LIBERTY BAPTIST THEOLOGICAL SEMINARY

THE COMPLEXITIES OF TRAINING NATIONAL LEADERS DURING THE
TWENTIETH CENTURY THAT LED TO A VAST WORLD-WIDE SHORTAGE OF
TRAINED LEADERS FOR THE TWENTY-FIRST CENTURY CHURCH

A Thesis Project Submitted to
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By

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Lexington, North Carolina

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LIBERTY BAPTIST THEOLOGICAL SEMINARY

THESIS PROJECT APPROVAL SHEET

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ABSTRACT

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Liberty Baptist Theological Seminary, 2005

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There is worldwide evidence of a severe modern-day
shortage of trained leadership in the church. The purpose
of this thesis project is to understand the reasons for the
shortage and suggest achievable solutions. Yes, the army of
missionaries deployed around the world has accomplished
great things for Christ. However, this vast shortage of
qualified national leaders came about due to a lack of
vision and poor recruitment of theologians and missionary
candidates. While missionaries have done a great job
planting churches, most were unprepared to train national
leaders for these churches. Further, for the last thirty-
five years, missiologists have debated "contextualization"
while churches were developing daily with no trained
leadership. This project wants to challenge established
leaders to correct this impediment to the fulfillment of
the Great Commission.

DEDICATIONS

To Vanza, my faithful and loving companion and co-worker for forty-three years in the Lord's vineyard and with whom I have shared a great life. To Francis, Jr. (Chip), our oldest son and his wife, Jully, and their two very lovely and talented daughters, Morgan and Kaity, who are Christian ladies, and to Charles Wesley (Wes), our second son and his wife, Ginna, and their son Wesley, a very talented Christian gentleman.

To my sister Jean and her husband Harry, who have encouraged and supported me throughout my years of ministry.

To David Hedrick, a friend of many years, gracious beyond measure, quiet in spirit, but vocal in his love for Christ and undaunted in his commitment to the truth of God's Word.

To my senior pastor, Barry Surratt and my associate pastor, Avery Varnadore, each alike and yet different; each godly but with different gifts and strengths; each individually a blessing and collectively a powerful influence for right.

To those students and leaders on the mission fields of the world, especially those in Bangladesh and Myanmar (Burma) who labor faithfully and tirelessly under difficult conditions to reach their own people for Christ. They do so much with so little in the way of training and so few material resources.

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CHAPTER 1

INTRODUCTION

Because the issue of training capable national leaders is so extensive and the expertise of this writer is limited, it seems the better part of wisdom would be to approach the subject descriptively rather than definitively. Not only does the chosen topic cover considerable territory, including the acute shortage of trained capable leaders for the twenty-first century church, as it relates to missions, but it is a current and crucial issue involving rather subjective judgments from all quarters. However, with the beginning of the modern era of missions having begun more than two centuries ago, sufficient time has passed to allow certain conclusions to be drawn concerning this aspect of missions in particular.

This first chapter is an introduction to the entire study. It contains a brief personal history, the statement of the problem, the statement of the scope and limitations of the study, definitions of terms important to the study,

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the review of literature, the biblical and theological basis for the study, and finally the chapter concludes with the description of methodology of the study.

The incentives for ministry in missions are numerous but the greatest motive is one's love for Christ and complete obedience to His call for service. A great example of this love and obedience was the Apostle Paul, who since his conversion, was determined to do nothing but the will of God for the remainder of his life. Obviously Paul was deeply concerned for the lost as he with great emotion says in Romans 9:3, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."[1] Yes, Paul did have a great love for the lost and it did contribute to his being a commanding figure for God in the ministries of missions and evangelism throughout the age of grace. However, even though many might disagree with the writer, he is convinced that Paul's love for the lost was not his primary motivation for missions; rather it was his great love for Christ, as seen through the Scriptures, that was the driving force of his ministry.

With that said, the spiritual need of men and women worldwide does have its place in motivating Christians to

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1. Unless otherwise indicated, all Scripture references are from the King James Version (KJV) of the Bible.

yield themselves to missionary service. All unsaved peoples of the world, when left alone without any gospel witness, are condemned to eternity separated from God and they, themselves, will pay the penalty for their own sin.

Therefore, loving Christ, seeking to obey and honor Him, coupled with the obvious spiritual needs of humankind should compel pastors, missionaries, and other Christian leaders to set aside their own agendas, if need be, for the express purpose of fulfilling the Great Commission of Christ. The process of doing this calls for godly wisdom and hard work on the part of present leaders to properly train future leaders.

A Brief Personal History

This writer has been closely associated with missions as a student and missionary since 1971. During his years of ministry among the Muslims and Hindus of Bangladesh, he solidified his resolve, as a Biblicist first and a fundamentalist secondly, to be steadfast in training future leaders in God's Word. He is not ashamed of this stand nor does he boast in it. However, since the early 1980s, he has made some significant changes in his own thinking relative to missions.

Some might speculate on how someone could make major changes in his approach and remain true to his convictions. The writer stresses that those changes came in the area of methodology and in areas where missionaries and mission leaders need to rid themselves of old baggage and try new, innovative ways that will facilitate their ministry. They can make these changes[2] and still be honorable vessels set apart and useful for the Master (2 Timothy 2:20-23).

Early in his ministry in Bangladesh, which extended from 1979 through 1992, this writer saw the enormous need for training national leaders. He began his ministry there calling for additional missionaries to join he and his wife in that great work with only a very few actually arriving on the field. He also had a long-term vision of establishing a Bible institute for training Christian leaders but due to the pressing needs related to the construction and operation of the Allen E. Lewis Christian Hospital at Natore, that vision never fully materialized. When he and his family arrived on site as the lead missionaries, strategists, and implementers of the plans of

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2. This writer realized he needed further training and to learn new ways to accomplish ministry that he knew nothing about. So he returned to school and has learned to streamline and do new and profitable things. This was not always so easy because he had to overcome many preconceived ideas and methods. He changed methodology, not convictions and doctrine.

his mission, there were no Christians in the Rajshahi district and the town of Natore, which was predominately Islamic, with a few Hindu villages scattered throughout the surrounding area.

The construction and operation of the hospital began to draw nominal Christians from other areas of the country to Natore for employment and it was from within this group that the core of the early ministry was established. Eventually a few local people began to show interest and over time several of them accepted Christ as their Savior. The task of mentoring them was enormous considering the lack of missionaries and other trained national workers. However, over the years, God has blessed the ministry and when this writer had to leave Bangladesh in 1992, He had raised up a Baptist church which is still going strong. Since 1995, at least thirteen men have answered the call to preach and are in various stages of training and preparation for ministry. At least three new churches have started in the surrounding area and others are in the planning stages for the glory of Christ.

Statement of the Problem

Beginning in the mid-1970s and continuing to the present, missiologists have flooded the shelves of

Christian Academia with books and articles concerning
missions. They present numerous contrasting viewpoints and
plenty of suggestions on how to do missions in the present
age. Everyone agrees, to some extent at least, that there
are some serious problems to deal with in missions going
into the twenty-first century. Perhaps the greatest is the
enormous shortage of well-trained national Christian
leaders capable of taking the church through this century,
should the Lord not return for her. Though there has been
some progress in recent times, the problem is of such
magnitude that if left unchecked it will cause immeasurable
harm to the church and the gospel of Jesus Christ.

This project will attempt to demonstrate that, in
spite of enormous efforts made by the mission's community,
i.e., mission agencies and their missionaries, in the past
to reach the lost of our world, their leadership-training
methods or systems have fallen short in meeting the
leadership demands of the ever growing church. In other
words, numerous missionary agencies and their missionaries
were successful in their soul-winning ministries but, in
many cases, they were ineffective when it came to
developing new believers into capable leaders. Therefore,
the rationale behind this project is threefold: (1) to call
attention to the present day shortage of qualified national

leaders in churches around the world; (2) to evaluate past and present paradigms of training, and (3) to make, in a limited way, suggestions concerning the alternatives for training future leaders.

Although missiologists have offered numerous contextualization models for carrying out the Great Commission, they have offered little in a substantial way for training leaders which, of course, is not too surprising since it seems a proper solution may very well only generate new and greater problems. One of those problems is presented in the form of a question, "Will mission agencies, missionaries, and mission educators recognize and objectively work at making changes in their own programs and agendas to assist in overcoming this enormous shortage of trained leaders around the world?" A second question is, "Can that be done without sacrificing the integrity of the Scriptures?" The answer to both questions is "No," if for no other reason, because of the great diversity of doctrinal beliefs and practices in Christendom. Correction of this problem would necessitate major alterations and changes on the part of everyone involved but there are at least two specific reasons why change would be difficult for most. First, it would be hermeneutically impossible. Most mission administrators and

their subordinates are products of Western schools and seminaries that hold to the historical-critical approach to hermeneutics rather than the historical-grammatical approach. In addition to that, numerous mission agencies are convinced that the "ethnohermeneutical"[3] approach is the way to go. In the opinion of this writer, this approach is worse than the historical-critical approach.

A second reason would be that every mission agency has its own agenda and strategies, which they believe are best and would not wish to deviate from their own game plan, so to speak. Additionally, this writer cannot see those of us who are more fundamental in our faith and practices, working alongside those who hold to the ecumenical philosophy. Although there is greater pressure in this present day to throw doctrine to the wind, there are those Christians who are faithful and obedient to the Lord's call. They are the ones God will use to properly train younger Christians that come under their sphere of influence. What are some of the reasons for the great shortage of well-trained national leaders around the world?

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3. See the definition of "ethnohermeneutics" in the glossary.

This writer, through research, has accumulated several reasons, though by no means comprehensive, that have contributed to this shortage. For instance,

1. Numerous mission agencies and their missionaries of Western orientation, failed to develop clear visions and meaningful strategies for training national leaders. A couple of exceptions in the nineteenth century were missiologists Rufus Anderson of American and Henry Venn of England (more is said about the work of these men later in the project). Anderson and Venn were well-educated men who had a great vision for indigenization of the church around the world. However, generally speaking, many of the missionaries recruited in America during that time were uneducated and lacking in their personal training. This, of course, hindered them in their abilities to take national Christians beyond their salvation experience and develop them into effective leaders.

2. In many of our Western churches, the unspoken mindset of many was that if a man is unable to make it as a preacher here then he could always be a missionary. Sad to say, in past decades, many in the Christian community have looked at missionaries as being second-rate men and/or women who, with a strong back, a Bible, and an accordion head off to the mission field ("God bless them"). Many

interpret "missionary" and "mediocrity" as synonymous terms, although most would publicly deny holding such a view. In their thinking, missionaries are not on the same level as the position of "Pastor" and other positions in the church. Dr. J. Ronald Blue speaks of those, especially in past generations, who considered it a terrible waste to send well-trained theologians to the mission field.[4]

The vision for missions in the twenty-first century must change to include the all that God has placed in our hands to use for His glory. The church must move into the twenty-first century! Never has the world seen the changes this new century will bring to the church and missions, especially in the field of communications and technology. Mission agencies, missionaries, along with their Christian universities, Bible colleges, and seminaries around the world, must take advantage of the countless opportunities God has opened to us. There are countless venues presently in the process of development that will greatly assist (or injure, if not handled correctly) the church, and the cause of missions, beyond our greatest imaginations, when used for God's glory.

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4. J. Ronald Blue, *"The Necessity of Theological Training for the Missionary,"* *from* Overcoming The World Missions Crisis, Russell L. Penney, General Editor (Grand Rapids: Kregel Publications, 2001), 173.

3. Doctrinal erosion among evangelical missions is an enormous problem today. Kane writes,

> There are...serious problems to be solved. Sometimes doctrinal error is involved, in which case cooperation would be difficult if not impossible.[5]

There are numerous problems associated with ecumenical schools. Among other things, they are liberal hermeneutically, social in doctrine, and they disparage anyone who believes the Bible to be inerrant. Again, Kane writes, "These schools...tend to be liberal in their theological orientation."[6] They have the larger enrollments and have been moving for decades further and further from the truth of the Scriptures, following in step with their Western counterparts.

