, but together compromise what is missions.

In recent years various scholars have addressed the biblical basis of mission and the relative value of the many different expressions of missions in the world. Indeed, this is a perennial concern that continues to resurface as new waves of philosophies, strategies, and methodologies splash onto the beach of missions. In the 1970s John Stott began to be so concerned about what he viewed as a shift away from biblical missions that he delivered a series of lectures; these were eventually shaped into the book, *Christian Mission in the Modern World*.

David Hesselgrave returned to this theme of ministry balance in missions in a book written to introduce students and missionaries to ten major paradigms that repeatedly create controversy and division among missionaries. His goal in *Paradigms in Conflict* was not to drive any one perspective on these paradigms, but rather to explain both sides of each position and encourage the missionary to make an informed, biblically-defensible opinion. One of the issues Hesselgrave discusses is the question of what is the mission of the church. Instead of presenting a binary system that forces a choice between either Gospel proclamation or social ministry, Hesselgrave presents four points on a continuum. He first presents the option of pure Gospel proclamation as a proper expression of missions, calling it prioritism theology and the traditional view. Next, he presents the restrained view of holism theology that utilizes social ministry to open doors or provide a platform for the end goal of Gospel proclamation. The next is the perspective in which Gospel proclamation and social ministry are equal partners and neither is more important than the other, or even truly distinguished from one another. Finally, he presents the radical perspective, which he calls liberation theology, which is social ministry that may not even involve Gospel proclamation since social justice and shalom on the earth are the essential aims of this perspective on missions.[7]

Another key work that addresses the mission of the church is from Kevin DeYoung and Greg Gilbert. Their contribution to the debate is an exegetical treatment of pertinent biblical passages to argue that much of what churches and even missionaries are doing today is good to do, but not tech-

[7]David Hesselgrave, *Paradigms in Conflict: 10 Key Questions in Christian Missions Today* (Kregel, 2005), 117-39.

nically the mission of the church. Some argue that including social ministry and community engagement is not only helpful, but actually essential if the church is faithfully to represent Christ in the world today. A Haitian proverb teaches that a hungry stomach has no ears, thus even for the evangelist, some aspect of social ministry is effective and beneficial.

Reaching the Unreached vs. Making Disciples

The burden we feel for the lost is increased when we consider the growing awareness today of massive areas with entire people groups that are unreached with the Gospel, unengaged by any church planting effort, and have never even been contacted with the purpose of evangelization. Even after almost 2,000 years of missions to reach and teach the world, over half of the world's people groups are considered unreached. These unreached people groups represent over one-third of the world's population. This is an astounding reality when one considers how quickly Coca-Cola went from its invention in 1896 to being recognized by ninety-five of the world's population today. Our weak efforts are even more startling when we consider the speed with which the Internet has covered and changed virtually every aspect of our world in the few short decades of its existence. So many innovations have managed to advance globally for profit, yet Christian expansion has not grown at nearly the same rate. Even though we are fighting against the prince of this world and our sin natures, surely we must admit that our efforts hardly reflect the kind of commitment that should correspond to the significance of a person's soul and the glory of Christ. Todd Johnson of the World Christian Database has explored trends for the growth of Christianity in the coming years. One key trend that he has identified is that Christianity continues to move south and east. What was once considered a Western religion is increasingly less so. This shift results in three key implications for the church. Our understanding of Christianity has been defined by the Western church's theological contributions, but as the church in the south and east grows, so will their influence in shaping our understanding of theology and the world's understanding of what it means to be Christian. A second implication of the growth of Christianity in the south and east is a change in the dominant language of the faith. A third key implication of this geographic shift is that it results in large pockets of Christians living in like cultures and close proximity to Muslims, Hindus, and Buddhists. Missionaries must prayerfully consider what this might mean for ministry endeavors.[8]

Someone has said that if Christianity is one-tenth as true as we claim, we should be ten times more excited about it as we are. Twenty centuries after Christ there are untold millions still untold. The grievous burden we feel when we think of the thousands of people groups sitting in darkness should

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[8]Todd M. Johnson, "Christianity in Global Contexts: Trends and Statistics," Pew Forum on Religion and Public Life, accessed August 25, 2014, http://www.pewforum.org/uploadedfiles/Topics/Issues/Politics_and_Elections/051805-global-christianity.pdf.

drive us to pray for them and for those who are trying to reach them. Even so, it is a terrible mistake with eternal consequences to reduce missions to a formula such as, "Missions equals reaching the unreached," especially if we do not clearly define what it means to reach them. Given the clear instructions in the Great Commission, we should not consider undiscipled people to be reached, as if discipling them is a subsequent or optional step in Christian ministry. Those who have been discipled and taught to observe all that Christ commanded are truly reached. The tragedy of the world is not that it is unreached but that it is undiscipled.

So, what is it that God calls missionaries to do no matter the challenges and changes we are facing? Are we to reach all the unreached? Can we do this by preaching the Good News in a one-week evangelistic crusade? Or, are we to teach the ones we reach through preaching? In the Great Commission Jesus called us to go and make disciples of all people groups (*panta ta ethnē*), to baptize them, and to teach them to obey all he has commanded us. The question of the Great Commission should never be reduced to a dichotomy of reaching *or* teaching, but as two sides of the same coin, we should see our role as reaching *and* teaching. It is clear from history that God calls and gifts some to dedicate themselves more to reaching and evangelism while he gifts and calls others to teaching and discipling. Perhaps this distinction results in some being called and Spirit-guided to serve in certain areas where their gift is best utilized. However, never assume that reachers do not have to teach or teachers do not have to reach. Some indeed have the gift of evangelism, but we are all to evangelize. Some have the gift of giving, but we all are to give. In light of the needs of the world reality today and the coming realities racing toward us, how should we respond?

The struggle for the balance of reaching all the unreached along with discipling and teaching them what Christianity is and how to understand God's Word should always be just that—a struggle. When we capitulate to a predetermined decision independent of the specific and particular facts of a given context, we have lost the balance. Every missionary who is looking to the future and considering the needs of the hour feels the tension of knowing one's role in the face of the surrounding realities. Certainly, God both leads his people and sovereignly determines every event they encounter (Eph 1:11). He also guides by an awareness of needs, personal gifts, opportunities, and by giving them the desires of their hearts when they are delighting themselves in him.

The need for speed that drives many missions efforts today causes them to streamline the missionary task to something humanly manageable and sometimes results in jettisoning the half of the Great Commission that would require missionaries to stay and pour their lives into the hearts of their people to teach them all Christ has commanded them. On the other hand, a desire always to be the teacher and micromanage the mission to the degree that nationals are never entrusted with the work keeps some missionaries from moving on to reach others. There is no formula, biblical or otherwise,

that would give clear direction regarding the whos and wheres and whens. The Holy Spirit guides Christians to the places and ministries God has prepared in advance for each one of us (Eph 2:10), and he alone should be the one to move them on.

Biblical Perspective

The mission of God is found within his Word. The Bible is the unchanging Word of God. While there are many applications of the Word in thousands of specific situations among the many people groups of the world, there is only one meaning. In a world where everything is changing and change seems to be the only constant, God never changes. Whatever he has said to his people in the past is still applicable to us today in every culture and in every era of history. How to apply that in biblically faithful ways that are also culturally sensitive is the realm of cultural anthropology and applied missiology. However, the redemptive purposes of God do not change; every person must repent of their sin, submit to Christ as Lord, and be born again. As the trends of future changes bring anxiety and scrambling to keep up in the offices of many missions agencies and the plans of countless missionaries, we can all rest on the unchanging fact that everyone needs to hear the Gospel and be born again. God wants all people to come and worship him. As John Piper has said, "Missions exists because worship does not."[9]

The mission of God is first discovered in knowing God. What would we know about God if he had never given us his self-revelation in the Bible? David tells us in Psalm 19:1-4 that we would know that there is a Creator but we would know little else. Paul picks up on this idea in Romans 1:18-20 and tell us that because God has revealed himself in the general revelation of nature, all are without excuse for not worshiping him as he demands. Paul continues in Romans 2:14-15 and tells us that we would also know that we have sinned against this God. God has given us a conscience that condemns us, a heart with his law written upon it that testifies against our willful rebellion, and a rational mind that can discern whether something is good or bad. Every one of us knows that there is a Creator and that we have sinned against him. We also know that we will live for eternity somewhere (Eccl 3:11), and this is reflected in every culture. There is simply no such thing as an honest atheist or a person who truly believes that they have never sinned. This is the heart of why we fear death. This is not going to change in the future, no matter how many sweeping changes blow through our world. The world's people need to hear the Gospel message, repent, and be born again, and that is the only hope for its crippling guilt and brings the forgiveness and eternal life they desperately need.

The mission of God finds root and deepening expression as those who follow him walk with him, remaining sensitive and obedient to his leader-

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[9]John Piper, *Let the Nations Be Glad!* 3rd ed. (Grand Rapids: Baker Academic, 2010), 15.

ship. When a person is born again that is just the beginning of their Christian experience. Believers must begin the process of progressive sanctification whereby they learn to walk in the Spirit saying no to the wrong and yes to the right. This process is complete in God's eyes at the moment of salvation due to the vicarious suffering of our substitute and the transfer of his holiness to our account in the Great Exchange. Yet, we learn to pursue actual righteousness and a life of holiness as we walk with him. This process is not automatic in a fallen world. The Bible teaches us what pleases God and also what grieves his heart. We understand and follow the mission of God as we begin to know him more deeply. What we can know about God is most fully revealed in his Word. For this reason, studying God's Word is essential to grow in Christ and be faithful to his mission. The Bible is filled with commands instructing those who know to teach those who come behind by discipling, mentoring, and modeling what God requires. When believers begin to grow in grace and thankfulness for the salvation they have freely received, they long to see others find the peace and hope they have. A desire to share the Gospel with others, reaching and teaching those who are lost and undiscipled, are natural developments in the life of a growing disciple. This is amplified by the awareness of daily life, the crises of natural and manmade disasters, and the darkness of false religions that floods our computers, televisions, and newspapers in our interconnected, globalized world. A heart that breaks with the things that break the heart of God is shattered by the lostness and religious confusion that has a stranglehold on this world. Such broken hearts long for those trapped in darkness and hopelessness to hear the Gospel, learn to know, love, and obey Christ, and be able to teach others who can teach others in culturally appropriate, biblically faithful ways. This is the mission of God.

Anticipating the Future

The future of missions will have to adjust to countless new trends, technologies, crises, and epidemics. New strategies and methodologies will have to be devised to meet the challenges faced. However, no matter what comes down the road or what adjustments will have to be made for the church and missionaries to be relevant and effective in the future, we must continue to reach the unreached and then teach them to obey all that Christ has commanded. Disciple-making strategies and methodologies must always be adjusted to the cultural realities of diverse cultures. This is especially challenging when people groups are primary oral learners. Even teaching them to read does not change the reality that they do not learn in highly literate fashion, using syllogisms, or thinking in linear sequential logic patterns. Missionaries have traditionally sought to evangelize and disciple using highly literate methods; indeed the International Orality Network reports that over 90% of all resources for evangelism, discipleship, and leadership training

were devised for the highly literate.[10] The burgeoning awareness of just how oral our world is demands that we develop missionary methodologies that are effective and culturally appropriate while remaining biblically faithful in the process.

How will missionaries plant churches in countries where evangelical organizations are not legal, or are not permitted to own property? Missionaries have rediscovered that churches may meet in houses or office buildings, remembering that some of the first churches met in prisons and catacombs. Shrinking missions budgets require more creativity. The house church-planting model has taken flight in many places around the world. Yet, only after such methodology was utilized in some contemporary contexts did missionaries learn that some cultures consider any religious group that meets in a home or business instead of its own building to be a cult. What are they to do now? With the mass movements of people to the cities in our increasingly urbanized world, how will urban missionaries meet the need for planting sufficient numbers of churches where buildings are prohibited by law, cost prohibitive, or dangerous? The trends facing missionaries today demand new and more effective church planting models that are both culturally appropriate and biblically faithful.

Key Principles and Application

As we have noted, some things never change. God never changes, his Word never changes, the meaning of his Word never changes. But, the ways we deliver his Word, the buildings in which we meet, the languages we speak, the music we use for worship, and the literacy levels among the people change from context to context. Something else that never changes may be tugging your heart as you think about the needs of the world, and you find yourself in the throes of finding out what it all means. That something else is a call to missions and the fact that God guides us to fulfill it in ways and places that please him. Answering the call of God means you have already answered the call to salvation and are answering the call to discipleship and sanctification, and always listening for the still small voice to call again. A genuinely-changed, born-again believer will grow in grace and sanctification, and persevere to the end if someone disciples him, teaching him to know and obey the Word of God.

It has been said that when a child says thank you for the first time without prompting, he or she is well on the way to social maturity. In like fashion, when a new believer for the first time asks God whether he wants him to go and serve as a missionary, he is well on his way to spiritual maturity. It is a good sign and demonstrates selflessness and a desire for many to fall at Jesus' feet and worship him as Lord.

The corporate effort to reach and teach the world for Christ's sake is

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[10]Durk Meijer, "How Shall They Hear," presentation at International Orality Network Meeting, February 2008.

the majority of missions work around the world throughout Christian history. Missionaries have had to adjust to new world realities that changed the way they would have done missions. Moravian missionaries wanted to reach the African slaves working the sugar plantations of the Caribbean, but were forced to find access to the slaves when the owners would not permit mission work among them. Believers I know in Cuba have received permission to leave the island nation and join their families in the USA, but they genuinely believe that God has called them to stay and serve the Cuban people, so they remain. Countries are regularly closing their doors to traditional missionaries, forcing missionaries to find creative access platforms to obtain visas in order to minister in the countries where God has called them.

As we step into the future, we must find creative ways to minister in new situations that often challenge and impede traditional missions efforts. However, we must remain faithful to God's Word in every respect. When the kinds of churches that we have known all our lives are too expensive, inadvisable, or inappropriate, then we are forced to find new manifestations of the local body of Christ but to assure that they meet biblical qualifications. These are not open to debate as negotiable scenarios that can be set aside when we find it expedient to do so. This includes the biblical officers of a church, the qualifications they must meet, and and the ways that the Christian life is to be conducted until Jesus comes for the church.

With the Holy Spirit calling people from other countries to join in missions, such as the Back-to-Jerusalem movement in China, or the Latinos who are called to the Muslim world, missionary training programs must be developed that will help these believers to fulfill their missionary call effectively. Many have zeal without knowledge. Returning to China after a failed mission effort brings greater consequences of shame than is known in the USA and similar cultures. Sometimes couples nearing retirement or are empty-nesters with kids married or in college want to finish well and serve in missions. Perhaps a businessman has made his mark and the money he needs to make to be successful and he begins to wonder how he could participate in missions other than "pay, pray, and get out of the way." Mission agencies must prepare to meet the future as it comes by providing opportunities for these men and women to be engaged in missions in areas of creative access and creative sending models.

The ease of air travel and availability of discretionary income of many Christians facilitate the phenomenon of Short Term Missions (STM). Some missionaries have been reticent to use STMs in their strategy. They fear the damage that could be done by "vacationaries" who teach incorrect doctrine, or risk hurting the testimonies of the nationals or missionaries with whom they associate, or simply would rather avoid the ugly American-types who require babysitting and pampering. And yet I would argue that STMs have come a long way from this caricature. Proper orientation, field oversight, experienced missionary involvement, and faithful follow-up can result in excellent experiences for everyone involved. One of the most common benefits

of STMs is not for the nationals with whom the team goes to work, but for the team itself. Many have felt called to missions on such trips. Others return to the USA more determined to pray for missions, missionaries, and the world's lost peoples. Others are more committed to give to missions and lead missions efforts in the local church. The future needs more missionaries and the places in need of missionaries need different kinds of strategies and methodologies if we are going to find success in the twenty-first century.

Conclusion

Jesus told his church that we are to go and make disciples of all people groups, baptize them, and teach them everything he has commanded. Each of the four Gospels and the book of Acts have some version of the Great Commission. The last command of Christ should be the first priority of his followers. To make disciples, we must engage the world as it is and preach the Gospel. Engaging the world as it is means adjusting as it changes and not allowing our methods to become fossilized. When we are fossilized in ways of the past, trying to reach and teach people as we imagine them to be, wish them to be, or as they once were, we miss the opportunities God gives.

Business and financial analysts along with government foreign policy experts are constantly watching the world with their finger on its pulse to monitor developments and trends—actual and potential. Some businesses and governments hire consultants to advise them in adjustments so that they may meet the challenges and continue the success they knew in the past. Becoming so enamored with the way we used to "do it" or wishing the world was still as it once was in some "golden era" inevitably results in being left behind. While I am sure that it is important for car companies to be advised and aware to meet the coming changes and challenges, or for a government to be aware of immigration realities, it is eternally and infinitely more important for missionaries and the church of Jesus Christ to be prepared for the future, meet it head on, and engage it with effective strategies and methodologies. Only by studying the future trends and considering the missiological implications will we be able to find success for the advance of the kingdom and glory to Christ.

Contending for Southern Baptist Biblical Missiology: Does Doublespeak Live?

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The year 1976 is one this writer wants never to forget, because it was then the term *doublespeak* first entered my thoughts. I was enrolled in a Church History Master of Arts program at Baylor University. We had research seminars along with PhD students. While pursuing their degrees, students often pastored rural churches in surrounding towns and hamlets of central Texas. In a historical theology class, one PhD student raised an issue to the professor regarding the relevance or applicative uses of our studies for preaching in churches, especially country ones. The student said, "Dr., I think Bart, Brunner, Bultmann, or Tillich just won't preach in Robinson, Texas!" Well, the next hour and a half the professor elaborated the fine art of doublespeak. Essentially he was telling students how to beat the system, to say one thing and believe the opposite in order to avoid being fired. To these then young ears this sounded like a lack of integrity, but it was spoken of as if it was the normal procedure for academic life in the Southern Baptist Convention [SBC].

Baylor University is no longer formally administered through or by any entities within the SBC. Part of the reason is because the practice of double-speak eventually broke down once church members noticed many professors throughout the Convention's network of Baptist colleges and seminaries spoke very differently in their writings directed to an academic audience than they did when preaching in local churches. The lack of integrity fueled fires of renewal within the SBC. Since 1979 the Convention has transformed itself, generally, from the prevailing liberal atmosphere that existed in 1976, or even before, when the Baylor incident transpired. The conservative resurgence linked the present trajectory of the SBC to the history of its founding in 1845, and even before if one considers the Baptist Union out of which they emerged. The founding Southern Baptists affirmed the Bible and expected policies, practices, and procedures to flow from God's divine revelation. Along the way doublespeak and theological drift began.

In the post-WWII era, the drift proliferated and tremors began as preludes of the quake that has changed the landscape profoundly since 1979. The question is, does doublespeak persist and is it found in historically core

institutions, the agencies, and boards of the SBC? What, if any, trace evidence exists of this as a continuing practice? This review takes a narrow core sample of selected influences and practices of the International Mission Board [IMB] to ascertain the degree to which doublespeak may live on. Motives of individuals involved are not in question. Only God knows that sort of information. Selected publications do exist, however, with implications and trace evidence that are telling. So from the outset, the reader should know that this author wishes to focus on the issues involved primarily and not the motives of those individuals' published or public materials. The significance of this is that if trace evidence exists, then it means the landscape of 1979 still has a fault line running through it. That would mean that the battle for the Bible, and consequently biblical missiology, has not run its course (and one could argue that such guarded vigilance may never be over this side of eternity). If it is not over, then what should vigilance today look like?

Doublespeak

Illustrated From Their Own Lips

Defining doublespeak is itself a delicate task. Perhaps the best representation of it is from the authors of the more moderate to liberal persuasion within the SBC prior to the 1979 resurgence with a counter challenge from one of the major conservative proponents of the resurgence regarding needed changes.

A prelude to the current SBC conservative renewal was the controversial publication of a commentary on Genesis by the Convention's press in the early 1960s. Ralph Elliott, the author of that commentary, reflected nearly thirty years later on the controversy that led to his dismissal from a Southern Baptist seminary. To establish the context for understanding the later fight that has since ensued, he said that during the Genesis controversy he did not affirm the then standardized practice of "'doublespeak'—specifically, to speak one way in class and another elsewhere-- . . . 'Doublespeak' has become an insidious disease within Southern Baptist life... Professors and students learn to couch their beliefs in acceptable terminology and in holy jargon so that although thinking one thing, the speaker calculated so as to cause the hearer to affirm something else."[1] Conservative voices countered by arguing that consistent integrity of belief, speech, and action should be evident in the sacred trust that Southern Baptists expect from institutional leadership. In a 1991 publication, Paige Patterson specified this as a particularly necessary course change needed as the Convention looked to posture itself for the twenty-first century.

> [T]he restoration of integrity in the institutions and agencies of
> the SBC is essential. . . . It is time, however, for the admission

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[1]Ralph H. Elliott, *The "Genesis Controversy" and Continuity in Southern Baptist Chaos: A Eulogy for a Great Tradition* (Macon, GA: Mercer University Press, 1992), 33.

that there have in fact been major breaches in integrity. Too many have sounded one note in the pulpit on Sunday and a very different note at the lectern on Monday.[2]

Institutional doublespeak, as a strategic technique, often extends into the agencies and boards. Even subtle, and perhaps unintentional shifts in methodology, lead to embarrassing circumstances and leaders then tend to manage challenging questions rather than being transparent and forthright in their responses. The methodological shift comes by flipping the primacy of Scripture and either making it subservient to academic or pragmatic demands or postured in an egalitarian way with culture. Either of these usually ends up retrofitting a strategy into Scripture rather than building it from the pools of biblical truth. Given a culturally dominant approach, pragmatic missiological practices end up functionally critiquing Scripture rather than the reverse.

Biblical Missions Moorings

It behooves the reader to step back in time to see these integrity issues and the practice of doublespeak in the context of the SBC's formative history. Anxieties accompany pivotal moments in history, some hopeful, others fearful. The moments surrounding the vote to birth the SBC in May 1845 was such a time. Baptists met in Augusta, Georgia about then recent decisions made by the older Triennial Convention of Baptists restricting some southerners from missionary appointment.

The Triennial Convention formed in 1814, uniting streams of Baptists, both North and South, around an obedient response to world missions through collective, not independent church efforts. While still in Burma, Adoniram and Ann Judson prompted Baptists through Luther Rice, just returned fellow missionary, to work together to appoint them as Baptist missionaries.[3]

The Conservative Resurgence and Missions

Over a century later (1979-present), controversy has ensued among Southern Baptists regarding the authority, value, and function of the Bible. Biblical value determines ways to regulate Convention actions and how to preserve the cause of evangelism in general, and international missions specifically. R. Keith Parks was president of the SBC's Foreign Mission Board [FMB][4] from 1979-1992, the height of the current controversy. Seasoned reflections usually yield greater insight than do one's opinions in the heat of momentous events. Years later Parks reflected on the earlier years of the

[2]Paige Patterson, "My Vision of the Twenty-First Century SBC," *Review and Expositor*, 88 (1991): 40.

[3]See Jason G. Duesing, ed., *Adoniram Judson: A Bicentennial Appreciation of the Pioneer American Missionary* (Nashville: B&H Academic, 2012).

[4]Since June 1997 the FMB has been known as the International Mission Board [IMB] of the SBC.

controversy.

> Early on I would argue with Adrian Rogers about that [basis for
> unity in the SBC] and he'd say no, "the theme that has held us
> together is not missions, but doctrine." Well, historically I don't
> think that's accurate because historically the SBC is composed of
> people with varying theological perspectives . . .. My assessment
> is that they're [conservatives in the SBC] from an independent
> Baptist viewpoint where conventions are built around doctrine
> [sic] than from the heritage that we as Southern Baptists have
> had that the convention is built around missions. And so after
> arguing with Adrian several times, I finally came to realize that
> for him and I think for Paige [Patterson] and for others the uni-
> fying element ought to be a unifying perspective of theology . . .
> according to the Scripture, the Living Word is more important
> than the written word . . . it's a mistake in my estimation to el-
> evate Scripture above Christ…[5]

Essential to Park's impressions is determination of what sort of Bap-
tists that conservatives in the SBC represented concerning biblical authority,
and whether it should impact the development of both one's theology and
consequent missiology. When the SBC met in 1845, they indicated that

> . . . we have constructed for our basis no *new* creed; acting in this
> matter upon a Baptist aversion for all creeds but the Bible. We
> use the very terms, as we uphold the true spirit and great object

[5]R. Keith Parks, *Oral History Interview* by Phil Hopkins April 4, 2000 in Murpheysville,
NC, Wake Forest, NC: Southeastern Baptist Theological Seminary, 2000. Park's opinion here
ignores a third option, namely that Christ and the Bible are supplemental and parallel. Thus,
understood, the written *Word* explains the claims, significance, and meaning of the living *Word*.
The revised Baptist Faith and Message 2000 indicates this third option as the conviction of
conservatives in the SBC. See Article I on Scripture http://www.sbc.net/bfm2000/bfm2000.
asp (accessed June 23, 2014).

Just prior to the time when Parks resigned the FMB presidency, church historian Bill
Leonard described factions within the SBC and how the moderates held things together
for over a generation and a half when they were pressured from both the left and the right
within the Convention. Leonard recounts the synthesis achieved in forming the confessional
statement to guide Southern Seminary in the mid-nineteenth century that illustrates Park's
sentiments and became the *modus operandi* that glued the SBC organizationally for decades.
"There was less a synthesis than a Grand Compromise based in an unspoken agreement
that the convention would resist all attempts to define basic doctrine in ways that excluded
one tradition or another [i.e. the left-wing liberals or the right-wing conservatives], thereby
destroying unity and undermining the missionary imperative." See Bill Leonard, *God's Last and
Only Hope: The Fragmentation of the Southern Baptist Convention* (Grand Rapids: Eerdmans.
1990), 38. Leonard implies that only through this "Grand Compromise" can missionary
momentum sustain. However, the reverse can be true if compromise is taken to mean such an
inclusive convergence of all theologies and religions that Jesus' claim to be the exclusive way to
the Father is lost then from where does the motive for missions come? Universalistic tendency
undermines the rationale Jesus prescribed in the Great Commission.

of the late "General Convention of the Baptist denomination of the United States." By order of the Convention Augusta, GA., 12th May, 1845.[6]

Park's ideas differentiating conceptual value of the "Living Word" from the "written word" and the need then to tolerate wide and varied ranges of theological positions led to leaders of the SBC's conservative resurgence to act believing that biblical convictions can or should take priority and form theological opinions as well as missiological practice. In other words, no truthful Bible means no basis for missions because there is no reliable hope of redemption.[7]

IMB Paradigm Shifts

A Dissertation's Prescription

During the last thirty years or so, David Garrison[8] contributed immensely to the think-tank processes at the IMB. He worked on the IMB sponsored team with David B. Barrett in the design and development of what is now known as the World Christian Database. [9] Garrison's formal

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[6]Southern Baptist Convention, *Proceedings of the Southern Baptist Convention, Held in the First Baptist Church, Augusta, GA., May 8-12, 1845* (Richmond: Southern Baptist Convention, 1845): 19. It is important to note the spirit of the times in the southern churches in the mid-nineteenth century to understand why there were no elaborate statements defining further the concept of the Bible as it was a point of generally common agreement until later that century. It is helpful to understand, however, that it was held in such high regard that it was the functioning creedal statement in and of itself. The founders of the SBC relied heavily on a stated purpose and guiding principles already expressed in the founding of the earlier Baptist union in 1814. The founding documents of that gathering of Baptists reflects the highest view of the Bible as well, " . . . your committee esteem it absolutely necessary, that the friends of the Constitution of the Triennial Convention, and the lovers of the Bible, shall at once take their stand, and assert the great catholic principles of that Constitution, and of the Word of God." *Proceedings of the Baptist Convention for Missionary Purposes; Held in Philadelphia, May 1814*, 13. This writer italicized the term above.

[7]Paige Patterson, "My Vision", 37-52. Patterson is perhaps the primary theologian involved in the conservative renewal within the SBC from 1979-present. In this piece he states that for theological renewal there must be commitment to a series of cardinal principles, "First, the Bible rather than speculative reflection must stand at the heart of all theological development . . . the Bible is the point of departure and the ultimate critic of all theologizing" (38). Scripture should critique missiology rather than missiological pragmatism critiquing Scripture.

[8]See Garrison's brief missionary and academic biography here: http://www.churchplantingmovements.com/index.php/about accessed August 4, 2014. Alongside his dissertation, which has not been widely published, Garrison has written, and is writing, extensively in the areas of mission, church planting, and contextualization processes. These are but a few major milestones mentioned here. V. David Garrison, "A New Epoch in Christian Missions Global Changes since World War II," (PhD Diss., The University of Chicago, 1988), *The Nonresidential Missionary: A New Strategy and the People it Serves* (Birmingham, AL: MARC; New Hope, 1990); *Church Planting Movements: How God Is Redeeming a Lost World,* 2004 ed. (Midlothian, VA.: WIGTake Resources, 1999).

[9]Barrett's most influential pieces are listed here. David B. Barrett, *World Christian*

academic studies culminated with a 1988 PhD from the University of Chicago's divinity school. Martin Marty, renowned American Christian historian, supervised his dissertation.

Garrison has long influenced the IMB's missiological practices, especially since 1993. Assessing the import of Garrison's dissertation begins at the ending. After historically tracing developments and pathways for the three most influential missionary movements during the twentieth century (ecumenical Protestants, Roman Catholics, and evangelicals) he lands on prescribing a vision for missions in the future.

Garrison notes common aims of each tradition to unify where possible yet remain divergent where not. Common global realities prompted common concerns. Post-World War II dissolution of colonial empires worldwide, the rise of third-world churches, and charismatic renewal movements each converged to reshape the outlook for Christian missionary activity on into the twenty-first century. Decisions or actions taken in the 1960s by each tradition created a move toward organizational unity among ecumenical Protestants and Roman Catholics, yet laid the groundwork for further divergence from and among evangelicals. Garrison quotes Roman Catholic scholar, Thomas Stransky, who lamented the conflictive future symbolized in the fact that two celebrations were set for the seventieth anniversary of the Edinburgh 1910 conference during 1980. One event the World Council of Churches sponsored, while the other was an evangelical Lausanne follow-up session.[10] Shades of disunity from the past, according to Garrison and Stransky, were inhibiting further unified convergence of theology and missiological actions.

The upshot of this review compares and contrasts the parallel thought between Garrison's dissertation and the subsequent initiatives of the IMB alongside what his dissertation suggested as ways forward for the future of Christian missions. Granted, parallel thought does not a cause and effect relationship make; yet implications are evident. This also is one level of critique for the dissertation because Garrison draws parallels between actions and reactions noted above (exogenous and endogenous forces) in the secular and religious worlds but does not cross connect them to demonstrate direct causal effects. Foundational to his dissertation is the affirmation of Edward Shils' theory of the clash between traditionalism and modernism, or the nature of change especially among Christians. Regarding this clash of titanic social forces, Garrison notes,

Encyclopedia: A Comparative Study of Churches and Religions in the Modern World, AD 1900-2000 (Nairobi and New York: Oxford University Press 1982); David B. Barrett, George Thomas Kurian and Todd M. Johnson, *World Christian Encyclopedia: A Comparative Survey of Churches and Religions in the Modern World. 2 vols.* 2nd ed. (Oxford and New York: Oxford University Press 2001); David B. Barrett, Todd M. Johnson, Christopher R. Guidry and Peter F. Crossing, *World Christian Trends, AD 30–AD 2200: Interpreting the Annual Christian Megacensus* (Pasadena, CA.: William Carey Library 2001).

[10]Thomas F. Stransky, "Missions in the 1980s," *Occasional Bulletin of Missionary Research* 7 (April 1979): 47, as cited by Garrison, "A New Epoch," 308.

In the long run, however, the success or failure of the response may be measured in its ability to retain the tradition's adherents within a cohesive identity while enabling them to successfully adapt to the changed environment around them.[11]

Garrison addresses a subset of evangelicalism, termed fundamentalism, throughout his dissertation's line of argument. He stated that the new mixture of evangelical streams of thought and missiological practice, most clearly evidenced in the 1960s, was a movement that stood in conflict with both liberal and Pentecostal or charismatic renewal. This form of fundamental evangelicalism "interpreted foreign missions as an essential expression of right Christian doctrine" and led to an "ardent anti-ecumenical behavior . . ."[12] Here a disconnection between biblical foundations and convergent theological trends seems evident. Instead Garrison affirmed a new agenda evident in that proposed by Dietrich Bonhoeffer in this same regard.

First, Bonhoeffer had urged the church to leave behind its ecclesiastical confines, to commit its agenda to the world's agenda. The church, if it was to be the true church, he argued, must be the church for others, committed to the service of the world. Second, Bonhoeffer gave theology and ethics a highly anthropocentric bent . . .[13]

Garrison's Concluding Assessment

The idea of an overarching *missio Dei* is evident in each of the three major traditions detailed in Garrison's dissertation. He noted that ecumenical Protestants, Catholics, and evangelicals each came to differing conclusions regarding tactical steps for fulfilling the Great Commission. The decade of the 1960s proved pivotal for each tradition in that strategic decisions were made affecting each even to the present. Garrison noted,

[T]he manners in which these traditions shaped their theologies of mission and the resulting adaptations they made were quite different. During the 1960s, these differences became apparent as each of the three traditions made crucial choices and changes in their mission structure, methods, and aims.[14]

While some ideological convergence happened regarding the need to

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[11]Garrison, "A New Epoch," 5-6. Note the parallel to the "Grand Compromise" Leonard suggests above.

[12]Ibid., 66.

[13]Ibid., 89. See also Garrison's criticism of these three major missions trends in the twentieth century when he concludes that the ideal of unity, " . . . remained a frustrated goal, however, as each of the three traditions elected to retain valued distinctives rather than allow a convergence built on compromise" (306).