This writer has observed, over the years, a number of these schools, with their socially oriented agendas, operating on various mission fields and their products generally have no clue concerning biblical leadership. At the same time, other evangelicals are attempting to plant churches among peoples with no Christian background, using purely social strategies. The best leaders come from

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5. J. Herbert Kane, *Understanding Christian Missions* (Grand Rapids: Baker Book House, 1974), 358.

6. Ibid., 326-327.

churches that are biblical teacher based. Otherwise, they end up without any knowledge of biblical doctrines on which to build. Missions and missionaries that do not offer patient, biblical teaching and training, where pastors and missionaries who fail to teach profound doctrinal truths will produce, at best, weak churches that will always be dependent on the missionary and foreign resources. The world is in need of churches that are God-centered, bathed in biblical truth, focused on the cross, constantly exalting Christ, Holy Spirit dependent, prayer warriors, loving the souls of men, and have a vision for obeying the Great Commission of Christ. Music, drama, innovative changes, story telling, or marketing power never produces healthy churches or leaders on the mission field or in America for that matter. Healthy churches and leaders come through a Spirit taught understanding of and a commitment to the doctrines of God's Word.

4. Although the situation has improved to some extent in recent years, the problem of "Brain Drain" remains a problem in many parts of the world. Too many brilliant, potential leaders have gone to the West for training and never returned. The quality of training in their home countries must be elevated to where these men

will have confidence in their own teachers and institutions.

5. Although missiologists like Henry Venn and Rufus Anderson, both mission administrators in the 1850s, advocated the idea of self-supporting, self-governing, and self-propagation[7] for new churches on the mission field, proper training never became a top priority for most missionaries and their agencies until the late twentieth century. Venn and Anderson developed their strategy during the mid-nineteenth century with neither knowing what the other was doing. In addition, during the same general period, another missionary, John L. Nevius, developed several new strategies (referred to as the Nevius method)[8] for churches in China.[9] One of his primary plans was to make available extensive training for leaders. However, his co-workers in China rejected all of his proposals.[10]

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7. Keith E. Eitel, "'*To Be or Not to Be?*': The Indigenous Church Question," in *Missiology: An Introduction to the Foundations, History, and Strategies of World Missions*, John Mark Terry, Ebbie Smith and Justine Anderson, eds. (Nashville: Broadman & Holman Publishers, 1998), 208-209.

8. See "Nevius Method" in the glossary, 232-236.

9. Eitel, 307-308.

10. Nevius later took those strategies to Korea where they were accepted and utilized with great success. Many attribute the rapid church growth in Korea to the "Nevius Method" (Cf. the "*Nevius Method*,"*Evangelical Dictionary of World Missions*, A. Scott Moreau, General Editor (Grand Rapids: Baker Books, 2000), 677.

In spite of the efforts of Venn, Anderson, Nevius, and a few other missionaries, missions of the era continued to ignore the need for training leaders and remained primarily paternalistic in nature. The best efforts to produce national leaders failed with all mission leadership and properties remaining in the control of the missionaries with national churches continuing to be dependent on foreign resources.

A good question would be, "Why were many of the nineteenth and twentieth-century missionaries so colonial and paternalistically inclined?" Peters helps us understand much better when he writes,

> While missionaries have always been children of their times and cultures, this is only relatively true of modern Protestant missions and does not hold true to all missionaries. Most of them went out to serve the Lord and to minister to the peoples of faraway lands. The atmosphere of the times blinded some missionaries to the evil of colonialism and at times, they allied themselves with the system. In many ways, they were molded in the attitude and pattern by colonialism. A deep-seated paternalism determined many of them consciously or unconsciously. This is admitted today with humility and regret.[11]

The writer commends the dedicated missionaries of that era for their great labor of love, sacrifice, and care for the

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11. George W. Peters, *Missions in Cultural Perspective, in* Vital Missions Issues, Examining Challenges and Changes in World Evangelism, Roy B. Zuck, General Editor (Grand Rapids: Kregel, 1998), 35-36.

souls of men. He agrees that in the early days of colonialism, when national churches were just infants, paternalistic propensities was in order. They were much like new parents that had brought into the world an infant child that required their paternalistic tendencies, but there comes a time in the life of that child when the parents has to let them go on their own. The same principle applies to new churches and the development of new leaders. There comes a day when they must be allowed to think and do for themselves. Thankfully, this paternalistic point of view is changing and most mission agencies and missionaries disapprove this practice as we enter the twenty-first century.

6. The numerous forms of liberation theology, i.e., South and Latin American liberation theology, African Black theology, and Asian theology, to name a few, presents an enormous amount of problems for missions and the training of qualified leaders for the church. Again, the areas where these theologies and viewpoints exist, the true church needs strong biblical theologians who have the ability to work with the biblical languages and who can write correct biblical material that the locals can learn from and understand.

7. Syncretism is a major problem in Africa while secularism and pluralism is a present day issue throughout Europe and the United States. However, Van Rheenen writes that in this present day, "secularism is making serious inroads into Africa." [12]

8. This writer finds the contextualization of the gospel very troubling after having studied several models put forward by missiologists during the last quarter of the twentieth century. Several of those models dwell more on the social and political aspects of the way people live and pay little attention to the gospel message. In addition, they make practically no effort to train national leadership to grow or mature the church. Most young men, if they have any training at all, are not prepared to start a church from its birth and mature it into a thriving church. They like to pastor churches where everything is already in place before their arrival.

Many of the models of contextualization also fail because of placing greater emphasis on the role of cultures and the traditional beliefs of the recipients. They tend to disregard the authority of the Scriptures.

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12. Gailyn Van Rheenen, "Modernity Sweeps Africa," *Monthly Missiological Reflection #32*, www. missiology.org, March 2004.

Kaiser writes that while the term "contextualization" has many applications, it has numerous negative aspects associated with it. He writes,

> The theme of contextualization has had many applications in recent years, some that have been good and others that have left the Scriptures lacking in authority to help contemporary cultures. On the more negative side, some have used the idea to support a particular social or political agenda that reflects their own desires.... When the concerns of the contemporary interpreter supercede those of the text in such a way that the text is used merely as a springboard for issuing what moderns wish to say, the term contextualization has been diverted from something useful to being merely the servant of its handlers.[13]

Kaiser is, of course, referring to the rebellious theologies such as Liberation, Black, Feminist, and Asian theologies.

While theologically conservative, this writer agrees that contextual applications of the gospel are essential in missions, but he insists that the Word of God must be the principal component in every culture around the world. The very nature of the gospel message demands and brings change in people living in the recipient cultures. Usually, it comes hard for those submerged for centuries in paganism and the most complicated religions of the world.

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13. Walter C. Kaiser, Jr. and Moisés Silva, *An Introduction to Biblical Hermeneutics* (Grand Rapids: Zondervan Publishing House, 1994), 177.

Missionaries working in those cultures cannot simply give someone the Roman's Road and expect them to respond in repentance and take Christ as Savior without having prepared the ground, so to speak. It requires them (i.e., the missionaries) making changes in their own thinking, and calls for them to move somewhat (but not necessarily all the way) out of their Western mode of operation and take the challenge of patiently assisting the recipients of God's Word as they struggle with change in their beliefs and worldview.

As for this project, the ultimate objective is to provide new Christians, current church leaders, and/or potential leaders, with the biblical training they need. The missionary needs to be aware of his/her surroundings including such things as: (1) Is there a Christian base from which to work already in place? (2) What is the educational background of the culture? (3) Is there any biblical training already offered in cultures similar to this culture? (4) Being open to whichever form, i.e., formal education, informal or even nonformal training, that will be the most effective form for their students to fit into place within their culture. The missionaries should also be aware of how twenty-first century technologies are

likely to impact their area of ministry and how they can be used in training local leadership.

Greater details on contextualization, including a theological analysis of the models, their origins, their strengths, weaknesses and more are dealt with in chapter three of this project.

In dealing with the great shortage of well-trained national leaders, mission administrators and missionaries must seek answers to difficult questions such as, "must a church leader be biblically and theologically trained in order to be a good leader?" Many say No! The writer realizes that it takes more than being a theologian to lead and it is true that numerous leaders in our American churches have little or no formal training. However, it is a serious mistake to leave biblical and theological training, of some sort, out of the training equation. This question prompts the writer to ask additional questions, though not comprehensive, that are pertinent to church leadership in the twenty-first century. For instance,

1. What is the biblical theological basis for training leaders?

2. What changes will twenty-first century schools and seminaries have to incorporate to properly prepare godly leaders?

3. What should training models look like in the 21st
    century?

4. Are the present models of contextualization truly
    workable? Which models bring greater
    understanding of the gospel?

5. Should the quality of training for nationals be
    on the quality level of the West whenever
    possible?

6. Should theological training for the Two-Thirds
    World students be as intense as it is in the
    West?

7. What educational and theological philosophies
    will influence leadership training?

8. Should national training institutions strive to
    balance academic, ministerial, and spiritual
    formation?

9. What new patterns of leadership, if any, should
    emerge in the twenty-first century church?

There are many other valid questions, too many for
this thesis, that needs to be asked. The situation is
serious, the questions far-reaching, but the answers
simple. Because it is the Lord's work, the first question
must be, "Lord, how do you want this problem solved"? The
writer believes everyone knows the answer to this question.

Statement of Scope and Limitations

The author does not presume to believe that the answers to the above mentioned questions provides the solution for the problem of training more and better leaders. With that in mind, the scope of this project takes into account several problems that plague leadership training efforts and includes several suggestions for change.

The scope also includes a brief examination of the Great Commission passages in the Gospels and the Book of Acts, with a more thorough consideration of Matthew 28:18-20. It is not the intent of this project to cover the entire history of missions but rather the objective will, with occasional references to other eras, focus primarily on one aspect of missions, the making of disciples and training leaders. This includes some thoughts about what brought about the great shortage of trained Christian leaders during the nineteenth and twentieth centuries and a brief suggestion of what can done to overcome or slow down the further enlargement of that shortage in the future.

Definition of Terms

The vernacular of modern missions includes numerous terms not usually found in the vocabulary of the average minister, teacher or evangelistic church in America. The number of terms required for this subject matter is too long to be included here, therefore the reader will find a complete list with definitions in the Glossary.[14]

Review of Literature

Numerous books, journals, and unpublished papers, deal with the training of pastors and missionaries here in America. Many of them, however, lend themselves (in some cases with modification and tweaking) to training national leaders abroad as well. The publications listed below have been most helpful in this project:

Missiological Books

Bosch, David J. *Transforming Mission* (Maryknoll: Orbis Books), 1996.

Glenny, W. Edward, and William H. Smallman, *Missions In A New Millennium* (Grand Rapids: Kregel Publications), 2000.

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14. For the definition of missiological terms see the glossary, 244-249.

Hesselgrave, David J., *Communicating Christ Cross-Culturally*, 2nd Ed (Grand Rapids: Zondervan Publishing House), 1991.

——. *Planting Churches Cross-Culturally* (Grand Rapids: Baker Book House), 1980.

——. *Scripture and Strategy* (Pasadena: William Carey Library), 1994.

Hesselgrave, David J., and Edward Rommen. *Contextualization* (Pasadena: William Carey Library), 2000.

Hiebert, Paul G. *Anthropological Insights for Missionaries* (Grand Rapids: Baker Books), 1985.

——. *Anthropological Reflections on Missiological Issues* (Grand Rapids: Baker Books), 1994.

Kane, J. Herbert. *A Concise History of the Christian World Mission*: *A Panoramic View of Missions from Pentecost to the Present* (Grand Rapids: Baker Book House), 1982.

Kraft, Charles H. *Anthropology For Christian Witness* (Maryknoll: Orbis Books), 1996.

Moreau, A. Scott, General Editor *Evangelical Dictionary of World Missions* (Grand Rapids: Baker Books), 2000.

Moreau, A. Scott, Gary R. Corwin, and Gary B. McGee. *Introducing World Missions* (Grand Rapids: Baker Academic), 2003.