[14]Ibid., 304.

engage the world and to be unified Christian witnesses, divergent goals frustrated Garrison's ideal of convergence. Garrison concludes that evangelicals, particularly those of the non-Western world, seemed to be obstinate holdouts for too conservative of a view of the Bible and theological definition.

> While evangelical Christians resisted extra biblical sources for theological formation, Catholic and ecumenical Christians welcomed them as important agents in making theology relevant and indigenous . . . Evangelical Christians outside of Europe and North America were often more rigid in their biblical literalism, more urgent in their apocalyptic expectation, more meticulous in their moralistic prescriptions, and more exclusive in their church polity than corresponding churches in the West . . . For evangelicals world mission continued to mean primarily individual conversion and, what Hoekendijk had denounced three decades earlier as *plantatio ecclesiae*, church planting. For ecumenicals, as for Catholics, liberation and dialogical evangelism remained at the forefront.[15]

Subsequent IMB Initiatives

Since 1988, Garrison has likely influenced more strategic decisions than any other single person within the IMB. The IMB's design, implementation, and promotion to others for such concepts as church planting movements [CPM], Training for Trainers [T4T], the CAMEL method for Muslim evangelism, and recently addressing Islamic Insider Movements [IM] is extensive. Some were done in collaboration with others within the IMB, but it is in and through the primary publishing house, "WIGTake Resources" and the Church Planting Movements central website and discussion board that promotion continues both inside and outside of the IMB's structures. This is in addition to Garrison's numerous workshops within the IMB, outside speaking, and participation in the broader evangelical world.[16]

Momentum for Church Planting Movements

In the first half of 1997, the SBC's then FMB reinvented itself. As noted earlier, that entailed a name change but more was involved.[17] A major

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[15]Ibid., 307 and 309.

[16]The central website is found here: http://www.churchplanting movements.com/index. php/about; accessed August 4, 2014. Note the brief biographies of the main contributors. Additionally, his influence is enhanced through his chapter on Church Planting Movements in the more recent editions of the *Perspectives* course taught annually in numerous locations, especially on or near university campuses, as part of the educational outreach program of the U.S. Center for World Missions in Pasadena, CA. Ralph D. Winter, Steven C. Hawthorne, Darrell R. Dorr, D. Bruce Graham, and Bruce A. Koch, eds., *Perspectives on the World Christian Movement: Reader*, 4th ed. (Pasadena, CA: William Carey Library, 2009), [1981, 1992, 1999].

[17]Elsewhere this author explains further the reconfiguration campaign, then entitled *New Directions*. See Keith E. Eitel, *Paradigm Wars: The Southern Baptist International Mission Board Faces the Third Millennium*, Regnum Studies in Mission (Oxford, UK: Regnum

alteration to the Board's policies and procedures was the introduction of new guidelines for broader evangelical cooperation. This writer attended the 1995 Global Conference on World Evangelism [GCOWE] in Seoul when the policy change went public. The senior vice president for overseas operations, then Avery Willis, publicly announced the nexus of the shift to a GCOWE plenary session.

> "The full job of world evangelization is beyond any one group or denomination," said Avery Willis, FMB senior vice president for overseas operations. "This conference helps make it possible to discover what we can do together."[18]

Additional Developments

Shortly thereafter, the term Great Commission Christian [GCC] came into common parlance within the IMB and other agencies. Broadening the boundaries for cooperation was a welcomed step along most fronts in the Convention. It was the neglect of any boundaries that posed a problem and is the first indication that Garrison's understanding of the issues within evangelicalism noted in his dissertation were perhaps becoming apparent in Board policy shifts. The first time this writer heard the term GCC was when seated across the table from David B. Barrett. He was attempting to justify counting missionaries and members of The Church of Jesus Christ of Latter Day Saints as GCC's in his database for global evangelization, thus skewing data in zones where they were prolific and concluding that they were not needing further evangelization.

The IMB later published a booklet explaining what was changing in its new direction and operational processes. The IMB published the booklet without an author indicated. However, in a later article that Garrison authored, the biographical information lists the booklet as one of his writings. It details further the idea that Willis introduced at GCOWE. The first in a frequently-asked-questions section was "FAQ # 1: Surely you don't expect us to work with all so called Christians? Many of these Christians are Christian in name only and have no personal relationship with Jesus Christ."[19] The ongoing response serves to argue for widening the definition of the term "Christian." Then the questions delve into new ideas concerning the definition of the term "church." Redefining terms in subtle shifts over time provides trace evidence of doublespeak, saying one thing while meaning something else.

Orbiting in the solar system of GCC's is a broadened set of definitions

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Paternoster, 2000), 95-111.

[18]Don Martin, "Evangelical Groups Seek an End Run to End Times," *Baptist Press*, May 31, 1995.

[19]Office of Overseas Operations, "Something New under the Sun: New Directions at the International Mission Board" (Richmond: International Mission Board of the Southern Baptist Convention, 1999), 27.

as well as ways and means for planting churches. Interestingly, the very thing Garrison's dissertation affirms, and what Hoekendijk denounced decades earlier, namely *plantation ecclesiae*, has now become Garrison's central focus. At first this may seem contrary to the point of this review, but with closer examination Garrison seems to refit the concept and uses it within the historically conservative SBC to introduce broad-based evangelical terms that carry overtones of a more inclusive convergence theology. He does this by either stating things in paradoxical ways without explanation or by ignoring theological definitions. Perhaps it is worth noting here that the influences Garrison has had both inside and outside the IMB regarding CPM, T4T, CAMEL, and IM each stem from the corrective trajectory Garrison suggested for the future of missions, especially among evangelicals, in the concluding section of his dissertation. Namely he chides evangelicals, especially the non-Western ones, because they resist moving away from too narrow of a biblicism. He indicted these non-Western believers for accepting too conservative of a view of the Bible from their Western counterparts. To reiterate his words:

> Evangelical Christians outside of Europe and North America were often more rigid in their biblical literalism, more urgent in their apocalyptic expectation, more meticulous in their moralistic prescriptions, and more exclusive in their church polity than corresponding churches in the West.[20]

Broadening shifts of meaning foster more ecumenical and convergent thinking with time, more in keeping with Protestant ecumenical and Roman Catholic agendas for twenty-first century mission activities. Especially is this true when the definitions of exogamous evangelical trends are simultaneously shifting. It prompts both healthy reassessment and may encourage careless compromise as historical examples compel us to note here.[21]

In his now seminal work on CPMs, Garrison poses a question to the reader, again in a FAQ section, "1. What are you calling a church?" Yet, he goes on to say it is not simply a gathering for a Bible study and would not be a "church," which is rightly stated. Yet he introduces the emotive sense belonging to a "new covenant community" without defining the term "new covenant." Finally, in this same section, he illustrates what is a church by saying that Jesus chose twelve disciples. This, Garrison says, is a community and that "Jesus placed himself in the center of that community with the words, 'Wherever two or more are gathered in my name there am I in the midst of them.'"[22] Further, Garrison asserts this without exegeting the Matthew

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[20]Garrison, "A New Epoch," 307.

[21]David J. Hesselgrave, "Will We Correct the Edinburgh Error? Future Mission in Historical Perspective," *Southwestern Journal of Theology* 49, no. 2 (2007). More will be said regarding this article later.

[22]David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World*

18:20 passage. In context, this passage has nothing to do with defining what constitutes a New Testament church, only the function of spiritual discipline among believers. The doublespeak tactic is undefined evangelical terminology alongside convergence elements that nudge the practitioner toward inclusive, ecumenical, and social practices.

Subsequently, Garrison has written, or helped others to produce, various publications, each introducing various inducements for broad evangelical involvement. Again, this is done without defining or ignoring theological concepts and boundaries. The CAMEL is generally an overreach for a contextualized form of Muslim evangelization. It concedes too much to the commonalities and too little to the stark contrasts between Islamic and Christian theologies. The similarities are superficial while the contrasts are essential.[23]

Finally, Garrison recently published, with funding from a charitable foundation, his new study surveying myriads of underground CPMs among Muslims.[24] Garrison uses a mixture of well-reasoned biblical concepts with convergence ideas seasoned into the flow of thought. However, to contrast ideas left undefined in direct relation to one another is confusing. He defines conversion as "a transformed life through a new relationship with God through the person of Jesus Christ as revealed in the New Testament."[25] While this statement is true as far as it goes, there is no mention of the finished work of Christ accomplished on the cross on behalf of unbelievers. In other words, the effects of salvation are stated without the means through which it is made available—the missing Gospel speaks volumes. Life transformation or redirection is not necessarily equal to the Gospel message Paul so ardently defended in Galatians 1:6-9. It is not what Garrison says that is problematic, it is what he *does not say* that results in a sort of reader response to the statements. The meaning a reader has for those undefined ideas are subtly read into the flow of thought. Stating one idea to more ecumenical audiences can be recouped for more conservative ones because ideas without theological definitions can serve the purposes of doublespeak.

Nearer the end of Garrison's argument in this recent piece, he lists the barriers to further development of Muslim CPMs. The first is "Contentious

(Midlothian, VA: WIGTake Resources, 2004), 259.

[23]See Kevin Greeson, *Camel Training Manual: How Muslims Are Coming to Faith in Christ* (Bangalore, India: WIGTake Resources, 2004). Greeson and Garrison are colleagues and worked closely developing these resources. See further David Garrison, "Church Planting Movements vs. Insider Movements: Missiological Realities vs. Mythological Speculations," *International Journal of Frontier Missions* 21, no. 4 (2004): 151-54. For critique of the CAMEL and corresponding IM assessment see Doug Coleman, *A Theological Analysis of the Insider Movement Paradigm from Four Perspectives: Theology of Religions, Revelation, Soteriology and Ecclesiology*, Evangelical Missiological Society Dissertation Series (Pasadena, CA: William Carey International University Press, 2012).

[24]David Garrison, *A Wind in the House of Islam: How God Is Drawing Muslims around the World to Faith in Jesus Christ* (Monument, CO: WIGTake Resources, 2014).

[25]Ibid., 38.

Christians." Fragmented Christian bodies are subdivided into "thousands of denominations." Garrison means "Christianity is irreparably fragmented." The solution is to recognize that "Christ's paradox of inclusion and exclusion, should, at the very least, leave us with a healthy mixture of humility and grace before we seek to attack others in the body of Christ." Garrison finally urges readers to avoid theological controversies that "distract us from the high calling that is before us,"[26] namely, encouraging Muslims to come to Christ and to recognize these CPMs *uncritically* as the vehicle through which God is working.

Conclusions: Coming Full Circle

R. Keith Parks' statements regarding the conservative resurgence within the SBC is coming to mind again. Since theology divides us, are we then to unite around the pragmatic effects of missions without agreeing on an essential biblical core for then doing missions? Left unchecked, missiological pragmatism trumps biblical truth. Hesselgrave states, "*Although changes there must and will be, the future of Christian missions will depend more on changes that are not made than it will on changes that are made.*"[27] Biblical truth should prevail and correct our errors of belief and practice. Hesselgrave, though not a Southern Baptist himself, elaborated this caution for evangelicalism as a whole on the eve of the Lausanne 2010 Cape Town gathering that was designed to be a conservative alternative centennial recognition of the Edinburgh 1910 ecumenical gathering.

At Edinburgh 1910, planners decided to bypass theological discussion and neither to construct nor sign theological statements. Instead the gathered representatives were to keep presentations on the prescribed agenda, "strategy and policy issues—missionary training, missions and governments, the message in mission contexts, the church on the mission field, and so on."[28] Hesselgrave describes the effects of that erroneous decision throughout the remainder of the twentieth century. Namely, the things Garrison hails as the successes of the last century's main missionary efforts are the things Hesselgrave laments—ecumenical and compromising theological convergence, social definitions of evangelism, and a loss of grievance over the eternal fate of the lost. Are we sacrificing biblical truth and Christ-centered motivation for missionary action on the altar of larger exogamous forces of what is trending globally? Should Christ's church be prophetically pro-active or continue to be reactive and repeatedly stumble over the *Edinburgh Error*? A place to begin again within SBC circles is to follow through with the conservative

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[26]Ibid., 250. Garrison goes on to illustrate how this adversely affects Christian witness to Islam with a seventh-century illustration. The Islamic armies that rolled across Egypt, "discovered a Christian nation that was hopelessly divided over matters of doctrine that had been elevated to irresolvable levels."

[27]David J. Hesselgrave, *Paradigms in Conflict: 10 Key Questions in Christian Missions Today* (Grand Rapids, MI: Kregel Publications, 2005), 20. Italics are Hesselgrave's.

[28]Hesselgrave, "Will We Correct," 121.

resurgence. That means always being diligent to guard the Bible, the Gospel, and the urgency of the Great Commission. At the very least it means recognizing when, for whatever motive, leadership speaks with double meaning. If doublespeak held the SBC together under more liberal times, could it persist even when we think the battle for an authoritative Bible and biblical missiology is over? Time will tell, but we cannot wait on the future to decide.

The Role of Women as Missionaries

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Introduction

In John 4, Jesus shares the Gospel with the Samaritan woman, who, having been introduced to the Messiah, returned to her village and shared her testimony in the marketplace and neighborhood with anyone who would listen. Nothing in the text indicates that she held evangelistic crusades or addressed the synagogue or even delivered her message in the local amphitheater (John 4:5-30). Mary Magdalene was instructed by Jesus himself to share her personal testimony about the empty tomb and Jesus' resurrection from the dead with his disciples (John 20:18). Mary of Bethany took advantage of a unique opportunity to sit at Jesus' feet to learn the deep truths of Scripture (Luke 10:38-42). Women have been equipping themselves for service to Christ and have been active in personal evangelism from biblical times.

Despite the many examples found in Scripture and the specific didactic passages addressing church order, some women still struggle with how to apply biblical principles in the midst of a postmodern era that bears little resemblance to the ancient world setting in which Scripture was given. Southern Baptists find themselves drawn into chaos and sometimes despair as gifted and equipped women respond from a heart's passion to pour themselves out in service to Christ even to the ends of the world. The questions have never been: Does a woman want to pour out her life in service to Christ wherever the need is greatest? Is a woman qualified in mind and body and giftedness to do any kingdom service? Rather the overriding question is this: What has the Lord given to women in a positive assignment/calling within the clear boundaries set in Scripture? Can Scripture be immutable and unchanging in its principles and boundaries and remain relevant in presenting a call to service appropriate for this era and generation?

Whereas no one in the International Mission Board or mainstream Southern Baptist life would want to say publicly that ladies are serving as "pastors" on international mission fields, one must beware of a "slippery slope" in attempting to make a distinction between the specific role of pastor and the functions of supervising and/or mentoring national pastors or other missionaries. Team leaders are directed or overseen by a "strategy coordinator," who in reality *functions* much as would the pastor of a church. Unless a woman states clearly (as some women have done) that she does not want to be placed in such positions of leading men, a woman may be considered in-

subordinate for declining to serve in these positions. If the *Baptist Faith and Message 2000* (BFM) is considered the confessional guide for such decisions, "the hinge issue" is the meaning of "pastor."[1] If any role entails the pastoral type of authority, then by implication the policy should reflect that nuance of meaning.

Foundations: The Role of Confessional Statements

Those who suggest that women are second-class Baptists may do so because they consider teaching the Bible to an audience of women and children as a waste of talent and training and not equal to the assignment of teaching men. In other words, some believe a good female Bible teacher must allow—and in some cases even encourage—men to sit under her teaching.

The discussion of a woman's role in the church has moved to the front among evangelicals, especially in the last two decades. The issue can divide congregations and destroy the faith of individuals. The problems and confusion accompanying the rise of "biblical" feminism prompted Southern Baptists to address the matter head-on. What better way to clarify one's position in the midst of a conflict than to establish a clear and unambiguous statement based on the text of Scripture?

Producing a concise, clear statement of the generally held beliefs of Southern Baptists is challenging, especially when Scripture is contra-culture and in contradistinction to popularly held notions. I served on the Baptist Faith and Message Study Committee drafting a statement on the family. The committee examined major passages of Scripture on the family and relationships therein. The article as formulated is positive in its tone and emphasizes what Scripture affirms rather than what it forbids; its words and phrases are documented with Scripture.

As the confessional statement adopted by the Southern Baptist Convention (SBC), the BFM summarizes in a basic way what Scripture says regarding key doctrines of the Christian faith. Since the home and church are linked in the creation and church orders, two articles speak directly to the questions addressed here:

VI. The Church

A New Testament church of the Lord Jesus Christ is an autonomous local congregation of baptized believers, associated by covenant in the faith and fellowship of the Gospel; observing the two ordinances of Christ, governed by His laws, exercising the gifts, rights, and privileges invested in them by His Word, and seeking to extend the Gospel to the ends of the earth. Each congregation operates under the Lordship of Christ through democratic processes. In such a congregation each member is responsible and accountable to Christ as Lord. Its scriptural offi-

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[1]Personal correspondence with former IMB missionary, April, 15 2014.

cers are pastors and deacons. *While both men and women are gifted for service in the church, the office of pastor is limited to men as qualified by Scripture.*

The New Testament speaks also of the church as the Body of Christ which includes all of the redeemed of all the ages, believers from every tribe, and tongue, and people, and nation.

XVIII. The Family

God has ordained the family as the foundational institution of human society. It is composed of persons related to one another by marriage, blood, or adoption.

Marriage is the uniting of one man and one woman in covenant commitment for a lifetime. It is God's unique gift to reveal the union between Christ and His church and to provide for the man and the woman in marriage the framework for intimate companionship, the channel of sexual expression according to biblical standards, and the means for procreation of the human race.

The husband and wife are of equal worth before God, since both are created in God's image. The marriage relationship models the way God relates to His people. A husband is to love his wife as Christ loved the church. He has the God-given responsibility to provide for, to protect, and to lead his family. A wife is to submit herself graciously to the servant leadership of her husband even as the church willingly submits to the headship of Christ. She, being in the image of God as is her husband and thus equal to him, has the God-given responsibility to respect her husband and to serve as his helper in managing the household and nurturing the next generation.

Children, from the moment of conception, are a blessing and heritage from the Lord. Parents are to demonstrate to their children God's pattern for marriage. Parents are to teach their children spiritual and moral values and to lead them, through consistent lifestyle example and loving discipline, to make choices based on biblical truth. Children are to honor and obey their parents.[2]

Anyone taking issue with the statement needs to address his concerns to the words found in the statement as well as to the Scriptures cited.[3] Scripture should overrule experience; facts should overshadow feelings.

[2] *The Baptist Faith and Message 2000* [online]; accessed August, 4 2014, http://www.sbc.net/bfm2000/bfm2000.asp; italics mine. See Dorothy Kelley Patterson, "Article XVIII: The Family," in *The Baptist Faith and Message 2000: Critical Issues in America's Largest Protestant Denomination*, ed. Douglas K. Blount and Joseph D. Wooddell (Lanham, MD: Rowman & Littlefield, 2007), 183-92.

[3] *The Baptist Faith and Message* in its entirety (see n.2) features the Scripture references mentioned here.

Practical Outworking: Application of the BFM 2000 to Missionary Roles

What impact, if any, should the BFM have on missionary roles? What part does a "call" from God play in the mission-sending procedure? Clearly all support the necessity of God's call to ministry. However, there are divergent views on how the "call" informs appointment and assignment for the respective missionary. From personal conversations and observations, women, for example, do serve as team leaders, even in heavy Muslim areas. In fact, I have known situations in which a single female journeyman was assigned to this role and had under her supervision career missionaries (including married couples) on her team. When IMB leadership assignments are made, the question arises as to the role of secular criteria such as seniority or number of years on the field or allegiance to modern methodology (e.g., CPM/T4T[4]). In some cases such criteria seem to trump spiritual qualifications (e.g., pastoral experience) and biblical mandates (e.g., texts from Scripture on which the BFM is based). For example, at one time the IMB leader in a particular country was a long-serving woman. After she left, a man was given that position. When the paradigm shift occurred in 2000, new church-planting teams were formed, and all of them had male leadership except for one team. A fairly new woman who had come to that country "planning to be a teacher . . . was asked to be the leader of a church planting team. At first, all the members of her team were female. Eventually . . . a married couple was placed on her team." However, this woman "did not feel prepared or qualified to be team leader of a church planting team."[5]

Clearly the IMB does not encourage women to pursue becoming pastors of congregations. However, the lines are definitely blurred when the choice is for certain women, whether single or married, to serve as leaders of mission teams. Here the guidelines are not clear.

Is There Confusion or Even Crisis on the Horizon?

If there is no course correction to realign missionary assignments with the clear complementarian position defined in the BFM, the consequences will affect not only those currently serving as missionaries but also generations to come. First, one must consider the impact on missionary families. The complementarian model for the home does not seem to be a priority. Second, the effect on the world cultures missionaries are trying to penetrate with the Gospel must be considered. Should their cultural models be respected, especially when they happen to parallel biblical paradigms? Do patterns already established within the home and in churches have any connection to church planting?

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[4]CPM stands for "Church Planting Movement," T4T for the church-planting strategy called "Training for Trainers." See Stephen R. Smith, "The Basic CPM Plan and T4T" (2011); accessed August 6, 2014; http://t4tonline.org/wp-content/uploads/2011/02/1-The-Basic-CPM-Plan-and-T4T.pdf..

[5]Personal correspondence with former IMB missionary, April 14, 2014.

Tried-and-True Missionary Strategies

The Missionary Family

God has used the family as the primary classroom and as the foremost object lesson for teaching his people about himself and for challenging them to embrace the holy lifestyle he demands. Before there were civil governments or communities or assemblies of worship, God established the home by creating the man and the woman and bringing them together in the Garden of Eden to engage in spiritual ministry through companionship, dominion, procreation, and worship. "Christian homes draw people to Christ, both the children that God may bring into the family and those outside the church who witness a love that is committed, sacrificial and selfless, dependent moment by moment upon Jesus as Lord."[6]

Woman-to-Woman Ministry: Married Women

"The revolutionary public justification for including women in the foreign mission enterprise was to reach the otherwise unreachable women and children, since men would have little access to them in the gender-segregated societies of the East."[7] The role of the missionary wives went far beyond their primary roles of helping their husbands and nurturing their children.

> On March 14, 1812, Ann Judson wrote on shipboard bound for India, "I desire no higher enjoyment in this life, than to be instrumental of leading some poor, ignorant heathen females, to the knowledge of the Saviour. To have a female praying society, consisting of those who were once in heathen darkness, is what my heart earnestly pants after, and makes a constant subject of prayer. Resolved to keep this in view, as one principal object of my life.[8]

Judson's pen has left a portfolio of letters. She wrote to her sisters in 1812, articulating her personal reflections on how to do woman-to-woman missions: "Good female schools are extremely needed in this country. I hope no Missionary will ever come out here without a wife, as she, in her sphere, can be equally useful with her husband."[9]

Robert also speaks to the role of missionary wives, who

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[6]William Cutrer, "Baptist Faith and Message: Article 18: The Family," *Baptist Press*, 10 September 2002 [online]; accessed August 4, 2014, http://www.bpnews.net/14221/baptist-faith-and-message-article-18-the-family.

[7]Dana L. Robert, "The Mother of Modern Missions," *Christian History*, Issue 90 (2006) [posted online April 1, 2006]; accessed August 4, 2014, http://www.christianitytoday.com/ch/2006/issue90/7.22. html.

[8]Ibid.

[9]Ibid.

. . . quickly became an invaluable part of the Protestant mission force, because they not only provided companionship for their husbands, but they opened schools for girls, adopted orphans, held female prayer meetings, and mastered the spoken language of the marketplace more quickly than their studious husbands, who were busy translating the Bible and planting churches.[10]

The early woman-to-woman ministries, described as "the first gendered mission theory," resulted in a challenge to Western women who became missionaries "both to create 'Christian homes' and to raise the status of women in society by proving that women were intelligent beings who could learn to read, become medical doctors, and so forth."[11] For married women, the question often begins with priorities: Do their husbands need helpers? Do their children need nurturers? Do their households need managers? Again, Scripture carefully guides a woman through Christ-honoring priorities without sacrificing her heart's desire for service.

The examples set by some extraordinary women in missionary history reveal their purposeful application of Scripture to kingdom ministry as they poured energy and creativity into woman-to-woman evangelism and discipleship. "The activities of missionary wives were not random: they were part of a mission strategy that gave women a particular role in the advancement of God's kingdom."[12] The extraordinary work of these missionary women included especially their meeting the physical needs of women, investing in educational and medical ministries for them, and innovative outreach by targeting such needs as orphan care.[13] Dana Robert notes at least two important "positive effects" from the woman-to-woman mentoring that is built upon "close involvement in the daily lives of the people." First, women's work served to "soften the effects of cultural imperialism,"[14] which "tarnished much of the early missionary movement. Second, it created a model for gender-based missions (i.e., women ministering to women) for subsequent generations."[15] Robert is not alone in this positive assessment of the Titus 2 "spiritual mothering." As Zoba writes,

> Throughout the history of missions, women have become Christians as a result of other women who have touched them at their point of need—as teachers, health workers, reading tutors, or visiting neighbors. Women can reach the heart[s] of other women

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[10]Dana L. Robert, "Gospel Bearers, Gender Barriers: Issues for Women and Mission Today," *Currents in Theology and Mission* 29, no. 4 (August 2002): 248.

[11]Ibid.

[12]Dana Lee Robert, *American Women in Mission: A Social History of Their Thought and Practice* (Macon, GA: Mercer University Press, 1997), xvii.

[13]Wendy Murray Zoba, "Trends in Missions: Women Reaching Women is Key to the Future of Missions." *Christianity Today* 7 (August 2000): 42-43.

[14]Robert, *American Women in Mission*, xix.

[15]Zoba, "Women Reaching Women," 43.

and connect on a level that is closed to men.[16]

Historically, in many countries only female missionaries have been able to gain access to the women. Recognizing this fact, the legendary missionary to China, J. Hudson Taylor, said concerning "woman's work":

> This Conference should make clear the need of women. The results of their work are indeed a surprise. Are not the parts of China which are closed to us open to women? There is less fear of women as political agents. They are allowed to go where male missionaries cannot enter. Women often have invitations to go and stay as guests. The influence of these visits prepares the way for the male missionaries who may follow. In some place where male missionaries are coldly received, women can get a footing.[17]

Furthermore, educating and training (in all-female schools) those who become Christians has frequently been a key evangelization strategy as these "Bible women" shared the Gospel among their own families and communities. Ruth A. Tucker points out that in many ways, "Bible women were the backbone of women's work in missions."[18]

Woman-to-Woman Ministry: Single Women

Single women have left a powerful legacy of this model. There are some women who impacted my own life through their contributions to the evangelization and discipleship of women. For example, Lottie Moon, in a letter from her location in Chinkiang[19] to "Rev. Dr. H. A. Tupper" (Aug. 27, 1888), wrote:

> Nobody who has not seen can imagine the wide field opened there for woman's work. I would I had a thousand lives that I might give them to the women of China! As it is, I can only beg that other women & many of them be sent. Above all, we need mature women. The Chinese have a high respect for such, but, for many reasons, I think young women had best not be sent. It would not be proper, in Chinese eyes, for young women to go out in the independent way necessary in doing rough country work in the interior. Besides, it seems to me too hard on the young ladies themselves. Of course, there may be exceptional cases.[20]

[16]Ibid., 46.

[17]Quoted by Lottie Moon (in Tungchow) to "Rev. Dr. H. A. Tupper," 1 July 1890, in *Send the Light: Lottie Moon's Letters and Other Writings*, ed. Keith Harper (Macon, GA: Mercer University Press, 2002), 142. As of January 1872, Tupper was the Corresponding Secretary of the Southern Baptist Foreign Mission Board.

[18]See Ruth A. Tucker, "The Role of Bible Women in World Evangelism," *Missiology: An International Review* 13, no. 2 (1985): 133-46 (quoted statement on 134).

[19]Zhenjiang, in modern transcription.

[20]Keith Harper, ed., *Send the Light: Lottie Moon's Letters and Other Writings* (Macon,

Amy Carmichael was an example. She "left her native England in 1890 at the age of 23. She made her way to India, where she rescued girls from temple prostitution and established a home and school for them called Dohnavur Fellowship."[21] Similarly, Bertha Smith, appointed by the Southern Baptist Convention Foreign Mission Board in 1917 to serve in China, "took charge of a girls' boarding school . . . where she began to teach the Bible in Chinese in addition to English classes." Lewis Drummond writes:

> Bertha felt she was doing one of the greatest works in the world now that she led the girls' school. The girls came to the school from country villages spanning more than five counties. . . . Bertha exercised her gift of evangelism well, and a good number came to faith in Christ under her teaching. Often when a student who had come to know the Lord returned to her village, she would be the only Christian in the entire area. Her home would then become an ideal place for Bible study, and Bible women or missionaries would invite the neighbors in and share the gospel with them. Some of the school girls themselves became teachers, and a few entered full-time Christian service.[22]

The question has never been whether or not women can make a difference in the work of the kingdom on the international mission field and certainly whether or not they are needed. Rather, one must ask if *how* they do their service for Christ overrides their commitment to the clear boundaries of Scripture.

Transition from Woman-to-Woman Relationships to Interchangeable Roles

Among the IMB's field personnel, 53.6% are women. Some married women work alongside their husbands as Team Strategy Leaders (TSLs). Although the IMB does not promote "pastoral roles" for women, all personnel are active in planting churches, yet "all TSLs are under the authority of their cluster leadership, affinity leadership, global strategy leadership team and Vice President for the Office of Global Strategy, and all of these leaders are men."[23] This dilemma is the same one faced domestically in the local churches in which women assume teaching positions or authoritarian leadership over men based on the consent of their respective husbands or by permission of the pastor. Perhaps we need to bypass human authorities regardless of how capable and spiritually sensitive they may seem to be and go directly to the written Word of God—that clear message uncolored by

GA: Mercer University Press, 2002), 132.

[21]Zoba, "Women Reaching Women," 43.

[22]Lewis Drummond, *Miss Bertha: A Biography* (Nashville: B&H, 1996), 42.

[23]Personal correspondence with IMB personnel, 14 April 2014.

people or culture or circumstances.

Application of Scripture to Missionary Roles

Historically, one is hard put to present a case for Southern Baptist women in teaching/ruling positions in their churches. Because of this fact, a number of women have left Southern Baptist ranks to accept positions in other denominations in a quest for achieving a role with pastoral authority, thereby bearing eloquent testimony that their commitment to Baptist doctrine was superseded by their desires to attain a particular ecclesiastical office. Perhaps this movement based on personal choice illustrates a determination to be ruled more by emotional and intuitive impulses, i.e., a "call," instead of by the authority of the immutable written Word. In no sense does this belittle the importance of calling. Rather it puts into perspective the importance of *what you can read that God has written* over *what you feel He is saying to your heart in an inaudible voice*. Although the practices of God's people through the years deserve careful attention, one must know that tradition—without scriptural authority—is not binding. Nor is God's voice you heartily believe you are hearing to trump the Word of God he has inspired to be written so his message can be certain despite human frailties.

How, then, do you decide what ministry roles are appropriate for women? God has provided a standard—his written Word—against which you are to test your human feelings and desires. The ultimate question, then, is whether or not you are going to obey the unchanging principles God has written in his Word (1 Sam 15:22) just as surely in every subsequent generation as when they were delivered.

1 Corinthians 11:3-10 – A Biblical Model for the Home and Church

Paul shows that the relative position of men and women is like the hierarchical structure within the Godhead: "The head of every man is Christ, and the head of the woman is man, and the head of Christ is God" (v. 3). Complementarians and egalitarians agree that all believers are equal in the image of God (Gen 1:27-28), in their position in Christ (Gal 3:28), and in their responsibility before God (1 Pet 3:7). However, this equality does *not* imply uniformity and the erasure of roles, as the egalitarians argue. The members of the triunity, though equal, have different offices and functions.

The Bible clearly states that Father, Son, and Holy Spirit are equal in being and personhood (John 1:1; 5:23; 10:30; 14:6-7, 9, 11). Yet Scripture is just as clear that there is a difference in office and function within the triunity. The Father planned the redemption; the Son enacted the plan; the Spirit revealed that plan to us. The Son voluntarily becomes subject and even subordinate to the Father (John 5:19-20; 6:38; 8:28-29, 54; 15:9-10; 1 Cor 15:28; Phil 2:5-11). The Holy Spirit, sent by and under the direction of the Father, glorifies the Son (John 14:26; 15:26; 16:13-14).

The hierarchy within the Godhead does not pertain to worth—to be-

ing more or less God—but rather addresses function within the divine plan. The same is true of role assignments for men and women. Just as Persons within the triunity have separate and distinct functions, God gave different responsibilities to men and women. In God's plan, man was given authority over woman. Just as Christ is not less than fully God because the Father is His head or "authority" (Phil 2:5-11), the woman is not an inferior person because man is her head or "authority" (Eph 5:22-24). The Son's deity is not dependent upon a denial of the Father's headship. God sovereignly set the general boundaries for Christian leadership among men and women without regard for an individual's ability to perform the service involved.

Paul appeals to the account of creation (1 Cor 11:9) rather than to the story of the Fall because the divine assignments are clearly given before the Fall (Gen 2:15-24). These distinct roles have never been abolished, but only *distorted* and *perverted* in the Fall (Gen 3:16). Women are free to pray and prophesy in the church, but they are admonished to do so with an attitude of submission to male leadership, an attitude illustrated in that first-century culture by wearing a head covering. Thus the unchanging principle of headship is illustrated by the changing application of that principle.