Nicholls, Bruce, *Theological Education and Evangelization* In *Let the Earth Hear His Voice*, J. D. Douglass, Editor, (Minneapolis: World Wide Publications, 1975), 647.

Smallman, William H., *Able To Teach Others Also* (Pasadena: Mandate Press), 2001.

Terry, John Mark, Ebbie Smith, and Justice Anderson, Editors, *Missiology* (Nashville: Broadman & Holman Publishers), 1998.

Mission and Seminary Journals

Missiology: An International Review, published quarterly by
the American Society of Missiology, Chicago, IL 60606-
5889.

Evangelical Missions Quarterly, published quarterly by the
Evangelism and Missions Information Service (EMIS) of
the Billy Graham Center at Wheaton College, Wheaton,
IL 60189.

International Bulletin of Missionary Research, Published
quarterly by Overseas Ministries Study Center, New
Haven, CT 06511.

Grace Theological Journal, Published Semiannually by Grace
Theological Seminary, Winona Lake, IN 46590.

Bibliotheca Sacra, Published Quarterly by Dallas
Theological Seminary, Dallas, TX 75204.

The Master's Seminary Journal, Published Semi-annually by
The Master's Seminary, Sun Valley, CA 91352.

For a complete listing of books, journals, and other

sources please examine the bibliography, pages 237-250.

Although this writer's viewpoint often differs from many of

the authors and their works as listed in the bibliography,

he is grateful for the insight and value found in each of

them.[15]

The Biblical Theological Basis for the Project

This section explains the importance of missions from

a biblical standpoint, using the underlying principle that

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16. See the Bibliography for all sources, 250-263.

while proper cross-cultural communications is essential in the communication of the gospel, the Scriptures must be the means through which ministry is carried out. Kaiser states it well, "The text still must remain prior to and master of whatever context it is being applied to."[16]

Several Old Testament passages contribute to the biblical basis for training leaders. They show leaders mentoring and training their subordinates. For instance, Jethro mentored his son-in-law, Moses; Moses in turn mentored Joshua and Caleb; the prophet Samuel mentored both King Saul and King David. Further, Elijah mentored Elisha; Elijah and Elisha trained the "group of prophets" and the "sons of the Prophets" in 2 Kings,[17] and Jehoiada, the high priest, mentored Joash, the child king found in 2 Chronicles 22:10-12 and 2 Kings 12:2.

The New Testament is replete with paradigms for training leadership as well. The most important, of course, is that of Christ training of the twelve disciples and others. Other teachers and trainers include Barnabas who mentored Saul (later renamed Paul) and John Mark; Priscilla and Aquila taught Apollos; Paul trained Timothy and Titus; Paul also trained many in the "School of Tyrannus" at

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16. Kaiser, 177.

17. 2 Kings 2:3-7, 15; 4:1-7, 38; 5:22; 6:1; 9:1.

Ephesus.[18] Furthermore, Paul admonished Timothy to entrust the gospel message to faithful men, who could also teach others.[19]

The principal passages cited as the biblical basis for this project, is the "Great Commission" as given by Christ in the four Gospels and the Book of Acts. Writing under the inspiration of the Holy Spirit, each author provides his own particular account and perspective on the commission. Johnstone writes,

> The Lord Jesus Christ gave His Church clear instructions in His resurrection ministry:
> - The evangelistic challenge in Mark 16:15
> - The discipling/church planting challenge in Matthew 28:18-20
> - The teaching challenge of Luke 24
> - The Missions challenge of John 20:21
> - The global challenge of Acts 1:8
>   (*bullets are place here by the writer*) [20]

The Great Commission passage of Matthew 28:18-20 supports not only evangelism but also the training of Christian leaders for service in the church. It confirms that the best possible training of godly leaders, even on the mission field, is primary and foremost in the mind and will of God.

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18. Acts 19:9.

19. 2 Timothy 2:2.

20. Patrick Johnstone and Jason Mandryk, *Operation World, 21st Century Edition*, Operation Mobilization (Waynesboro, GA: Paternoster USA, 2001), 16.

Description of Methodology

The first chapter of this project describes the approach the author takes in this study. The remainder of this project consists of four additional chapters plus appendices.

The second chapter examines the biblical basis for training leaders. The writer will briefly look at different Old and New Testaments Scriptures with special emphasis placed on Matthew 28:18-20 as the basis for this project.

In the third chapter, the writer will make a case for three specific reasons that have contributed, in some way or another, to the acute shortage of qualified national leaders during the past two centuries. Although the mission's community, as a whole, worked devotedly during that period, the commitment to training national leaders either was missing altogether or misplaced. The concept of selecting, developing, and recognizing national leaders was foreign to many and while those who saw the need, set out to accomplish the task in the only way they knew how, their materials and methodology did not meet the criterion for reaching the receptor peoples. Although the reasons for this shortage are many, due to time and space, the writer will scrutinize only three in this project. Those are (1) a

lack of a vision on the part of mission administrators and Board of Directors for training nationals. (2) Most missionaries were/are church planters and for all of their efforts to build churches, were unable to help national Christian leaders in the Two-Thirds World to completely turn loose of their pagan ways and fully embraced Christ, trusting Him to provide for all areas of their lives. Many present day leaders, however, remain steeped in their superstitions and continue to wear their fetishes while attempting to preach the gospel. Their theology is a tragedy! (3) Many in the missionary community, both mission administrators and missionaries, did not recognize the fast growth of the church as it passed them by and far exceeded the production of qualified leaders by their Bible schools, seminaries, and other training facilities.

The shortage of leadership should never have become a major problem as every missionary has a commission to "make disciples" or "make leaders" as outlined in Matthew 28:19-20. God has given the church sufficient instructions in His Word for the task in the five New Testament "Great Commission" passages and other passages like Acts 14:21-23 and 2 Timothy 2:2. One has to look no further to confirm the urgency of the task.

The author has no intent of giving a detailed account
of men associated with missions before the nineteenth
century but it would be in order to briefly mention two
leaders in the Pietist movement of the seventeenth and
eighteenth centuries. One was Philip Spener (1635-1705),
acclaimed as the founder of pietism and the other was
August Hermann Francke (1663-1727) who replaced Spener as
leader of the Pietist in Germany. Both of these men taught
at the University of Halle. In fact, Spener assisted
Francke in his appointment as professor of theology at the
University of Halle in 1691. Francke, especially, was
extensively involved in missions and was instrumental in
sending a number of missionaries to India and other places
for service. For further study on the impact these men and
the University of Halle had on missions, find a good
missions dictionary and look for their names or look under
"Pietism."[21]

Church history confirms for us that, for several
centuries, the majority in the mission's community took
training leaders too lightly. This, of course, includes the
last two hundred years, but the author wishes to stress

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21. Paul E. Pierson, *Pietism*, from *the Evangelical Dictionary of World Missions*, A. Scott Moreau, General Editor (Grand Rapids: Baker Books, 2000), 757.

that their efforts in other areas were very effective. The author does not discount, for instance, the fact that so many people came to know Christ as Savior during this time. That, in itself, was a great feat. The sacrifice and efforts of so many is unimaginable. The era produced some great missiologists in addition to Anderson and Venn. For example, God raised up men like William Carey, Charles Breckenridge, Alexander Duff, and Gustav Warneck, who answered His call to revitalize the work of missions, and interestingly enough, it came about through the training of missionaries and national leaders. These men were truly representative of the great missiological thinkers of previous centuries and are exemplary for the twenty-first century missiologists in taking the training of national leaders to greater heights.

The great question for today is, "What does the twenty-first century hold for the training of national leaders for ministry in cultures around the world?" Can mission agencies, missionaries and nationals make the necessary changes required to correct the oversights, omissions, errors, and misunderstandings in administration, management, and training of the past?

Changing the course of this problem cannot take place overnight however missionary agencies and existing national

leaders can take certain measures to slow the pattern and keep it from expanding any further. It is somewhat like a supertanker at sea, traveling at full speed when the captain receives an order to turn his vessel around and head in the direction from which he had just come. He travels many miles just slowing the behemoth down and then it takes many more miles of turning before he is able to set his desired course. Just as the tanker takes many miles to turn around, so this challenge will take years to turn around if it ever does.

Wisely, during the last forty to fifty years, many mission agencies and missionaries alike, began to listen to missiologists like Lois McKinny, J. Ronald Blue, and David Livermore, to name a few, who have made some helpful suggestions for correcting the problem. For instance, in 1981, McKinney, while attending a meeting of Conservative Baptist church leaders from seven African nations in Nairobi, Kenya, wrote about the concern of those representatives for their future and the shortage of trained leaders for their churches. She writes,

> A recurring theme was the need for church leadership development. Rev. Tite Tienou, Executive Secretary of the Theological Commission of the Association of Evangelicals of Africa and Madagascar, was a guest speaker. 'If the Western church really wants to

contribute to the growth of the African church,' Rev. Tienou said, 'it should send us teachers.'[22]

Dr. J. Ronald Blue, formerly the chairman of the World Missions Department of Dallas Theological Seminary and the former president of CAM (Central American Mission) International, speaks out on the matter when he says, "The Third World church is at a point of crisis."[23]

In addition to McKinny and Blue, Livermore confirms that the growth of the church around the world, at the beginning of the twenty-first century, is so great that it is producing a shortage of theologically equipped pastors and church leaders.[24]

We have the word of three well-respected missiologists and educators who have a great background in missions and who are personally concerned about the lack of trained leadership in today's church. The ministry of David Livermore centers on the training of leaders and he wrote on the subject in October 2004. His October article

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22. Lois McKinney, "Why Renewal is Needed in Theological Education," *Evangelical Missions Quarterly*, Vol. 18, No. 2, April (1982): 86.

23. Blue, *Overcoming The World Missions Crisis*, 180.

24. David Livermore, "AmeriCAN or AmeriCAN'T?, A Critical Analysis of Western Training to the World," from report by the World Evangelical Alliance, October 10-15, 1999, "Report on Global Consultation on Evangelical Missiology" presented at Global Consultation on Evangelical Missiology. Iguassu, Parana, Brazil, *Evangelical Missions Quarterly,* Vol. 40, No. 4, October (2004): 459.

confirms how serious and real the situation is and challenges Christian leaders to seek out real solutions for it.

The only real viable solution must begin with the Lord. How will He do it? He will do it through His church, His Word, and the Holy Spirit. Jesus told His disciples that the Holy Spirit "will guide you into all truth... and ... will shew you things to come" (John 16:13).

The fourth chapter deals with the models used or presently in use to spread the gospel through our present day. It will analyze the models of contextualization, with their strengths and weaknesses, and attempt to answer the question "which will bring greater understanding of the gospel message, establish churches and provide methods of training leadership in the twenty-first century?"

Haleblian, a conservative authority on contextualization, has come to the following conclusion on the matter:

> It is difficult to decide which questions are most crucial. What might be a central concern for one is peripheral for another, especially if the question is directed to those within the discipline of missiology. In consulting the available literature on the subject we have found the following questions and issues most often recurring: (1) the definition of contextualization; (2) its differences from indigenization; (3) the legitimate agents for contextualization; (4) syncreticism; (5) the

limits of contextualization; (6) the core gospel; and (7) hermeneutic.[25]

In this chapter, the author will review the questions and issues that Haleblian lists in his article above. The author will also include a number of views and observations on the topic by missiologists like Charles R. Taber, Bruce Fleming, Charles Kraft, and Bruce J. Nicholls, all considered authorities on the subject matter.

In chapter five, the writer briefly examines some new and realistic patterns of leadership likely to emerge in twenty-first century missions. With the thought of new and effective leadership models coming to the forefront, it means that both missionaries and nationals will need to collaborate in developing and implementing proposals for training that are credible.

David Livermore recently wrote an article about the lack of well-trained leaders and the impact it has for the future church. He says,

> If every Christian training institute in the world operated at 120 percent capacity, less than 10 percent of the unequipped leaders would be trained."[26]

This is an incredible statement but it indicates that "all" existing schools, including schools in the Western World,

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25. Krikor Halebkain, "The Problem of Contextualization," *Missiology: An International Review,* Vol. XI, No. 1, January (1983): 95-96.

26. Livermore, 459.

are unable, together, to train leaders fast enough to fill present leadership needs. It also alerts this writer to the fact that many of the less financially prosperous schools will be unable to adapt to the new leadership patterns and needs brought about by the world of technology in this new century. However, the writer believes that if our leaders and schools that are doctrinally dispensational and Premillennial will seek the wisdom of the Lord, adapt to new innovative strategies and ideas, God will do great things as promised in Jeremiah 33:3, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not." With the Lord directing and leading the church can and will fulfill Matthew 28:19-20 and train faithful men as Paul taught Timothy in 2 Timothy 2:2.

Being a theologian is not the only criterion for developing leaders. However, the writer believes proper theology and doctrine are necessary for a healthy church. There is, however, one problem. Good or bad theology depends upon the hermeneutics of the individual missionary or Christian leader at any given time. At the same time, many missiologists do not take doctrine very seriously because most sound doctrines are unimportant to them. Taber writes,

> Both theology and biblical studies have been largely preempted for the inward-facing functions, and mission has been a stepchild. As a result, missiologists have too often lacked a solid grounding in the scholarly methods of Bible study, causing them not infrequently to be guilty of grotesque harmonizations, of taking texts out of context, of proof-texting, of *ad hoc* and *ad hominem* exegeses, and especially of reductionism.[27]

Even though the ecumenical denominations and groups have numerous colleges and seminaries, one cannot distinguish their theology from the social gospel. Their theology does not evangelize the lost or establish men and women in God's Word. The writer, a missionary in Asia for fourteen years, saw many ecumenical missionaries around him doing many good things. The sad thing is that he never saw them ever preach the gospel or tell the people they were working with about the Christ who died and rose again for their sins. Most of their churches are simply distribution points for aid. However, the church needs to be more than that and leaders need to be more than social workers. For clarification, the writer does not propose that the victims of the recent tsunami in Asia, for example, must hear the gospel before receiving help. That is ludicrous! However, the gospel is foremost in the mind of God and must be in ours as well.

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27. Charles R. Taber, "Missiology and the Bible," *Missiology, An International Review*, Vol. XI, No. 2, April (1983): 229-230.

While the task of training true biblical leaders is
not the priority of many groups, conservative missiologists
and theological educators need not despair in carrying out
their God given responsibilities to train faithful men.
This includes helping the national church to develop better
strategies for deployment of the national pastors,
missionaries, and other workers. David Tai-Woong Lee speaks
to the problem of attrition among national missionaries
serving in the 10/40 Window. Lee writes,

> A gradual shift from theory and practice to more
> practical strategy has taken place in parts of Asia,
> Central Asia and North African countries over the last
> two decades.... The downside dimension of what has
> happened is that this kind of strategy has shortcomings.
> First, it is too simplistic in terms of an ongoing
> missiological guiding principle.... there may be other
> causes of attrition, such as lack of training,
> undeveloped structure, and lack of member care. Still,
> this deployment strategy may be one of the major causes
> of unnecessary attrition of missionaries in Korea....
> Furthermore, the strategy seems to have produced a
> bottleneck effect on some of the new missionary force.[28]

Whatever the causes of attrition is the mission and church
leaders must take a serious look and have the courage to
seek out and objectively correct their faulty strategies
that contribute to the problem.

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28. David Tai-Woong Lee, *A Two-Thirds Evaluation of Contemporary Evangelical Missiology, in Global Missiology for the 21st Century, The Iguassu Dialogue,* William D. Taylor, ed. (Grand Rapids: Baker Academic, 2000), 142-143.

Conclusion

The writer will demonstrate in this project that the missions' community has not produced a sufficient number of Christian leaders for the church during the last two hundred years. The task of training quality leaders, including national pastors and educators, will require many teachers and professors from the West who can and will assist national institutions and leaders in the Two-Thirds World until their professors and teachers are ready to take over. These prospective leaders deserve teachers who are the best in their fields, especially theologians.

Missionaries have always been a hearty bunch who have been willing to tackle almost anything that might come up on the mission field. However, many have agreed to attempt things they were unqualified to do. They were (and are) great soul winners who love to plant churches but most were and are not theologians with the capacity to teach Biblical doctrine and hermeneutics. They did not have all of the right tools to work with. On the other hand, others have been quick to accommodate culture and traditions to the exclusion of proper biblical interpretation and doctrine. This missionary believes that the church along with her associated educational institutions and training centers

whether they be formal, informal, or nonformal formats, can and must do an appreciably better job of training national leaders in the twenty-first century if the church is to remain anything more than a shallow institution full of syncreticistic tradition and meaningless rituals.

CHAPTER 2

THE BIBLICAL PRECEDENT FOR TRAINING LEADERS

Biblical Paradigms for Training Leaders

Although there are numerous foundational passages for training and mentoring leaders, the focus here is on the Matthew 28:19-20 account of the Great Commission of Christ.

God's plan of blessing the world involved the securing of a people for himself. As Christian leaders minister to others, they contribute to His plans to bless the world and call out of darkness a people for himself. The God who promises to bless the ends of the earth is a "Trinity" and all Christians must come to know Him as such. It is in His Trinitarian name that He calls and sends out men and women to fulfill His Great Commission to the Church (Matthew 28:19-20). Every pastor, missionary, and Christian leader is to make disciples "in the name of the Father, and of the Son, and of the Holy Spirit."

When the Greeks used the term *mathetes* (μαθητής), they were referring to a "*learner,*" or on a more committed level, an "*adherent.*" Muller wrote,

> A man is called a *mathetes* when he binds himself to someone else in order to acquire his practical and theoretical knowledge.... One can only be a *mathetes* in the company of a *didaskalos*, a master or teacher, to whom the *mathetes* since the days of the Sophists generally had to pay a fee.[29]

The Sophists Muller speaks of were the members of a pre-Socratic school of philosophy in ancient Greece, who used the term to refer to an *institutional pupil (emphasis mine).* In reference to the apostles, Brown says, "During the earthly ministry of Jesus they figure as *learners* (emphasis mine)."[30] Van Engen writes,

> Possibly one of the oldest paradigms of ministry formation involves a personal relationship between a teacher and one or more apprentices. In this paradigm someone very significant in the community because of recognized wisdom, experience, and skills usually selects those to whom the mantle will be passed on.[31]

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29. D. Muller, *"Disciple" (maqhthv"),* The New International Dictionary of New Testament Theology Vol. 1, General Editor: Colin Brown (Grand Rapids: Regency Reference Library, Zondervan Publishing House), 484.

30. C. Brown, *"Apostle,"* The New International Dictionary of New Testament Theology Vol. 1, General Editor: Colin Brown (Grand Rapids: Regency Reference Library, Zondervan Publishing House), 136.

31. Charles Van Engen, *Mission on the Way* (Grand Rapids: Baker Books, 1996), 241.

Not only would these students gain the skills and wisdom of their mentor but would also gain a practical working experience under the supervision of their learned teacher.

Old Testament Examples of Leadership Training

The Scriptures provide numerous men who were leaders trained by the wisdom, experience, and skills of one significant man. Jethro was one of the first men mentioned in the Bible as being a mentor to someone. He mentored Moses, his son-in-law, who was overwhelmed as the only judge for Israel early in the exodus from Egypt. Jethro went to Moses and counseled him on the art of delegation and proper management. The conversation between the two men began with Jethro by asking Moses a couple of questions:

> What *is* this thing that you are doing for the people? Why do you alone sit, and all the people stand before you from morning until evening? And Moses said to his father-in-law, Because the people come to me to inquire of God. When they have a difficulty, they come to me, and I judge between one and another; and I make known the statutes of God and His laws (Exodus 18:14-16).

Jethro, being wise in years and experience responded with these words,

> The thing that you do *is* not good. Both you and these people who *are* with you will surely wear yourselves out. For this thing *is* too much for you; you are not able to perform it by yourself. Listen now to my voice; I will give you counsel, and God will be with you: Stand before God for the people,

so that you may bring the difficulties to God. And you shall teach them the statutes and the laws, and show them the way in which they must walk and the work they must do. Moreover you shall select from all the people able men, such as fear God, men of truth, hating covetousness; and place *such* over them *to be* rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens. And let them judge the people at all times. Then it will be *that* every great matter they shall bring to you, but every small matter they themselves shall judge. So it will be easier for you, for they will bear *the burden* with you. If you do this thing, and God *so* commands you, then you will be able to endure, and all this people will also go to their place in peace (Exodus 18:17-23).

The great leadership principles of this Exodus passage continue to be relevant in today's world.

A second example also involves Moses who mentored both Joshua and Caleb who eventually lead Israel into the Promised Land following Moses' death. These two men, both from among the twelve leaders of Israel, sent to spy out the land of Canaan,[32] remained faithful leaders under Moses and God as they insisted that Israel could conquer the land of Canaan with God's help. Obviously, Moses had spent countless hours mentoring these men in their relationship with God even before they went to spy out the land and then he obviously spent even more time with them throughout the long years of wandering in the wilderness. Moses had

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32. See Numbers, Chapters 13-14.

especially prepared Joshua to lead the Israelites into the Promised Land.[33]

Another prominent Old Testament figure was the prophet Samuel. According to 1 Samuel 10:5-10 and 19:20, Samuel trained a "group of prophets," which was in all probability, a part of the school he started to train men to assist him with his responsibilities as leader of Israel. Being a Levite, Samuel recruited other Levites to assist him in ministering to the priests and Levites living in the forty-eight cities assigned to them throughout Israel.[34]

One of the major responsibilities of a prophet was to teach the Law of God to the people (Leviticus 10: 11; Deuteronomy 33:10). God had revealed the law but, unless the people knew it, it would be of little benefit to them, as He (God) not only required understanding of the Law but also obeying it. The particular task of the priests was to teach the people.

Wood makes an observation concerning this school of prophets when he writes,

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33. Joshua: see Deuteronomy 31:1-8; 34:9; Caleb: see Numbers 13; 14:6-9; 34:16-19; Joshua 14:6-15.

34. Joshua 21:41.

> There is one clue that Samuel's school also had a
> building for its center of instruction. This comes in
> 1 Samuel 19:18, 19, where it is stated that David had
> fled to Samuel who was with his prophets at 'Naioth in
> Ramah.' The word *Naioth* means 'habitations' or
> 'buildings'. . . . That Samuel may have had buildings
> for his school at this later time does not mean that he
> had them at first.[35]

It seems that Samuel had a house where he could bring men

and train them to assist him in encouraging the priests and

Levites and making sure they were carrying out their

instructions and other responsibilities. However, this is

not the first time Samuel had mentored and prepared

servants of the Lord. On one occasion, he had served as

David's mentor and protector. He had, also, anointed him as

king, and in at least one instance, had given him refuge.[36]

The Old Testament prophet Elijah also had a school of

prophets. One of his responsibilities was to prepare his

attendant and successor, Elisha, to replace him when God

took him to heaven. The scene is some two hundred years

later than Samuel and his school[37] and there is no known

connection between the two as it is highly unlikely that

Samuel's school would have continued for such a long

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35. Leon J. Wood, *The Prophets of Israel* (Grand Rapids: Baker Book House, 1979), 165.

36. 1 Samuel 16; 19:18-24.

37. Samuel ministered around 1050 B.C. with Elijah and Elisha ministering around 850 B.C.

period. It is interesting to note however, that both schools were located in the middle of the country, in near proximity of each other had they been operating at the same time.

Before leaving Elijah and Elisha the writer would like to point out that there are several leadership principles surrounding these two prophets and their leadership. First, in selecting potential leaders to train we need to allow the Holy Spirit to lead in the search. Elijah could have begun looking for his own replacement in his own wisdom. However, he listened to the Lord and His instructions rather than getting caught up in the assessment of test scores and the evaluation of reports as men do in our age. He was a good recruiter but he remained very sensitive to the Spirit's leading.