1 Corinthians 14:33-35 – A Reprimand and Reminder

In this passage Paul speaks authoritatively concerning spiritual gifts in the church—see his use of the Greek verb *epitrepō,* "permit," in verse 34 and in 1 Timothy 2:12. Again, the apostle emphasizes that the divine order be honored not only by speakers and prophets but also by women. In verse 33 Paul adds "as in all the churches of the saints," a phrase that more naturally introduces verse 34, indicated by the punctuation of both the Nestle and Aland Greek texts,[24] as well as being so placed in numerous translations. Such construction certainly does not suggest a temporary or culturally-relative condition or happenstance but the straightforward statement of a general apostolic principle revealed in two different settings chosen by God "in the fullness of time" (Gal 4:4) as being most appropriate for transmitting His clear message. Paul alludes to the matter of personal preferences and "relevant" interpretations with some pointed rhetorical questions (1 Cor 14:36), making it clear that no one should suppose that he originated God's Word and order or that he has some new word from God contrary to the understanding and practices of the apostle and other churches with centuries of understanding and practice throughout the Christian era.

Obviously, the silence mandated for women in 1 Corinthians 14 does not *exclude* their vocal participation in worship services since both praying and prophesying are permitted (1 Cor 11:5). Yet, certain restrictions, specifically that the women not take charge of the worship service within the teaching/ruling function, do prevail.

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[24]Eberhard Nestle, *Novum Testamentum Graece* (New York: American Bible Society, 1963), 451; Kurt Aland, Matthew Black, Carlo M. Martini, Bruce M. Metzger, and Allen Wikgren, *The Greek New Testament* (Stuttgart: United Bible Societies, 1983), 611.

1 Timothy 2:8-15 – A Presentation of Defined Boundaries

In verses 13-14, Paul chooses to document this statement by a reference to the order of creation, which from the beginning established the man's natural and spiritual headship and the woman's complementary role as his helper. Thus, that women not teach or exercise authority over men is not a directive for the first century alone. Paul then shows the disastrous result when Eve reversed these roles in the garden (Gen 3:1-17). Eve not only disobeyed God by eating the forbidden fruit, but she also reversed the divine order by making this important decision independently of Adam, thereby refusing to submit to his leadership. Adam was not without guilt in this matter—from the words recorded in the text he apparently abdicated his spiritual leadership in that he not only gave no warning to Eve but also joined her in the act of disobedience.

Frequently egalitarians disregard the directive in 1 Timothy 2:12 by a process of deculturalization, pointing to the lifting of holy hands as a posture for men when praying and the prescribed wearing apparel with which women were to adorn themselves in the church assembly. This process of hermeneutical creativity, however, does not erase the meaning of the plain words in the text about conduct and demeanor in church gatherings. Even in the matter of posture for prayer and guidelines for wearing apparel, an obvious timeless principle is illustrated in a natural way. That natural manifestation could vary from generation to generation, but the principle is an immutable word from God, not "selective literalism"[25] but rather a means for preserving the pure Word of God, which endures across cultures and throughout history and appropriates itself from age to age with vigor and relevance.

Titus 2:3-5 – The Reward of a Unique Contribution

Although women are instructed not to teach or to have authority over men, they are given an equally important duty: the "spiritual mothering" of other women. Spiritually mature women are to teach and demonstrate both personal holiness and voluntary submission to the order and welfare of the family. As a woman, I am concerned when self-styled "biblical feminists" imply that teaching men is more important than teaching women, children, and young people. The curriculum in Titus 2:3-5 includes a woman's relationships in the home, her personal holiness and character, and her domain of activity as a springboard for all other service to Christ. Interestingly, the list begins and ends with the younger woman's relationship to her husband. Single women are not excluded from this challenge to teach and model Christian character. They can exercise their divinely-given nature by acting as "spiritual mothers" to others. This includes keeping their homes as a refuge for those whom God may send to them.

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[25]Alvera and Berkeley Mickelsen, "May Women Teach Men?" *Standard Magazine* 74, no. 4 (1984): 39.

Summary: The Application of Biblical Guidelines

Nowhere in the New Testament does Jesus compromise on moral issues because of cultural pressures. Such an implication impugns his integrity and courage, and even his deity and sinless nature. Jesus was part of the culture of his day, but he was above and sometimes even against that culture. Certainly he was never bound by it! The pure Word of God endures across cultural changes and appropriates itself from age to age with vigor and relevance. This principle is just as true internationally as it is locally.

Ultimately, appeals to intelligence and logic and even displays of gifts and abilities will not settle this issue. What is relevant today may be irrelevant by the turn of the century. One cannot abandon the principles that have linked and governed God's two most important institutions—the home and the church—based on the whims of cultural revolution. Maleness and femaleness are the very foundation of God's created order, carefully chosen as the divine vehicle for maintaining his order and purpose. Our personhood is not then dependent upon our subjective discernment but is established by God's handiwork, and our roles in the kingdom in a similar way are not determined by open doors or even needs as much as by divine directive and biblical guidelines.

The church that follows God's plan seeks not to suppress women but to ensure full and proper use of their gifts in a divinely-given framework. One cannot accept the Bible as authoritative while rejecting its teaching concerning creation order and kingdom function, which are absolutely consistent. The home and church are inextricably bound together in principle and metaphor as well as in purpose and practice. One cannot negate truths concerning the structure of home and church—such as the images of the relationship between God and Israel and between Christ and the church—just to satisfy cultural whims or to accommodate higher plateaus of education and opportunity. These passages concerning the role of women in the kingdom are grounded in timeless, historical, theological arguments. They are not illustrations for a particular church or cultural era; they are commands for Christians through the ages.

Conclusion

The real issue is not what women can or cannot do in the church/kingdom but how they respond to the authority of the Bible and its guidelines for their service. When a woman "feels called" to do a work that on biblical grounds is not only beyond God's design for her in creation but also in violation of his written Word, she must carefully consider the choices before her. Then those choices must be judged by the church.

Nowhere in Baptist history, except perhaps in this generation, has religious freedom come to mean that one can be a Baptist and believe and teach anything he personally desires.

> There have appeared men in these later days who feel per-
> secuted if they are not allowed to enter pulpits established to
> uphold a given set of principles, and there overthrow the very
> doctrines the church is set to defend. . . . But when he [a man in a
> denominational school] claims the right to use an institution, its
> money, prestige and opportunities to overthrow the faith which
> the institution was found to build up, he passes the bounds of
> liberty and enters the realm of arrogant license.[26]

A partial biblical truth or one taken out of context is even more dangerous than a lie. Told often enough, it will soon be believed, just as when Satan encountered Adam and Eve in the garden.

Doctrine and practice, whether in the home or the church, are not to be determined according to modern cultural, sociological, and ecclesiastical trends or according to personal emotional whims; rather, Scripture is to be the final authority in all matters of faith and conduct (2 Tim 3:16-17; Heb 4:12; 2 Pet 1:20-21). God chose to reveal himself to his people through family language: he used the metaphor of the home to describe the heavenly dwelling where believers will join him for eternity. He selected the analogy of family relationships (husband/wife and parent/child) to illustrate how believers are to relate to him: God identifies himself as the Husband and Israel as his wife (Hosea 2:19-20). God calls himself Father, and Jesus is the Son; Jesus is the Bridegroom, and the church is the Bride; believers are brothers and sisters in Christ, having been adopted by the heavenly Father as his children. The most basic and consistent spiritual teaching, character development, and discipleship training should occur within the family circle (Deut 6:4-9). A Christ-centered family has the potential to give a "word about God" to a world indifferent to spiritual truths. Those within the family circle have a unique opportunity to study the Bible and to learn theology through object lessons built into the very structure of the family.

Godly families help build the church just as churches ought to help build godly families. Scripture makes frequent connections between the life of the family and the life of the church (1 Tim 3:5; 5:1-2). Leadership patterns in the family are consistently reflected in the church as well (1 Tim 2:11-14; 3:1-7; Titus 1:5-9). Believers would do well to affirm heartily and to commit themselves devotedly to upholding the concept of the family as God's original and primary means of producing godly offspring. Thus, forevermore they ought to develop in their own hearts a holy passion and devoted commitment to pass on godly values from generation to generation (Deut 6:4-9; Ps 78:5-7).

Success is not a criterion for sanctifying a task and making it right. I have three graduate degrees in theology, considerably more theological education than most pastors. I have experience on the public platform, and

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[26]J. B. Gambrell, *Ten Years in Texas* (Dallas, TX: Baptist Standard Printing Co., 1909), 129.

some even suggest that I have gifts for biblical exposition and teaching. Others have testified that I have met their needs through my messages. Some men have expressed appreciation for my ministry. However, ministry success, public affirmation, spousal permission, pastoral blessing, widespread opportunity—none is the biblical criterion for what I should or should not do in the Kingdom of Christ. In the Pastoral Epistles within the context of church order are found explicit boundaries that cannot be violated by what I perceive to be my calling, whether to service in the church or to ministry in an international setting (1 Tim 2:9-11).

Any calling I believe to be from God is filtered through my human frailties. What I feel may not be what God wills. That is why Scripture is ever the monitor and governor of all I desire to do for God. I do not have ultimate jurisdiction over my own actions, nor should I try to dictate or control the actions of others. Yet, I have the responsibility not to put myself in a situation where I am regularly or willfully violating boundaries of Scripture, and as a theologian devoted to teaching women I am equipped and commissioned to open God's Word to women as they struggle to find places of service in the kingdom.

Doctrine and practice, whether in the home or in the church, are not to be determined according to modern cultural, sociological, and ecclesiastical trends. Nor are our choices to be according to emotional whims, obvious giftedness, or even a calling that stands in contradiction to any clear mandate in Scripture. Zoba contends that "if a woman seeks, she will find the opportunities to serve in a world of desperate need."[27]

Scripture alone must be the final authority in all matters of faith and conduct (2 Tim 3:16-17; Heb 4:12; 2 Pet 1:20-21). Scripture makes frequent connections between the life of the family and the life of the church in every arena of kingdom service (1 Tim 3:5; 5:1-2). Leadership patterns in the family are consistently reflected in the church as well (1 Tim 2:9-14; 3:1-7; Titus 1:5-9). A Christ-centered marriage has the potential to give a "word about God" to a world indifferent to spiritual truths. Those within the family circle have a unique opportunity to study the Bible and to learn theology through object lessons built into the family's structure. The family is effective in evangelism in whatever the cultural setting.

[27]Zoba, "Women Reaching Women," 46.

Neophyte Pastors: Can Titus 1 Be Used to Justify Placing New Converts in the Office of Pastor?

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In modern missions, speed has become one of the largest motivating factors for mission agencies as well as individuals. In their haste to plant a church and then move to another group that has never heard the Gospel, the Word of God can be compromised in regard to church order. Some missiologists suggest that new converts can be appointed to the office of pastor.[1] This is often proposed based on the historical situation in Crete when Paul wrote to Titus and furthered by the fact that Paul does not explicitly write that pastors must not be new converts in Titus. This two-pronged approach to the Pastoral Epistles leads to the conclusion by some that it is justified to appoint new converts as pastors in frontier missions. While these are not the only arguments that are used to bolster this position, they are two of the most critical. This paper will show that the supposed historical circumstance which has Titus ministering exclusively to new converts is not the most probable explanation of the situation in Crete; more likely, mature believers were present in Crete; consequently, this paper will show exegetically that Titus 1 indicates that a new convert cannot serve as a pastor.

Historical Circumstances in Crete

The historical circumstances of the church in Crete at the time of Paul's penning the epistle to Titus have attracted much attention from commentators. Most are agreed that the churches in Crete are infantile, especially in comparison to the church in Ephesus.[2] They advance several reasons to sup-

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[1]David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Midlothian, VA: WIGTake Resources, 2004), 187.

[2]Donald Guthrie, *The Pastoral Epistles: An Introduction and Commentary*, 2nd ed., The Tyndale New Testament Commentaries, vol. 14 (Grand Rapids: Inter-Varsity Press, 1990), 94; J. N. D. Kelly, *A Commentary on the Pastoral Epistles: Timothy I & II, and Titus*, Harper's New Testament Commentaries (Peabody: Hendrickson Publishers, 1987), 79; I. Howard Marshall and Philip H. Towner, *A Critical and Exegetical Commentary on the Pastoral Epistles* (Edinburgh: T&T Clark, 1999), 482; William D. Mounce, *Pastoral Epistles*, Word Biblical Commentary, vol. 46 (Nashville: Nelson, 2000), 181; Philip H. Towner, *The Letters to Timothy and Titus*, New International Commentary on the New Testament (Grand Rapids: Eerdmans, 2006), 257. See also Benjamin L. Merkle, "Ecclesiology in the Pastoral Epistles," in Andreas J. Köstenberger and Terry L. Wilder, eds., *Entrusted with the Gospel: Paul's Theology in the*

port their hypothesis, the first of which is that Paul did not include in his list the qualifications for an overseer in the epistle to Titus.[3] In addition, Titus does not contain a similar list of characteristics for the office of deacon.[4] Also, Paul did not instruct Timothy "to appoint elders because they already existed. Apparently Paul was with Titus in Crete but had to leave before he could appoint elders."[5] The last two points often proposed toward proving a young church in Crete are that Paul did not instruct Titus in the proper method for deposing an overseer, and Paul did not mention widows, who were supposedly a developed order within the church.[6]

Determining the condition of the early Cretan church in which Titus was ministering is admittedly a difficult task because of the paucity of evidence, and the above reconstruction is a plausible explanation of the evidence. It is not, however, the only or even most probable reconstruction. The above explanation fails at multiple points. The first point advanced above is often the major point, if not the only point, advanced for the youth of the Cretan church. The problem with that argument is its circularity. It is proposed that the church is young because Paul left out this requirement.[7] Then when commenting on the omission in Titus's list of qualifications, it is proposed that he left this out because the church was young.[8] Furthermore, Paul may have left this particular word out because he saw that a conceptual parallel existed in the other items in the list.

In regard to the omission of the deaconate this is an argument from silence, which, admittedly, must be done with such scant evidence, but it weakens the argument considerably. Arguing from the lack of instruction as to deposition of elders and the lack of an order of widows also are arguments from silence, which are inherently weak.

One last point in their argument is that Paul left Titus to appoint elders after Paul himself left the island. This argument comes from Titus 1:5 where Paul writes, "This is why I left you in Crete, so that you might put what remained into order" (Titus 1:5 ESV). With this translation, it seems as though Paul had previously been on the island of Crete, presumably, but not necessarily, to engage in evangelism and church planting in a place which had never heard the Gospel.[9] This is certainly a possible explanation of this verse, but it is not the only interpretation.

This verse is slightly ambiguous as to whether Paul left Titus in Crete or if he sent him there. The word used here, ἀπολείπω, has more than one pos-

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Pastoral Epistles (Nashville: B&H Academic 2010), 185.

[3]Merkle, "Ecclesiology in the Pastoral Epistles," 185.

[4]Ibid.

[5]Ibid.

[6]Ibid.

[7]Ibid.

[8]Mounce, *Pastoral Epistles*, 181.

[9]D. A. Carson and Douglas J. Moo, *An Introduction to the New Testament*, 2nd ed. (Grand Rapids: Zondervan, 2005), 582.

sible rendering in English. On the one hand, it can mean "to leave behind."[10] On the other hand, however, it may have been understood as "dispatched, deployed or assigned."[11] If the latter interpretation is correct, Paul may never have actually visited the island for the purpose of starting new churches, but may have instead been exercising his apostolic authority over this area in order properly to organize discrete groups of Christians into actual churches. Further in this interpretation, instead of Paul instructing Titus to put into place that which remained, he may have instead been telling him to correct the problems in Crete.[12] In either case, however, it is not certain that Paul was the pioneer missionary for the Cretan people.

It seems probable from elsewhere in Scripture that at the time Titus was in Crete, mature believers would have been present. Acts 2 records the miraculous beginning of the church, and it notes that the apostles spoke in languages that they did not know, and people heard their message in their native tongues (Acts 2:4-6). Among the myriad of ethnicities that had representatives in Jerusalem on that day were the people of Crete (Acts 2:11). It is likely that those from Crete who heard the message on that day eventually went back to Crete and further spread the message. This is not entirely improbable, as it is an accepted opinion that this could be the way in which the church at Rome was founded.[13] If the letter to Titus is dated in the mid-60s this would give the believers thirty or more years to mature, and even if it were dated earlier, in 57 as Robinson posits, the believers would have ample time to mature beyond spiritual infancy.[14]

Even if the Cretans who were in Jerusalem on the day of Pentecost never returned to Crete to spread the Gospel, there was opportunity for Cretans to be converted. Paul did extensive ministry on the Aegean coast starting with his second missionary journey. The likely dating for this missionary journey is somewhere between 48 and 51.[15] After this journey, Paul took a third missionary journey, probably between 52 and 57, which again involved extensive ministry on the Aegean coast. This provides a nearly fifteen year gap between Paul's first mission to the Aegean and the writing of Titus. During this interval, it is likely that some of Paul's converts or associates would have taken the Gospel to Crete.

This appears to be the case with the church at Colossae. Paul affirms that Epaphras, not Paul himself, is the one who carried the Gospel to Colos-

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[10]J. P. Louw and Eugene A. Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, 2nd ed. (New York: United Bible Societies, 1989), s.v. "ἀπολείπω"; James Hope Moulton and George Milligan, *The Vocabulary of the Greek Testament* (London: Hodder and Stoughton, 1930), s.v. "ἀπολείπω."

[11]Marshall, *Pastoral Epistles,* 150.

[12]John A. T. Robinson, *Redating the New Testament* (Philadelphia: Westminster Press, 1976), 81.

[13]Carson and Moo, *Introduction to the New Testament*, 395.

[14]Ibid., 582; Robinson, *Redating the New Testament*, 81.

[15]Carson and Moo, *Introduction to the New Testament*, 369.

sae (Col 1:7).[16] Further, Paul even admits that he had never seen the Colossians (Col 2:1).[17] It is suspected that while Paul was in Ephesus, some of his comrades were spreading the Gospel into the surrounding regions.[18] It seems likely that this group in Colossae would not be the only such group that benefited from Paul's ministry indirectly through either his close associates or converts, and it is therefore possible that this was the case in Crete.

The supposition that the church on Crete was a new church that was devoid of mature believers when Paul wrote to Titus in the mid-60s, then, posits a highly unlikely scenario. It supposes that none of the Cretans who heard the Gospel on the day of Pentecost evangelized on Crete or stayed on the island. It further seems to indicate that even though Paul was working extensively in the Aegean region, none of his associates or converts ever went to Crete and spread the Gospel. Assuming that neither of these happened seems highly unlikely; therefore, it is better to suppose that believers had been present on Crete at the time of Paul's writing to Titus. This may not have been for an extensive period of time, but it seems that it would have been long enough for them to mature to the point that Titus could find non-neophytes to fill the office of pastor.

While this seems to be the most likely historical reconstruction of the setting in Crete at the time of Paul's writing to Titus, it does not, in and of itself, solve the conundrum of the disparity between the lists of qualifications for pastors in 1 Timothy and Titus. Now that it has been shown likely that mature believers were present in Crete when Titus was working to establish pastors in the various churches, attention will now be turned to the exegetical concerns in the two lists to show that Paul intended for mature believers to be elevated to the post of pastor instead of new converts.

Exegesis of 1 Timothy and Titus

First Timothy 3:1-7 and Titus 1:5-9 list various qualifications that a person must meet in order to serve in the role of pastor of a church.[19] These two lists have a large amount of overlap, but certain differences do exist. The most notable difference is that 1 Timothy 3:6 says that a pastor must not be a new convert, but Titus does not include this exact phrase. This coupled with the supposed historical background of the church in Crete has led some to the conclusion that in missionary contexts, new converts can serve as pastors.

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[16]James D. G. Dunn, *The Epistles to the Colossians and to Philemon: A Commentary on the Greek Text,* The New International Greek Testament Commentary (Grand Rapids: Eerdmans, 1996), 63.

[17]F. F. Bruce, *The Epistles to the Colossians, to Philemon, and to the Ephesians*, The New International Commentary on the New Testament (Grand Rapids: Eerdmans, 1984), 14.

[18]Ibid., 15.

[19] John D. Massey, "Wrinkling Time in the Missionary Task: A Theological Review of Church Planting Movements Methodology," *Southwestern Journal of Theology* 55, no. 1 (2012): 124. This paper assumes that the terms πρεσβύτερος and ἐπίσκοπος refer to the same office which is also called ποιμήν (pastor).

The historical background has already been shown to militate against this view. Now the issue of the lack of injunction against new converts serving as pastors will be examined, but this must be seen within the context of the passages as a whole; therefore, it is best to begin with an examination of the two lists.

Parts of the material in these lists are introduced in a remarkably similar way:

Titus 1:7   δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι
1 Timothy 3:2   δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίλημπτον εἶναι

The difference between the particles γάρ and οὖν are easily explained based on the contexts in which they appear in their respective letters.[20] The major difference is between the predicate adjectives ἀνέγκλητον and ἀνεπίλημπτον, but the two are functioning synonymously as they are both in the same semantic domain.[21] The idea conveyed here, blameless, being at the head of both lists is the basic requirement expected of pastors in this list, and the following adjectives expound further upon this idea.[22] Both lists, then, have the same requirement of the candidate for the pastoral office, and it, being abstract, is concretized by the following adjectives and descriptors; therefore, any difference between the lists could be seen as not being substantive because they are merely attempts at fleshing out the details of the arcane idea of blamelessness with neither list being exhaustive. Scholars tend, however, to see, against this argument, that the differences are real and important, and therefore necessitate explanation.[23] While, in most circumstances, differences between parallel passages betray important issues within the various texts, because of the context of these two lists, namely that they are explaining a difficult, esoteric idea, the differences are not as telling as in other instances. Because this is a major vein of interpretation, however, the differences will be discussed and shown not to be in conflict with each other vis-à-vis the requirement of a pastor not to be a new convert. First, it will be helpful to see the lists parallel to each other in order to appreciate fully the relationship between the various descriptors.

As Table 1 below shows, the majority of the terms in both lists have some sort of parallel in the other. A large number of the parallels are, in fact, verbal parallels, where the exact same word is used in both 1 Timothy and Titus (e.g., μιᾶ γυναικός ἀνήρ). Others, however, are not as straightforward, and present, instead, conceptual parallels or even counterparts that are

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[20]Marshall, *Pastoral Epistles*, 147.

[21]Merkle, "Ecclesiology in the Pastoral Epistles," 185.

[22]Marshall, *Pastoral Epistles*, 477. See also John K. Goodrich, "Overseers as Stewards and the Qualifications for Leadership in the Pastoral Epistles," *Zeitschrift für die Neutestamentliche Wissenschaft und die Kunde der älteren Kirche* 104, no. 1 (2013): 82.

[23]Luke Timothy Johnson, *Letters to Paul's Delegates: 1 Timothy, 2 Timothy, Titus*, New Testament in Context (Valley Forge, PA: Trinity Press International, 1996), 222.

"broader but still related."[24] An example of this last point would be that in 1 Timothy the pastor must be διδακτικός (able to teach), but in Titus the pastor must ἀντεχόμενος τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν ("hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it" (Tit 1:9 ESV)). The two phrases are not exactly the same in a word-for-word manner, but the same concept is intended from both.

Table 1—Synopsis of Pastoral Qualifications[25]

1 Timothy 3:2-7	Titus 1:5-9
ἀνεπίλημπτος	ἀνέγκλητος / ὡς θεοῦ οἰκονόμου
μιᾶς γυναικὸς ἀνήρ	μιᾶς γυναικὸς ἀνήρ
νηφάλιον	? ἐγκρατής
σώφρων	σώφρων
κόσμιος	? φιλάγαθος
φιλόξενος	φιλόξενος
διδακτικός	ἀντεχόμενος τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν
μὴ πάροινος	μὴ πάροινος
μὴ πλήκτης	μὴ κλήκτης
ἐπιεικής	μὴ αὐθάδης
ἄμαχος	μὴ ὄργιλος
ἀφιλάργυρος	μὴ αἰσχροκερδής
τοῦ ἰδίου οἴκου καλῶς προϊστάμενος, τέκνα ἔχοντα ἐν ὑποταγῇ	τέκνα ἔχων πιστά
μετὰ πάσης σεμνότητος	μὴ ἐν κατηγορίᾳ ἀσωτίας ἢ ἀνυπότακτα
μὴ νεόφυτος	
μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἔξωθεν	
	δίκαιος
	ὅσιος

[24]Mounce, *Pastoral Epistles*, 155.
[25]George W. Knight, *The Pastoral Epistles: A Commentary on the Greek Text* (Grand Rapids: 1992), 156-57.

The major problem for the argument at hand is that Titus does not contain a verbal parallel to μὴ νεόφυτος found in 1 Timothy. Νεόφυτος, here, means "new convert."[26] It is not found in this sense before Paul wrote 1 Timothy, but usually carried the meaning of "newly planted."[27] This was also a common term in agrarian settings around the time of the writing of the New Testament.[28] The implication of this on the text in 1 Timothy is that Paul was likely focusing more on the candidate's maturity and experience in the faith than he was about the person's age.[29]

While verbal parallels are helpful and, in this passage, striking, they are often given more importance than they deserve. It is often the case that conceptual parallels are stronger than verbal ones.[30] While most commentators are willing to see a number of conceptual parallels, as can be seen in Table 1 (e.g., κόσμιος / φιλάγαθος), they are unwilling to notice that such a parallel may in fact exist for μὴ νεόφυτος.

In way of conceptual parallels for μὴ νεόφυτος in the Titus list, the place to begin is with the two terms in Titus that find no parallel in 1 Timothy—δίκαιος and ὅσιος. The first term, δίκαιος, is an adjective describing, in this case, someone who is "upright, just, [or] fair."[31] It also has a sense that the one described is living in a way that is obedient to God.[32] This is to say, then, that the pastor, in Titus, must live his life "in accordance with the divine norm."[33] This attribute requires a level of understanding and living the Christian life, such that it would be impossible for a new convert to demonstrate this in his life enough to be considered worthy of this designation. This, however, is not the strongest ethical imperative for pastors which points toward the exclusion of new converts from service in this office.

The other description in Titus that lacks verbal parallel in 1 Timothy is ὅσιος. This word is much stronger in its designation than δίκαιος. BDAG lists the definition, "pert[aining] to being without fault relative to deity, *de-*

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[26]Walter Bauer, *A Greek-English Lexicon of the New Testament*, ed. and trans. William F. Arndt, F. Wilber Gingrich, and Frederick W. Danker [BDAG], 3rd ed. (Chicago: University of Chicago Press, 2000), s.v. "νεόφυτος."

[27]Martin Dibelius and Hans Conzelmann, *The Pastoral Epistles: A Commentary on the Pastoral Epistles*, Hermeneia: a Critical and Historical Commentary on the Bible (Philadelphia: Fortress Press, 1972), 53.

[28]Moulton and Milligan, *The Vocabulary of the Greek Testament*, s.v. "νεόφυτος."

[29]A. T. Robertson, *A Grammar of the Greek New Testament: In the Light of Historical Research*, 2d ed. (New York: Hodder & Stoughton, 1915), 664-65.

[30]Jon Paulien, "Elusive Allusions: The Problematic Use of the Old Testament in Revelation," *Biblical Research* 33 (1988): 42-44. Although he is specifically addressing the issue of finding allusions in Revelation to the Old Testament, his caution in regard to placing too high an emphasis on *verbal* parallels to the exclusion of stronger parallels is certainly pertinent to the matter at hand.

[31]BDAG, s.v. "δίκαιος."

[32]Ibid.

[33]Schrenk, "Δίκη, Δίκαιος, Δικαιοσύνη, Δικαιόω, Δικαίωμα, Δικαίωσις, Δικαιοκρισία," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Gerhard Friedrich, and Geoffrey William Bromiley (Grand Rapids: Eerdmans 1964), 191.

vout, pious, pleasing to God, holy."[34] This implies a close relationship with God and a life which is lived in accordance with the apostolic teaching.

Some could possibly argue that these are qualities which imply positional sanctification, and that a candidate's life may not necessarily match with what has been declared by God. Based on the context of Titus 1, however, these two descriptors, δίκαιος and ὅσιος, must be qualities which are externally measurable, as are the others in this list. Furthermore, in their present context, these two words fall into the same semantic domain which refers to "moral and ethical qualities and related *behavior*."[35] These are externally visible attributes which imply a pious life. People may be declared holy and righteous on the day in which they believe in Christ, but to match the outliving of this spiritual quality requires a level of sanctification. This implies that they are not new converts; instead, candidates for the office of pastor, in order to manifest these two qualities, must be mature believers. This implies that a conceptual parallel exists between μὴ νεόφυτος and the two related descriptors in Titus, δίκαιος and ὅσιος.

Beyond this, another conceptual parallel likely exists. It is interesting to note that in 1 Timothy, the candidate must be διδακτικός (able to teach), but in Titus, this description is greatly expanded to ἀντεχόμενος τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου ἵνα δυνατὸς ᾖ καὶ παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαινούσῃ καὶ τοὺς ἀντιλέγοντας ἐλέγχειν ("hold firm to the trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict it" [Tit 1:9 ESV]). It is clear that in both lists, the candidate is required to be able to teach, but this seems to be too simple an explanation for the extra twenty words Paul saw fit to include in his letter to Titus.

Perhaps the most important expansion in Titus is the phrase τοῦ κατὰ τὴν διδαχὴν πιστοῦ λόγου ("the trustworthy word which is in accordance with the teaching"[36]). This admonition explains that the candidate needs to have a firm grasp of the apostolic teaching.[37] It also adds the idea that the pastor is not to teach some novel idea, but one which came to him from an authority, namely the apostles or their delegates.[38] In noting that people must hold fast to the teaching, it implies that they were first taught. This requires a certain amount of time for the entire apostolic message to be handed over to any single person, especially to the point where that person knows it well enough to refute false teachers. This strongly implies that Paul had in mind people who were under the teaching authority of a more mature believer for a time sufficient for those people to mature in the faith, which would

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[34]BDAG, s.v. "ὅσιος."

[35]Louw and Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains*, s.v. "δίκαιος; ὅσιος." Emphasis added.

[36]Mounce, *Pastoral Epistles*, 391.

[37]Ibid.

[38]Jerome D. Quinn, *The Letter to Titus: A New Translation with Notes and Commentary and an Introduction to Titus, I and II Timothy, the Pastoral Epistles*, 1st ed., The Anchor Bible, vol. 35 (New York: Doubleday, 1990), 92.

exclude any new convert from service in this capacity. Seeing a conceptual parallel, then, between the necessity of a pastor to be able to hold firm to the teaching and the rejection of those who are new converts is an unavoidable conclusion.[39]

While, at this point, a conceptual parallel between μὴ νεόφυτος in 1 Timothy and the list of qualifications in Titus 1:5-9 has reasonably been established, a further point of contact between the two passages shows that Paul did not intend for Titus to appoint new converts to the role of pastor in Crete. 1 Timothy 3:10 speaks of a time of testing before people are to be appointed to positions of leadership within the church. In this verse, Paul is specifically noting that deacons need to be tested before being elevated to their position, but the phrasing of the beginning of this verse implies that Paul intended for pastoral candidates to be tested as well. The verse begins with καὶ οὗτοι δὲ δοκιμαζέσθωσαν. Οὗτοι, in this context, clearly refers to deacons, but the καί before it should be rendered "also" because of the δέ which follows.[40] Because of the "also" before the mention of testing, it implies that the pastors, spoken of just before the discussion of the deacons, are also tested. 1 Timothy 5:22, an injunction against hastily laying on of hands, also supports a testing period before appointment of a pastor. This testing would require a period of time to determine if the believer met the qualifications for the office, an amount of time which could rule out the possibility of a new convert serving in such a role.

Titus 1 also has a reference, although admittedly much more veiled than the one in 1 Timothy, to a testing period of a potential pastor. In Titus 1:10-16, Paul compares false teachers to pastors, the qualifications of whom were delineated in 1:5-9. In verse 16, Paul brings the description of the false teachers to a close with three stinging indictments, the third of which is ἀδόκιμος. This word refers to the failure to pass a test.[41] The implication here is that while the false teachers cannot pass the test, those who desire to be pastors must. Testing is not something which should be done hastily without deep insight, and therefore must be something which probes the depths of a person to see if they are indeed mature enough to fulfill the obligations of the office. The candidate, therefore, cannot be an immature person, but must be one who is able to pass the test.

After walking through the differences between the two lists, it is apparent that the list in Titus does not permit a new convert to serve in the pastoral office. In the first instance, both lists essentially require the same quality to be found in the candidates—that they must be blameless. Even if

[39]Margaret Y. MacDonald, *The Pauline Churches: A Socio-Historical Study of Institutionalization in the Pauline and Deutero-Pauline Writings*, Monograph Series/Society for New Testament Studies, vol. 60 (Cambridge: Cambridge University Press, 1988), 213.

[40]Knight, *Pastoral Epistles*, 169.

[41]Grundmann, "Δόκιμος, Ἀδόκιμοσ, Δοκιμή, Δοκίμιον, Δοκιμάζω, Ἀποδοκιμάζω, Δοκιμασία," in *Theological Dictionary of the New Testament*, ed. Gerhard Kittel, Gerhard Friedrich, and Geoffrey William Bromiley (Grand Rapids: Eerdmans, 1964), 255. See also Mounce, *Pastoral Epistles*, 403.

this is not accepted, however, the list of characteristics of a pastor in Titus contains a conceptual parallel to the ban on new converts serving as pastors in 1 Timothy. Lastly, both books, although not overtly, contain references to a test before someone is elevated to leadership within the church, which would exclude new converts. Exegetically, then, those who would seek to place a new convert in the office of pastor can find no ground for their actions in Scripture.

Conclusion

Some missiologists posit that it is permissible to appoint new converts to the office of pastor. They say that because of the historical situation in Crete, new converts must have served in that capacity there. They also point out that Paul does not specifically say in Titus that new converts cannot be pastors. Above, it has been shown that the most plausible situation in Crete was that Christians were there for quite a while before Paul wrote Titus. Mature believers would have been available to serve as leaders in the church. Also, Titus contains sufficient conceptual parallels to the injunction against new converts serving as pastors to rule out the possibility of their appointment. Pastoral candidates must also be tested, which implies a certain length of tenure in the faith. It is clear, then, that the idea that new converts may serve as pastors in a setting where missionaries are surrounded by only neophytes, finds no historical or exegetical support in the Pastoral Epistles.