Second, Elijah and Elisha, both being aware of the mentoring process of the day, got right into the training process without taking a lot of time to read the latest book on the best seller's list dealing with leadership training. Elijah began pouring himself into Elisha and when God was ready to send the heavenly chariot to take Elijah home to glory, Elisha was ready to take over. Just as in the training of the disciples by Jesus, there were other factors and strategies involve, but the great interpersonal

understanding and bond between the two men was primary in the training process.

A third factor here was that Elijah did not hesitate to challenge Elisha with difficult choices and hard tasks at times. However, Elisha was loyal to Elijah, which is the reason he received the double blessing from God when Elijah departed for heaven. The Scriptures tell us that Elisha imitated Elijah's life and, as the result, honored God as he taught other prophets and trained them for the Lord's service.

Wood seems to think that the reason for Elijah and Elisha's school was due to the "wicked reign of Ahab and Jezebel."[38] The school was apparently located in a house that had become too small as the number of students grew, so they built a larger house for the school.[39]

Another Old Testament example, not usually thought of in the context of teacher/learner, is the relationship of the high priest Jehoiada and Joash, the child heir to the throne of Judah.[40] Joash's father, Ahaziah, king of Judah was slain, after which time his mother, Athaliah, attempted to destroy the entire royal family. Jehosheba, the aunt of

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38. Wood, 165.

39. See 2 Kings 6:1-7 for more information about this *school of prophets.*

40. 2 Chronicles 22; 23; 24:1-25.

Joash and the wife of the high priest, Jehoiada, took Joash

and hid him for six years, after which he was brought out

of hiding and crowned king of Judah at the age of seven. A

sad ending for this story is that although Jehoiada was a

great leader and passed on his wisdom and good council to

the young king, Joash failed to please the Lord after the

death of his mentor.

New Testament Examples of Leadership Training

When it comes to the biblical precedent for training

leaders in the New Testament, the example of Christ

training His disciples is foremost to everyone. During the

three and one-half years of His ministry, Jesus regularly

taught the disciples about His Heavenly Father, about

Himself, about mankind, and the fact that His purpose was

to die for the sins of man. He also taught through His

resurrection that He would provide eternal life for those

who would follow Him.

What methods did Christ use to train the twelve and

others? At this point, it would be helpful to review His

Great Commission to "make disciples" in Matthew 28:18-20.

The English words "make disciples" in verse 19 is the

Greek word *matheteusate (μαθητεύσατε)*, of which Rogers writes,

The main verb is *matheteusate*, which is in the aorist imperative (make disciples), which is then supplemented by three participles—one aorist *poreuthentes* (going) and two present *baptizontes* ('baptizing') and *didaskontes* ('teaching'). *Matheteusate* ('teach') is derived from the root *matheteuo* meaning 'to become a pupil or disciple.' According to its '-*euo*' ending, the word has the meaning of fulfilling the duties of being a disciple.[41] (*The writer transliterated the Greek words in this quote*).

In the Jewish context, when a teacher accepts a student, the student is duty bound to be in continual fellowship with the teacher, listening and learning at his feet. In other words, he becomes an apprentice to the teacher. In so doing, the student must discipline himself, observing how his teacher handles himself with regard to the Law and other duties associated with his stature. After a period of demanding studies, the teacher and other men of same stature commissions the student and charges him with the task of passing on what he has learned through mentoring others. It is in this context that Jesus carried out His ministry of mentoring and training His disciples.

However, this does not mean that Jesus was a carbon copy of the Rabbi-student relationship of His day. There were significant ways in which Jesus trained His disciples, which distinguished Him from the average rabbi. Jesus called His disciples to remain with Him permanently so He

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41. Cleon Rogers, "The Great Commission," *Bibliotheca Sacra*, Vol. 130, No. 519, July (1973): 263.

could make them into fishers of men. Therefore,
matheteusate must be understood in its proper context,
which not only means to learn but also to become devoted to
one's teacher and follow him in doctrine and conduct of
life.

Based on the comments of Rogers and others, one
understands the word "*matheteuo*" to generally express the
idea that a person apprenticed himself to another in order
to gain knowledge. Van Engen writes that,

> By New Testament times, apprenticeship had become a
> common mentoring and teaching form in the Jewish
> synagogues. This approach was followed by John the
> Baptist and Jesus with their disciples, by Gamaliel with
> Saul (Paul), and by Paul with his missionary band.[42]

It is interesting to note that from the time Christ was
accused of casting out demons by Beelzebub in Matthew 12:24
and the death of John the Baptist in Matthew 14:1-13, He
began withdrawing more and more away from the crowds. The
time-line here was the last year of His ministry during
which He intensified the training of the twelve. The
Scriptures following Matthew 14 reveal several instances
when Jesus used miracles to assist with this training. The
training also provided the disciples invaluable lessons

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42. Van Engen, 241-242.

that would get them ready for His approaching death. This training involved,

1. The feeding of the 5,000 in Matthew 14:13-21 was a lesson in trusting Him for their needs.

2. The storm in Matthew 14:24-33 illustrated His presence and protection for the disciples.

3. The desire for "signs" in Matthew 16:4, where the Pharisees and Sadducees sought "another sign from heaven" as to who Christ was.

4. Peter's confession of faith in Matthew 16:13-20, where Christ, for the first time in Scripture, indicated He would build His church.

5. Jesus' coming death in Matthew 16:21 was an absolute necessity for the redemption of all men.

6. Giving the disciples several reasons why they and others should follow Jesus, including the cost of being a disciple in Matthew 16:24-28.

7. The last example includes Christ's teaching on the transfiguration in Matthew 16:28-17:8, which was a preview of His divine glory.

Jesus' leadership approach called for leadership that balances leading in authority and serving in humility while being accountable to their Savior, Lord, and Master as well as to each other. The church, ministering in a pluristic

world, needs this refreshing approach to leadership if she is to be strong and dynamic for Christ in the twenty-first century.

The Apostle John also provides key instances of Christ working with people and how He spoke of spiritual truth in physical terms to people like Nicodemus and the woman at the well. To Nicodemus, Christ spoke directly, while speaking indirectly to the woman at the well. Other instances include His various encounters with the Pharisees and the John 13 account of the upper room where He girded Himself with a towel and washed not only Peter's feet but the feet of the other disciples as well.

On the occasion in the upper room, He taught the disciples that the only way anyone can be clean is through "the washing of regeneration and renewing of the Holy Spirit" (Titus 3:5). He also taught them to base their work on humility. He further taught the disciples many lessons that have application in the life of the church today. Leaders would do well to model themselves after Him.

How did Jesus select his disciples and develop them into leaders? Although there are other ways of choosing and development of disciples, the author proposes six principles, found in the Scriptures that Christ used to choose the twelve.

First, He selected the disciples through prayer and from among the common people of the society. His primary concern was to teach them how to follow Him as Lord and Master. He wanted these men to be good leaders and build the church after He returned to the Father's side.

Second, He spent most of His time with His disciples. He lived among them with most of his teaching directed to them (Matthew 5:2). There is nothing better than learning directly from one's teacher, especially if, as in this case, He is the Lord Himself.

Third, He wanted His disciples to develop their own spiritual lives to be like him. He could say and do this because His life exhibited who He was (Acts 1:1). On the subject of Spiritual Leadership, J. Oswald Sanders writes,

> Spiritual leadership is a blending of natural and spiritual qualities. Even the natural qualities are not self-produced but God-given, and therefore reach their highest effectiveness when employed in the service of God and for His glory.... The spiritual leader ... influences others not by the power of his own personality alone but by that personality irradiated and interpenetrated and empowered by the Holy Spirit.[43]

Sanders continues by pointing out the results of a leader who is empowered by the Holy Spirit,

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43. J. Oswald Sanders, *Spiritual Leadership* (Chicago: Moody Press, 1967), 20.

Because he permits the Holy Spirit undisputed control of his life, the Spirit's power can flow through him to others unhindered.[44]

Fourth, when Jesus sent his disciples to preach the Good News and to minister to the needs of the people (Matthew 10:5) he did not instruct them how to do it. Rather he focused on the issues that related to their spiritual lives. He ordered them to minister freely without worrying about their personal needs and told them how to face the difficulties they would encounter (Matthew 10). The disciples learned how to witness and minister as they watched Jesus live and minister among them.

Fifth, Jesus sent his disciples out to minister and upon their return, they reported to Him what they had done (Luke 9:10). Following their report to the Lord, they went aside for a rest in order to be alone with Him. They needed to discuss things among themselves and get some needed rest from their labors, to receive further instructions, and receive comfort from Jesus.

Sixth and last, before Jesus left his disciples, He promised to send the Holy Spirit to them (Acts 1:8). Shortly after his departure, He empowered them with the Holy Spirit (Acts. 2:1-5), then sent them out to do even

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47. Ibid.

greater works than He himself had done, just as He had promised them (John 14:12).

Just as Jesus selected and prepared the apostles for leadership in the forthcoming church, so they did likewise, following the example He had left them. Paul and Peter frequently emphasized the importance of this aspect of ministry (Cf. 1 Timothy 3:1-10; Titus 1:5-9; 1 Peter 5:1-4). Their teachings include,

    a. Jesus as the "head" of the church (Ephesians 1:22).

    b. The church as the body of Christ (Ephesians 1:23).

    c. Christians being servants of Christ (Romans 6:18, 22).

    d. Christians are to serve without respecte of persons (James 2:1-13).

The Apostle Paul plainly identifies himself as a "leader" who was also a "follower" of Jesus. He challenged the church at Corinth with the words, "I beseech you, be ye followers of me.... even as I also *am* of Christ" (1 Corinthians 4:16, 11:1). He also wrote Titus saying, "set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5). The development of new leaders was of the essence in the New Testament church so the apostles selected and developed new leaders wherever they went (Acts 14:23).

Some of the obvious leaders in the beginning of the New Testament church included the apostle Paul himself and those close to him. Note a few of the key leaders.

1. Saul (later called "Paul") converted to Christianity from a strong Jewish background. The Scriptures tell us that before he began to preach Christ, he spent "certain days with the disciples, who were at Damascus" (Acts 9:19). Later in Acts, we read,

> Barnabas took him, and brought him to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus (Acts 9:27).

Then Saul "was with them coming in and going out at Jerusalem" (Acts 9). By first being with the disciples and then working with Barnabas, Saul was able to observe, learn and be a part of this select group of disciples.

2. Barnabas seems to have played the role of trainer or equipper among the disciples. His name is very fitting in its meaning, i.e., "the son of encouragement" (Acts. 4:36). He was sent by the Jerusalem church to Antioch for the purpose of encouraging "the believers to stay true to the Lord" (Acts 11:23) He also ministered with Paul in different situations and for specific ministries (See Acts 15; 1 Corinthians 9:6; Galatians 12:9, 13).

3. The development of John Mark as a leader was of great concern and ultimately resulted in Paul and Barnabas going in separate directions (Acts 15:36-39). Barnabas ended up taking John Mark with him and developing him into a leader whom Paul later confessed was profitable to him for the ministry (2 Timothy 4:11).

4. In Acts 16:1-3 Paul found Timothy whom he later called his "beloved son" (1 Corinthians 4:17). As Timothy watched and served with Paul, he was developing into a leader whom Paul came to call "Timothy my fellow worker" (Romans 16:20). How did Paul develop Timothy? Scripture simply tells us that Timothy was with him (Paul). He tutored and mentored him.

5. When Apollos, whom the Scriptures say was an eloquent man and mighty in the scriptures, came to Ephesus (Acts 18:24), Aquila and Priscilla heard him and they "took him unto them, and expounded unto him the way of God more perfectly" (Acts 18:26). Following their mentoring, Apollos became a powerful leader (Acts 19:1; 1 Corinthians 1:12, 3:5-6, 4:6, 16:12; and Titus 3:13).

Each of the individuals named here received one or more spiritual gifts from the Lord at salvation, something all believers have in common. The development of the spiritual gifts of leaders is necessary for them to exhibit

spiritual power and authority as they equip and empower others for ministry and edify the body of Christ (Ephesians 4:12).