Contrasting Missiological Positions in Regard to Matthew 28:20

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Southern Baptist missiologists have formed two distinct camps in regard to Matthew 28:20. Both groups respect each other as they disagree, and both groups realize that those with whom they disagree have good intentions. This missiological divide, however, is quite serious in regard to its effects on strategies and priorities at the International Mission Board (IMB). Both groups recognize the urgency of world evangelization. The two groups, however, take different missiological positions because of their different interpretations of the Great Commission.

The Two Positions Summarized

The Minimal Discipleship Position

Missiologists holding this position emphasize the role of the Holy Spirit and the Bible in the lives of new believers. They deemphasize the role of the mature believer in teaching new believers, and they believe that new believers can serve as pastors under certain circumstances. The primary role of the missionary is viewed as evangelism; thorough discipleship is not emphasized. They see Matthew 28:20 primarily as a command for new believers to be obedient to what little they may know. Missiologists holding this position emphasize speed over thoroughness in missions.

The Thorough Discipleship Position

Missiologists holding this position emphasize the role of the mature believer in teaching new believers. While believing that the Holy Spirit and the Bible are essential for discipleship, they believe that a mature believer should thoroughly teach new believers the whole counsel of God's Word until they are beyond the spiritual baby stage of Christianity. They believe that new believers should not serve as pastors. The key roles of the missionary are viewed as evangelism and thorough discipleship. They see Matthew 28:20 as a command to be both obedient and well-versed in the doctrines of Christianity. Missiologists holding this position emphasize thoroughness over speed in missions.

Examples of the Minimal Discipleship Position

Jerry Rankin (Past President of the IMB) on Discipleship:

> Also a part of the task of making disciples is teaching obe-
> dience to what Jesus commanded, how one is to live as one who
> identifies with the Christ life. As a new missionary I was per-
> plexed by this responsibility, stated by Jesus as, "teaching them to
> observe all that I commanded you." Upon leading a new group to
> accept Christ and be baptized, I would wonder how in the world
> I could teach them everything that Jesus taught. They had no
> background whatsoever to understand the Christian life. What
> is the first priority? What should I teach them first? I tried to
> outline all the lessons for a new Christian, the things that Jesus
> taught, and realized it would take years. I finally realized what
> Jesus was saying was to teach them obedience. I gave them Bibles
> and instructed them to read them, believe what it said and do
> what it taught, and that took care of it.[1]

The above quote describes Rankin's view of discipleship of new Chris-
tians. He also explained his view of how new believers can lead churches and
the training needed for them to do so:

> In places where it is possible to live among the people—or
> at least visit the area periodically—the missionary follows a four-
> step approach of modeling, assisting, watching, and leaving. He
> may lead the first group of believers for a few weeks, but will lead
> in such a way that a local leader can assume that responsibil-
> ity. After receiving encouragement, training, and assistance for a
> short time, the local leader can imitate the method and pass on
> the training to other lay pastors and evangelists. . . .
> On Paul's first missionary journey he spent only two or three
> weeks in each city proclaiming the gospel. . . . They ordained or
> set apart these relatively new believers to lead the churches. They
> didn't select these men as elders because they had confidence in
> them, but because they had confidence in the Lord, in whom
> they had trusted for guidance. . . .
> As the movement expands, it is imperative to set up train-
> ing programs and extension centers of basic theological educa-
> tion. . . . This is a high priority of the IMB, and more than one
> hundred twenty thousand grass-roots leaders participated in
> training modules and courses in 2003.
> However, the continuing growth of the movement cannot

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[1]Jerry Rankin, *The Challenge of Great Commission Obedience: Motivational Messages for
Contemporary Missionaries* (Nashville: B&H, 2006), 16-17.

be sustained simply by the conscientious training of leaders. It is dependent on these leaders training others in what is called "just in time training." A primary church leader does not need all the curriculum of what might be taught in seminary to pastor the church; he needs to be equipped for what he needs at the time. If you have ever seen a row of ducklings following the mother duck in a single file you may not have realized they are not all following the mother; each one is following the duck in front of him. By giving leaders the training they need in a way they can pass it on to others immediately as they acquire it, a long educational process that delays effective evangelism and church growth is eliminated. Many missionaries across the world are calling this "T4T" or "training for trainers."[2]

Steve Smith (Past Affinity Group Leader at the IMB) on Discipleship:

A second role of the Spirit is that of Helper or Teacher. Unfortunately, much of the discipleship methodology people use depends heavily on them being the teacher, discipler or trainer. They assume this pattern from looking at the life of Christ who spent so much time with the twelve apostles. This model of discipleship is elevated over Paul's model of discipleship. *Unfortunately, this means that many people are using a **pre**-Pentecost rather than a **post**-Pentecost model. . . .*

But this neglects a critical teaching about the Spirit. After the Spirit has come, our physical presence is not nearly as essential. Personal involvement is *not unimportant*. But we need a discipleship process more akin to post-Pentecost that depends less on human intervention. It is a model that takes the great risk of depending on the presence of the Spirit in the life of the new believer. This is the essential nature of the priesthood of the believer.

Paul the apostle provides a good example of a post-Pentecost discipleship model. Jesus intensely discipled only 12, probably because the Spirit had not been given yet. However, post-Pentecost, because every new believer had the indwelling Spirit, disciples could mature much more rapidly and pass on this discipleship to others more quickly. . . . He trusted the Spirit to be their Teacher, not Paul.[3]

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[2]Rankin, *To the Ends of the Earth: Churches Fulfilling the Great Commission* (Richmond, VA: International Mission Board, 2005), 93-94. See Jeff Brawner's critique of the duckling discipleship method in "An Examination of Nine Key Issues Concerning CPM," *Journal of Evangelism and Missions* 6 (Spring 2007): 4-5.

[3]Steve Smith, *T4T: A Discipleship ReRevolution* (Monument, CO: WIGTake Resources, 2011), 77-78. A well-conceived part of T4T training is the three-part meeting design that includes pastoral care, worship, accountability, casting vision, lesson content, practice, goal

Smith also explained his view that new believers can serve as pastors:

One of the most common objections to CPMs is that fairly new believers are developed as leaders of groups and churches. This seems to contradict what Paul says about the qualifications of overseers. . . .

Paul actually gives *two* lists of qualifications for church leaders (elders or overseers) in his epistles—Titus 1:5-9 and 1 Timothy 3:1-7. Both lists are important, but they are appropriate for completely different contexts.

In Titus, Paul and Titus had just completed a church-planting trip to the island of Crete. . . . Remember that *all of the believers* are young in their faith at this point. Out of this group, Paul gives Titus clear guidelines for the type of men to pick. **Therefore, the list given in Titus 1 is the list to use in *NEW CHURCH* situations**.

Contrast this with the list in 1 Timothy 3. . . . The church and this CPM are mature, probably 10-15 years old! **Therefore, the list given in 1 Timothy 3 is the list to use for *MATURE CHURCH* situations**. . . .

A second major difference between the two lists is that Paul removes the prohibition ("not a new convert") for the Cretan situation. Why? Because all he had were new converts, just like Acts 14:23! . . .

The only way leaders can faithfully lead their churches and keep them within doctrinal purity and moral uprightness is by helping them value Scripture as their authority and obey whatever it says.[4]

David Garrison (Global Strategist for Evangelical Advance at the IMB) on Discipleship:

How can I possibly disciple others if I don't know their language? Once again, the global spread of English can help. But more important is an improved definition of discipleship.

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setting, and prayer (*T4T*, 106). Smith notes that "T4T groups are usually becoming churches by the 4th or 5th session" (*T4T*, 226).

    [4]Ibid., 265-72. Cretan Jews had been exposed to the Gospel at Jerusalem on the day of Pentecost. Some of these Cretan Jews mentioned in Acts 2:11 probably became Christians and later returned to Crete. They would have adequate time to mature in the years between the events on the day of Pentecost and the situation described in the epistle to Titus. Also, in Titus 1:9 Paul said that candidates for overseer/elder/pastor on Crete should be able "to encourage with sound teaching and to refute those who contradict it." This description cannot apply to new Christians; the Bible describes spiritual babes as being "blown around by every wind of teaching" (Eph 4:14). Thus, Titus was dealing with some mature Christians, not just new converts, on Crete.

Among Church Planting Movement practitioners, discipleship is increasingly being described as *teaching others to love Jesus as much as you do*.

Following the 222 principle of walking with a new believer there is no reason why anyone can't do this kind of discipleship. Walking with a new believer, listening to his testimony, praying with him, and expanding his vision for reaching a lost world— these are some of the many simple ways that you can help to disciple a new believer in the direction of a Church Planting Movement. . . .

Church Planting Movements are rapidly multiplying movements of people. People can multiply truth or error. The secret to keeping them on track is not to slow them down long enough to indoctrinate all of their leaders before they are allowed to reproduce. The secret to keeping them on track is to build fidelity to Scripture into the DNA of the earliest reproducing church models.[5]

Garrison discussed the use of new believers as pastors:

Those who are reluctant to transfer this kind of authority quickly point to Paul's instructions in 1 Timothy 3:6 where Paul advises young Timothy that a bishop "must not be a recent convert…" However, Timothy's church was already well established enough to reference several generations of believers (see 2 Timothy 2:2). In such an environment it was natural for Paul to delegate church oversight to those who had been closest to the original message delivered by the apostles, but *nowhere* does Paul place church authority in the hands of outsiders.

When a new church is started, Paul does not hesitate to appoint local leaders right away. In Acts 14:23, immediately after winning converts in Lystra, Iconium, and Asia Minor's Antioch "Paul and Barnabas appointed elders for them in each church and, with prayer and fasting, committed them to the Lord, in whom they had put their trust." Likewise, he urges Titus to appoint elders, local men with families whom everyone knew, for every town of Crete.

Meeting with the Church Planting Movement taskforce we posed the question, "When do you pass the torch to new leaders?"

Their unanimous response was, "In a Church Planting Movement you begin with the torch in their hand."[6]

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[5]David Garrison, *Church Planting Movements: How God Is Redeeming a Lost World* (Midlothian, VA: WIGTake Resources, 2004), 265-69.

[6]Ibid., 187-88.

Examples of the Thorough Discipleship Position

David Sills (A. P. and Faye Stone Professor of Christian Missions and Cultural Anthropology; Director of Global Strategic Initiatives and Intercultural Programs at Southern Baptist Seminary) on Discipleship:

> In recent years, mission agencies and missionaries have increasingly shifted away from teaching and discipleship toward an emphasis on evangelism and church planting— some to the exclusion of any other field activity. While evangelism and church planting are essential components of a missions program, deep discipleship, pastoral preparation, and leadership training must be priorities as well. . . .
>
> This understanding that the most pressing need is simply to reach UPGs and then continue to the next one results in a strategy to reach, preach to, and leave as many people groups as possible and as fast as possible. Discipleship, leadership training, and pastoral preparation are unfortunately relegated to a lower level of ministry that is not really considered missions. Some missionaries even consider any effort expended in such areas an impediment that slows down the "most important work" and is therefore the enemy of that which is essential.
>
> This new understanding of the task of international missions is so common today that many consider it to be normative. Since the prevalence of this methodology has been growing for well over a decade, we are now seeing its consequences and ramifications. The most frequent consequence is that churches left in the wake of such efforts either fall apart rapidly and disappear or degenerate into dysfunctional gatherings with unbiblical doctrine and practice.[7]

Sills discussed the extent of discipleship and gave a warning about minimal discipleship:

> Believers and their leaders must be taught sound doctrine based on the whole counsel of the Word of God if they are to live godly lives, avoid error, and survive the onslaughts of spiritual warfare. Centuries of animism and world religions have saturated the worldviews and cultures of people groups and blinded them to a biblical understanding of life. Many new believers try to understand God and what Christ has done for them against the backdrop of their former beliefs, resulting in syncretism and heresy. Their traditional understanding of reality does not evaporate

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[7]M. David Sills, *Reaching and Teaching: A Call to Great Commission Obedience* (Chicago: Moody, 2010), 11-12.

upon praying a prayer. . . .

The common argument that it is sufficient for new believers to have only the Bible and the Holy Spirit, who will lead them into all truth (John 16:13), takes Jesus' words out of context. Jesus did not mean that we should not have to disciple and teach; that would be a direct contradiction to many other admonitions in the Bible that command us to do so. Jesus meant that the Holy Spirit would reveal truths in the New Testament writings yet to come. . . .

Even in the USA, there are many believers who have the Holy Spirit and Bibles but have unfortunately imagined and embraced heresy. How much more of a danger is it to abandon those who have indicated an interest in Christ but are steeped in cultures with false religions![8]

Frank Schattner (OMF Missionary) on Discipleship and the IMB:

It appears a significant number among the IMB have a limited view of discipleship and leadership development, particularly as it relates to people groups coming to Christ with no previous knowledge of God and the Bible. I have observed that a significant percentage of IMB missionaries are not experienced in working directly with new believers. Thus, when some communicate that missionaries should move on quickly, the idea does not ring true with more traditional missionaries who have good understanding of language and culture because of their working closely with the local believers at the grassroots level.[9]

Like Sills, Schattner stressed the need for worldview shift in new converts:

Typically, IMB people preferred to direct people back to the Bible. In a pioneering situation, particularly when working with tribal people, what if there is no Bible? What do you do? Again missionaries associated with the Jonathan ministry seemed to have a better perspective. They were very dubious about having a movement without regeneration taking place. In other words, little worldview shift meant little transformation. They pointed out "that you could have a movement, but in the end what would you really have? You certainly would not have a church" (Interviewee 3, personal communication, December 2010).[10]

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[8]Ibid., 50-51.
[9]Frank Schattner, "Sustainability within Church Planting Movements in East Asia," (D.Miss. diss., Biola University, 2013), 140.
[10]Ibid., 152-153.

Daniel Daesoon Kim (Director of Chiang Mai Theological Seminary) on Discipleship:

> The term "Unreached People Groups" has been well embraced as the top headline of missions since 1974, when Ralph Winter presented "The Highest Priority: Cross-Cultural Evangelism" at the first Lausanne Congress on World Evangelization.
>
> I propose, however, that today, thirty-five years later, the highest priority of the Church of Jesus Christ is discipling Undiscipled People Groups (UdPGs), not just reaching UPGs. The urgent task of discipling every people group has not changed since Christ's command in Matthew 28:19-20.
>
> Fulfilling the Great Commission is only a fantasy if the Church does not focus on making disciples as its highest priority. Mere numerical growth without solid discipleship does not please God....
>
> UdPGs exist in unreached, less-reached, and reached areas of the world. Signs of a lack of solid discipling are evident in recent church history.[11]

Kim emphasized the need to follow the example of Jesus as a disciple-maker:

> Matthew's Gospel distinctly portrays Jesus as the disciple-making missionary. . . .His last and most heart-gripping command was to make disciples, not just converts who pray a prayer after raising their hands to accept Christ....
>
> Our son's birth took nine months from conception to delivery, but rearing him has taken us more than eighteen years. Likewise, discipling a person generally takes much longer than leading a person to Christ. Because church nurturing through solid discipleship demands much more time and commitment than church planting through evangelism, very few are willing to engage in it....
>
> . . . . But if Jesus, the disciple-maker, spent three years discipling, how much more time does the Church need? . . .
>
> So what kind of long-termers should local churches send? Churches should vigilantly screen to select qualified missionary candidates, not just those who have a mission calling and a heart for cross-cultural missions. They need to send people who have already proved to be effective and fruitful in discipling those in their home churches who speak their own language.[12]

[11]Daniel Daesoon Kim, "An Urgent Plea Concerning Undiscipled People Groups: A Thai Perspective," *Evangelical Missions Quarterly* 47, no. 1 (January 2011): 70-71.
[12]Ibid., 72-73.

Obviously, the thorough discipleship position calls for missionaries and pastors who have been thoroughly discipled themselves so that they will be able thoroughly to disciple new believers.

How Selected Southern Baptist Scholars Have Interpreted Matthew 28:20 in the Past

In Matthew 28:18-20, Jesus gives the Great Commission: "Then Jesus came near and said to them, 'All authority has been given to Me in heaven and on earth. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe everything I have commanded you. And remember, I am with you always, to the end of the age.'"[13] The portion of the passage in dispute is "teaching them to observe everything I have commanded you." Many missiologists who hold the minimal discipleship position believe that this portion simply means to teach new believers that they should obey whatever biblical commands that they know or will know. In contrast, many missiologists who hold the thorough discipleship position believe that this portion means to teach new believers all the doctrines taught by Jesus to His disciples.

Southern Baptist scholars in the past have generally taken the thorough discipleship position. Southern Baptists' best-known Greek scholar, the late A. T. Robertson, commented on this portion of the Great Commission: "Christians have been slow to realize the full value of what we now call religious education. . . . Some react too far and actually put education in the place of conversion or regeneration. That is to miss the mark. But teaching is part, a weighty part, of the work of Christians."[14] Of course, religious education involves more than telling new Christians to read their Bibles and obey what the Bible says. Religious education entails a program designed to teach them Christian doctrines.

Lee Rutland Scarborough, a former president of Southwestern Baptist Theological Seminary who was the first person to serve as chair of evangelism there, discussed the Great Commission: "In Christ's commission he commanded two kinds of teaching. . . . The one wins the faith, the affections, and the spiritual loyalty to Christ as Redeemer and Lord. The other wins the whole man to Christ's doctrines, program, and world plans, and grows the soul up into the stature of Christ Jesus."[15] Scarborough explained his view of evangelism:

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[13]I have used the HCSB throughout this article, unless otherwise noted.

[14]A. T. Robertson, *Word Pictures in the New Testament*, vol. 1 (Nashville, Tenn: Broadman Press, 1930), 245-46.

[15]L. R. Scarborough, *With Christ after the Lost: A Search for Souls* (Nashville, Broadman, 1952), 67.

True evangelism is more than winning souls to accept Christ as Saviour. This is one of its tasks, its first great one. But there follows an important and far-reaching task of conserving this victory and utilizing the newly-saved soul in effective service in Christ's kingdom. . . . The evangelism that stops at public profession is lopsided, wasteful, incomplete. It should go on to teach, to train, and to develop, and utilize the talents and powers of the new convert. This educational phase of evangelism is transcendently important and should receive the careful attention of all the forces engaged in the promotion of Christ's kingdom.

Modern evangelism finds here its greatest leakage and waste. Much of modern evangelism leaves its spiritual children orphans, homeless and motherless. Churches often let the new "babes in Christ" go without a mother's protecting arms, warm heart, love, and food, until they become backsliders and spiritual driftwood. Such neglect of spiritual children is unpardonable and sinful. . . . A new convert is entitled to knowledge of all that Christ wants him to do, and to training for his service.[16]

Notice that Scarborough mentioned that Christians should teach new converts *all* that Christ wants them to do.

John Milburn Price was the first head of the religious education department at Southwestern Baptist Seminary. He gave his interpretation of the Great Commission: "And he commanded these disciples to go to the ends of the earth, make disciples (enlist in the school of Christ), baptize them (a teaching ordinance), and then teach them all the things he had commanded (Matt. 28:19-20)."[17] Thus, his interpretation is that Christians are to do more than just teach new believers to obey whatever biblical commands they know or will know. They are to teach new believers all the doctrines taught by Christ to his disciples.

Walter Thomas Conner taught theology at Southwestern Baptist Seminary from 1910 to 1949. Using references from Bunyan's *The Pilgrim's Progress*, he stressed that deep discipleship of new believers is necessary:

Those who have emphasized evangelism have seemed at times to forget that conversion was only the beginning of the Christian life. They have forgotten that the new convert who is today rejoicing in his new experience and walking on the delectable mountains may tomorrow be a prisoner in the castle of doubt or even floundering in the Slough of Despond. They have forgotten that old habits of sin must often be conquered and that the whole emotional, intellectual, and volitional life of the convert, with all his social relations and activities, needs to be

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[16]Ibid., 107-08.
[17]J. M. Price, *Jesus the Teacher* (Nashville: Convention Press, 1946), 16.

brought into captivity to Christ.[18]

Worldview change results from teaching new believers. All elements of their lives are rearranged under Christ's lordship as they are taught his commands.

The Key Exegetical Issue: The Participle of Means

In Greek, the portion of the verse in dispute is διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν ("teaching them to observe everything I have commanded you").[19] The Greek word διδάσκοντες ("teaching") is one of two participles of means in the Great Commission (the other being βαπτίζοντες), and as Terry Wilder says, the two participles "define the action of the main verb 'make disciples.'"[20] Thus, Christians make disciples by baptizing new converts and teaching them.

Southern Baptists believe that non-Christians become Christians by surrendering their lives to Christ in repentance and faith. The current confession of faith for Southern Baptists states, "Repentance is a genuine turning from sin toward God. Faith is the acceptance of Jesus Christ and commitment of the entire personality to Him as Lord and Saviour. Justification is God's gracious and full acquittal upon principles of His righteousness of all sinners who repent and believe in Christ."[21] Saving repentance and faith involve the commitment to be obedient to the Lord's commands. This commitment happens at the moment of justification before physical baptism occurs. Some people, however, believe in baptismal regeneration (i.e., that physical baptism is necessary for becoming a Christian). Some people who believe in baptismal regeneration view βαπτίζοντες as a participle of means in the sense that baptism is a means of making Christians rather than making disciples. Southern Baptists, however, do not believe that physical baptism is a means of making Christians. To be consistent, Southern Baptists should view both participles (baptizing and teaching) as referring to what should happen after a non-Christian becomes a Christian. The new Christians made a commitment to be obedient at the moment they became Christians. Thus, the phrase "teaching them to observe everything I have commanded you" must mean more than instructing a person to be obedient to the Lord's commands—commands which the person may not know yet; rather, it must mean that mature Christians should thoroughly teach new believers the whole counsel of God's Word.

In Acts 14:21, Luke used two Greek participles; he used "evangelized" (εὐαγγελισάμενοί) alongside the word for "made disciples" (μαθητεύσαντες): "After they had evangelized that town and made many disciples, they returned

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[18]W. T. Conner, *Christian Doctrine* (Nashville: Broadman, 1937), 247.

[19]*The Greek New Testament*, 4th rev. ed. (United Bible Societies, USA, 1983).

[20]Terry L. Wilder, "A Biblical Theology of Missions and Contextualization," *Southwestern Journal of Theology* 55, no. 1 (Fall 2012): 5-6.

[21]Article IV in Baptist Faith & Message, 2000.

to Lystra, to Iconium, and to Antioch." Southern Baptists must understand that in order to make disciples, Christians must evangelize. Stressing the command to teach the whole counsel of God's Word does not detract from the urgent need for evangelism. Evangelism is the first step in the process of making disciples. Christians are to go, evangelize, baptize, and thoroughly teach new converts.

The *Baptist Faith & Message* (2000) addresses the process of sanctification: "Sanctification is the experience, beginning in regeneration, by which the believer is set apart to God's purposes, and is enabled to progress toward moral and spiritual maturity through the presence and power of the Holy Spirit dwelling in him."[22] God uses Christians to evangelize, and he also uses them to teach the whole counsel of his Word. Unfortunately, many Southern Baptists have neglected the discipleship process. Southern Baptists have become famous for "dipping them and then dropping them."

An oft-heard story (origin unknown) illustrates the folly of neglecting spiritual babies. Imagine that your wife just gave birth to a healthy baby boy. The two of you happily drive home with the baby securely fastened in the car. When you enter the house, you immediately take him upstairs and place him in his new baby bed. As you are about to turn and leave the room, you lean over the bed and say, "Little Johnnie, whenever you get hungry, come and join us downstairs at the dinner table. We have a plate for you there with a fork, knife, and spoon." This story seems ridiculous. Obviously, the baby cannot feed himself; he needs special care until he is mature. Unfortunately, this scenario plays itself out spiritually in many churches and on many mission fields. New believers (baby Christians) need thorough discipleship; they are not yet self-feeders. They need special care. The Great Commission demands this type of discipleship.

What Should Be Taught

How do mature Christians teach new converts "everything" commanded by Jesus? What should they teach first? Which commands should be taught? This task requires mature discernment. Robert Thomas commented on Jesus' early command to preach only to the Jews:

> Quite obviously, the command of Matt 10:5-6 no longer applies because of a change that came in Jesus' ministry. Therefore, Jesus' intention was for "all that I commanded you" of Matthew 28:20 to be understood in light of the change that came in His teaching. . . .
> The true intention of Jesus must not have been for the disciples to teach the precise words He taught them, but that they should use discernment in interpreting what and how to teach. They needed to recall the historical context and the theological

22Ibid.

circumstances of His teachings and to make appropriate judgments as to how some of His commandments fit new circumstances such as going to all nations rather than just to the lost sheep of the house of Israel.[23]

Of course, spiritually mature Southern Baptists should teach the basic doctrines described in the *Baptist Faith & Message* to all new believers. An obvious example of the need for discernment in the selection of what to teach first and how to teach it involves the case of a Muslim man with four wives who becomes a Christian. This situation is rare in some parts of the world, but mature Christians elsewhere must sometimes deal with such situations involving new Christians. The absolute truths taught by Jesus about marriage and divorce must be taught to the new Christians without compromise.

Mature Christians must utilize the entire Bible as they teach new converts: "All Scripture is inspired by God and is profitable for teaching, for rebuking, for correcting, for training in righteousness" (2 Tim 3:16). Craig Blomberg commented on Matthew 28:20a: "If non-Christians are not hearing the gospel and not being challenged to make a decision for Christ, then the church has disobeyed one part of Jesus' commission. If new converts are not faithfully and lovingly nurtured in the whole counsel of God's revelation, then the church has disobeyed the other part."[24] Bible translation work is essential for groups without Bibles; merely giving them some biblical stories is inadequate. Every people group needs the entire Bible translated into its own language. In the case of an oral group, if no written language exists, one must be created, and both literacy work and translation work must be done.

The Need to Rediscover Thorough Discipleship

In the past, many missionaries used a thorough discipleship process. Dub Jackson appreciated both evangelism and discipleship. Jackson is the originator of the concept of partnership missions. During World War II, 1943 -1946, Dub flew bombing missions on a B-24 bomber, and also served as Operations Officer for the 7th Fighter Squadron as a pilot in America's fastest fighter, the Lockheed P-38. After fighting against the Japanese during the war, he served as a Southern Baptist Foreign Mission Board (FMB) missionary to the Japanese. Dub's most amazing and effective partnership campaign was in April 1963 in which 549 Americans went to Japan, South Korea, Taiwan, the Philippines, Hong Kong, and Singapore at the nationals' invitation, and they witnessed more than 45,000 people praying to receive the Lord during the six weeks of the campaign. About 25,000 of them were Japanese. Through partnership missions as a FMB missionary and as leader

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[23]Robert L. Thomas, "The Great Commission: What to Teach," *Master's Seminary Journal* 21, no. 1 (Spring 2010): 8.

[24]Craig L. Blomberg, *Matthew*, New American Commentary, vol. 22 (Nashville: Broadman, 1992), 433.

of World Evangelism Foundation, Dub led one hundred nationwide campaigns in more than fifty countries with more than 500,000 people praying to receive the Lord. The author made the following comments and asked Dub a question about leadership training:

> During the early part of your missionary career in Japan, you taught the Bible to new converts on Saturdays in Asahigawa. You also invited Bob Culpepper, a seminary professor in Fukuoka, to teach the cardinal doctrines of the Baptist faith to new converts in Asahigawa. During the last decade, some IMB leaders have said that new converts can serve as pastors. How do you feel about new converts serving as pastors?[25]

Dub gave the following answer:

> I had a lot of confidence in the salvation of our new converts overseas but would never ask them to lead in areas they were not experienced in. Their testimonies were powerful but their wisdom concerning a Baptist church depended on the leadership of an experienced pastor or missionary.
>
> I have no doubt that the joy and enthusiasm of a new convert would draw many to the Kingdom, but their lack of wisdom would be a barrier to growing a great church. I would not trade their new love and excitement for all the rules and good plans for growing a great church nor would I want to place them where they would soon be in areas unknown to them![26]

God is not finished with Southern Baptists. In order to be what God wants them to be, however, Southern Baptists must not only emphasize numbers in terms of attendance, baptisms, and new church starts; they must also emphasize movement from the baby stage of Christianity to maturity. The Bible gives characteristics of these stages in places such as 1 Corinthians 2:14-3:3, Ephesians 4:14-15, and Hebrews 5:12-14. These spiritual characteristics are recognizable, and thus stages of spiritual growth can be identified. Unfortunately, many Christians have bought into the concept of "microwave Christianity" in America. Even worse, signs of microwave Christianity abound overseas. This mindset must change. Missionaries must not become so enamored with the latest cutting-edge missionary methodology that they lose sight of the biblical command faithfully to make disciples, even though it may be somewhat time-consuming. David Platt, the new president of the International Mission Board, understands that discipleship takes time:

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[25]Mike Morris, e-mail message to W. H. "Dub" Jackson, May 31, 2014.
[26]W. H. "Dub" Jackson, e-mail message to Mike Morris, June 2, 2014 (used by permission).

Making disciples is not an easy process. It is trying. It is messy. It is slow, tedious, even painful at times. It is all these things because it is relational. Jesus has not given us an effortless step-by-step formula for impacting nations for his glory. . . .

. . . Disciple making involves identifying with a community of believers who show love to one another and share life with one another as we live together for the glory of God. . . .

Going and baptizing are both crucial to disciple making. But they imply the need for something else just as crucial: teaching. . . . In our relationships with one another in the body of Christ, we are to be continually teaching one another the Word of Christ. . . .

Making disciples by going, baptizing, and teaching people the Word of Christ and then enabling them to do the same thing in other people's lives—this is the plan God has for each of us to impact nations for the glory of Christ.

This plan seems so counterintuitive to our way of thinking. In a culture where bigger is always better and flashy is always more effective, Jesus beckons each of us to plainly, humbly, and quietly focus our lives on people. The reality is, you can't share life like this with masses and multitudes. Jesus didn't. He spent three years with twelve guys. If the Son of God thought it necessary to focus his life on a small group of men, we are fooling ourselves to think we can mass-produce disciples today. God's design for taking the gospel to the world is a slow, intentional, simple process that involves every one of his people sacrificing every facet of their lives to multiply the life of Christ in others.[27]

Let us pray that Platt's understanding of the time required for disciple making spreads widely among all present and future IMB missionaries.

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[27]David Platt, *Radical: Taking Back Your Faith from the American Dream* (Colorado Springs: Multnomah, 2010), 93-104.

Book Reviews

Biblical Studies

Studien zur Sprachwelt des Alten Testaments III. **By Ernst Jenni. Stuttgart: Kohlhammer, 2012. 344 pages. Hardcover, $60.00.**

With this publication, the distinguished Hebraist Ernst Jenni offers a significant contribution to the conversation of Biblical Hebrew. This work is a collection of select writings, many previously published in journals or *Festschriften*. While there is continuity in the collection, one may choose to read each chapter independently, depending on one's research interest.

The first three articles pull together some of Jenni's analyses on time. The first, *Adverbiale Zeitbestimmungen im klassischen Hebräisch*, argues that the distinction must be made between deitic and non-deitic categories using *langue*. This argument flows nicely into the second article, *Temporale Angaben im Sacharjabuch*. Here, Jenni uses Zechariah as a testing ground for the usefulness of a deitic/non-deitic distinction. For example, he makes an argument that one adverbial phrase "in that day" provides structural maker for the book of Zechariah. In the third article on time, *Bewertete Zeitbestimmungen*, Jenni attempts to demonstrate that the speaker in the Hebrew Bible can and does distinguish perception and reality with certain adverbs.

Jenni then shows his skills of categorization by placing many verbs and adjectives with comparisons into his compartments in *Untersuchungen zur Komparation im hebräischen Alten Testament*. The categories that Jenni uses help the student think carefully about how a verb or adjective functions. This article leads nicely to the next study of adjectives, *Adjektive und Eigenschaftsverben im Althebräischen*. Here, Jenni brings thoughts from his *Piel* monograph and lays the ground work for the lengthy essay that concludes the present collection of essays. He argues that predicate adjectives bring new information to the sentence while verbs of quality give already known information.

Next, there are three articles that focus on style and modality. The first article, *Sprachliche Übertreibungen im Alten Testament*, continues to show Jenni's skill of categorization; here, he classifies rhetoric and hyperbole (e.g., numerical exaggeration of people as numerous as sand). In the following article, *Psalm 30:6a—eine ungewöhnliche Sentenz*, he argues that the *beth* in this sentence brings a modal idea, rather than being a simple copula. There is a relationship between "his anger" and "a moment," for which the *beth* provides evidence. The modal function that Jenni espouses, however, is not common in the Old Testament. The last brief article, *Erwägungen zur Etymologie der althebräischen Modalpartikel nā'*, stays with the theme of modality. Jenni discusses the often interesting and perplexing etymology and meaning of *nā'*. After arguing that suppositions of Gesenius and Gottlieb are unconvincing because of hypothetical nature, Jenni points to the modal context and function of the particle as the most demonstrable aspect of *nā'*.

The primary contribution of the present work is the final essay, *Nif'al und*

Hitpaʾel im Biblisch–Hebräischen, which has not been published elsewhere. Here, Jenni brings together his methodological rigor and prior studies on adjectives (e.g., chapter 5 of present work) and verbs (e.g., *Das hebräische Piel* monograph and *Zur Funktion der refexiv-passiven Stammform* in *Studien II*). He argues by analogy of adjectives that the *niphal* expresses information that is expected (i.e., not new), but the *hithpael* expresses information that the addressee does not know (i.e., new information). He makes his argument of expected vs. new information on text-pragmatic grounds. Jenni brings his distinctions between *hiphil* (i.e., causative) and *piel* (i.e., factitive) to bear on *niphal* and *hithpael*, respectively.