Elaborating further on the apostle Paul, he exhibited a passion for training capable men for ministry. However, due to time and space, the writer can only deal with his experiences of training leaders at Ephesus. He had already established good relations with the Jews (cf. Acts 18:19-21) so when he returned to Ephesus he entered the synagogue, as usual, and preached and taught there for a period of three months. The Scripture says that he was "disputing and persuading the things concerning the kingdom of God" (Acts 19:8), causing many of them to accept Christ. He did not spend his time just lecturing, but he answered people's questions as well as the many challenges thrown at him by the Jews.

During those three-months in the synagogue, some of the more militant Jews turned against him and the gospel. They were antagonistic and slanderous toward him in an attempt to destroy his credibility with the crowds coming to hear and debate with him.

Realizing what was taking place Paul decided to leave the synagogue and take those who had come to Christ and

began teaching daily in the school of Tyrannus. F. F. Bruce

describes what took place in the school of Tyrannus:

> Tyrannus no doubt held his classes in the early morning
> hours. Public activity ceased in the cities of Ionia for
> several hours at 11 a.m., and . . . more people would be
> asleep at 1 p.m. than at 1 a.m. But Paul, after spending
> the early hours of the day at his tent-making (cf. Ch.
> 20:34), devoted the hours of burden and heat to his more
> important and more exhausting business, and must have
> infected his hearers with his own energy and zeal, so
> that they were willing to sacrifice their siesta for the
> sake of listening to Paul.[45]

Paul maintained this incredible ministry over the next two

years, with the result that "all they which dwelt in Asia

heard the word of the Lord Jesus, both Jews and Greeks"

(Acts 19:10). Many scholars believe that Paul evangelized

all of Asia through his students and other associates (Acts

19:26) without ever leaving Ephesus. Harrison writes,

> His strategy was to evangelize the hinterland through
> people he had brought to Christ and *trained for service*
> (*emphasis mine*). This latter activity must have included
> instructions on how to reach 'both Jews and Greeks.' It
> is clear that Paul did not go out into the province, but
> remained in the city.[46]

Bruce reinforces Harrison's view,

> For two years this work went on. Paul stayed in Ephesus,
> but a number of his colleagues carried on missionary
> activity in the neighboring cities as well. It was
> during this time that the churches at Colossae,
> Hierapolis, and Laodicea—were founded...; perhaps all

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45. F. F. Bruce, *The Book of the Acts*, *The New International Commentary on the New Testament* (Grand Rapids: Eerdmans, 1971), 388-389.

46. Everett F. Harrison, *Acts, The Expanding Church* (Chicago: Moody Press, 1975), 291.

seven of the churches of Asia addressed in the
Revelation of John were founded about this time. The
province was intensively evangelized, and became one of
the leading centres of Christianity for centuries
afterwards.[47]

Paul's very effective strategy for evangelism was to teach
the Word and "making disciples" in the context of Matthew
28:19. It is interesting to study the people Paul trained
for ministry. The two most famous ones, of course, are
Timothy and Titus. However, the Scriptures name several
other men trained by him. Note especially those listed in
the Book of Colossians alone:

1. Tychicus (4:7): "A faithful minister and
fellowservant."

2. Onesimus (4:9): "A faithful and beloved brother."

3. Aristarchus (4:10): "My fellowprisoner."

4. Marcus [Mark] (4:10): Cousin to Barnabas

5. Jesus Justus (4:11): "Fellowworker."

6. Epaphras (1:7; 4:12): "A servant of Christ."

7. Demas (4:14): Fellow worker who later forsakes
Paul).

8. Luke (4:14): The beloved physican who was with
Paul to the end.

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47. Bruce, 389.

9. Nymphas (4:15): A worker in the church at Colossae.

10. Archippus (4:17): A co-worker and referred to in Philemon v. 2 as "our fellowsoldier."

The above-mentioned are only a few of the generation of church leaders Paul trained in Asia Minor. These and the other biblical examples in the Scriptures are enduring models for the church and her affiliated institutions of the twenty-first century to follow in carrying out the Great Commission.

To summarize this chapter, it is safe to say there is sufficient biblical precedence for training leadership in both the old and new testaments. Christ set the agenda and the pace for the church with all of the principles for training embedded in the Scriptures. Throughout the Old Testament, numerous men like Moses, Samuel, Elijah, and Elisha, mentored and trained leaders for God's service.

In the New Testament, the Holy Spirit reveals the greatest trainer of leaders the world has ever known in the person of Jesus Christ, God Himself in the flesh. The writer reviews how Jesus trained His disciples who, following His assention back to the Father and with the enabling power of the Holy Spirit, started His church. The apostle Paul played a significant role in this process

through his writings and teaching, with the training of Timothy, Titus and others, including the "School of Tyrannus," where untold numbers of leaders were trained during the two years he taught there. Others whom the Lord used in the establishment and growth of the first century church included Barnabas, Aquila and Priscilla, Apollos and Titus. These servants, along with the Apostles of Christ, set the pace for the church to follow down through the centuries. Not only did they set the pace for building the church of Jesus Christ, they also were the men whom God inspired to write most of the New Testament.

It is outside the scope of this project to deal with the entire history of missions with all of the personalities and ministries that took place from the first century church until the present. With that in mind, the next chapter will examine only a select number of individuals and their works. A second area of discussion in the chapter will center on what this writer considers three primary reasons for the great shortage of well-trained and capable leaders in the church as she enters the twenty-first century.

CHAPTER 3

19TH AND 20TH CENTURY MISSIONS AND SPECIFIC REASONS FOR THE PRESENT DAY SHORTAGE OF TRAINED LEADERS

Missions: A Separate Discipline in
Seminaries and Universities

The writer has already mentioned in a previous

chapter the names of William Carey, Charles Breckenridge,

Alexander Duff, and Gustav Warneck, who lived and

ministered early in the modern era of missions. The history

of missions reveals, in spite of numerous shortcomings,

that this era of modern missions produced some exceptional

missiologists that realized a need for well-trained

leaders. William Carey, for instance, was not the first

missionary of the era, although historians portray him as

the father of modern missions. He was neither the most

educated man of his day, but he was spiritual gifted with

the ability and vision for training men for leadership

roles, as evidenced in the establishing of a college at Serampore, India.[48] Timothy George writes that

> The crowning work of Carey's educational career was Serampore College, founded in 1818. The college began with 37 students, 19 of whom were Christian nationals, the others Hindus.[49]

William Carey, the better known of these men, not only established the college, but is perhaps most famous for two things primarily: (1) his *Enquiry, (An argument for the World Mission of the Church)* which he wrote before he was appointed as a missionary to India, and (2) his outstanding translations of the Scriptures. Neill writes,

> In thirty years, six translations of the whole Bible were completed, Carey himself being responsible for Bengali, Sanskrit, and Marathi. To these were added twenty-three complete New Testaments, and some Bible portions in ten other languages.[50]

Joining Carey in his passion for training leaders were men like Charles Breckenridge, Alexander Duff, and Gustav Warneck, though God used these men somewhat differently. The common linkage among these men was that they all loved missions and were instrumental in forming new mission departments in their respective universities and seminaries

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48. Ibid., Jim Reapsome, *William Carey, Evangelical Dictionary of World Missions*, 162.

49. Timothy George, *Faithful Witness, The Life and Mission of William Carey* (Birmingham: Christian History Institute, Samford University, 1998), 148.

50. Stephen Neill, *A History of Christian Missions*, (London: Penguin Books, 1964), 224.

over strong objections from the heads of the theology

departments of their institutions. Before this time, in

Western academia, missions (if taught at all) had been part

of the schools of theology and the theologians abhorred the

idea that missions, their "stepchild," would be lost from

their field and become a completely separate discipline.

However, even though these three mission pioneers were

successful in creating these changes in their own

institutions, neither of them lived to see their visions

and dreams fully materialize in Christian colleges and

seminaries as a whole. Only in the latter half of the

twentieth century did missions as a separate discipline

become a reality in the Bible colleges and seminaries of

the Western World.[51]

Though church historians have written very little

about Breckenridge, it is factual that he was the first

missiologist to receive an appointment as head of the newly

formed missions department at Princeton Seminary in 1836.

Bosch also notes that "he was, at the same time, the

professor of pastoral theology"[52] at Princeton.

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51. Justice Anderson, *An Overview of Missiology, Missiology* (Nashville: Broadman & Holman Publishers, 1998), 6.

52. Bosch, 491.

Duff received his appointment as chair of the new missions department at the University of Edinburgh in 1867[53] after establishing schools and teaching for many years in India.

Eddy writes that,

> Duff was 'the pioneer educator of India'.... After winning the highest honors of scholarship in Scotland, Duff went to India in 1829 as a young man of twenty-three, the first missionary to be sent to India by the Established Church of Scotland.... Duff's emphasis on the Bible and Christian teaching made his college a radiating religious influence.[54]

The schools established in India by Duff were not actually Bible colleges or seminaries, yet they taught the Bible and maintained a strong influence for Christ. Duff was convinced that this was the best way to reach young Indians with the gospel.

Warneck received his appointment to chair the missions department at the University of Halle in 1896.[55] Bosch again writes that

> It was mainly due to the indefatigable efforts of Gustav Warneck... that missiology was eventually established as a discipline in its own right, not just as a guest but as having the right of domicile in theology....[56]

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53. Terry, Missiology, 5.

54. Sherwood Eddy, *Pathfinders of the World Missionary Crusade* (New York: Abingdon-Cokesbury Press, 1945), 96.

55. J. Verkuyl, *Contemporary Missiology, An Introduction*, translated and edited by Dale Cooper (Grand Rapids: William B. Eerdmans Publishing Company, 1978), 13.

56. Bosch, 491.

According to Verkuyl, Warneck was the

> First to receive an official appointment to the chair of missionary science, he was made professor extraordinary at the University of Halle and taught *Missionslehre* from 1896 to 1908.[57]

Although the writer would not agree with Warneck on many matters, a couple of which were paternalism and his ecumenical views, he does commend him for his stand on missions and acknowledges that he was a true pioneer in the specialty of developing biblical missionary principles and training leaders.

These men joined a limited group of educators and missionaries of the nineteenth and twentieth centuries who recognized that trained leaders were a necessity if the church around the world was to carry out its commission. Not only did they recognize the need for trained leadership in missions and the church, many of these men actually put their convictions and principles to work. This, of course, was not an easy task because many in the missionary community did not share their belief that trained leaders were necessary in missions. As previously noted, it has been only recently that a change in this mindset came about.

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57. Verkuyl, 13.

Another strong point with the above-mentioned men was, they all believed in the authority of God's Word. In our present day, the social gospel and other flawed theologies have generated false teachings that deny the authority of the Scriptures. One of our greatest problems today is that the authority of the Scriptures is not being taught by many who stress the concept of contextualization. "Contextualization"[58] of the gospel is dependent upon the missionary organization or educational institution's view of biblical authority. Hesselgrave and Rommen verify this as they write,

> Four profoundly different and universally recognized theological orientations—orthodoxy, liberalism, neo-orthodoxy, and neoliberalism—tend to yield very different contextualizations.[59]

The world's theology has come to hold that human beings are good people and no one is lost. Many, including those like Dr. Charles H. Kraft of Fuller Theological Seminary, who refer to themselves as evangelicals, hold that belief in Jesus Christ is not necessary for salvation, though it is helpful for some people. It is nothing more than a crutch for weak people. Liberal churches wanted everyone to think of them as Christian so they kept the biblical terms but

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58. For definition of "contextualization," see glossary, 232-236.

59. David J. Hesselgrave and Edward Rommen, *Contextualization, Meanings, Methods, and Models* (Pasadena: William Carey Library, 2000), 145.

changed the meanings. For example, among other things, sin became the oppression of certain social structures and Jesus simply became a pattern for creative living or either, He was a revolutionary. Salvation became liberation from oppression. Faith became awareness of that oppression and the willingness to do something about it. Evangelism meant working to overthrow all of the oppressive institutions and/or governments.