Jenni contends that *niphal* and *hithpael* do not function reflexively. This argument of non-reflexive *niphal* and *hithpael* goes against the (at least former) scholarly consensus of both stems having predominant reflexive meaning. Part of the problem for understanding the verbal stems according to Jenni, however, is the target language (e.g., German). To be sure, there is co-reference in both stems. He describes this co-reference, however, as middle—not reflexive—because the object is undifferentiated. In fact, Jenni finds Hebrew displaying a middle feature by prefixes for both stems.

What is more, Jenni eschews the standard discussion of passive meaning in these stems in order to show how context activates one of the many semantic possibilities of a stem. For example, the *niphal* could express an achievement or a tolerative meaning; context, however, must determine the meaning—not the stem itself. It is helpful to note here that Jenni picks up from his updated study on *piel* (see *Studien II*) with Vendler's *Aktionsarten* categories to analyze *niphal* and *hithpael* stems.

The final and most important study stretches almost one hundred and seventy pages. Here, Jenni adds clarity to two stems: *niphal* and *hithpael*. He does so by interacting with recent dissertations, monographs, and his own work. In classic Jenni fashion, he argues for a clear understanding on Hebrew verbs (e.g., given vs. new information in Gen 3:8 and Gen 3:10, respectively), even if the target language cannot demonstrate certain nuances well. Jenni's clear organization, argumentation, and examples (especially the semantic chart of verbs, 287-95) make his work easy to read and reference.

Jenni provides students of the Hebrew Bible a resource filled with his mature and sharp insights. Certainly one would not agree with every point Jenni makes, but the sophistication of linguistics, Hebrew syntax, and nearly exhaustive analyses make this book a contribution to the field that will cause scholars to think more clearly about various syntactical, temporal, and etymological issues. One, however, may criticize his methods of analysis in *Nifʾal und Hitpaʾel*. For example, readers may question Jenni's use of Vendler's *Aktionsarten*, the absence of Sirach and Qumran within the data studied, the absence of verbs occurring less than twenty times, and the claim that the prefixes of the stems function as middle markers. These criticisms do not minimize the work, however. Students of Biblical Hebrew should consult Jenni's essays; scholars should carefully consider the *Nifʾal und Hitpaʾel* essay because this study challenges the typical way introductory and reference grammars discuss the verbal stems. This entire collection of Jenni's work further emphasizes that it is truly an exciting time for the study of Biblical Hebrew.

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The Semantic Field of Cutting Tools in Biblical Hebrew: The Interface of Philological, Semantic and Archaeological Evidence. **By Aaron J. Koller. Washington, D.C.: The Catholic Biblical Quarterly, 2012. xxii + 356 pages. Paperback, $32.00.**

This is a monograph of the author's dissertation at Yeshiva University where he is now a faculty member. The core of the book is a semantic discussion of several terms found for cutting in the Hebrew Bible (e.g. blade, axe, saw, sword, etc.). The author concludes with his model of the lexicalized words into a linguistic system. The book consists of an introductory and concluding chapter with six chapters discussing various groupings of working tools.

Chapter 1 introduces the author's methodology. He is studying the conceptual world of cutting tools by using the semantic field approach. He defines a semantic field as a group of words that are "supposed to map a section of the lexicon corresponding to some part of the real world" (15). He notes the paradigm shift in lexical study of Biblical Hebrew that is now incorporating "more methodologically-oriented" approaches.

Chapters 2 to 6 contain the core research of the project. Each chapter focuses on a specific domain of cutting tools in ancient Israel. The topics are: "Vocabulary of Woodworking" (Chapter 2), "Agricultural Tools" (Chapter 3), "Masonry" (Chapter 4), "The Semantic Field of *Herev*[1]" (Chapter 5), and "Razors and Scribes Knives" (Chapter 6). Each chapter provides a lexicon of the various words and a discussion of these terms. Koller uses the biblical text as his basis, but also notes lacuna. For example, in the discussion of woodworking, he notes that there are not specific texts that deal with the process of woodworking, but that these terms come up in various texts as secondary discussions. While the biblical text mentions woodworking tools, not all are mentioned, such as the chisel. In addition, he discusses the etymology of the word, a history of its usage, and comparative analysis with other Semitic and ancient languages. Evidence from the ancient Near East and archaeological data is also presented.

Chapter 7 addresses a unique word used once in the Bible (Gen 49:5) that is usually translated as "sword." Koller provides a table of various translations and their merits. He concludes that, of the various theories, two of the etymologies are correct representing two histories of the use of the term. He proposes that the original term referred to a scalpel or blade used for circumcision and later became the generic term blade or its common translation of sword.

The conclusion provides the semantic field of "blades" in Biblical Hebrew. He concludes that there are two types of tools (single-axis and double axis). Within these two main types you have blades, as well as specific blades for various types of cutting (e.g. animate and inanimate objects, etc.).

Koller provides an excellent study on the definitions and use of cutting tools in ancient Israel. While most biblical scholars and historians (archaeologists) tend to focus on the function of the artifact as it is described in the text, Koller shows that there are more complex meanings based on other variables. Archaeologists tend to develop typologies based on functional analysis such as knife, ax, sword, etc. Koller points out that Biblical Hebrew also defines artifacts based on other variables such as the context of their use. In this particular study, variables include circumcision, ritual, and whether one is using the blade to cut crops or wood.

One of the problems with the work is the lack of a theoretical base or discus-

[1]Original is in Hebrew, transliteration by reviewer.

sion introducing the reader to the study of semantic fields. The value is that this work is a great help for linguistic analysis and Bible translation of the Old Testament. Koller introduces the reader to the contextual world of language noting that words do not have a solely functional meaning.

The monograph freely uses original language (e.g. Hebrew, Greek, Arabic) limiting its audience to the scholar and student who can use the original biblical texts. Nevertheless, the author does use transliterations and translations that the reader can easily follow the argumentation. He provides a bibliography (that includes articles in modern Hebrew) as well as indices for texts (biblical, Mishnah, DSS), words discussed, modern authors, as well as subjects.

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***The Early Text of the New Testament*. Edited by Charles E. Hill and Michael J. Kruger. Oxford: Oxford University Press, 2012. 483 pages. Hardcover, $175.00.**

This volume represents some of the most recent scholarship on some of the oldest New Testament texts. Professors at Reformed Theological Seminary, Charles E. Hill and Michael J. Kruger seek to gather high-quality reflections and detailed investigations of the early textual transmission of the New Testament writings. An intentional emphasis of the volume is on both the scribal context and early textual history of the New Testament writings. Their overall goal is "to provide an inventory and some analysis of the evidence available for understanding the pre-fourth-century period of the transmission of the NT materials" (2). The structure of the volume reflects these primary concerns. Part one provides a series of essays on the textual and scribal culture of Early Christianity (chaps 1-4), part two devotes a chapter to the early text of each major section of the New Testament (chaps 5-13), and part three examines the early citation of the New Testament writings in the patristic period (chaps 14-21).

One distinctive feature of this volume is its careful attention to questions of method and recent debates within the discipline of textual criticism. The contributors are seeking to describe the shockwaves produced by the papyri manuscript discoveries of the last century. Though Hill and Kruger acknowledge that these manuscripts have an "automatic importance," they also note that "their real significance for the discipline of NT textual criticism is currently controversial" (2). In addition to containing sacred text, the manuscripts also have a story to tell about their own checkered history and about those who produced and passed them along. This type of analysis involves "the study of the papyri as physical specimens, as scribal artifacts" (15).

Accordingly, the essays of part one seek to adumbrate the ways a keen attention to paratextual elements (those surrounding the actual text) can shed light on early scribal cultural, the actual textual transmission of the New Testament documents, and the study of Christian origins. Harry Gamble outlines the nature of the "book trade" in the Roman Empire at large and also the "early and lively private traffic in texts within and between far-flung Christian communities" (36). Moving to the manuscripts themselves, Scot Charlesworth highlights the consistent codex size and use of *nomina sacra* (an early and intentional abbreviation system) among early New Testament manuscripts. These are likely indications of "catholicity" and show signs of coordinated (yet still informal) consensus among the early churches.

Similarly, Larry Hurtado argues that there is "a distinguishable Christian reading-culture" among the early churches and that "early Christian manuscripts are direct artifacts of it" (49). After analyzing a variety of visual/artifactual features, Hurtado concludes that the manuscripts reflect a Christian "reading-culture" that involved "the enfranchising and affirmation of a diversity of social strata in the public reading and discussion of literary texts" (62). Kruger ends this section with a brief survey of early Christian attitudes toward the reproduction of the texts they held to be Scripture. In order to account fully for the complexity of the historical data, Kruger contends that the historian must allow the explicit testimony of early church leaders to inform the reconstruction of their actual practice in handling those texts.

In their editorial role, Hill and Kruger not only seek to account for fresh evidence but also recent developments in research and methodological approaches. For Hill and Kruger, the time is ripe for "at least a first attempt" to assess this new data and these new developments. In the process, they discuss and take positions on important text-critical areas. For example, they note the discussion regarding the difference between the "early text" and the "original text" (3-5). Acknowledging the "complexities involved in defining" the "original text" and taking into account recent arguments against the term, Hill and Kruger opt to define the goal of textual criticism as the pursuit of the "earliest text" and its transmission (e.g., 4). However, they do argue that "the concept of an original text" is not altogether incoherent and illegitimate (4). For them, there is no need "to relinquish the traditional goal of textual criticism (even if that goal cannot always be reached with the precision we desire" (4).

Hill and Kruger also ask whether the most helpful text-critical category for new readings is "text type" or "type of text" (6-9). These two explanations of variants "have become fountainheads for two streams of analysis of the papyri which continue up to the present" (7). The traditional approach classifies patterns of readings into broad text types (Western, Alexandrian, etc) based on characteristic features of the texts found in the major fourth century manuscripts. The early papyri evidence from the second and third centuries is then classified according to these broadly developed text types. An alternative approach (the "Münster approach") classifies early manuscripts in three main groups (strict, normal, and free text) "according to how closely they mirrored the original or *Ausgangstext*—assumed for practical purposes to be the text now established by over a century of text critical work, the Nestle-Aland Novum Testamentum Graeca" (9). Noting that this approach has received legitimate criticism (e.g., of "circularity"), they also recognize it as a valuable "working hypothesis" that is unobjectionable "at least as a point of departure" (9).

For Hill and Kruger, adopting this kind of starting point also helps respond to the assumption that the pre-fourth century was populated by wildly incompetent scribes roaming an uncontrolled textual wilderness. They observe that (according to the standard clarifications), "just under 73 percent of the earliest NT manuscripts" are classified as "normal to strict" texts, and conversely "just over 27 percent" are labeled as "free" (10-11). Accordingly, "what was previously, even by the Alands, dubbed the 'living text' of the early period now seems to have been 'dead' for nearly three-quarters of the scribes who copied it" (11).

Although the editors do not impose a particular methodology on the scholars presenting the chapters in the text-criticism section of part two, they do ask them to note the transmission quality of the texts in question in their analysis (using the classification system of the Münster approach). For Hill and Kruger, the inclusion of

this technical element is crucial because "these judgments constitute one significant datum which many researchers use in formulating judgments about the transmission of the NT text in the early period" (18). Part two provides text-critical analysis of the early texts of each of the New Testament books or groupings: Matthew (Tommy Wasserman), Mark (Peter Head), Luke (Juan Hernández), John (Juan Chapa), Acts (Christopher Tuckett), Paul/Hebrews (James Royse), the general epistles (J. K. Elliott), and Revelation (Tobias Nicklas). Peter Williams rounds out this section by surveying the translational technique of some of the early versions of the New Testament (e.g., Syriac versions) and the difficult task of discerning a translation's *Vorlage* (underlying text).

After the historical and text-critical analysis of parts one and two, the volume ends with a series of literary studies on the early citation of the New Testament writings in the apostolic and patristic period. Hill provides a methodological discussion of the "methods and standards of literary borrowing" in this period (261-81). Patristic citations often receive prominence in the establishment of a "clear picture of an erratic NT text" (262). Because there are numerous loose quotations in the patristic literature, it is assumed, there must not have been a stable textual tradition. Hill points out that there is a difference between an author's "manner of citation" and "the text behind the citations" (263). He also seeks to take "the literary environment in which Christian authors operated" as a starting point rather than modern standards of quotation (265ff).

After surveying citation examples from the wider literary culture, Hill argues that Christians did not represent a "special case" but they too cited even scriptural texts with a variety of methods (e.g., "loose" or adaptive citation). While taking account of the vagaries of the historical data, Hill posits that "the reading of an author's NT exemplar from his citation always remains, in some authors more so than in others, and therefore the task must be pursued" (281). Accordingly, the essays that follow examine the citation and possible underlying text cited in the writings of the Apostolic Fathers (Paul Foster), Marcion (Dieter Roth), Justin Martyr (Joseph Verheyden), Tatian and his Diatessaron (Tjitze Baarda), the apocryphal Gospels (Stanley Porter), Irenaeus (D. Jeffrey Bingham and Billy Todd), and Clement of Alexandria (Carl Cosaert). These discussions of external evidence plow through most of the textual ground that traditional canon studies seek to harvest.

Hill and Kruger observe in their introduction that "there is currently an undeniable flowering of interest in many aspects of research on the text and the manuscript tradition of the New Testament documents" (1). On both a popular and a scholarly level, the discovery and reconstruction of the earliest manuscripts of the New Testament continues to garner wide interest. In light of this scenario, the editors establish a clear need for the type of analysis afforded in this volume. As they note, though the importance of the (apx.) 127 papyrus manuscript fragments is universally acknowledged, "their real significance for the discipline of NT textual criticism is currently controversial" (2).

One of the most valuable aspects of this volume is that it presents a bevy of technical data alongside of a general orientation to the issues that impinge upon the study of textual transmission (e.g., scribal culture and book production). Through the introduction, the first major section, and the methodological reflections in parts two and three, this volume provides the student of the New Testament text with a goldmine of information and also the tools to excavate that payload.

For instance, Tuckett provides a series of methodological cautions for those

piecing together a manuscript's checkered textual landscape (157-60), and Williams discusses at length the critical importance of translational technique when reconstructing a translation's underlying text (239-45). This type of preliminary exploration is common throughout the volume. The interpretation of fragmentary data is always informed by the given interpreter's various methodological presuppositions, so these elements are welcome features of this collection.

Though the editors set parameters for the textual analysis, a clear diversity surfaces in the text-critical studies of part two. There are considerable differences in style, method, and analysis in each contributor's contribution. For example, in his study of Matthew's text, Wasserman adopts and interacts with the Münster approach at length. Other contributors, though, prefer to continue speaking of the various textual traditions as "text-types" (e.g., 115, 118, 128-30). Hernandez, for instance, includes the Alands' category of "textual quality," but he does so only "for the sake of convention" (139, cf. 157n3).

In terms of the presentation in part two, it would help if the headings and progression of the chapters were uniform. The "reading aids" for each entry are different. Royse uses Roman numerals in his chapter on Paul's letters, and Wasserman uses the papyrus number + other classifications. Nicklas' chapter on Revelation does not include a table, and Elliot's table on the Catholic Epistles does not include the Alands' "textual quality" category. Standardizing the shorthand used by various authors to indicate scribal activity (e.g. for additions or omissions) would also increase the cohesion of the text-critical studies.

Despite this diversity, each of the chapters has a table of text-critical results that includes the same elements (including an assessment of a given witness' "textual quality"). Thus, this section serves as a rich resource for specialists and non-specialists (who will not detect/care about the subtle methodological differences). Further, even if the approaches were perfectly uniform, the chapters would still probably feel uneven because of the unevenness of the manuscript evidence being analyzed. For example, in Head's chapter on Mark, P^{45} is the only significant witness but is relatively insignificant for textual reconstruction. On the other hand, in his chapter on Luke, Hernandez shows how P^{45} is a very significant witness for current scholarly editions of the third Gospel.

These features make this volume a timely contribution to the study of the earliest texts of the New Testament. As a novice of New Testament textual criticism, I found these chapters to be consistently engaging, always informative, and sometimes even exciting (if that is possible in a volume brimming with technical minutiae!). The story that the New Testament manuscripts tell is one that continues to unfold and take shape. These discussions are part of that documentary drama. Indeed, though certain elements will surely be dated quickly (e.g., new papyrus fragments are still being "uncovered"), the value of this volume will also surely endure for the foreseeable future. Because of its focus and methodological savvy, I think it would prove an excellent supplementary volume (or main textbook) in a course on contemporary textual criticism of the New Testament.

If you are a scholar sifting through these fragments or a student seeking an introduction to this area of the field, this volume is the "type of text" that you will want to keep within reach.

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Salty Wives, Spirited Mothers, and Savvy Widows: Capable Women of Purpose and Persistence in Luke's Gospel. **By F. Scott Spencer. Grand Rapids: William B. Eerdmans, 2012. 348 + x pages. Paperback, $30.00.**

F. Scott Spencer has a clever way with words, as his book titles reflect. He also wrote *Dancing Girls, "Loose" Ladies, and Women of the "Cloth."*[2] He can effectively paint a good description, such as, "Jesus effectively tars his homefolk as dubious power-grubbers and prophet-snubbers" (217), and he writes in an engaging style. Yet, at times his "cleverness" can be offensive, such as when he occasionally uses cuss words to emphasize a point (253, 341) or uses the disrespectful description of the Holy Spirit as "the wild child of the divine family."[3]

The evangelist Luke's focus on women in his Gospel is well-known, but it is both interesting and disconcerting to see what erroneous interpretations feminist theologians derive from these Lukan passages. In this present book Spencer uses feminist biblical interpretation as his primary focus to examine the Lukan passages about women (ix). Thus, the vast majority of biblical interpreters that Spencer cites and evaluates in this book are feminist theologians, and he has voluminous footnotes to point the reader to further study in this area. A professor of New Testament and preaching at Baptist Theological Seminary in Richmond, Virginia, Spencer calls himself a "card carrying feminist" (viii) and believes feminist criticism is an essential element of proper critical biblical interpretation (viii-ix).

What is a feminist approach to Scripture? It involves approaching the text cautiously and skeptically because feminists believe it is "a text written by (dominant) men for men—that is, from a thoroughly androcentric (male-centered), patriarchal (father-ruled), and kyriarchal (master-dominated) perspective" (27). Its users parade a "hermeneutic of suspicion" concerning the biblical text (e.g., 38-40, 51) and try to determine what the author omitted, added, exaggerated, or changed. However, this reviewer believes this perspective has the approach backwards. Rather than the reader judging the Bible, the Bible—God's inerrant Word—judges the reader.

Spencer views himself as a moderate feminist theologian, and his book bears this out as he eschews the more radical interpretations. For instance, he rejects Elizabeth Schüssler Fiorenza's claim that Luke omitted Jesus' encounter with the Syrophoenician woman (Mark 7:24-30) because it made Jesus look bad and because it showed a woman was partly responsible for the Gospel message going to Gentiles (210-11). Properly understood, this passage does not make Jesus look bad—nor does any other canonical passage. In the parable of the persistent widow and the unjust judge (Luke 18:1-8), Spencer disagrees with the typical feminist claim that Luke tamed the widow and recast her into a docile task of mere prayer: weak women's work (265, 303-04). Thankfully, Spencer notes this wrong interpretation "fails to do justice to this vital spiritual activity" (305).

Yet, Spencer is often agreeable with the feminist perspective on these Lukan passages. He believes Luke muzzled women's voices by failing to report what they said, with Luke 1-2 as an exception to the rule (118). Also, he sees most biblical texts

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[2]F. Scott Spencer, *Dancing Girls, "Loose" Ladies, and Women of "the Cloth": Women in Jesus' Life* (London: Continuum, 2004).

[3]He quotes the term from Kalbryn A. McLean, "Calvin and the Personal Politics of Providence," in *Feminist and Womanist Essays in Reformed Dogmatics*, ed. Amy Plantinga Pauw and Serene Jones (Louisville: Westminster John Knox, 2006), 109. However, Spencer does seem to enjoy using the term (66, 71, 324).

as speaking to feminist issues no matter how tenuous that association may be. For instance, he somehow sees Mary's willingness to bear the Messiah as confirmation of the position of the modern pro-choice movement (58, 75). These interpretations are troubling to this reviewer and are certainly at odds with traditional interpretation, but Spencer remains consistent with his focal point of feminist interpretation.

Deconstructing and reconstructing the biblical text is a mainstay in feminist interpretation, and Spencer practices this as his preferred method with a few nuances. He examines the Lukan passages in four areas: "place and occupation, voice and rhetoric, power and experience, and suspicion and trust" (ix). Although these can be helpful categories of examination, the perceived need to deconstruct and reconstruct the biblical text is flawed (9). It wrongly assumes the Gospel stories contain so many inaccuracies, erroneous emendations, and misleading elements that they must be ripped apart and reconstructed (39). Yet, such is not the case. They can be fully accepted in their present form.

There are many interpretive methods one may use when approaching the New Testament: grammatico-historical criticism, redaction criticism, narrative criticism, canonical criticism, liberation feminist criticism (37), and feminist criticism, to name a few. Although this reviewer is a strong proponent of the first one listed above, one ought to be familiar with what all of the other viewpoints have to say—not only to be aware of their deficiencies but also to see if they can add any positive tools to biblical studies. So, this present volume by Spencer is a helpful look at how feminist theologians interpret some specific biblical passages about women. Yet, the end result is that little information in this book is ultimately helpful for properly understanding these biblical passages. His primary contribution is his positive practice of closely examining a text to see if the surface meaning is really the intended meaning of the text.

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Charts on the Book of Hebrews. By Herbert W. Bateman IV. Kregel Charts of the Bible. Grand Rapids: Kregel Academic, 2012. 266 pages. Paperback, $26.99.

Interpreting the book of Hebrews is often an enigmatic enterprise for even the most skilled interpreter. Nevertheless, unforeseen treasures within Hebrews await anyone who labors diligently to uncover them. Such arduous endeavors now have a companion tool that attempts to alleviate the burden and address the gamut of issues in Hebrews. Herbert W. Bateman IV, formerly professor of New Testament at Southwestern Baptist Theological Seminary, is current co–chair, along with Jon C. Laansma, of the Hebrews group of the Evangelical Theological Society. Bateman recently edited and contributed to a programmatic work entitled, *Jesus the Messiah*, along with Darrell L. Bock and Gordon H. Johnston, and thus is a duly qualified contributor to studies on Hebrews.

The present volume is part of the recent Kregel Charts of the Bible series, whose contents correspond to the concurrent companion tome devoted to the Pauline corpus.[4] Bateman's work encompasses four main sections: Part 1 focuses on introductory matters in Hebrews; Part 2 concentrates on the influences of the Old Testament and Second Temple Judaism within Hebrews; Part 3 centers on the

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[4]Lars Kierspel, *Charts on the Life, Letters, and Theology of Paul* (Grand Rapids: Kregel, 2012).

theology of Hebrews; and Part 4 identifies the exegetical complexities of Hebrews.

Among the introductory matters charted in Part 1, Bateman surveys the history of proposals, with evidence for and against each through the centuries, from the earliest proposal of Tertullian (Barnabas), to Augustine (Paul), to middle-ages scholar Thomas Aquinas (Luke), and finally to present–day contributor G. H. Guthrie (Apollos, 17-25). Bateman also addresses the ongoing foray as to the date of Hebrews whether pre or post-70 AD (41-45), the nature of the letter, whether understood as a sermonic or as a "mixed" Christian composition of exhortation (46-49) and the structure of the letter whether thematically, rhetorically, or text–linguistically arranged (53-58).

Part 2, "Old Testament and Second Temple Influences in Hebrews," includes charts centering on citations and allusions of the Old Testament canon, the nature of the tabernacle in the original setting of Exodus and as recast in Hebrews, the cultic ritual system of Israel. In addition, Bateman draws on the primary sources to trace the priesthood of Judaism from the Aaronic to the Herodian era in order to show visually Jesus' superiority as Divine Son and Regal High Priest from the order of Melchizedek (100–01). In Part 3, Bateman provides tabular portrayals of the theological themes in Hebrews, including comparisons between Jesus and the angelic hosts, and the emphasis on the concepts of covenant, inheritance, perfection, and rest (124-28, 130-32, and 135). Finally, Part 4 portrays interpretive issues such as the use of the Old Testament in the New, structural analysis, text–critical matters, and key words in Hebrews.

Bateman's tome evokes several significant benefits. First, drawing on a vast amount of primary and secondary sources, he has managed to refine a considerable amount of data and visually encapsulate in one volume the heretofore-enigmatic issues of provenance, social history, structure, and theology relative to Hebrews. For the uninitiated layperson, Bateman offers a section-by-section guide near the end of his volume that helpfully explains the chart contents (239-53). Second, this volume contributes not only to those in the pew, but more importantly to the specialist in the academic setting since it would serve as an essential component of a course on Hebrews by enhancing instruction both within and outside the classroom. Third, the person predictably unaware of Second Temple history and literature particularly that of Qumran becomes cognizant of how such source material augments the Christological development in Hebrews. This aspect becomes especially apparent in the appearance of some Jewish exegetical practices employed by the author of Hebrews in his rich portrait of Jesus as divine Son, Messiah, and Priest-King.[5] Finally, Bateman includes a helpful select bibliography at the end for further study.

Aside from its cumulative merit, the work contains a few minor defects. First, the organization seems slightly confusing since Bateman's synopsis of the chart contents entitled, "Chart Comments," follows the actual presentation. This synopsis of contents would seem better suited to precede and introduce the charts. Another negligible defect concerns the comparison between the Jewish ancestors in Hebrews 11 and the same referents in the extrabiblical sources 1 Maccabees 2:51-64 and Sirach 44-50 (Chart 82, 142). For example, among the Jewish ancestors listed in the chart, the Gentile woman Rahab appears (11:30). It is questionable whether the author of Hebrews intended Rahab as an example of proper Jewish ancestry. Her appearance more likely exemplifies the one people of God, namely, the faithful

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[5]Cf. R. Longenecker, *Biblical Exegesis in the Apostolic Period* (Grand Rapids: Eerdmans, 1999).

Christian and spiritual ancestral heritage beyond ethnic Jewish distinctions.[6]

These negligible defects pale in light of the signal nature of Bateman's careful composition. All interested in the study of Hebrews—layperson, pastor, theological student, and scholar alike—should procure this book for both personal and formal academic use. Thus, Bateman has made a signal contribution that will serve well the church and the academy for years to come.

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Thomas and the Gospels: The Case for Thomas's Familiarity with the Synoptics. By Mark Goodacre. Grand Rapids: William B. Eerdmans, 2012. 236 pages. Paperback, $39.00.

The _Gospel of Thomas_ is the king among noncanonical gospels—examined, discussed, and used by scholars today more than all other noncanonical gospels put together (1). It is also the darling among scholars who disparage the four canonical Gospels—sometimes called "the fifth gospel."[7] These academics typically place it earlier than the canonical Gospels, so they believe it is more chronologically accurate than the canonical Gospels. This early date is troubling since it does not mention the virgin birth or bodily resurrection of Jesus. In fact, the _Gospel of Thomas_ (hereafter, _Thomas_) has no narrative stories at all. It is just 114 disconnected sayings of Jesus.

Now a much-needed corrective view appears. Synoptic Gospels expert Mark Goodacre does a first-of-its-kind detailed study in _Thomas and the Gospels_ that demonstrates not only was _Thomas_ written _after_ the Synoptic Gospels but was _dependent_ upon them for sources. This is a noteworthy book with important ramifications for Gospel studies. Goodacre is an associate professor in New Testament at Duke University who has written widely on Synoptic Studies. He is known for promoting Markan priority as well as dispensing with the Q document.[8]

Goodacre wisely notes that all scholars can do at the present time is work with the extant copies of _Thomas_. A complete text exists only in the Coptic version, discovered at Nag Hammadi in 1945. Three Greek papyrus fragments remain, discovered at Oxyrhynchus, and it is in these Greek fragments that Goodacre finds some small verbatim quotations as well as some redaction (editorial reworking) of the Synoptic Gospels (27-29, 58, 61).

Goodacre believes the author of _Thomas_ "reworked material from the Synoptic Gospels in order to lend legitimacy to his sayings, to provide an authentic-sounding Synoptic voice for its secret, living Jesus" (vii). He begins the book by solidly answering the three most common arguments for the independence of _Thomas_ (9-25). Goodacre then sets out to prove that "the presence of Synoptic redactional material in _Thomas_ is frequent and significant" (57). He devotes chapter two to verbatim agreement. Chapter three describes the type of evidence: diagnostic

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[6]Cf. G. L. Cockerill, _The Epistle to the Hebrews_, NICNT (Grand Rapids: Eerdmans, 2012), 517.

[7]See Stephen J. Patterson, James M. Robinson, and Hans-Gebhard Bethge, _The Fifth Gospel: The Gospel of Thomas Comes of Age_ (Harrisburg, PA: Trinity Press International, 1998).

[8]Mark Goodacre, _The Case Against Q: Studies in Markan Priority and the Synoptic Problem_ (Harrisburg, PA: Trinity Press International, 2002). See also Mark Goodacre, _The Synoptic Problem: A Way through the Maze_. Biblical Seminar 80 (Sheffield: Sheffield Academic Press, 2001).

shards—small but important pieces. Chapters four through six examine Synoptic redactional material in *Thomas*. For each example he gives a helpful synopsis (side-by-side comparison) of the texts both in Greek (or Coptic) and English (e.g., 30, 35-36).

Sometimes Goodacre's work has overly-ambitious redaction claims, such as the belief that Matthew's parable of the enemy sowing tares among the wheat (Matt 13:24-30) is a reworking of Mark's parable of the seed growing secretly (Mark 4:26-29) (73-80). Yet, those are clearly two different parables with two separate meanings. However, for the most part Goodacre's evidence is insightful and compelling that *Thomas* used and reworked some Synoptic Gospel material. He speculates the author of *Thomas* used this material to try to give his gospel legitimacy so that he could then present his more unusual material.

Although Goodacre's presentation is quite detailed, he does a good job in giving helpful comparisons when needed. He illustrates ancient literary dependence by discussing modern results of plagiarism percentages on student papers (45, 54-56). When he draws large conclusions on what may seem like small grammatical details, he reminds the reader of modern-day crimes that are solved by DNA from a single strand of hair (54). He searches for grammatical diagnostic shards, named after pottery shards that an archaeologist will unearth and find helpful for dating a certain level of an archeological dig (56).

Goodacre dates *Thomas* in the mid-second century AD (171). Thus, Goodacre's research is an important argument against the claim that *Thomas* predates the Synoptic Gospels and contains material closer to the original events. Instead, Goodacre dates it over a hundred years after Jesus' crucifixion and resurrection.

Part of Goodacre's argument is based on Markan priority and that Matthew reworked Mark and then Luke reworked Mark and Matthew (18-22). Although many New Testament scholars affirm Markan priority, this reviewer finds potential problems with such a view.[9] However, even if Goodacre is wrong on this issue, he still plainly points out that the author of *Thomas* used the Synoptic Gospels and not vice versa. This is an important work both for *Gospel of Thomas* studies as well as Synoptic studies from which both scholars and Bible students can benefit.

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***Understanding Biblical Theology*. By Edward W. Klink III and Darian R. Lockett. Grand Rapids: Zondervan, 2012. 189 pages. Paperback, $17.99.**

To begin, this book does not seek to define biblical theology (BT) or to assert what it should be, but rather to describe how BT is understood presently by scholars in the field. The book functions as a sort of survey of the field. Klink and Lockett begin with a cursory discussion of the history of the field, beginning, of course, with Gabler in 1787. They point out that Gabler's enterprise was a historical one, which divorced BT and systematic theology as well as the Old and New Testament. Next, Klink and Lockett go on to name several issues which must be given attention in BT: the Old Testament's connection to the New Testament; historical diversity

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[9]For instance, see arguments for Matthean priority in William R. Farmer, *The Synoptic Problem: A Critical Analysis* (Dillsboro, NC: Western North Carolina Press, 1976); David Alan Black, *Why Four Gospels? The Historical Origins of the Gospels* (Grand Rapids: Kregel, 2001).

vs. theological unity; the scope and sources of biblical theology; and whether the enterprise is an academic or confessional one.

The book describes five different types of BT. The authors suggest one view them as points on a continuum. At one end of the continuum is the historical and at the other is the theological point of view. While they admit that they have simplified the matter into five parts, they manage to devote a chapter to describing the BT of a scholar to go with each of the five types of BT. The first type of BT, what they label BT1, is called BT as historical description. James Barr is used as an example of this viewpoint. Klink and Lockett point out that Krister Stendahl advanced the idea that BT should be primarily a descriptive project. This position denies the normative nature of BT (31), and confines BT to the academic realm. If BT has any significance for the church it is because the preacher has translated from "what it meant" (BT) to "what it means" (for the church at present). The second type of BT, labeled BT2, is called history of redemption. D.A. Carson is chosen to represent this viewpoint. According to Klink and Lockett, the OT and NT relate because each of them describe redemptive history. This special history provides the theological unity between the diverse historical documents. Some adherents to this view seek to build a theology by examining first the Pauline writings, and then the other writers of the NT to see what they have in common. In this view, the church makes frequent use of the BT constructed in the academy. It is a bridge discipline between exegesis and systematic theology. The third type of BT, labeled BT3, is called worldview-story and is represented by N.T. Wright. Klink and Lockett describe BT3 as assuming the relationship between the OT and the NT exists as a narrative unity. The diversity of the different historical narratives are brought together under the unifying light of Jesus Christ, and therefore connected to the present-day church. The canonical approach is labeled BT4; and, not surprisingly, Brevard Childs is used to illustrate this viewpoint. The idea of canon binds the two testaments together as a unity, and limits the study of biblical theology. The subject is a confessional one, and the sources are the text of the canon and nothing else. Finally, theological construction is labeled BT5 with Francis Watson chosen as its representative. Precedence is given to the NT in study and in finding a unity in BT. The confessional nature of the enterprise is non-negotiable.

This book accomplishes its purpose of providing a short overview of different approaches to constructing BT. This work is suited for use in teaching a beginner level course on BT. This is not a reference work, but an introduction. In light of this, *Understanding Biblical Theology* is much more up to date than Hasel's *Basic Issues in the Current Debate* but accomplishes the same sort of purpose which is to give one a framework for understanding contemporary BT. While Klink and Lockett's work is not for an advanced audience as is Brueggemann's *Old Testament Theology: An Introduction*; it is more useful for understanding contemporary approaches. Klink and Lockett are not concerned much with approaches to BT in history, as only five pages deal with historical development of the discipline. In fact, the work seems to cater to those who want to engage biblical theology for preaching and teaching rather than rigorous historical study. One would expect an introductory text to include more of a historical discussion than is given, though certainly less than Hayes and Prussner's *Old Testament Theology*. One glaring weakness is a lack of attention given to John Sailhamer in the section on the Canonical Approach (BT4), who certainly contributes to that discussion. Furthermore, the five viewpoint approach as presented makes it difficult to understand where someone like Walter

Brueggemann's *Theology of the Old Testament* fits into the continuum between the historical and theological views. Furthermore, postmodern approaches to BT such as Leo Perdue's *Reconstructing Old Testament Theology* do not quite fit into the historical description view of BT1, though it appears to be the closest fit. In spite of these weaknesses the work of Klink and Lockett functions well as an introductory text and can be recommended as such.

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Historical Studies

Food in Ancient Judah: Domestic Cooking in the Time of the Hebrew Bible. **Cynthia Shafer-Elliott. BibleWorld; Sheffield: Equinox, 2012. 256 pages + 20 illus. Hardcover, $99.95.**

The first impression a reader might get from the title of this book is that it is a cookbook of the Bible or that it is about food during Bible times. The book does not say much about the types of food used during the biblical period, nor for that matter, cooking. The book is actually a monograph about reconstructing domestic space in Iron Age settlements. It is an archaeological monograph that is an update of the author's dissertation that contributes to the sub-discipline of household archaeology.

The first chapter discusses Shafer-Elliott's theoretical approach using Goody's food-preparation paradigm. This is the chapter that introduces her theoretical framework and thesis for her work. The emphasis is on the process of food production and consumption. Ironically not much has been done on food preparation in biblical times. The emphasis has been on the dietary laws of the Old Testament or the agrarian nature of the Israelite settlement. Shafer-Elliott correctly notes that any study of food in ancient Israel needs to develop a robust interplay between the biblical texts and the nature of the archaeological record.

The next chapters discuss settlement classification and a spatial analysis of Iron II Judahite settlements. This chapter consists of two parts. The first part is an analysis of settlement terms found in the Old Testament (e.g. city/town, village, farmstead). The second part is site settlement hierarchy as defined by social scientists (e.g. archaeologists and anthropologists). Shafer-Elliott notes that the biblical text defines settlements as fortified vs. unfortified while archaeologists define settlements based on their size. She proposes, rightly so, that biblical scholars and archaeologists should define settlements based on the following criteria: 1) royal settlements (capitals), 2) fortified settlements, 3) unfortified settlements, and 4) farmsteads.

Chapter 3 continues the discussion of spatial analysis with an emphasis on the archaeological data. The author focuses the research on four sites (Lachish, Halif, Khirbet er-Ras, and Pisgat Ze'ev); providing an extensive archaeological description of the sites and a distribution of the four major types of cooking pots/jugs and cooking installations. She makes an interesting observation: domestic homes in cities/fortified settlements had larger cooking vessels than those homes in rural settlements. This pattern was unexpected as we would assume the larger rural domestic quarters housed larger extended family units versus the smaller homes in the city that would have a smaller family unit. The tentative conclusion is that the smaller cooking vessels are best for boiling cereals—perhaps implying that those in the city ate more meat vs. cereals in the rural areas.

Chapter 4 looks at ethnographic studies and ancient Near Eastern literature

and art to assist in reconstructing cooking practices. She notes that baking among modern Middle Eastern cultures provides one of the best avenues for data.

Chapter 5 will probably be the most informative chapters for pastors and teachers. The author analyzes four texts (Gen 18:1-8, 25:29-34, Judg 6:19-21, and 2 Sam 13:5-10) from the Old Testament that focus on food preparation in domestic contexts. While these are unusual circumstances (e.g. Abraham meeting "angels," Tamar confronting her father in law, Amnon, Gideon meeting his divine visitor, and Jacob deceiving his father to obtain his brother's birthright); insights into food preparation and its role in hospitality is provided. One of the most insightful is that both men and women were involved in food preparation.

Shafer-Elliott's monograph is an important contribution for household archaeology during the biblical period. Looking at only four case studies each for archaeology and the biblical texts is a weakness of the study. Nevertheless, the research is innovative and will offer new avenues of research for the biblical historian and biblical archaeologists. Unfortunately, this book is inaccessible for most biblical scholars, students, and pastors. A more useful book would be *What Did the Ancient Israelites Eat? Diet in Biblical Times* by Nathan MacDonald (Grand Rapids: Eerdmans, 2008).

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Early Christian Thinkers: The Lives and Legacies of Twelve Key Figures. **Edited by Paul Foster. Downers Grove, IL.: IVP Academic, 2010. 204 pages. Paperback, $23.00.**

In *Early Christian Thinkers*, Paul Foster assembles a collection of essays that summarize the contributions of some of the most pivotal figures in early Christianity from 150-330 AD. The contributors represent a collection of well-respected patristic scholars and each essay evaluates key aspects of the life and theology of twelve Christian thinkers including: Justin, Tatian, Irenaeus, Theophilus of Antioch, Clement of Alexandria, Tertullian, Perpetua, Origen, Cyprian of Carthage, Hippolytus of Rome, Gregory Thaumaturgus, and Eusebius of Caesarea. While there are other Christian thinkers in this formative period of the church, Foster argues that these individuals made "innovative contributions towards developing Christian thought, theology and piety" (xi). The legacy of these fathers, according to Foster, calls believers in the modern age "to engage one's intellect in the fullest pursuit of truth, in the confident hope that honest enquiry is always of the highest benefit for Christian faith" (xx).

The book progresses along these lines. Beginning in chapter 1, Paul Parvis commences the volume with a description of Justin's life and writings. He underscores Justin's resourcefulness in reworking the form of the governmental petition into an apology for the faith and summaries the importance of his *Logos* Christology. He even makes the interesting suggestion that Justin's second apology comprises the "out-takes" of the first, which were collected and arranged by his students after his death (8). In chapter 2 the volume editor, Paul Foster, discusses the life and thought of Tatian beginning with Tatian's tenuous relationship to Justin and his founding of Encratite heresy. Foster describes the composition and transmission issues of Tatian's apologetic work, the Oratio ad Graecos, and his Gospel harmony, the Diatessaron. In chapter 3, Denis Minns provides a balanced treatment of Irenaeus'

life and thought. He classifies Irenaeus' contribution into a series of key themes including the rule of faith and doctrine of recapitulation. He closes by reflecting on the re-emergence of interest in Irenaeus after the Reformation. In chapter 4, Rick Rogers introduces Theophilus of Antioch and his principle work To Autolycus. He argues that this work is an example of "protreptic literature," which was a type of persuasive rhetoric (58). The document is framed into three separate sections (*Homilia*, *Syngramma*, and *Hypomnema*), which move the reader progressively toward a mature understanding of the faith. In chapter 5 Judith Kovacs reviews of Clement of Alexandria's life, writings, and theology. She situates him in Alexandria as the head of a Christian philosophical school and explains the broad patterns of his theological trilogy: Exhortation (*Protreptikos*), Instructor (*Paidagogos*), and Miscellanies (*Stromateis*). She organizes Clement's theological contribution under a series of basic theological questions that culminate in a discussion of his views on spiritual progress toward the divine likeness. Everett Ferguson treats Tertullian in chapter 6 and focuses on his role as the father of Latin Christianity, his extensive litany of writings, and his theological contribution. He also provides a detailed summary the main trajectories of Tertullian's theology and concludes with a survey of the major approaches to the academic study of Tertullian. In chapter 7 Sara Parvis introduces Perpetua and the account of her martyrdom. She develops several aspects of Perpetua's theology and focuses particularly on her understanding of the family of God. Rebecca Lyman describes the life and writings of Origen in chapter 8. She summarizes his extensive collection of commentaries, homilies, and other theological and polemical writings, and gives a detailed analysis of his major work *On First Principles*. She also discusses some of his theological perspectives on theodicy, his doctrines of revelation, incarnation, and salvation. In chapter 9 J. Patout Burns describes the contribution of Cyprian of Carthage and gives special attention to his emphasis on the unity and purity of the church. Then, in chapter 10 Ulrich Volp reviews the contribution of Hippolytus of Rome and disentangles the various issues of authorship related to the Hippolytan literary corpus. He also describes the relationship between his polemical writings, liturgical texts, and biblical commentaries. Michael Slusser introduces Gregory Thaumaturgus in chapter 11 and argues for a maximalist position regarding his body of work. As a student of Origen, Thaumaturgus follows the general aspects of Origen's theology and emphasis on the philosophic life. Finally, Timothy Barns concludes the volume with an essay on Eusebius of Caesarea that situates his contribution within the theological controversies of the fourth century. He provides a helpful thematic organization of Eusebius' writings and concludes with a summary of his views of God in history that guided his historiography.

Taken together, this collection of essays is a useful introduction to some of the most important figures in early Christianity. Each chapter concludes with a bibliography that contains the editions and translations of their works, as well as a selection of essential secondary publications for further study. However, as often happens in a collection of essays, some of the contributions are more idiosyncratic or address critical issues that are beyond the scope of introductory material. Most essays have different formats and emphases and use distinctive headings and topics, which gives the volume less coherence. In a certain respect this is understandable given that the study of each of these theologians has its own unique theological and literary issues. The volume would also benefit from a conclusion that might reflect upon some aspects of continuity and discontinuity between their contributions. Nevertheless, despite some of these weaknesses this volume provides a solid introduction to these

pivotal figures in early Christianity written by proven scholars in early Christian studies. It would fit nicely into any introductory course on early Christianity, especially if it was coupled with other primary readings.

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***The African Memory of Mark: Reassessing Early Church Tradition*. By Thomas Oden. Downers Grove, IL.: IVP Academic, 2011. 279 pages. Paperback, $22.00.**

Thomas Oden is well-known for reviving ancient traditions. He is the general editor for the popular series, Ancient Christian Commentary on Scripture and Ancient Christian Texts, which provides translations of patristic interpretations of Scripture. He regularly defends the value of studying ancient traditions for the benefit of the modern church (i.e. *The Rebirth of Orthodoxy*).[10] His work in historical theology is also informed by an extensive list of theological and pastoral publications including a four-volume set on the teachings of John Wesley, a three-volume systematic theology, and a number of popular works on practical theology and devotional guides.

In recent years, however, Oden has focused his research agenda on the early Christian traditions of the African continent. He has already published *How Africa Shaped the Christian Mind: Rediscovering the African Seedbed of Western Christianity*[11] and *Early Libyan Christianity: Uncovering a North African Tradition*.[12] Now in *The African Memory of Mark*, Oden revives and retells the complex portrait of Mark the evangelist, Gospel writer, and interpreter of Peter. Going against the tide of contemporary biblical scholarship, he argues that the roots of African Christianity lie in Mark and believes that the time has come for many (especially those in the Global South and others interested in African Christianity) to benefit from the stories of Mark's early evangelistic efforts. According to Oden the "African popular memory of Mark is very different from the Western memory" (23) that developed from the critical methods disseminating from Harnack and Bauer (183-4, 254). Biblical scholars in the West have largely concluded that Mark was Palestinian not African and assumed that many of the African narratives surrounding Mark are unreliable accounts. Oden, on the other hand, draws upon the Ricoeurian notion of a "second naiveté" and approaches the life and writings of Mark from a perspective of historiography that reads Mark "within the specific experience and outlook of the continent of Africa" (27). In doing so, he weaves together an eclectic blend of ancient legends, biblical texts, archeology, artwork, and literary sources that paint a fuller portrait of the "African Memory" of Mark (23).

In chapter 1, Oden describes the pre-Christian days of North African and the Diaspora Jews who migrated to Cyrene, Libya and Alexandria, Egypt beginning in the third century B.C. Then, he summarizes the African story of Mark beginning "with his brith in Cyrene (ca. A.D. 5-15), and from there tracks him to Jerusalem, to Rome, back to Cyrene in Africa and finally to his death in Egypt" (21). Part 1

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[10]Thomas C. Oden, *The Rebirth of Orthodoxy: Signs of New Life in Christianity* (New York: HarperOne, 2002).

[11]Thomas C. Oden, *How Africa Shaped the Christian Mind: Rediscovering the African Seedbed of Western Christianity* (Downers Grove, IL.: IVP Academic, 2010).

[12]Thomas C. Oden, *Early Libyan Christianity: Uncovering a North African Tradition* (Downers Grove, IL.: IVP Academic, 2011).

comprises chapters 2-4 and concerns issues of definitions and methodology. Oden delineates the concept of "African Memory" and charts a composite sketch of the chronology of Mark (28-43). He identifies his primary sources including: New Testament texts, the patristic witness, synaxaries, *Martyrium Marci*, the Coptic writer Sawirus, and the current patriarch of the See of St. Mark, Senouda III. He readily admits that many of these sources are themselves based upon the authority and inspiration of Scripture (55-58). Part 2, chapters 5-7, traces the biblical portrait of Mark from the African perspective. Oden describes the close association between Barnabus and Mark and the tradition that the Last Supper and Pentecost occurred at the house of Mark's mother (84-5, 92-4). He also considers the movements of Mark during the missionary journeys of Peter and Paul and his placement in Rome at the time of Peter's death. Part 3 forms the heart of his argument: "Mark in Africa" (131). Oden observes a strong connection between Peter and Mark and the founding of the churches in Rome and Alexandria. After his missionary efforts with Peter, Mark seems to have returned to his people in Libya first before receiving a vision that encouraged him on to Egypt. Eventually, after extensive evangelistic efforts and other short journeys outside Egypt, Mark's teaching raised enough concerns in Alexandria that he suffered martyrdom. In chapter 10, Oden describes the extent to which early Christian writers through Eusebius in 325 A.D. confirm the accounts of Mark's death in Alexandria. In the final section, part 5, Oden brings all these pieces together and argues that the weight of evidence makes the "African Memory" of Mark at least "plausible" (221, 256). He also depicts his own academic and spiritual journey toward a greater appreciation for the African memory of Mark, and explains the importance of Mark in the grounding of early African liturgy and catechesis. Finally, Oden hopes that this book is not an end to itself, but the beginning of a larger project that uncovers "the wisdom of ancient Christian texts written on the continent of Africa and to communicate them to modern readers" (13). To facilitate this vision, he has assumed the role of director of the Center for Early African Christianity at Eastern University and readers can find out more about this project at www.earlyafricanchristianity.com.

Oden's treatment of Mark is a good example of historiography that takes into account aspects of reception history typically ignored in modern treatments. Nevertheless, some of the categories are not without a measure of criticism. Although he uses the designation, "African Christianity" most of the evidence is derived from North Africa (45), although I anticipate that his larger project will address some of the evangelistic streams that pervade a larger extent of the continent. Furthermore, many NT scholars will likely remain skeptical of his sources that are not "historically verifiable fact" (254, c.f. 53-55, 59) and continue to assume that the Alexandrian church invented Mark's martyrdom as a means to gain apostolic credibility among the larger church. Beside any issues of presuppositions, part of the issue is that the book is written for a more popular audience (14, c.f. 222). For biblical scholars a more academic treatment of these issues could be more convincing. In spite of these weaknesses, Oden has organized a fascinating collection of traditions on Mark. For any reader interested in the history of the evangelization of Africa or the life of the Mark the Evangelist, this book would be a valuable resource. Oden has made a good case for the African memory of Mark and helped a new generation of Christian ministers and scholars in the Global South to find their place in early Christianity.

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Simon Peter in Scripture and Memory: The New Testament Apostle in the Early Church. By Markus Bockmuehl. Grand Rapids: Baker Academic, 2012. 240 pages. Paperback, $25.00.

In modern New Testament studies the apostle Peter has often taken a back seat to Paul. However, in recent decades there has been a revival in studying the historical Peter—the premier disciple of Christ. In 2010 Markus Bockmuehl published *The Remembered Peter*—an academic work of specialized studies that was the culmination of a decade of study (xiii).[13] This present volume is a follow-up book that uses the research of the first volume but is less technical and in more of a narrative form. It is aimed at helping form a fresh perspective on Peter that is accessible to the graduate student or senior-level undergraduate and even teachers and pastors, and it is supposed to be a discussion starter rather than a compendium of final answers (xiv, 17).

Bockmuehl is a fellow of Keble College and professor of Biblical and Early Christian Studies at the University of Oxford. His expertise in early Christian studies is evident in this interesting book that examines the living memory about Peter through the first two centuries of the Christian church. Building on the work of Ulrich Luz and his emphasis on *Wirkungsgeschichte* ("history of effects"), Bockmuehl is interested in the streams of remembrances of Peter that passed from generation to generation (8). Thus, Bockmuehl believes "the experienced and remembered effects of a person's words and actions are often as valuable a clue to their meaning as a knowledge of the original causes and circumstances" (11). His premise is that through the passing of time can come a mature perspective on persons and events that is difficult to obtain at the time they occurred. He notes, "Contemporary observers often turn out to be pretty poor witnesses to the history of their own times. What they perceive as successes may well turn out in retrospect to be little short of disastrous" (10). However, this assumption seems reasonable and warranted for all material *except* for the Bible, whose writers were guided by the Holy Spirit (2 Tim 3:16; 2 Pet 1:21).

After a brief examination of remembrances of Peter in the biblical canon, the book primarily focuses on the living memory of Peter in the East and then in the West. It is a thought-provoking and sometimes fruitful approach. Bockmuehl starts with a selective group of writings in the second century, and then he works his way chronologically backwards to and through the biblical texts. For instance, in examining living memory of Peter in the East, Bockmuehl examines writings of Serapion of Antioch, Justin Martyr, Ignatius of Antioch, Syrian noncanonical gospels, and the *Pseudo-Clementine* writings. For Eastern (in origin) biblical texts he examines John, Matthew, 2 Peter, and Galatians. Herein lies the weakness of this otherwise interesting book: the persistent doubts of the veracity of the biblical text. For instance, he believes that 1 Peter likely contains just *some* original writing from the apostle Peter, and that a disciple of Peter added to the material and composed 1 Peter (6, 30-31). At least he rejects that 1 Peter is totally pseudepigraphical (126-31). He agrees with many scholars today that nothing in 2 Peter was written by Peter himself (32, 89-90). Thus, 2 Peter may be a (possibly distorted) memory about Peter, but Peter did not write any of it. In the Gospels and Acts narratives he unfortunately

13Markus Bockmuehl, *The Remembered Peter in Ancient Reception and Modern Debate*. Wissenschaftliche Untersuchungen zum Neuen Testament 262 (Tübingen: Mohr Siebeck, 2010).

sometimes lessens the veracity of details as "redactional interests" (115), imaginative extrapolation (118), or "archaizing" tendencies (124). He also tends to date New Testament writings too late (e.g., AD 100 for 2 Peter). Dating them earlier would help fit them with the traditional author.

Although the emphasis is on the geography, chronology, and message of the living memories of Peter in textual evidence, Bockmuehl also extrapolates some data from an examination of Peter's tomb at the Vatican (148-49), Peter's house at Capernaum (37-39), and the two competing locations for the site of Bethsaida-Julias (169-74). One wishes he devoted more space to these stimulating studies.

So, what does Bockmuehl find? Here is some of what he sets as "tenuous" (181). Peter was not a foil of Paul but rather was a bridge builder between church factions (150). Peter's ethnically-diverse upbringing in Bethsaida was conducive for him to be open to Jesus' worldwide evangelistic mission (181). Jesus did call him to lead the church, but any line of personal succession after Peter is doubtful. Yet, "all bishops who confess the faith of Peter constitute the 'rock' … on which the church is founded (182)"—thus a type of succession is through all genuine pastors. Peter did die in Rome, as did Paul, and Peter's tomb at the Vatican could be genuine (149).

Bockmuehl's book is a helpful addition to modern Petrine studies, and it is a good reminder not to give Petrine studies short shrift. It is a testament to the importance of living memory and an example of the importance of Patristic studies today. The book is a thought-provoking study, and it can motivate the reader to do further research in this area. The related website that organizes, categorizes, and translates primary source materials can be helpful in this regard (http://simonpeter.bodleian.ox.ac.uk/). However, a stronger belief in the accuracy of the New Testament writings could lead Bockmuehl to firmer, more elaborate, and less tenuous conclusions about Peter.

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***Luther and the Stories of God: Biblical Narratives as a Foundation for Christian Living*. By Robert Kolb. Grand Rapids: Baker Academic, 2012. 188 pages. Softcover, $21.99.**

Robert Kolb's latest contribution to Luther scholarship in *Luther and the Stories of God* presents an impressive account of Martin Luther's use of biblical narrative to inform daily Christian living. Kolb introduces his study describing how Luther's view of the Bible's depiction of man's relation to the Creator God caused his worldview to take narrative shape. What Kolb means by "narrative" is that Luther saw in Scripture "God's unfolding plan for his human creatures" (ix). This "unfolding plan" constitutes the Christian's "metanarrative," that is, "a master narrative that makes sense of incorporated specific stories" (ix). The Bible provides this grand narrative while it also communicates the individual stories of the history of God's work in Christ as well as the history of God's people (ix).

In the next two chapters, Kolb further explores the Reformer's notion of "metanarrative" and presents a sketch of Luther as a gifted storyteller. In chapter 1, "The Whole Life of a Christian as a Life of Repentance: Luther's Metanarrative," Kolb covers a vast amount of terrain in Luther's theology from his view of history to what Kolb sees as the three essential distinctions in Luther's hermeneutics for proclaiming the core of the biblical message (i.e. law and Gospel, the two kinds of

righteousness, and the two realms). Repentance is the ongoing struggle to resist the temptations of the flesh, the lures of the world, and the lies of the evil one. Luther regarded the biblical narratives as aids in the Christian fight of faith through which contemporary Christians could wage war against sin, and likewise, encounter the love and mercy of their Creator God in Christ (27). In chapter 2, "Luther the Storyteller: The Reformer's Use of Narrative," Kolb focuses on Luther's rhetorical ability to retell the stories of the Bible in a vivid and fresh way for the everyday Christian. Luther desired his hearers to read the Bible with him; together they entered into the world of the biblical text where the sacred page would come alive, "creating a conversation between ancients and contemporaries" (51).

Kolb returns in the final four chapters to the question of the place of "story" in Luther's understanding of "the practical life of faith and action" (65). Chapter 3 on "Above All, Fearing, Loving, and Trusting in God: Defining the Core of What it Means to Be Human," explains Luther's belief that faith in God restores a person to true humanity because of the implications of the First Commandment (72). Rather than teach this truth in the abstract, Luther replayed the stories of the Bible, often with creative license, to provide concrete personifications of fear, faith, and loving action for his sixteenth-century listeners (97). In chapter 4, "Suffering Builds Faith and Calls to Repentance: Affliction as Part of Daily Life," Kolb recalls Luther's employment of the biblical narratives to serve as warnings and examples for contemporary believers for struggling with sin, remaining steadfast in faith, and as a reminder to Christians that God would never forsake his people despite their failings or their hardships (122).

Next, Kolb addresses Luther's concern for a Christian's devotion to God in chapter 5 on "The Life of Faith in Responding to God's Word with Prayer and Praise: Active Obedience in the Sacred Realm." Paradigmatic narratives such as the two disciples with Jesus on the road to Emmaus in Luke 24 or Anna the widow in Luke 2 were authoritative accounts of how believers should respond with a burning heart of faith and a soul bursting with praise after an encounter with the Word of God (129-32). Kolb, then, builds upon chapter 5 by expounding upon the way biblical narratives guided Christians concerning "The Life of Faith in Serving the Neighbor: Luther's Ethic of Callings and Commands" in chapter 6. Luther utilized many of the stories in Genesis and the Gospels to function as models or patterns for how people ought to treat one another (168). And in his final chapter on "Living Well Leads to Dying Well: The Completion of the Christian Life," Kolb inspects the role of biblical narratives in Luther's teaching on the "art of dying" (169). Here the Bible's record of the death of the saints provided Luther the opportunity to encourage his hearers in life's most haunting moment to have a confident hope in Christ's death, resurrection, and the promise of life everlasting (179).

Kolb's *Luther and the Stories of God* is a timely publication since the concept of "narrative" remains a popular interest in the various disciplines of Christian theology. Perhaps one of the most fruitful aspects of this book is where Kolb sets Luther's "metanarrative" into conversation with its modern proponents such as George Lindbeck, Hans Frei, and Kevin Vanhoozer. Ultimately, Kolb finds Luther's view of "narrative" most akin to Vanhoozer's canonical-linguistic model insofar as the biblical stories (i.e. the biblical texts) are "directive" for living before God and in relation to one's neighbor (40).

Another positive byproduct of Kolb's study is where he expresses Luther's idea of "history." Instead of treating "narrative" primarily as a communal or cultural

category, Luther rooted his view of "story" within the time-bounds of history from which he saw God interacting with creation and humanity throughout Scripture. Without biblical history, there was no "story" for Luther. Scripture unfolded the great eschatological battle between God and Satan, between faith and unbelief, and this "story" was what Luther believed was to be replayed in the lives of his students and sermon listeners (9). At one point, Kolb reflects that neither Luther nor Calvin developed "story" as its own theological category, and it seems that this may be due to the fact that, at least for Luther, his idea of "history" alone was sufficient to carry the theological weight (26).

A few points of critique should be mentioned at this juncture. First, *Luther and the Stories of God* appears to contain some organizational missteps. Chapter 2 on "Luther the Storyteller: The Reformer's Use of Narrative" interrupts the flow of Kolb's presentation by returning to many of the same topics he addressed in his "Introduction: Luther Storyteller and His Cultivation of the Christian Life." Kolb initiates the main thrust of his study in chapter 1 insofar as he summarizes Luther's "metanarrative" as repentance, and then, sets forth the outline of Luther's major emphases for Christian living that become the central subjects for chapters 3 through 7. Why he breaks this flow with an extended analysis of Luther's storytelling, preaching, and how the Reformer compares to contemporary scholarship on narrative theology, is unclear. It seems that structurally, the study is more effective if all matters concerning Luther's concept of "narrative" and his performance as a biblical "narrator" are established prior to unpacking Luther's key points for how "the stories of God" speak to the Christian life.

Repeated themes and topics also abound in Kolb's book. For instance, the introduction covers in relative detail his view of "narrative," the Bible, history, worldview, oral and printed communication, and his role as a "storyteller" of Scripture. These same themes reappear in chapter 2 often only extending the discussion, but not without returning to the same points featured in the introduction. Similarly, Kolb titles chapter 1 as "The Whole of the Christian Life as a Life of Repentance," but in chapter 4, "Suffering Builds Faith and Calls to Repentance," he revisits already covered themes such as the mortification of sin and life as the battleground for the conflict between God and evil. Although these later chapters move the subjects into deeper discussion, the fact that their initial treatments were more than superficial creates at times a redundant and cluttered experience for the reader.

In sum, Kolb has offered an integrated study which embodies a truly multi-faceted Luther as it unveils aspects of the Reformer that do not always enjoy the most attention in the broader evangelical community such as his pastoral theology, his role as a preacher, and his passion for not only faith in the Christian life, but also for holiness through daily repentance. *Luther and the Stories of God* is a thorough, yet practical book by a seasoned scholar which pictures Luther as ever the pastor-preacher regardless of whether the lectern or the pulpit upholds his copy of the Scriptures.

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After Jonathan Edwards: The Courses of the New England Theology **ed. By Oliver D. Crisp and Douglas A. Sweeney (Oxford: OUP, 2012). 339 pages. Paperback, $35.00.**

After Jonathan Edwards is a *tour de force* on matters concerning Edwardsian influence. As a treatment of Edwardsian legacy, the contributors explore the influence of Edwards's thought in the context of New England Theology. In one sense, this book is about the followers of Edwards like Bellamy, Hopkins, Emmons, and Amasa Parks, but *really* this is about Edwards. As a complex, controversial, and admired figure in the American context and the Reformed tradition, Edwards displays a magnificent influence in academic theology, the tradition of reformation thought, natural theology, and Christian culture building. At least this is seen in the pages of *After Jonathan Edwards.* In this way, to say that the book is a contribution to the literature on Edwards would be an understatement; thus theologians and historians would be wise to consider it.

The book structure is in three parts. First, the authors consider the general influence of Edwards's thought in America. Valeri demonstrates the fact that Edwards and New England Calvinism is comprehensive and robust in terms of the culture of the day instead of old Calvinism that had little to say to contemporary culture. Minkema demonstrates the influence Edwardsian education had on American higher education. Guelso and Byrd shows the novel influence Edwardsian views of agency have on the debates concerning original sin, a theme that comes up throughout the book. Finally, Crisp and Helm discuss Edward's influence on two central theological matters—one on the moral government theory of the atonement prominent in New England thought, and the other on human freedom as compared with older Calvinism. The second section carries the discussion forward in the context of discussing Edwards's successors (e.g. Hopkins, Emmons, Griffin, Taylor, Park). Readers will find surprising and unusual theological moves in Edwards' successors, which are sometimes heterodox but many times remain consistent with orthodoxy albeit with a unique spin. Even still these men are brilliant in their theological construction and dissemination. In the third section, the authors explore Edwards's influence on various Christian denominations and parts of the world beyond America (e.g. Congregationalists, Presbyterianism, Baptists, European Christian culture, and Asian culture). The authors persuasively show that Edwards has had an astonishing influence on both the West and the East, something that was unclear prior to the research displayed in the pages of *After Jonathan Edwards.*

No doubt there is much to gain from reading this work; however, given a review of this length one must do a bit of cherry-picking. I mention three gems here. The first gem to take note of is the academic influence Edwards's thought had on both the general academic culture as well on his own reformed tradition. The second gem to take note of is the influence Edwards has on contemporary Baptist and evangelical culture today. Finally, the third gem to take note of is one of unfamiliar territory, namely, Edwardsian reception in Europe and Asia.

First, Edwards's thought has influenced both academic culture and the reformed tradition in notable ways. Edwardsian thought on the nature of the will and agency receive much deserved attention having crucial implications for doctrinal coherence. The authors show that the distinction made between "natural" ability and "moral" ability were novel contributions to the theological landscape. While many reformers were pessimistic about man's powers of rationality Edwards was not. Hav-

ing drawn heavily from Enlightenment philosophy in constructing arguments for God and human psychology he was instead optimistic (chapter 3). However, his view of the will was still consistently reformed in important ways (see especially Helm's contrast of Calvin and Edwards in chapter 6). By denying faculty psychology, Edwards could distinguish between man's ability to choose the good, but his inability in terms of desire (i.e. moral inability). This distinction proved important in constructive developments concerning original sin where man's will was in line with the first Adam or the second Adam. Additionally, this distinction proved invaluable in opening the door for a variety of atonement theories that are, arguably, in line with Edwardsian Calvinism yet with important distinctions (see Crisp in chapter 5).

The second gem concerning Edwardsian influence on Baptist and evangelical culture is now undeniable and persists to this day. As to baptistic thought, Haykin argues for Edwardsian influence as early as the 1700s amongst English Baptists. This is especially true of the Baptist divine Andrew Fuller, a major influence on Particular Baptists (198). In fact, Haykin notes the Baptist Francis Wayland (1796-1865) saying, "Fuller's brand of Edwardsianism had become 'almost universal' among the Baptists in the 'northern and eastern States'" (206). Also worth noting is Edwards's influence on moderate calvinistic Baptists who were largely committed to the governmental theory of the atonement, something Edwards himself did not support, but something for which he laid the foundations (204). This influence extends to many baptistic circles today, prominently seen in certain circles of the Baptist culture emphasizing the doctrines of grace, a Calvinism of affections, and the glory of God (e.g. Southern Baptist Theological Seminary, John Piper, Haykin and Thomas Nettles). It is in fact true to say that while many calvinistic Baptists were influenced by common sense realism (e.g. Princetonians, Jaces P. Boyce), it would not be true to say that Edwards too did not have a large role to play in Baptist culture.

The third gem is the awe-inspiring effects Edwards has had and continues to have in scholarly and religious reception. Possibly, one of the most important chapters in the book is the chapter by Michael J. McClymond, which the editors refer to as "the most original essay" (255). In it McClymond breaks new ground where he reveals hidden links between the great American thinker and the continent of Europe, specifically, British, French, and German thought. Perhaps even more scant in research is the impact Edwards had on Asian thought, an area of research hardly even in the minds of academics until now. Anri Morimoto, in chapter 16, opens a door for further scholarship once unknown. Both are gems worthy of consideration.

Unmistakably, Edwards was a philosopher-theologian-pastor-evangelist-revivalist with a mind that has no match. Whilst the culture of New England thought did not persist, New England thought continues to emerge in a variety of religious and academic contexts. Edwards and his successors are of considerable importance to Baptists and evangelicals in the area of theology and culture. We must listen carefully. If nothing else, *After Jonathan Edwards* confirms this to us.