Biblical Authority

This writer is orthodox in his view of biblical authority. He embraces the Christian doctrines of man being lost in sin, the virgin birth of Christ, the blood atonement, the bodily resurrection of Jesus Christ, and the imminent return of Christ for His bride, the church. Furthermore, he believes a seven-year tribulation period will follow the rapture of the church, after which Jesus Christ as the Messiah will reign for one thousand years on earth, and the unsaved will spend eternity suffering, first in hell and ultimately in the lake of fire. It is a fact that the religions of the world, including many in Christendom, i.e., the liberals, the neo-orthodox, and the neoliberals cannot accept the orthodox view of the Scriptures. They consider those holding such doctrines as

obscurant or ones "who opposes intellectual advancement and

political reform."[60] This writer believes the church on the

mission fields of the world must have leaders trained and

grounded in the orthodox view of biblical authority. Sad to

say however, the liberals, the neo-orthodox, and

neoliberals have gained greater results in their efforts to

spread the social gospel than those who hold to Orthodox

Christian theology and to the authority of God's Word.

Hesselgrave says it well,

> All missiological proposals must ultimately be judged on
> a theological basis. This holds true for every
> contextualization attempt that claims to be
> Christian.... Contextualization as understood by the
> originators of the term is decidedly different from
> contextualization as subsequently understood by
> conservative evangelicals....[61]

Conservative, Orthodox, Christian leaders and theologians

have forgotten or have become lax concerning what the World

Council of Churches, the originators of the term, meant

when they pressed it upon the church. It is a valid term,

but their application of it is unacceptable. This

discussion will continue in chapter four which deals

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60. *The American Heritage College Dictionary, Third Edition* (Boston: Houghton Mifflin Company, 1993), 941.

61. David L. Hesselgrave, *Communicating Christ Cross-Culturally, An Introduction to Missionary Communication, Second Edition* (Grand Rapids: Zondervan Publishing House, 1991), 138.

extensively with contextualization and its impact on training leaders.

Reasons for the Present-day Shortage of Well-Trained Leaders around the World

The writer wishes to make it clear from the start that he is not writing to discredit mission agencies or missionaries of the past two centuries. Missionaries accomplished much during this span of time, such as planting churches as well as building and operating hospitals and medical clinics to name a couple of things. However, in the estimation of this writer, missions failed in the matter of training national leadership. The shortage of qualified leaders is acute! The reasons for the shortage are many. Because of time and space, three of those reasons will suffice for this project.

Reason One: Mission Agencies and Administrators

It appears that on the part of many mission administrators and directors, except among many of the denominations and older mission societies, there was a lack of vision, or they simply did not see the necessity for training leaders from among those they led to Christ. However, even though several major denominations did see a

reason to establish schools and seminaries, they had more

in mind than just training leaders. Chao, writing about the

development of theological schools in Taiwan from 1876

through 1971, lists five effects that mission-operated

seminaries have had on younger churches. He writes

> Mission-operated seminaries founded by denominations and
> societies clearly declare that their purpose is to train
> 'native helpers' to propagate and plant denominational
> churches in Taiwan.... The first effect is (*my words*)...
> each mission tends to regard its work primarily as work
> within its denomination, leadership training is likewise
> designed for service within its own fellowship.
> Necessarily, mission-operated denominational seminaries
> will fail to train men for leadership on the national
> level and for ministry to the Chinese church and society
> at large.... The hardening of denominational lines,
> suppressing the emergence of a truly Chinese indigenous
> church, is the second effect.... The third effect of
> fragmented denominational theological education
> patterned after Western models is the retardation of
> creative theological leadership.... The fourth effect is
> the reproduction of Western mother institutions....
> Finally, Western modeled denominational theological
> education tends to pay very little attention to a
> serious study of Chinese culture and society, to which
> the Christian faith is to be preached and in which
> Chinese believers live.[62]

Bosch quotes Max Warren relative to the failures associated

with missionary agencies. He says,

> Toward the end of his life Max Warren, for many years
> General Secretary of the Church Missionary Society in
> Great Britain, referred to what he termed 'a terrible
> failure of nerve about the missionary enterprise.' In
> some circles this has led to an almost complete
> paralysis and total withdrawal from any activity

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62. Jonathan Chao, "Foreign Missions and Theological Education: Taiwan, a Case Study," *Evangelical Missions Quarterly*, October 1, Vol. 9:1, (1972): 5-6.

traditionally associated with mission, in whatever form. Others are plunging themselves into projects which might just as well—and more efficiently—be undertaken by secular agencies.[63]

While agencies and missionaries were slow to move in their efforts to prepare prospective national leaders for leadership positions in the churches planted by their missionaries, the number of churches continued to grow. Major hindrances to preparing national leaders included the attitude of mission officials and their missionaries, who considered the missionary indispensable. Many agencies and missionaries thought the missionary was the only one who could do the job correctly and besides, they could not trust the national. Then there were those missionaries who were insecure in their position and found it is extremely difficult to give up or let go of their power. On top of that, there were those who never accepted the indigenous principle of missions and the fact that the national, with proper training, should be in control of the ministry. As the result, much fruit has died on the vine, unused for God's glory.

Dealing with the problem of training leadership for the younger or mission churches, Taber writes that missiologists have too often lacked a solid background for

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63. Bosch, *Transforming Mission,* 6-7.

good methods of Bible study and as a result, many have been

guilty of committing theological errors in their

interpretations and teaching of the Bible. He writes,

> It seems to me a dismaying fact that, at least since the
> beginning of what Latourette called "the Great Century"
> of Protestant missions, missiologists have too often
> used the Bible in naive and superficial ways. If Hahn is
> to be believed (1965:237ff), already in the latter part
> of the New Testament period itself, a dichotomy was
> emerging between the inward-facing, self-maintaining
> activities of the church and its outward-facing
> missionary service. What is certainly true is that as
> this dichotomy has further widened in subsequent
> centuries, both theology and biblical studies have been
> largely preempted for the inward-facing functions and
> mission has frequently been a stepchild. As a result,
> missiologists have too often lacked a solid grounding in
> the scholarly methods of Bible study, causing them not
> infrequently to be guilty of grotesque harmonizations,
> of taking texts out of context, of proof-texting, of *ad
> hoc* and *ad hominem* exegeses, and especially of
> reductionism.... This is not merely a past problem.
> Regardless of what a particular missiologist's
> theological starting point is, he/she continues to write
> important books and articles which are marred by serious
> flaws of biblical and theological method. In some
> circles, Luke 4:18-21 seems to be the sole and complete
> New Testament representation of Jesus' messianic
> ministry and of our mission. With others, the Great
> Commission, in whichever of its several versions, serves
> similarly.[64]

In line with Taber's assertion, Blue also speaks about

mission officials of the past who held that biblical

training would be a hindrance to the working of the Holy

Spirit. He also speaks of others who thought it a waste to

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64. Charles R. Taber, *"Missiology and the Bible,"* Missiology, An International
Review, Vol. XI, No. 2, April, (1983): 229-230.

send well-trained theologians to the mission field.[65] For

these and other reasons, several mission agencies were not

very serious about recruiting well-trained candidates to

serve as missionaries. Without wanting to demean God's

servants of the past, it seemed not to be a high priority

among many to recruit candidates who could do more than win

souls to Christ and plant a church. The priority should

have included strategies to not only plant spiritually

sound churches but to do so with competent national leaders

trained and grounded in the Word of God.

Through personal observations through years of

experience in missions and following closely what

missiologists are saying today, the writer agrees with

Taber and Blue's assessment of the situation. He believes,

as the result of this "Achilles' heel," the mind-set or

thinking of many contemporary missiologists is void of

solid biblical hermeneutics (biblical interpretation) and

teaching, which has in many respects, damaged the biblical

and theological foundation of missions.

Speaking of hermeneutics, this discipline does play a

major part, either consciously or unconsciously, in whether

or not a person is a good biblical leader. Many professors

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65. Blue, *Overcoming The World Missions Crisis*, 173.

like Larry Caldwell[66], trained in the West but ministers in Asia, stresses using the dynamic hermeneutical methods already in place in the culture where one is ministering. However, this writer maintains that Caldwell and others holding this view have erred in that they tend to place too much credibility in cultures, which will lead to syncreticism. Flawed hermeneutics will always lead to false doctrine, false teachers and unsound churches.

It is the view of this writer that the "historical-grammatical" method of interpretation is the correct approach and considers it vital that missionaries and national pastors alike must have a good working knowledge of proper hermeneutics and theology. However, they must understand that when they embrace this approach they will find it to be one of the thorniest issues they will ever face in ministry, especially on the mission field, because all of the ecumenical leaders around them will likely hold to the "historic-critical" method of interpretation or to the relatively new "ethnohermeneutics" method.

What do we mean by "historical-critical" approach to biblical interpretation or hermeneutics? In a nutshell,

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66. Professor of theology and the author of "Towards the New Discipline of Ethnohermeneutics: Questioning the Relevance of Western Hermeneutical Methods in the Asian Context," *Journal of Asian Mission*, 1/1 (1999): 31.

this approach is roughly synonymous with the scientific

approach to biblical study that flourished in the 19th

century and remains the choice of mainstream Christian

scholarship today. It implies a skeptical attitude to the

historical claims of Scripture and therefore presents the

Bible merely as the words and work of man, while the

"historical-grammatical" approach emphasizes the verbal,

plenary inspiration of all Scriptures and takes into

account the original languages and the historical context

of Scripture.

Harold Lindsell speaking of the difference between

orthodoxy and the "historical-critical" view says,

> Orthodoxy and the historical-critical method are the
> deadly enemies that are antithetical and cannot be
> reconciled without destruction of one or the other.[67]

G. Eldon Ladd sums up the "historical-critical" position on

the Scriptures when he says,

> The 'historical-critical method' by definition assumes a
> theological stance, which regards the Bible exclusively
> as the words of man, as a purely human, historical
> product.[68]

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67. Harold Lindsell, *The Battle for the Bible* (Grand Rapids: Zondervan, 1976), 82.

68. George Eldon Ladd, *The New Testament and Criticism* (Grand Rapids: Eerdmans, 1967), 39.

The "ethnohermeneutics" method of interpretation is the
choice of many contemporary missiologists. Caldwell
describes this relatively new method as an effective
alternative to the "historical-grammatical" approach, which
he says is outdated and not receptor-oriented enough for
today's multi-cultured world. For instance, he says

> Is it not imperative for multi-cultural Bible
> interpreters to search for hermeneutical methods that
> are receptor-oriented? This is the heart of
> ethnohermeneutics, for ethnohermeneutics is Bible
> interpretation done in multi-cultural contexts, as far
> as possible using the dynamic hermeneutical methods
> already in place in the culture, with the primary goal
> being to interpret the Bible in ways that will be best
> understood by the receptor culture. The basic premise
> underlying the entire discipline of ethnohermeneutics is
> this: God is at work in each culture drawing individuals
> from within each culture to Himself.... Many evangelical
> Protestant theologians and Bible teachers, pastors and
> missionaries would...affirm the need to look for
> culturally sensitive ways to present the Bible. They
> would agree, in principle, that it is good to attempt to
> contextualize the message of the Bible in order to make
> it more receptor-oriented. Unfortunately, it has been
> assumed that western hermeneutical methods, typically
> using the historical-critical tools, is sufficient for
> any culture.[69]

Tappeiner, who also teaches theology in Asia, disagrees
with Caldwell and points out the disparity between
"ethnohermeneutics" and the "historical-grammatical" method
of interpretation. He puts it well when he says

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69. Larry W. Caldwell, "Towards the New Discipline of Ethnohermeneutics:
Questioning the Relevance of Western Hermeneutical Methods in the Asian Context," *Journal of Asian Mission*, 1/1 (1999): 31.