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Studies in Ethics and Philosophy

A Metaphysics for Freedom. **By Helen Steward. Oxford: Oxford University Press, 2012. 267 pages. Hardcover, $60.00.**

The traditional problem of free will (though by no means the only problem of free will) focuses on whether or not human freedom—however this is defined—is consistent with determinism, the thesis that from the present only one particular future can possibly unfold, which entails that the future is closed. But, could it be that this traditional problem is not one involving *human* freedom and determinism, but one that that asks us to consider whether or not the concept of an entity (human or non-human) performing an action—i.e., agency— is consistent with determinism? This is what Helen Steward in *A Metaphysics for Freedom* contends is the fundamental issue in the traditional problem of free will.

Steward argues for a version of libertarianism that she calls "Agency Incompatibilism," which is the thesis that the existence of agency in the world indicates that the future is open, that more than one possible future can unfold from the present. Steward outlines her position in chapter 1. Agency, Steward claims, refers not to the loftier and more sophisticated abilities that most philosophers reference in free-will literature, but rather to *animal* agency, the ability to move one's body in such a way that one can carry out plans of one's own devising—i.e., plans that are the product of self-moving or that are "up to" us (2-9). It is this humble ability that humans and animals of certain complexity possess that seems to indicate that the future is open and that freedom and determinism are incompatible. In chapter 2, Steward defends this claim against compatibilists who argue that the idea of something being "up to" us is not inconsistent with determinism. Here, she introduces her key concept of "settling." "Settling" expresses the idea of an action bringing about or causing something to be that was not established before, an action that closes off other possibilities that until that time remained open until that action occurred (39-42). Steward points out that if determinism is true, then agents cannot be the causes of their actions because those actions have already been settled at a time prior to the agents' existence, which means that agents' actions cannot be "up to" them. Consequently, if determinism is true, then agents are not free at all, either in a compatibilist or libertarian sense.

Chapters 3 through 5 flesh out Steward's account of Agency Incompatibilism. Chapter 3 focuses on objections to Steward's concept of "settling" that she argues are ultimately unsatisfactory. Chapter 4 gives a fuller definition of the concept of agency. Agents are entities that (i) can move their bodies, (ii) are centers of subjectivity, (iii) have intentional states, and (iv) are settlers of matters concerning the movement of their bodies (71-72). In the same chapter, Steward argues based on developmental psychology and evolutionary continuity that agency should be ascribed to certain animals. Chapter 5 addresses the epistemological objection, which states that because the question of determinism is a question that only physics can answer and because physics may one day prove that determinism is true, one cannot claim to know that there are agents in the world as Steward has described them. Steward argues that this objection ultimately begs the question.

In the last three chapters, Steward addresses two problems that every libertarian position encounters—the problem of chance—and whether the proposed libertarian position actually exists given what we know about the world. Chapters 6 and 7 deal with the former problem; chapter 8 deals with the latter. Chapter 8

is particularly important since Steward's libertarian position is a modification of agent-causation. After answering objections against agent-causation in general, she attempts to explain how her agency theory could possibly be instantiated in a naturalistic world, defending a top-down view of causation in which the causal power of the organism over its respective parts is not reducible to the sum of the causation governing its parts.

Steward's book is both unique and intriguing, which incidentally accounts for its strengths. She notes that her inquiry deviates from the traditional lines of discussion that are familiar in the philosophical literature on free will, and by doing so, she has identified not only the fundamental issue that motivates libertarianism in general—the idea that an agent plays a unique and irreducible role in the actions that he or she performs—but also has corrected an oversight of many libertarians. Both libertarians and compatibilists insist that free agents' actions are "up to" them, which means that at the very least agents contribute to the production of those actions. However, it is not possible for actions to be "up to" an agent if determinism is true because, as Steward points out, causes outside of the agent have already "settled" the action without the agent's involvement. In this case, the agent is merely a passive conduit through which the action will take place, not a contributor to the action. As Steward points out, this entails two conclusions. First, compatibilists cannot speak of agents whose actions are "up to" them, for determinism rules out the existence of agents and, thus, actions altogether. Second, libertarians should not speak of agents performing actions that are not "up to" them, for there are no such things as actions that are not "up to" agents. Libertarians need not concede to compatibilists that there are such things as "our actions" that are not "up to" us—a concession that seems to have gone unchallenged until now and has placed libertarian positions in the rather difficult quandary of explaining how agents cause (either in a noncausal, event-causal, or agent-causal fashion) those actions of theirs that are determined. Obviously, the strength of Steward's position hinges her concept of "settling"; but, as far as I can see, the concept seems to describe accurately what we mean when we say that agents are entities that perform actions. Steward seems to present a very plausible argument for why the existence of agents reveals *ipso facto* that determinism is false.

Steward's defense in chapter 4 that certain non-human animals also have free will (in her sense of animal agency) is significant for free-will discussions. Animals exemplify a sort of "randomness" about their actions that seems to defy any law-like description available to us at this time. Steward gives us a way to account for this "randomness" and at the same time explains why we have a propensity to treat more complex animals as if they are persons with goals and desires. Although I think that evolutionary continuity (73) is an unwarranted (or at best weak) assumption upon which to base an argument for certain complex animals having free will, Steward's argument for animals as agents moving their bodies in ways to carry out certain devised plans rather than as instinctual machines operating by physical laws deserves serious consideration nonetheless.

The major weakness of Steward's work lies in the last chapter. In explaining how agency can be said to exist in our world, Steward argues for a number of important conclusions that show how free will as agency makes sense given what we know about the world. Of importance is her explanation of how the concept of substance causation (of which agency [or agent-causation] is a species) need not be considered metaphysically mysterious since the assumption that all causation is event-based

is unwarranted and appeals on spurious reasoning (207-12). However, in trying to defend a naturalistic view of agency, Steward faces the unique problem of explaining how free will and the choices arising from it do not derive or emerge from lower-level physical properties belonging to the individual parts of an organism that are governed by laws (e.g., physical, biological, chemical) over which the organism has not control. Steward argues that organisms include not just the collection of their lower-level constituents, but also the complex synchronous arrangements of those collections that factor into the organism's causal story (238-43). What accounts for these arrangements is the phenomenon of "coincidence," which Steward notes introduces the concept of design (237). But, because Steward restricts her view of agency to a naturalistic metaphysic, ultimately it is natural selection that accounts for this design (237, n. 64; 245-46). Even if we grant for a moment that natural selection is an accurate substitute for design, it seems that this does not give Steward the control that associates with agency. Natural selection is subject to the same laws governing the rest of the world, laws that also govern the lower-level physical properties from which higher-level properties are supposed to emerge. Just because nature has found that a more complex synchronously arranged system is required to meet the needs of complex mobile creatures, as Steward says (246), does not entail that this more complex system is anything other than a system whose operation ultimately derives from the same laws that govern lower-level physical properties over which an organism has no control. Steward is correct to see that agent-causal theories need design; but, if what she means by design is the manifestations of natural selection, it does not seem that she can overcome the problem of free will being an emergent property whose operations are reducible to the operations of laws over which one has no control.

One should not be deterred by this weakness in Steward's agent-causal theory. Although she does fail to show how free will can exist in a naturalistic context, the rest of Steward's work represents an important contribution to the literature on free will. She provides not only a much simpler way of showing how free will and determinism are incompatible, which entails (as she points out) that all of the other kinds of freedoms that we value so highly are also incompatible with determinism, but also an assessment of agency that broadens our understanding of free will beyond the human world and can perhaps resolve some of the persisting problems in free-will literature. Readers will also appreciate how Steward challenges common assumptions underlying many of the free-will debates—e.g., assumptions dealing with the role of physics in establishing the truth of determinism, the problem of chance facing libertarianism, and the nature of causation. Philosophers who are theists may also find Steward's appeal to design helpful in constructing their own libertarian views. This reviewer certainly considers it such since he believes it reveals that the metaphysics of freedom ultimately requires a designer, not nature, to account for free will in the world.

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How God Makes the World A Better Place. **By David Wright. Grand Rapids: Christian Library Press, 2012. 138 pages. Paperback, $9.00.**

Work and economic matters pervade the life of every person on this planet. Lately, Christian theology has turned its eyes to exploring the theological underpinnings of work and economics. In *How God Makes the World A Better Place*, David Wright presents a Wesleyan primer on understanding God's purposes in work and economics. Wright states that the purpose of this primer is to make the work of individuals a source of lifelong happiness and wellbeing (xii). Work is what people spend most of their time doing. It is the source of people's resources for living as well as for blessing others. It also has a profound effect on one's self-esteem. Work and economics, therefore, are quite important for a person's physical and even spiritual life. It is a way that God, along with the individual, makes the world a better place to live through spiritual well-being, just social systems, and loving engagement with others. Work permeates our being, identity, and purpose; therefore, it is not a subject of which to be dismissive or stigmatize (6-7). In fact, Wright sees work and economics as part of our sanctification and discipleship. We are to be so captivated with Christ and his holiness that we are led to follow and be like him even in our work (13-15).

The two primary questions that shape this primer's discussion of faith, work, and economics is who God has called us to be and what has he called us to do. Part 1 deals with the first question. Wright's answer to this first question is that God has called us to salvation through Christ to be people who are holy and filled with love for God and neighbor. This calling gives us the assurance and confidence to work with purpose and conviction despite whatever hardships are faced. This calling also makes us people of integrity so that we may redeem work from the moral morass and mistrust that hampers our economic efforts. Lastly, this calling makes us authentic human beings for we are being the kinds of people that God created us to be rather than some false imitation. In short, God has called us to express the very image of God that he has given us (23, 44).

Part 2 deals with the question of what God has called us to do. Simply put, Wright argues that God has called us to do good works which is inextricably linked to the process of sanctification (51). As a result of an internal change, we are able to do good works and bless others. Our work, therefore, leads us to promote three main things in the lives of others. First, we are to promote personal well-being. This includes not only physical but also spiritual well-being. It also involves showing fairness and compassion to those both within and without our place of employment as well as bringing peace to a workplace marred by the effects of sin. All of this is to bring glory to God and recapture the splendor of his creation. A second thing we should promote in our work is social and economic well-being. Christian workers must be involved in making the community a better place through both social and even political action. We must always look to help those who are less fortunate find personal well-being. Lastly, Christian workers are to promote Christian compassion through their work. Work is defined not by what one does but by how he does it. We work to get what we can so that we may save it and then use it to help others. By following these biblically based principles, Wright contends that we will make the world a better place, the place that God wants it to be.

What is refreshing about the Wesleyan position on faith, work, and economics is its emphasis on the connection between work and the human essence. Too often

people view work as drudgery or a curse to their lives which is entirely the opposite of what God intended. Work is an integral part of who we are as human beings. God himself is a worker, so it is no coincidence that we reflect that aspect of the divine nature in our *imagio Dei*. Focusing our attention on work as part of the image of God within us as well as something in need of redemption and sanctification is of great importance to our idea of work as well as our commitment to follow and obey God.

Where the Wesleyan position detracts is in its overemphasis on beneficence and altruism. While these things are definitely a part of work and economics that cannot be dismissed, they are not all encompassing of economics. Individual needs and desires also play a part in economics, but the Wesleyan position as portrayed by Wright ignores, if not dismisses, this aspect of work and economics. The Wesleyan position does not seem aware that personal self-interest can drive altruistic behavior for we cannot necessarily get what we need and desire without being concerned about the needs and desires of others first. This appears to be how all work operates. As a result, the Wesleyan position suffers from an imbalanced view of faith, work, and economics.

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God and the Gay Christian: The Biblical Case in Support of Same-Sex Relationships. By Matthew Vines. New York: Convergent, 2014. 213 pages. Hardcover, $22.99.

Same-sex marriage, gay rights, and alternative sexual lifestyles seem to dominate the public consciousness today. From professional sports players coming out as gay to judges overturning marriage laws to allow same-sex marriage, the conversation regarding homosexuality is constantly around us. In most of these instances, the conversation pits Christianity against a secular worldview hoping to affirm homosexual identity. However, a highly anticipated book recently changed the focus of the conversation from "Christians against the world" to an in-house discussion among self-proclaimed evangelicals. In *God and the Gay Christian*, Matthew Vines attempts to reform the historic teaching of Christianity on the issue of homosexuality and same-sex marriage.

Vines proposes that "Christians who affirm the full authority of Scripture can also affirm committed, monogamous same-sex relationships" (3). In order to support his thesis, the author sets out to debunk the traditional interpretation of the six main biblical passages that have been used to condemn homosexuality. In addition, he seeks to show that celibacy for the person struggling with homosexual desires is a damaging state that undermines their expression of the image of God. Finally, he desires to show that committed, monogamous same-sex relationships are on par with traditional heterosexual marriage and should be supported by the church.

In order to make his argument, Vines works from a few key assumptions. First, he assumes that suffering is inherently evil. In his opening chapter, Vines draws on Jesus' parable in Matthew 7:15–20 regarding a tree and its fruit. He compares any pain or suffering brought to homosexuals through the condemnation of their sexual activities to be bad fruit brought forth by a bad tree. By contrast, he considers the affirmation of homosexual activity to be good fruit produced by a good tree.

Vines' second assumption is that Scripture and its authors know nothing of sexual orientation. As a result, none of the traditional interpretations of Genesis 19, Leviticus 18:22 and 20:13, Romans 1:26–27, 1 Corinthians 6:9, and 1 Timothy 1:10

are valid for contemporary discussions of sexuality. He believes that modern under-standings of sexuality as immutable and unchosen dismiss any interpretation that condemns homosexual behavior for any reason other than gross excess.

The author also assumes that biological difference and role complementar-ity have nothing to do with marriage and sexuality. Vines believes that Scripture does not speak of biological difference as valid for sexual expression. He also holds that any discussion of role complementarity is grounded in a cultural hierarchy that understands women to be less than fully valuable. As a result, he builds a vision of sexual expression and marriage on commitment and covenant-keeping.

Using these assumptions, Vines builds his case that Christian teachings need to be modified in order to support same-sex relationships. In modifying these teach-ings, Vines embarks on a dangerous hermeneutical path that leaves some questions unanswered and creates some problems that he does not foresee.

First, Vines elevates his personal experience above Scripture as a source of authority. This is not a critique of which he is unaware. In fact, he says he was con-fronted by a church member early on with this exact critique (13). Even though he claims not to do so, he in fact affirms this very thing. He states, "I had a second reason for losing confidence in the belief that same-sex relationships are sinful: it no longer made sense to me" (12). His own experience of trying to affirm his lifestyle with the text of Scripture led him on a journey to reinterpret the Bible in light of his own experience. We see this throughout the book from his basic desire to have same-sex relationships no longer be called a sin to his condemnation of expecting celibacy from Christians who struggle with same-sex desires. His personal experi-ence and desires do not fit that biblical expectation, so he believes it must be wrong.

Second, Vines fails to defend his position that committed, monogamous same-sex relationships are equal to marriage. The biggest failure in his argument is that he does not explain why such relationships have to be monogamous. He dismisses the idea of the potentiality for procreation as a key aspect of marriage (137–41); thus, he can no longer claim any natural extension of parenting as a reason to limit marriage to only two people. He considers the key element of marriage to be covenant-keeping, yet he fails to provide an argument why this would limit mar-riage to two people. As a result, he assumes marriage is monogamous but provides no real reason for such a limitation. His choice of monogamy is arbitrary in light of his definition of marriage.

Finally, Vines neglects to realize that his claims regarding homosexuality open the door for misunderstanding the Christ-church relationship. While discussing the text of Ephesians 5 and its implications for marriage, Vines argues that the author-ity and submission structure in the text is built on ancient patriarchy. He notes the connection to slaves and masters in Ephesians 6 as evidence that we can no lon-ger justify role complementarity since we do not affirm the institution of salvery. However, there are two serious failings of his argumentation. First, he ignores the fact that parents and children are also mentioned in Ephesians 6. The authority of parents over children, and the subsequent submission of children to parents, would also have to be overturned by Vines' argumentation; however, he does not even men-tion those verses. In addition, Vines' argumentation requires elevating the church to be equal with Christ. In doing so, one steps into the realm of heresy since Scripture states that the church is in submission to Christ. Vines' cultural hermeneutic fails to protect against this logical conclusion to his own argument.

While this book has been highly touted by a number of pastors and theolo-

gians, the arguments fall short of making a biblical case. Instead, Vines sets out to make Scripture align with his own desires rather than conforming himself to the truth of Scripture (Romans 12:2).

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Studies in Preaching and Pastoral Ministry

Center Church: Doing Balanced, Gospel-Centered Ministry in Your City. **By Timothy Keller. Grand Rapids: Zondervan, 2012. 400 pages. Hardcover, $29.99.**

The size of the church, the scope of ministry, and the influence of Tim Keller and his church in Manhattan would cause many to flock to *Center Church* as a tell-all manual for successful church planting, but this book hardly resembles a step-by-step curriculum. Reading the first few pages of this book readily gives the impression that at the heart of any Gospel ministry lies a Gospel message that needs deep thoughtful consideration and it must pervade through the life of the church.

The book is divided into three parts: Gospel, City, and Movement. The first section on the Gospel draws the reader to the basic question of what is the Gospel and what are its effects. This part is the gem of the book, acting as the basic foundation to the rest of the book. Keller reminds his readers how the Gospel has been misconstrued with people who commonly confuse it for what he calls, "competing sets of beliefs and worldviews" (58). In this section, Keller draws contrasts between religion and Gospel. For example, religion says "I obey; therefore, I'm accepted," while the Gospel says, "I'm accepted, therefore I obey" (65). Another compelling contrast is in the way religion dictates identity and self-worth based on appearances, deeds, and morality, while the Gospel finds its identity in Christ alone. Self-centeredness amounts to religion, but an honest view of oneself and the work of Christ leads to the Gospel of God's grace.

The second section deals with the city. The content of this section ranges from issues dealing with contextualization of the Gospel to the challenges of reaching the outside world, which Keller defines as the city in reference to the urban setting where he ministers. The call to contextualization is not compromising the message but, as Keller puts it, "to immerse yourself in the questions, hopes, and beliefs of the culture so you can give a biblical, Gospel-centered response to its questions" (121). Reaching the city is more than taking the Gospel message to the outside world; it is a calling to serve the city by seeking its good and becoming a "dynamic" counterculture that ministers to the city.

The third section discusses movement in the context of missions, the ministry within the church, and the planting of new churches. When understanding movement, Keller points to God being active through the missional church—i.e., evangelistic, incarnational, contextual, reciprocal and communal. This missional church is called to confront society's idols but at the same time, the church as a whole ought to reach people by serving and engaging. Keller also stresses the vital importance of church planting, not as a trendy catch-phrase, but as part of a natural outworking of church life that forms a movement, dynamic in nature rather than an institutionalized one.

Having observed these contributions of the books, some drawbacks may become apparent with this work. First, the "city," which Keller uses to focus on the

ministry of the church, may seem out of reach for many pastors not in an urban context. Second, the occasional Presbyterian viewpoints, especially in light of limited detailing of church history, may seem difficult to relate in some ecclesial settings. Third, Keller's use of secular sociological models and approaches may be unfit for understanding the sacred life of the church as a whole. There are others, but these three may suffice to reduce the book's appeal for some ministers.

However, the aim of Keller's *Center Church* is not to produce cookie-cutter churches that resemble Keller's own Redeemer Presbyterian Church. The church planting efforts of his church prove this to be the case; their church-planting school plants churches of different denominations as long as these churches hold to the sound doctrine of the Gospel truth. What Keller offers here in each of these chapters is an opportunity to engage in the Gospel ministry in more thoughtful ways, from the very foundation of doctrine to the internal life of the church along with its outreach to the world beyond itself. The models, history, and concepts are not limited to New York City. Rather, they almost always describe the human condition in terms general enough to affect preaching and service. Ministers and those in training would benefit from the content of each chapter as well as the reflective questions that follow. Keller has given plenty to think about in this volume to challenge church leaders both young and old while they seek to carry on the Gospel ministry.

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Brothers, We are Not Professionals. Revised edition. By John Piper. Nashville: B&H Publishing Group, 2013. 307 + xi pages. Paperback, $14.99.

John Piper's book, *Brothers, We Are Not Professionals*, is an exhortation to pastors, calling them to minister with a heart in tune to God, rather than with a reliance upon "an education, a set of skills, and a set of guild-defined standards which are possible without faith in Jesus" (x). Looking back on his own ministry, Piper remarks that his regrets lie not in the arena of professionalism, but rather in passion and prayer.

The original edition of the book was published in 2002 during the height of the evangelical church's fascination with corporate leadership methods and structures. Pastors and church leaders sought to incorporate the latest pragmatic solution into the life of the church. Decisions were based upon asking, "What works?" rather than, "What is God calling us to do?" Piper's voice cut through the madness and called pastors back to caring for souls. He writes in the Preface of the new edition that, "nothing has happened in the last ten years to make me think this book is less needed" (ix). Though the drift of professionalism in churches today is present, it is subtly different. It may not resemble the three-piece suit of the CEO's office, yet it remains while speaking more in terms of "communication or contextualization" (ix).

In order to combat this encroaching pressure to meet an ambiguous standard, Piper lays out thirty-six exhortations for pastors. These reminders all beckon ministers to remember and focus on the spiritual task of shepherding the flock entrusted to them. The new edition contains six new chapters clarifying some theological issues that Piper felt needed to be addressed, and some practical insights that he gained over the last ten years. Piper's voice was sorely needed in 2002, and the need remains to this day for this wise instruction from a seasoned pastor who has remained steady despite the pressures, fads, and trends that can so quickly derail ministers from their

primary task.

The book is built on these thirty-six exhortations, each meriting its own chapter, calling the pastor back to his primary task. These exhortations can be categorized in terms of theological exhortations, practical insights, spiritual reminders, and deeply personal emphases that Piper embraced and exampled during his faithful ministry.

As one who has read Piper before might expect, he pounds the drum of God's sovereign joy and supremacy as the heartbeat of ministry, writing, "Everything in our salvation is designed by God to magnify the glory of God" (13). Piper spends the first several chapters on these theological exhortations detailing for the reader the message that has been given to pastors to proclaim. He touches on subjects such as justification by faith, Christian hedonism, and the love of God.

Other chapters may be categorized as practical insights shared by a seasoned pastor. He charges pastors to preach sermons saturated with the text of Scripture, rather than striving to entertain their hearers in order to gain an audience. He reminds pastors of the vast importance of studying the original languages of Scripture, stewarding their health, and reading Christian biographies for their own edification and joy.

He further provides encouragement for pastors to remain faithful by calling them to be men of prayer, and reminding them that the ministry of the Word is the centerpiece of faithful ministry. Throughout ministry, pastors will experience the natural drift of this world away from such spiritual practices, for they rarely appear on spreadsheets and data.

The last several chapters of the book hinge upon the emphases that have characterized Piper's ministry over these last ten years. He calls pastors to emphasize the importance of global missions, to seek racial reconciliation, to defend passionately the unborn, and to love their wives as Christ loves the church. These are emphases that, over time, came to the forefront of Piper's ministry. Young pastors would be wise to consider these issues as repeated applications of the Gospel.

One finds great difficulty critiquing a book written in the form of Piper's *Brothers, We Are Not Professionals*. Most readers will find in John Piper a pastor with more insight, experience, and wisdom than they. However, there are a few points within the book that demand clarification.

One example of such needed clarification is that Piper's passing references to major thrusts written in greater detail in his own voluminous writings demand further reading on the part of the reader. One simply cannot understand the concept of Christian hedonism apart from *Desiring God*. One may remain unconvinced that God is the Gospel, unless they read Piper's book, *God is the Gospel*. Many will find that his chapters on topics on which he has written on before will be incomplete and brief.

The emphases that Piper provides for his readers grow out of his own personal theological convictions concerning the sovereignty of God in salvation and the doctrines of grace. However generous he may strive to be in his writings, these emphases always come to the forefront in his writings. Those who agree with him on these points (or even most of them) may not even take notice of the foundation. However, those who differ with his soteriological foundation may find greater disunity at the point of application.

One other potential critique lies in Piper's chapter on the issue of baptism. As a Baptist, this reviewer resonates with his argument for believer's baptism and the

importance therein. However, in taking up the argument, Piper has opened himself to criticism from both sides. Those who maintain a paedobaptist distinctive may take offense that Piper has raised the issue, and presented a defense of believer's baptism over against infant baptism in a book that would otherwise appeal across denominational lines. Others who hold to credobaptist convictions may react negatively to Piper's emphasis that this is not a primary doctrine, and something that should not "cut us off from shared worship and ministry with others who share more important things with us" (161). Historically, one can easily see that these different understandings of baptism have always separated believers, often with violence.

John Piper's, *Brothers, We Are Not Professionals* is the needed reminder to abandon the notion that faithful ministry is predicated upon some professional veneer and to embrace the deeply spiritual reality that they are called to something else altogether. For, he writes, "there is an infinite difference between the pastor whose heart is set on being a professional and the pastor whose heart is set on being the aroma of Christ, the fragrance of death to some and eternal life to others (2 Cor. 2:15-16)" (3).

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Called to Lead: Paul's Letters to Timothy for a New Day. **By Anthony B. Robinson and Robert W. Wall. Grand Rapids: Eerdmans, 2012. 239 pages. Paperback. $18.97.**

Robinson and Wall have attempted to write a commentary on the practical theology of two of the Pastoral Epistles. The foreward suggests that the target audience is "'main-line, progressive' churches" (ix). The intent is to bring application to the contemporary church from books that are purported rarely to be read. To be fair, the preface to this book clearly describes one of the authors as "Wesleyan" and the other as "liberal" (xii); labels that they consistently reflect throughout the text.

The outline of the book is clear and easy to follow. The book is divided into eleven chapters and focuses on the pastoral issues the authors suggest those pericopes address. The authors have both practiced and studied pastoral ministry and attempt to merge both the academic and practical aspects of it. Most laudable is the affirmation throughout of the role of the pastor, his influence, and the importance of his ministry. Moreover, the writing style is uncomplicated. Each chapter begins with a translation of the passage under consideration, a section on engaging that pericope as Scripture, followed by instructions for today's leaders. Though oddly, after the first chapter, the language of the final section is changed to "Congregational Leaders" in every subsequent chapter. It is not clear if any intentional distinction is being emphasized.

The book is not described as a commentary, so it would be unfair to hold it up to those academic standards. However, what does become clear from the first pages is the intent of the authors to challenge conservative interpretations of 1 and 2 Timothy. The favorite attack of the book is against the view of male pastors, repeatedly referring to the passages in 1 Timothy which suggest the delimitation of the role of the pastor to males as "texts of terror" (4, 8, 58, 127). The authors asperse the traditional view as artless, tortured, selectively applied, proof-texts of self-interest, sinful, and fracturing to the body of Christ (8-9).

In addition to male leadership, the authors question the historicity of the text

(9) and seem conflicted over the role of Paul as author of the books of 1 and 2 Timothy. This may reflect different parts of the book as having been written by different authors, but at one point the book affirms Pauline authorship of the books (5), while at another point concludes that the author of 1 and 2 Timothy cannot be known (9-12) and merely consigning it to a matter of "tradition" (11). Most egregious for this reviewer was the reference to the discussion of the virgin birth as idle speculation (41).

Call for importance of missions (49), holy living (93), order in the church (107), the need for courage on the part of believers (160), enduring through suffering (173), and a core belief in the resurrection of Christ (186), stand out as strengths of the book and challenges for pastors and church leaders. Unfortunately, these are often overshadowed by the author's campaign against inerrancy and the historicity of the text.

The research of the book is sometimes difficult to track. The book frequently refers to "most" or "some" scholars, but rarely backs up those statements with evidence (cf. pp. 16, 17, 45, 48, 52, 54, 58, 90, 93ff). Given that the intended target audience is pastor-scholars, the selective and limited research along with the other concerns listed here make this volume difficult to recommend.

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Studies in Evangelism and Missions

Contextualization in World Missions: Mapping and Assessing Evangelical Models. **By A. Scott Moreau. Grand Rapids: Kregel Publications, 2012. 429 pages. Paperback, $28.99.**

Contextualization is a term in missions that many sending agencies, as well as individual missionaries, use to show that they have become relevant and up-to-date in both their philosophy and methodology. It shows up in purpose statements and action plans, particularly as a critique of previous approaches that now seem old-fashioned and inappropriate. Moreau takes this term and helps the reader understand how it is used across the world of missions, with particular attention to the approach of evangelicals.

Chapter 1 explores and positions evangelical contextualization within the broader contextualization discussion, pointing out the tension between an evangelical versus ecumenical approach in how the term is defined and applied. He sets the stage for an evangelical discussion by first looking at the broader perspective as illustrated in the models of Bevans and Shreiter. His concluding argument, however, is that this broader perspective does not do justice to the nuances and variations found within evangelical contextualization. Evangelicals cannot just be lumped together as though there is one uniformed approach to contextualization.

In chapters 2 and 3 Moreau raises the important issue of presuppositions. The way in which contextualization is done is directly related to the presuppositions that are brought to bear, and for evangelicals this has centered on the presupposition that biblical norms supersede any accommodations to a particular context. Moreau goes on to provide a good, detailed discussion of the challenges that are faced when bringing such presuppositions into the task of contextualization, showing that it is more complex than may initially be imagined.

Indigenization is a term that is often used interchangeably with contextu-

alization, and Moreau gives a useful comparison between the two which seems to place indigenization as an important concept within contextualization. He also raises awareness of terms such as transformation, syncretism, and holism, which are central to the current discussion on contextualization. All of this helps the reader understand a scale of contextualization that addresses a Gospel that is not contextual enough on the one end, to that which goes too far at the other end. Within these two extremes then are the various tools and methods used by evangelicals which Moreau outlines well in chapters six, seven and following. Where others have used the term catalyst for those who apply the various tools and methods, Moreau introduces the term initiator to describe these roles. Essentially, an initiator is a person or group from within or outside of the culture that begins the process of contextualization. Moreau takes time to unpack the various initiator roles which is very helpful in distinguishing between them. For the cross-cultural evangelist or church planter this helps to clarify their particular role in a specific context.

The best use of this book may be as a core textbook for a semester course on contextualization where the many aspects can be debated and discussed over time. For the individual reader working through it on their own, they may get the feeling that they are standing in front of a contextualization fire hose, with terms and approaches pouring out rapidly. There does seem to be a rising debate in missions to unreached people groups on whether to use a *common ground* or *point of contact* approach to contextualization. This would be a useful inclusion with an expanded discussion on insider movements. Another area that may be too much to expand upon and would potentially add to the pressure from the fire hose is that of the increasing role of the Global South and the decreasing role of the West in contextualization. World missions does seem to be at a crossroad in this regard where there are those who trumpet the shift as already having taken place and those who counter this with questions such as: where are the Global South seminaries, books, and churches that are informing the West? All in all, this book is a very commendable attempt to address a broad and complex subject and should be on the shelf of anyone addressing the topic of contextualization.

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Introduction to Global Missions. **By Zane Pratt, M. David Sills, and Jeff Walters. Nashville: B&H, 2014. 280 pages. Hardcover, $22.16.**

Pratt is the director of Global Theological Education for the International Mission Board (IMB), and he formerly was a professor at Southern Baptist Theological Seminary in Louisville, Kentucky. Sills is the A.P. and Faye Stone Chair of Christian Missions and Cultural Anthropology at Southern Baptist Theological Seminary. Walters is an assistant missions professor and director of the Dehoney Center for Urban Ministry Training at Southern Baptist Theological Seminary.

The authors' purpose for the book is "to provide an introductory survey of the most important subjects for any missionary" (vii). They achieved this purpose by dividing the book into four sections that discuss the four areas usually addressed by missiologists: "biblical and theological foundations, history of missions, cultural studies, and practical strategies" (vii). Parts of the introduction are excerpts and adaptations from *The Missionary Call* by Sills, and several references in the book are made to *Reaching and Teaching* by Sills.

A theological divide still exists among missiologists in regard to search theology versus harvest theology. The authors propose a proper balance between the two priorities, but they note that discipleship is sometimes ignored when financial resources are lacking (28). The influence of Sills is evident here: "We are to reach *and* teach them, not one or the other. . . . When we do one to the exclusion of the other, we are only doing half of the Great Commission" (28).

The authors also deal with a second serious problem in missions today; they discuss the commonly-held view that Scripture is authoritative but insufficient for mission work: "Under the influence of contemporary culture, however, many professing evangelicals can affirm the inerrancy and authority of Scripture and yet fail to make any connection between what Scripture actually says and how they go about the missions enterprise" (75). The authors admit that "we can make use of knowledge from secular sources" (75), but they also state that "we need not let secular marketing techniques or the latest social science fads dictate our method" (76). This section serves as a cogent warning to those people who try to separate their theology from their missiology. Indeed, as the authors state, "Missiology is applied theology" (67).

Sills criticized parts of David Garrison's church planting movement (CPM) model in *Reaching and Teaching*, but no direct criticism is evident in *Introduction to Global Missions*. The authors simply list Garrison's ten factors "present in most CPMs" and then state, "While these factors present healthy guidelines for church-planting models, they are best understood with context in mind" (214). In response to Garrison's ninth factor ("rapid reproduction"), they warn that "church planting that is too rapid may lead to churches led by pastors/elders unprepared (or unqualified) for leadership" (214).

Interestingly, the authors place significant emphasis on original/imputed guilt (38, 71, 76). They state that in Adam's fall "all subsequent humanity descended into both actual guilt and a corrupted nature" (71) and that "his rebellion bequeathed to all his posterity both real moral guilt and all-pervasive corruption (Rom 5:12-21)" (76). Original/imputed guilt does not necessarily imply that infants dying in infancy will go to hell, but the authors missed a good opportunity to state their position on the fate of infants dying in infancy in a section with a subheading that asks a question ("Does everyone have to hear and believe the gospel to be saved?") (83). The infant mortality issue is relevant in a missions book in regard to the motivation of seeing all people groups represented before God's throne (Rev 7:9). For example, John Piper (*Let the Nations Be Glad!*) described his belief that infants dying in infancy would be in heaven, but he said that God would be honored more by Christian converts than by dead infants representing all people groups before His throne.

The authors' belief about original/imputed guilt is consistent with Southern Baptist Theological Seminary's *Abstract of Principles*, which states that Adam's "posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors." The current Southern Baptist confession of faith (2000 *Baptist Faith and Message*), however, takes a different view of Adam's descendants. It states that "as soon as they are capable of moral action, they become transgressors and are under condemnation," and thus it describes condemnation as coming after the capacity for moral action rather than before that ability.

The huge short-term missions trend was discussed in a balanced fashion. The authors warn that the "'amateurization' of missions is not necessarily an advance"

(249). In a positive note, the authors mention that short-term missionaries can "provide much-needed support that multiplies the ministry of career missionaries" and can "free others for tasks that only long-term missionaries can perform" (249).

Another hot topic for missionaries is the insider movement, and the authors correctly argue against the movement. They state, "It is dishonest for someone who believes in the Trinity, the deity of Christ, and substitutionary atonement to claim the label 'Muslim'" (263). They provide a concise look at the insider issue and warn readers about its syncretism.

Overall, *Introduction to Global Missions* achieved its stated purpose. In a calvinistic institution, it will serve well as a basic text in an introductory missions course. In most Southern Baptist institutions, however, a combination of *The Missionary Call* and *Reaching and Teaching* will be preferred in introductory missions courses because of general applicability and direct references to Southern Baptist and IMB issues.

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Studies in Christian Education

***Faith and Learning: A Handbook for Christian Higher Education*. Edited by David S. Dockery. Nashville: B&H Academic, 2012. xii + 538 pages. Hardcover, $39.99.**

Following and building upon his call for a return by Christian higher education to the integration of faith and learning and the unity of knowledge in *Renewing Minds: Serving Church and Society through Christian Higher Education*, David Dockery, now president of Trinitity International University, has edited this work in an effort to describe in some practical ways, the outworking of his thinking. In doing so, Dockery recruited twenty-four other contributors, twenty-two of which serve at Union University, where he formerly served as president. The other two, Kenneth Magnuson and Klaus Issler, serve at the Southern Baptist Theological Seminary and Biola University, respectively.

Faith and Learning certainly should be read alongside *Renewing Minds*. In his introduction, Dockery built upon an abbreviated and reworked form of *Renewing Minds*, constructing his emphases upon the Great Commandment that we love God and laying the groundwork for application by the contributors into their various fields of study and teaching. Considering that *Renewing Minds* could be called a manifesto of sorts and the fact that almost every contributor taught at Union at the time of publication, *Faith and Learning* might be called a manifesto for the life and work of Union University and a practical exploration of how that looks in practice.

Dockery divided the book into three sections: Foundational Commitments, Christian Faith and the Disciplines, and Concluding Applications. Within the middle section, professors of various disciplines within the University attempted to develop Dockery's ideas and to apply them to their respective disciplines with unequal success. As with any work of this nature, with many contributors, the chapters vary in quality and even in focus and direction, leaving the book with the typical imbalances. Using specialists in multiple fields can produce a great deal more detail, expertise, and insight. At the same time, it usually produces disconnectedness and weaker writing over the whole of the project. The brevity of this review prevents a discussion of all twenty-four chapters, but two chapters bore special interest to the reviewer, one in the first section and one in the third.

Klaus Issler's chapter in the first section entitled simply, "Philosophy of Education," is an excellent effort given the confinement of only twenty-one pages. His philosophy grows out of and folds back into the Bible and theology, which is not the case in every Christian philosophy of education. Of special note is Issler's emphasis upon the work of the Holy Spirit in education and "the teaching-learning process." An entire paragraph is worthy of note here.

> The distinctively Christian factor relates to the transformational encounter with God in regeneration and God's subsequent dynamic participation in the lives of each Christian. Along these lines, then, Christian teaching is an intentional interaction superintended by God the Holy Spirit (Rom 8:12; 1 Pet 1:2) who indwells (John 14:16) and empowers (Eph 3:16) both Christian teachers and Christian learners, with the broader goal of transformation into Christlikeness (Rom 8:29; Gal 5:22-23; Eph 4:13-16). When teachers and learners are genuinely walking with the Spirit of God, His divine, transforming power makes it possible to exceed what is normally expected of our human capacities (Gal 3:3; Eph 3:16). This divine enablement permits a greater flourishing among those with the spiritual gift of teaching (Rom 12:6-7; 1 Cor 12:28-29; 1 Pet 4:11). (98)

While the chapter moves from theology and Scripture into philosophy, it never veers from the former very far nor for very long. This is a welcome approach to the discipline.

In the third section, Thomas Rosebrough and Ralph Leverett co-authored a chapter entitled, "Faith and Transformational Teaching." In 2011, Rosebrough and Leverett co-authored a book called *Transformational Teaching in the Information Age: Making How and Why We Teach Relevant to Students*.

While the chapter is well-written and provides relevant and helpful information, one could be forgiven for being confused concerning just what sort of transformation the authors seek and what faith has to do with it. No discussion of faith can be found in the chapter, and the desire to reach "spiritual goals" in teaching only resides in the first few pages. Other than a glancing reference to Galatians 5 and the gift of the Spirit, which the authors call "spiritual qualities" (477), and the mention of Jesus and Paul ("two of the most transformational figures in the Scriptures were teachers") the chapter is void of Scripture. How Jesus could be categorized only as one of "two of the most transformational figures in the Scriptures" is simply stunning.

In the rest of the chapter, the authors quote Plato but never Jesus. They spend much time on Piaget, Vygotsky, and brain research in a chapter devoted to the relationship of faith and transformational teaching, but none on exploring what the Scriptures might add to their topic. In the interest of the integration of faith and teaching, Rosebrough and Leverret present a model that sets spiritual goals as only equal to social goals and, in their diagram, both the spiritual and social goals appear to be set below academic goals.

The connection between Dockery's thinking and the chapter, "Philosophy of Education," is apparent. The connection of the book's introduction to the chapter, "Faith and Transformational Teaching," is puzzling.

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Abstracts of Recently Completed Dissertations in the School of Theology at Southwestern Baptist Theological Seminary

"*Segni*: Camillo Renato's Anabaptist View of Baptism and the Lord's Supper?" By Maël Leo David Soliman Disseau. Supervised by Paige Patterson.

In this dissertation, the author will try to answer the question: was Camillo Renato's ecclesiology, more specifically his understanding of baptism and the Lord's Supper, in line with the ecclesiology of the Italian Anabaptist movement and/or the Anabaptist movement at large?

As an introductory chapter, chapter 1 contains a justification for and qualification of the research question. It also covers a discussion of some methodological issues, including information on how to deal with a variety of sources and a section defining how some terms will be used in this work.

In chapter 2, the historical background is described so as to understand better the life of and the culture surrounding Camillo Renato. An overview of the reformation in Italy is followed by a more detailed look at the Anabaptist movement in Italy. The chapter is concluded with a biography of Renato himself.

Chapter 3 provides a running narration of Renato's works, or parts of works, that are pertinent to answering the research question. This is followed by chapter 4, in which this information is systematized, furnishing an organized presentation of Renato's understanding of baptism and the Lord's supper.

In order to answer the research question, one first has to delineate the ecclesiology of the Italian Anabaptist movement and/or the Anabaptist movement at large. Chapter 5, therefore, begins with an exposition of Anabaptist ecclesiology and is concluded with the verdict on the research question.

In the last chapter, chapter 6, the work is summarized and suggestions for future research are offered as a conclusion to this dissertation.

"Omniscience, Foreknowledge, and the Problem of Divine Freedom." By Graham Corbett Floyd. Supervised by John B. Howell III.

This dissertation argues that God's freedom is threatened by his omniscient knowledge of the future, and it proposes a solution to that problem. Chapter one defines omniscience and how God is able to know the future.

Chapter 2 defines the problem that foreknowledge presents to divine freedom and establishes the manner of seeking a solution. A set of criteria is established as a guide to a successful solution to the problem.

Chapter 3 examines the Open View as a means for dismissing the

problem of foreknowledge and divine freedom. The author argues that the Open Solution fails to dismiss the problem.

Chapter 4 examines the Molinist Solution as a means for solving the problem of foreknowledge and divine freedom. The Molinist Solution does not solve the problem.

Chapter 5 examines the Ockhamist Solution for solving the problem of foreknowledge and divine freedom. The Ockhamist Solution is viewed as failing to be an adequate solution.

Chapter 6 examines the Atemporal Solution for solving the problem of foreknowledge and divine freedom. The dissertation contends that this solution succeeds.

"Application of Baptist Theology to the Construction of an Integrally Trinitarian Framework for Theological Interpretation of Scripture." By Tamra Janai Hernandez. Supervised by Jason K. Lee.

Distinctive doctrinal commitments of Baptist theology, particularly in the areas of soteriology and ecclesiology, can provide critical parameters within which to construct an integrally Trinitarian and biblically faithful framework for the theological interpretation of Scripture.

Chapter 1 establishes historical context for considering how the resurgence of Trinitarian theology could converge with the burgeoning interest in theological interpretation of Scripture (TIS). A necessary interdependence between Trinitarian doctrine and biblical interpretation is noted.

Chapter 2 examines the works of nine scholars, each of whom has attempted to practice or give an account of theological interpretation in conjunction with Trinitarian doctrine. Particular attention is given to identifying their operative ecclesiological and soteriological positions. An interesting observation, as well, is that Baptist scholars have not made significant contributions to the development of TIS as such.

Chapter 3 provides historical overview demonstrating Baptists' confession of and engagement with Trinitarian doctrine and its intersections with biblical interpretation.

Given the common lack of specificity regarding who constitutes a "church" and how salvation is understood, Chapters 4 and 5 propose application, to the practice of TIS, of two soteriological commitments that characterize Baptist theology and two drawn from Baptist ecclesiology as interpretive parameters helpful for practicing TIS within a Trinitarian framework.

Chapter 6 examines the ways Trinitarian theology has undergirded the theological reflections and exegesis of five influential precritical interpreters and proposes a small set of key Trinitarian presuppositions that can function as a framework for biblical interpretation within the parameters already recommended from Baptist soteriology and ecclesiology.

"Thomas Helwys's Ecclesiological Contributions." By Marvin Dell Jones. Supervised by Malcolm B. Yarnell III.

The purpose of the dissertation was to examine Thomas Helwys's work, *A Short Declaration of the Mystery of Iniquity,* in order to determine if it was an important seminal contribution to Baptist ecclesiology. The main issue of research focused upon Helwys's thesis which revealed Baptist ecclesiology as the only true church.

The research included an investigation of the genre of writing known as apocalyptic literature. The works of John Bale and John Foxe were reviewed for content. Foxe detailed the history of the false church persecuting the true church thereby establishing a chronology of physical abuse. The research conveyed the extent to which these writings impressed Thomas Helwys as he wrote against the same false church. However, Helwys applied the meaning of the second beast of Revelation to the Church of England in his work, *A Short Declaration of the Mystery of Iniquity*. Thus, the research demonstrated that Helwys followed the apocalyptic ecclesiology of John Bale and John Foxe.

An examination of the historical writings of Thomas Helwys included his works entitled *A Declaration of Faith of English People Remaining at Amsterdam in Holland*, and *An Advertisement of Admonition unto the Congregations, Which Men Call the New Frylers, in the Lowe Countries*. These writings demonstrated that Helwys had a firm grasp of Baptist ecclesiology prior to writing *A Short Declaration of the Mystery of Iniquity*.

The research depicted Helwys's interaction with the Puritan movement. He considered their reform to be false based upon the fact they remained committed to a false church with a false ruler of the church. Helwys charged the Puritans with not following the logical conclusions of their own reform position.

The progression of the research investigated the Separatists' theological concept of covenant and its impact on Thomas Helwys and his developing Baptist ecclesiology. In his continued usage of the covenant, Helwys maintained, as did the Separatists, the concept of a gathered church. Finally, the research demonstrated the concept of believer's baptism as a means to enter the new covenant in a gathered covenanted community. Believer's baptism was Helwys's contribution to the true reformed church.

"A Comparative Literary Analysis of the Marriage Metaphor in Hosea 1-3, Jeremiah 2:1-4:4, and Ezekiel 16 And 23." By Sara Catherine Lawrence. Supervised by George Klein.

This dissertation conducts a comparative literary analysis of the marriage metaphor in Hosea 1-3, Jeremiah 2:1-4:4, and Ezekiel 16 and 23 through the examination of these texts' prominent themes, key lexemes, and significant stylistic and/or structural elements. Each chapter focuses on one of the four focal texts, and each text is examined for evidence of four relational motifs through which the marriage metaphor typically is expressed:

betrothal and early marriage; infidelity of the wife; punishment by the husband; and restoration of the relationship.

Chapter 1 introduces the study and establishes the need for the study in light of the history of research on the topic. The chapter asserts that previous studies of the marriage metaphor have focused primarily either on investigating various aspects of the metaphor's historical context(s) or on exploring the construction of gender and its implications for contemporary readers of the marriage metaphor. Largely missing in a field dominated by these two leading approaches has been an approach which investigates the marriage metaphor through an analysis of the literary artistry of the texts in which the metaphor occurs.

Chapters 2 through 5 form the heart of the study. Each of these chapters investigates the marriage metaphor in one of the four focal texts. After defining the metaphor's scope in each text, the study turns to a literary analysis of the metaphor's relational motifs in that text. Through the analysis of sub-themes, key lexemes, and significant stylistic and/or structural elements in the text, the characteristic features of each relational motif become clearer. Each chapter concludes with a summary of findings.

Chapter 6 concludes the study by conducting a comparison and contrast of the findings elucidated in chapters two through five. The chapter explores some implications of the comparison and suggests avenues for further research.

The goal of the study is to elucidate the characteristic shape of the marital imagery in each text, to compare the texts with each other, and to explore questions of function and meaning that arise in light of the examination and comparison of the focal texts.

"Playing with God: A Theoludological Framework for Dialogue with Video Games." By Matthew Christian Millsap. By Mark Leeds.

This dissertation seeks to pursue theological dialogue with video games much in the same way that theologians have already dialogued with other narrative media such as literature and film. The author maintains that theologians should dialogue with video games via a "theoludological" framework that adequately addresses both theological concerns and the nature of games themselves.

Chapter 1 presents the thesis, looks at existing theological interaction with popular culture in general, and notes the lack of theological interaction with video games.

Chapter 2 presents an orientation to video games, their origins, and their development in order to gain an understanding of the medium as a popular art form.

Chapter 3 examines video games as a predominately narrative medium, determines that video games are cultural texts that are "read" by being played, and insists they must be played in order for their narrative meaning to be conveyed.

Chapter 4 discusses the already existing dialogue between theology and other narrative media. After seeing God's use of narrative in special revelation as the basis for theological dialogue with narrative media, examples of existing theological dialogue with literature and film are provided, and then similarities between literature, film, and video games are examined.

Chapter 5 is the heart of the dissertation. It issues the call for theological dialogue with video games and finds that the frameworks used to dialogue with other narrative media are insufficient for dialogue with video games primarily because video games are participatory in ways other narrative media are not. Instead, a framework taking a different approach is needed. A theoludological framework for dialogue with video games is proposed, a framework that adequately accounts for both theological concerns and ludological analogues. Such a framework respects the nature of video games rather than attempting to view them in the same way as other narrative media.

Chapter 6 puts the framework into practice. A theological analysis of the video game *Journey* is conducted via the proposed framework.

Chapter 7 concludes the dissertation by summarizing key areas, discussing potential implications, and offering further areas for study.

"A New Essay on Free Will: Libertarianism, Agent-Causation, and Their Place in Soteriology." By Stephen Mizell. Supervised by John B. Howell III.

This dissertation defends a Christian agent-causal theory of free will grounded in the decision of faith unto salvation. Using Robert Kane's four key questions as a paradigm, this defense consists of (i) a general theory that (a) answers the Compatibility and Significance Questions and (b) evaluates the options attempting to answer the Intelligibility Question, and (ii) a specific theory based on assumed ontological commitments that (a) gives a positive answer to the Intelligibility Question and (b) satisfies the demands of the Existence Question by offering a model of how free will does or could exist.

Chapter 1 presents an overview of the free-will debate, noting the key issues and significant philosophical literature within that debate.

Part 1 presents the author's general theory of free will and consists of three chapters. Chapter 2 begins an answer to the Compatibility Question, clarifying the definitions of determinism, compatibilism, and libertarianism and arguing that compatibilism is *prima facie* incoherent. Chapter 3 completes the answer to the Compatibility Question as well as the Significance Question, arguing that compatibilist attempts to redefine free will without alternate possibilities fail. Chapter 4 begins answering the Intelligibility Question by assessing various libertarian models of free will, concluding that all fail unless one assumes a theistic outlook.

Part 2 presents the author's specific theory of free will and also consists of three chapters. Chapters 5 and 6 complete the answer to the Intelligibil-

ity Question. Chapter 5 presents the writer's Christian agent-causal theory, arguing that free will is an essential active power of human beings deriving from the fact that they are essentially moral agents. Chapter 6 analyzes Augustine's views on free will (which arguably remained libertarian throughout his lifetime). The purpose there is to ground the theory of chapter 5 in the Christian tradition and to introduce key concepts important for fleshing out the author's agent-causal theory. Chapter 7 answers the Existence Question by presenting a model of free will that grounds it in what is the only context that Christianity leaves available: the decision of faith. There, the author intended to show how his theory of free will aligns with what Scripture says about God initiating and accomplishing salvation.

"The Homiletical Influence of Gray Allison, Paige Patterson, and Gene Williams and the Role of their Respective Alternative Southern Baptist Institutions in the Conservative Resurgence of the Southern Baptist Convention." By William Scott Moody. Supervised by Matthew McKellar.

Sociologist and Southern Baptist critic, Nancy Ammerman, wrote that at the height of the battle for the Bible in the Southern Baptist Convention, the flames of the resurgence were fanned by the graduates of three alternative Southern Baptist institutions: Mid-America Baptist Theological Seminary in Memphis, TN, Criswell College in Dallas, TX, and Luther Rice Seminary in Jacksonville, FL. Institutions bear the stamp and imprint of their leaders. The dissertation argues that these institutions exerted a decisive theological and homiletical influence on the Southern Baptist Convention during the tumultuous Inerrancy Controversy, thus providing momentum for the Conservative Resurgence.

Chapter one provides an overview of the resurgence of the Southern Baptist Convention, giving particular attention to the controversies which have surfaced in the denomination leading up to and including the Inerrancy Controversy.

Chapter two focuses on the background and formative influences of the men who led the alternative Southern Baptist institutions during the Conservative Resurgence: Gray Allison, Paige Patterson, and Gene Williams. The similarities between them are noted: earned doctorates from the same seminary, commitment to evangelism, service as pastors of churches, and theological commitment to the inerrancy of Scripture.

Chapter three probes the history, beliefs, and curricula of the alternative institutions, with particular attention given to their instruction in preaching. The institutional insistence on the doctrine of the inerrancy of Scripture is noted.

Chapter four argues that preachers and preaching fulfilled a critical role during epochal moments in the resurgence. Analyses of two sermons by W.A. Criswell and one sermon by Jerry Vines show how preaching exerted an influence on the SBC.

"Assurance According to Richard Sibbes." By Anthony R. Moore. Supervised by Jason K. Lee.

This dissertation explored the relationship between assurance of salvation and the notion of union with Christ in the sermonic discourse of Richard Sibbes. Methodologically, the argumentation throughout the dissertation focused on the narrow question of the doctrine of union with Christ with particular attention to its effect on sanctification and justification. As a result, the dissertation concerned not merely confessional or doctrinal statements on assurance, but also how a believer actually comes to be assured of faith.

Chapter 1 examined Sibbes's upbringing, testimony of faith, and early historical debates on the nature of assurance taking place in Cambridge. Furthermore, chapter 1 revealed a way one might anchor assurance of salvation in the objective work of Christ, while anticipating subjective consequences in a believer's life by utilizing the writings of John Calvin and William Perkins.

Chapter 2 demonstrated how union as a key theological element allows for an inseparable, yet distinguishable relationship between justification and sanctification. The inseparability of these two doctrines within the life of the believer is central to understanding the contribution of this proposal to the study of Richard Sibbes. For Sibbes, the consequences of salvation are not merely forensic or legal, since a real union with Christ necessitates an ontological change in the believer.

Chapter 3 espouses that the significance of this relationship is that Sibbes's theological discourse, related to assurance, mirrored the relationship between justification and sanctification. The chapter demonstrated that Sibbes stresses the work of the Holy Spirit in uniting a believer to Christ. Furthermore, Sibbes's understanding of a spiritual union enables a dynamic quality to assurance that engenders human responsibility and dependency on God's grace,

Chapter 4 demonstrates the pervasive pattern of assurance resulting from union. This pattern manifests in Sibbes's view of the sacraments, introspection, creation, and how believers are granted assurance of salvation. The chapter divides into three main categories, ecclesiology, introspection, and Sibbes's anthropology.

"The Influence of John Wesley's Standard Sermons on the 18th Century Methodist Society." By Kyoung-Shin Joseph Park. Supervised by David L. Allen.

This dissertation purposes to demonstrate that it was the biblical preaching of the 44 "Standard Sermons" (1771) of John Wesley that edified the Methodist Societies, which then were foundational in stabilizing eighteenth-century British society. The research is a historical, theological, and rhetorical study of Wesley's sermons. Chapter 1 introduces the thesis of the research. Chapter 2 delineates John Wesley's theology of preaching by surveying his familial, experiential, and educational backgrounds. Chapter 3 further defines Wesley's theology of preaching by identifying his two

sermon audiences: the general public and the Methodist Society members. As a point of comparison, a study of George Whitefield's sermon audience is included. Chapter 4 is the rhetorical analysis of the 44 Standard Sermons. Each sermon is analyzed for its rhetorical effectiveness in influencing the Methodists and the general public. Chapter 5 synthesizes the findings of the sermon analysis and explains their significance for eighteenth-century Britain. Finally, the implication for modern day preachers is provided before the research finishes with the concluding chapter. John Wesley's theology of preaching produced the 44 Standard Sermons which were biblical sermons that effectively edified the Methodist Societies and impacted eighteenth-century British society.

"The Word of the Living God: Presentational Discourse as a Model for Contemporary Divine Address through Scripture." By Keith A. Quan. Supervised by John B. Howell III.

While the recent history of theology has had no shortage of reflection upon the claim that God has spoken in Scripture, the theological tradition lacks comparable reflection on an equally pervasive claim: God continues to speak, addressing people today through the Bible. Drawing upon Nicholas Wolterstorff's concept of presentational discourse, this dissertation provides a coherent, viable model of how the triune God continues to speak through the Bible today without adding to the content of Scripture fixed through inspiration, thereby explaining how Scripture mediates encounters with the Father, through the Son, by the Spirit.

The dissertation's layout is as follows. Chapter 1 introduces the thesis and previews the remaining chapters. Chapter 2 explains the rationale for the model, namely, to promote scripturally mediated shared attention with the triune God. Chapter 3 surveys the theological tradition and the biblical canon in order both to ground the model and locate it theologically. Chapter 4 hones a definition of presentational discourse sufficient for theological application. Chapter 5 applies the work of the previous chapters to develop a general theological model and a specific account of it. This specific account is used to show how potential pastorally-oriented concerns can be alleviated, and then it is briefly compared to alternative accounts that start from slightly different theological convictions. Finally, the chapter concludes with further illustrations of the model in action in order to highlight its theological utility. Chapter 6 defends the model from the charge of positing new additions to the content of Scripture and it argues that the dissertation's use of philosophy is ministerial.

"A Virtue Ethical View of Trinitarian Sanctification: Jesus' Roles as Teacher, Example, and Priest." By Ronald M. Rothenberg. Supervised by Kevin D. Kennedy and Craig V. Mitchell.

The thesis of this dissertation is that virtue ethics is key to understanding Trinitarian progressive sanctification. The thesis is supported with four

reasons why virtue ethics is key to understanding Trinitarian progressive sanctification: (1) the Trinity, virtue ethics, and sanctification are historically and conceptually interconnected in the tradition and Scripture, (2) virtue ethics based on metaphysical realism is the most biblically consistent ethical framework for Trinitarian progressive sanctification, (3) Jesus' active roles as a teacher and example of virtue and (4) priestly heavenly intercession aimed at manifesting virtue in believers are crucial to understanding how the Trinity progressively sanctifies believers.

The active roles of Jesus in sanctification, ordered by the triune premise, indicate that the Trinity sanctifies such that: (1) the value having its source *from* the Father, is revealed *through* the teaching of the Son to motivate believers, who are empowered to be motivated *by* the Spirit, (2) the character that is *from* the Father is revealed *through* the Son's example that is to be imitated by the believer through habituation and reciprocity, *by* the Spirit's leading, and (3) believers are led *by* the Spirit's intercession into prayer (Rom 8:14-16, 26-27), to be helped *through* the Son's priestly intercession, in order to receive an answer *from* the Father, with the aim of manifesting the virtues of endurance and hope in the lives of believers.

**Abstracts of Recently Completed Dissertations in the School
of Evangelism and Missions at Southwestern Baptist
Theological Seminary**

**"An Analysis of the Doctrine of Salvation in the Ministries of Juan De
Valdés, Constantino Ponce De La Fuente, and Cipriano De Valera (1524-
1602), and its Missiological Implications." By Roberto D. Diaz. Super-
vised by Daniel Sánchez.**

The purpose of this dissertation is to find the true doctrine of salvation
as expressed in the writings of the Spanish Reformers, Juan de Valdés, Con-
stantino Ponce de la Fuente, and Cipriano de Valera. This study takes into
account the historical setting in which the Reformers lived, the state of the
Roman Catholic Church, and the significant cultural factors that influenced
the development of evangelistic theology at that time.

Chapter 1 describes the setting in which the main problem is found.
It takes into consideration the wider view of the major important events
occurring in wider Europe, and draws attention to the particular historical
events that are transpiring in Spain. A special interest is taken to understand
the relation between the religious leaders of the Peninsula and the various
governmental officials of the state.

Chapter 2 relates the steps that were taken to remedy the most iden-
tifiable shortcomings of the era and explains the various movements that
were operating alongside of the established church. It will be important to
consider the cultural and social factors of the Spanish Reformers as they
communicated the message of salvation in the words of the Bible.

Chapter 3 delves into the study of ten aspects of the doctrine of salva-
tion, comparing and contrasting the views of each Reformer to the others,
and more importantly, applying them to the teachings of the Roman Catho-
lic Church. A particular interest is taken in the doctrine of justification and
the relation of works to the believer. The part of the church in salvation is
studied carefully in order to make a distinction between works and grace.

Chapter 4 applies their teachings to the missiological aspect of evan-
gelism.

Chapter 5 concludes that the Reformers adhered very closely to the
Bible, for it had greater importance to them than the teachings of Roman
Catholic doctrine and tradition. They defined the church in a wider way, both
time-wise and membership-wise. They considered both the Old and New
Testament doctrines of the congregation of God, and deemphasized the role
of the sacraments as taught by the Roman Catholic Church.

**"Progressivism's Impact on Evangelism: The Confluence of Ideas between
Woodrow Wilson and John R. Mott, and Barack Obama and Jim Wallis."
By John L. Rothra. Supervised by Keith E. Eitel.**

This dissertation argues that Woodrow Wilson, through his friendship
with John R. Mott, inspired Mott to use religious Progressivism, especially

the social gospel, and their subsequent cooperation and progressive vision is reflected in Barack Obama and Jim Wallis. Furthermore, Mottian Progressivism is expressed today in the positions of the World Council of Churches.

Chapter 1 introduces the thesis and the topics to be discussed throughout the dissertation.

Chapter 2 defines Progressivism as a paradigm of six core tenets built on the teachings of Darwinian evolutionary theory, and outlines the difference between secular and religious Progressivism.

Chapter 3 examines Wilsonian Progressivism in the context of the six progressive tenets as well his religious progressive beliefs. It then introduces the Wilson-Mott relationship.

Chapter 4 traces the development of Mott's friendship with Wilson, with special attention given to Wilson's desire for Mott to serve as United States Ambassador to China. It then examines how Mott's view of the Gospel shifted from a more biblical understanding to the social gospel aspect of religious Progressivism, revealing three eras of Mottian evangelism.

Chapter 5 focuses on Progressivism-influenced evangelism as expressed in Wallis, Obama, and the World Council of Churches. It shows that while the Obama and Wallis relationship does not parallel that of Wilson and Mott in regards to influence, a historical convergence exists in that Wallis' and Obama's cooperation echoes the Wilson-Mott dynamic. Furthermore, it exposes how each advocate's position is reflective of Wilsonian and Mottian Progressivism. The chapter then reveals how the World Council of Churches adopted the social gospel in Mottian form.

Chapter 6 offers a biblical understanding of the Gospel and evangelism for the twenty-first century. It highlights elements of evangelism found in the book of Acts, and then addresses the relationship between social action and evangelism.

Chapter 7 summarizes the conclusions of the preceding five chapters, and suggests topics for further investigation.

Abstracts of Recently Completed Dissertations in the School of Church and Family Ministries at Southwestern Baptist Theological Seminary

"The Life and Work of Henry Cornell Goerner, 1908-1998, Seminary Professor, Missions Administrator." By Andrew Dowden. Supervised by Paul Stutz.

This dissertation analyzes the life and work of Henry Cornell Goerner (1908-1998) and reveals how his work expanded mission efforts in Southern Baptist life by teaching missions as a professor, as well as developing strategic partnerships between Christian higher education institutions and convention leaders, leading new efforts in seventeen unengaged countries, and reorganizing the Foreign Mission Board's administrative structure in Africa, Europe, and the Near East.

Chapter 1 demonstrates the need for studying the subject of administration in mission work and gives biblical and theological foundations for this study, specifically for the areas of administration and missions. The review of related literature and a biographical survey of Goerner's life are also presented.

Chapter 2 examines the years of Goerner's career as a seminary professor at The Southern Baptist Theological Seminary during 1935-1957. The role that Goerner played in a key partnership between the Nigerian Baptist Theological Seminary and Southern Seminary is detailed. Goerner's influence and suggestions to leaders in Christian higher education institutions and leaders in the Southern Baptist Convention is revealed. Students whose lives were affected by Goerner as a professor are presented.

Chapter 3 studies Goerner's role as Area Secretary for Africa, Europe, and the Near East, with the Foreign Mission Board from 1957-1977. Goerner's involvement in Southern Baptist missionaries entering new countries in the regions he had responsibility over is demonstrated. The recommendations administratively to divide his area of responsibility are also given.

Chapter 4 analyzes Goerner's writings that discuss various aspects of administration not mentioned in previous chapters. Goerner's recommendations for readings in missions administration are presented as well as his perspective of the urgent need for Southern Baptists to begin work in new mission fields.

Chapter 5 concludes with the value of research of this study. The reasons that studying Goerner's work and life are of significance are presented, and future research thoughts that would build on this study are given.

Through the life and work of Henry Cornell Goerner, this work demonstrates his contribution to the expansion of Southern Baptist mission efforts during the years he was a seminary professor and a missions administrator.

"A Study of Reading Comprehension in Older Children Using Selected Korean Bible Translations." By Jae Woo Kim. Supervised by Chris Shirley.

The problem of this study was to determine the difference in Bible comprehension scores among gender-based groups of older children using selected passages from three Bible translations: the Children's Bible, the Easy Bible, and the New Revised Korean Bible.

A total of 288 older children in three churches (Beautiful Baptist Church, Dream Presbyterian Church, and Young-An Baptist Church) from three different cities (Seoul, Goonsan, and Busan) in Korea participated in this study. The entire population of students (4th, 5th, and 6th graders) was included in the sample, except Dream Church. In the case of this church, 4th graders had different worship and Bible study times, so they were not included in the tests. Morrow's rewriting test and scoring procedures were selected for Bible comprehension tests, and these comprehension tests were administered in the Bible study after the worship service. Each older child received randomly selected Old Testament or New Testament tests from three different Korean Bible translations: the New Revised Korean Bible, the Children's Bible, and the Easy Bible. When they received the test sheet, each older child filled in the personal information on the paper. Then, they read the narrative stories from the Old Testament (2 Kgs 7:3-10) or the New Testament (Acts 8:9-11 and 14-24) as many times as they wanted. Following this, they rewrote the stories without reading them again. At the end of the paper, they were asked their opinion of the level of difficulty of the tests and to explain their answer. The researcher scored all the answers with a checklist following Morrow's scoring procedure, and a 2 x 3 ANOVA design was employed in SPSS 20 to test their results.

There was no significant difference between boys and girls for both the Old Testament test (F [5, 129] = 1.463, p = .229) and the New Testament test (F [5, 147] = .168, p = .683). However, there was a significant difference in both the Old Testament (F [5, 129] = 17.032, p = .000) and the New Testament (F [5, 147] = 10.250, p = .000) tests across the three translations of the Bible. Post-hoc comparisons indicated that the NRKB rewriting scores (M_{OT} = 11.88, SD_{OT} = 13.655, M_{NT} = 14.59, SD_{NT} = 13.975) were significantly lower than those of the Easy Bible (M_{OT} = 28.60, SD_{OT} = 17.606, M_{NT} = 28.29, SD_{NT} = 18.539, p_{OT} = .000, p_{NT} = .000) and the children's Bible (M_{OT} = 26.33, SD_{OT} = 13.959; M_{NT} = 28.04, SD_{NT} = 18.671, p_{OT} = .OOO, p_{NT} = .001) in both the Old Testament and the New Testament; however, there was no significant difference between the Easy Bible scores and the Children's Bible scores (p_{OT} = . 765, P_{NT} = .997). Thus, the results indicated there was no significant difference in reading comprehension between boys and girls using the Old Testament and the New Testament rewriting tests, but there was a significant difference in reading comprehension across the three Bible translations, with the NRKB comprehension scores being significantly lower than the Children's Bible and the Easy Bible.

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