> The grammatical/historical method is not 'western,' but 'human' and 'universal'.... In my judgment, ethno-hermeneutics cannot properly be used to replace the grammatical-historical method without the loss of access to the supracultural truth of God's word....[70]

Tappeiner ten concludes with this statement,

> This author (meaning Tappeiner, *my addition*) agrees that the more advanced methods of the grammatical-historical method, especially as they have been developed in the last two centuries, are not absolutely necessary to useful, Spirit empowered ministry. This is true for all cultures. Only those called to a ministry of advanced teaching and theological thought need to interact with such materials.[71]

Those missiologists, like Caldwell, who argue that the method of interpretation used by evangelicals is often dictated by their own cultural mind set, often end up producing radical new theologies, such as "Black Theology" or "Liberation Theology," in the name of contextualization. This writer holds that interpretation of the Scriptures begins with the intent of the author and is determined by the language he used and the historical context in which he wrote. Thus, while there can be only one meaning, there may be numerous applications.

The "grammatical-historical" method of interpretation may not be essential to having a good ministry in the eyes

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70. Daniel A. Tappeiner, "A Response to Caldwell's Trumpet Call to Ethnohermeneutics," *Journal of Asian Mission,* 1/2 (1999): 230.

71. Ibid., 231.

of many contemporary mission leaders and missionaries such
as Tappeiner however; the church needs leaders who well-
read in both sound theology and hermeneutics. Again,
Tappeiner says that if the method used to determine "what
it meant" is not legitimate, the normal meaning of the
biblical text is lost to us.[72]

In recent years, many mission agencies have begun to
see the urgency for better-trained national leaders on
their fields. Some have developed schools and programs for
training nationals, yet Elliston writes,

> In spite of so many who have and are giving themselves
> to leadership development with and for the church both
> in the west and among the two-thirds world churches, the
> crises of leadership continue to trouble the churches
> with whom we work.... Many 'leaders' who have been
> trained simply do not function or their ministries prove
> to be dysfunctional for the churches they serve. Church
> leaders are facing many different leadership problems in
> their churches.[73]

Elliston goes on to list a number of the problems he sees
plaguing the church:

- GROWTH is placing unmet demands on leaders in some
  areas.
- NONGROWTH is frustrating leaders and discouraging
  churches in some areas.

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72. Ibid., 229.

73. Edgar J. Elliston, "Designing Leadership Education," *Missiology: An International Review,* Vol. 16:2, April 1 (1988): 203-204.

- OVERFUNCTIONING LEADERS who try to do everything and decide everything are frustrating the church in some areas.
- NONFUNCTIONING LEADERS are allowing churches to die.
- UNDERTRAINED LEADERS are not leading to their potentials in many churches.
- OVERTRAINED LEADERS are discouraged and discouraging as well as frustrated and frustrating to the churches.
- INAPPROPRIATELY TRAINED leaders continue to do all of the wrong things in the wrong places, at the wrong times, and in the wrong ways.
- DROPOUT LEADERS continue to fill the ranks of government bureaucracies, development agencies, and private business (adapted from Elliston 1985.1).
- OVEREXTENDED LEADERS try to meet all of the pastoral and sacramental functions of multiple congregations and seek to uphold the artificially high Western standards of ministry but deny the priesthood of all believers.
- SPRINGBOARD LEADERS use church leadership training programs to jump into profitable positions in business, government, and parachurch agencies.
- Inflationary professionalization of the ministry poses serious problems for many younger churches and older churches alike.
- The rally cry for academic excellence rings hollow if the excellence is not defined in terms of meeting the basic purposes of the church-to bring all men to Christ and then to bring them to a serving and reproducing maturity within the church.
- Even more compelling than the great and growing need for existing churches is the need for people to move out of their own contexts and lead the myriads of unreached peoples to Jesus Christ[74] (*Bullets mine*).

Elliston's list is astonishing, yet quite predictable when one stops to think about it. The magnitude of the problems

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74. Ibid., 204.

is the direct result of the human involvement. The problems

will continue to mount while the solutions will continue to

be allusive until the Lord becomes a part of the solution.

Ted Ward is quite sharp in his remarks related to

mission agencies and the changes they must make in regard

to the future. His remarks include the following:

> Today the global environment in which Christian mission
> operates includes increased resistance to missionaries
> who represent old images and models and who have
> 'missionary' as their visa identity. Mission agencies
> may find themselves beating their heads against the wall
> and wasting strong human and physical resources in order
> to preserve traditions and old habits. Clearly, new
> models of 'missionary' are demanded. New understandings
> of the relationships and roles of outsiders in a more
> tribalized world are needed. What is even more needed is
> for mission agencies to face up to the all-too-common
> ineffectiveness of their missionaries. It is unwise to
> resist, ignore, or explain away the evident needs for
> changing recruitment standards, deployment practices,
> missionary description, and presumptions about styles of
> evangelization and church planting.[75]

Ward takes to task the leadership of mission agencies when

He talks about home office personnel. This writer is in

agreement with Ward who indicates that there has been an

"all talk-no action" posture with many mission leaders

during the modern age of missions. Concerning problems with

mission agency leadership he writes,

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75. Ted Ward, "Repositioning Mission Agencies for the Twenty-first Century," *International Bulletin of Missionary Research*, Vol. 23:4, October 1 (1999): 150.

At least part of the solution lies in the
representations of cultural diversity and the style of
teamwork demonstrated in the central office of the
mission agency. In these centers it is typical to hear a
good line being advocated about intercultural acceptance
and the importance of teamwork, but the overwhelming
majority of faces seem very pale, and after the
collective 'amen' for the platitudes, all return to
their respective cubicles and the teamwork idea is left
for the field people.[76]

Ward further speaks to the leadership problem and how some

agencies are using short-term missionaries to deal with it

in our present day:

For slow-minded mission agencies, the short-term
phenomenon will be an increasing nuisance. But, for
creative agencies, ways are already being found to
encourage and support these activities as additional
species and types of Christian relationship and
development.... There is another sort of short-term
missionary reemerging: the highly competent specialized
fellow laborers whose gifts and expertise are made
available to the church communities of the world in
genuine partnerships.... The church's crying need for
leadership development throughout the world is being
addressed through this process far better than by
sending in one after another ill-equipped and
inexperienced teacher of canned curriculum for
leadership in the church.[77]

Ward is correct because there are many highly competent,

specialized, short-term leaders available to lend a hand to

churches, hospitals, and educational institutions,

assisting them in fulfilling their mission. They have great

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76. Ibid., 152.

77. Ibid., 150.

gifts and expertise and can fill many roles and at the same time help prepare more national leaders for leadership roles.

Reason Two: Missionaries with only a Soteriological Vision

While not wanting to be overly critical of our fellow missionaries, another reason for the shortage of trained leaders today is that most missionaries of the past went to the mission field primarily as soul winners and church planters. While there was nothing wrong with that, they did not have the background or expertise to do much more than that. Many were not ready to do one of the most difficult tasks in church planting which, in any age, is to provide the newly planted church with a well-developed plan and strategy for developing leadership. Without such a plan, leadership will be inconsistent, chaotic, and loaded with perpetual problems because most pastors in mission situations, even if they have Bible school or seminary training, have been trained to take over churches where leadership is already in existence. They have not been trained how to start churches without existing leadership and train new leaders. Not having a well-developed plan is probably the main reason why leadership development fails in many new churches.

Shenk writes that the priority in missions during the nineteeth century was winning the lost to Christ. The church and trained leadership took a back seat. He says,

> The missionary movement in the nineteenth century found its theological dynamic in soteriology. Ecclesiology played no significant role in the development of mission theology, except for marginal Tractarian influence in Great Britain. Only in the twentieth century...has the challenge of reconstructing ecclesiology from the standpoint of the apostolate begun to be taken seriously (Berkhof 1979:410-22). To put the issue too simply, in the nineteenth century the doctrine of the church functioned primarily in defense of the church as institution. Earlier renewal movements such as Pietism and the Evangelical Revival had skirted the issue by concentrating on the salvation of the individual, and this mentality continued to dominate evangelical thought. Mainstream Protestantism also lacked a dynamic ecclesiology.[78]

Shenk goes on to say that, "the theological womb of the modern missionary movement was missionary theory based on soteriology as personal experience."[79] He then quotes Stephen Neill's conclusion that

> "Protestant missionaries have gone out with the earnest desire to win souls for Christ, but with very little idea of what is to happen to the souls when they have been won."[80]

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78. Wilbert R. Shenk, "The 'Great Century' Reconsidered," *Missiology, An International Review,* Vol. 12:2, April 1, (1984): 142.

79. Ibid.

80. Wilber R. Shenk, *from "The Church"* Concise Dictionary of the Christian World Mission, Stephen Neill, Gerald H. Anderson, and John Goodwin, eds. (London: Lutterworth Press, 1970), 109.

This writer has witnessed, during his years in missions, mission agencies recruiting great numbers of young people and after a short period of training, takes them to various countries around the world as "short-term" missionaries. When the reports begin coming in, it is learned that hundred and even thousands came to Christ in a few short weeks. The reports are marvelous and we wish all of the figures were true. However, the writer cannot help but ask, "Was the soil prepared properly before the harvest was reaped?" In addition, the question must be asked, "What is to happen to the souls after they have been won to Christ?" Throughout the last five decades, missiologists have written volumes of passionate calls for reaching the world for Christ in our generation. However, whether intended or not, the consequence has been on the emphasis of conversion as the end, rather than just the beginning of the disciple-making process. Engel is very vocal over this matter as he writes,

> There is widespread agreement that the Western-driven agenda of the last fifty years to 'finish the task' of world evangelism has tragically missed the mark in its narrow focus only on conversion. As I have often said, the Great Commission has become a 'great commotion' of proclamation in virtual disregard of spiritual formation

(doing the business of making disciples) and social transformation (righteousness and justice).[81]

Engel is correct and this writer is quick to say that soul winning and church planting ministries are essential parts of missions and ministry but there must be a broader focus than just winning the lost and organizing them into a body with the name of a church attached to it. The writer further believes there are several reasons why agencies and missionaries did and do not consider ministries beyond the church planting phase. Both mission agencies and missionaries are guilty of a couple of things: (1) They did not recognize the value of spending extra time and funds in further studies and training before going to the field. (2) They were so socially minded and bent on improving the quality of the receptor's physical life that their concern for the spiritual needs of the people was negated and regulated to a lesser priority.

Yusufu Turaki, a contemporary African national leader, tells about missionaries in Africa and how they handled their young converts. He writes,

> Pastoral training was the least developed by Christian missions. Theological institutions were mainly centres of training evangelists and Bible teachers. Pastoral training and church administration were less emphasized.

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81. Jim Engel, "Rebuilding the Kingdom," in *Development Associates International* 4, no. 2 (August 2001): 5.

> The missionaries felt that these two areas should not be introduced to the Africans too soon. Unfortunately, this simple preference became doctrinaire over the years. Licensing and ordination of Africans for pastoral duties and church leadership were most difficult to come by, so the number of national church leaders was very limited.[82]

Turaki goes on to enumerate and deal with the current problems and challenges of the African church which could have been avoided had more missionaries been more aggressive in training national leaders during the twentieth century. He says,

> 1.The African church has a weak biblical and theological base.... there is inadequate ecclesiology /theology of the church to handle issues such as church life, missions, spirituality, morality, social matters, and ethnic/tribal conflict.... 2. The African church has a weak vision for mission.... 3. The African church has weak leadership, especially in its modes of training and development.... 4. The African church has inadequate financial resources and trained personnel.... Many African theologians and scholars were trained in the West. Unfortunately, Western theology does not address adequately the theological questions and issues arising from the Christian study of African traditional religions and cultures.... The most theological issue at hand is that most African Christians lack sufficient knowledge of the Bible and its teachings on African traditional religions and cultures.[83]

Turaki's article makes an excellent point, relative to missions as a whole, when he indicates that the missionaries exercised their "preferences" in not

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82. Yusufu Turaki, *Evangelical Missiology From Africa: Strengths and Weaknesses, from Global Missiology For The 21st Century,* William D. Taylor, ed. (Grand Rapids: World Evangelical Fellowship, Baker Academic, 2000), 277-278.

83. Ibid., 280-281.

introducing certain training skills to the national

students and pastors. Decisions based on personal

preferences rather than on solid biblical principles are

dangerous in any culture and tend to establish long-term

precedents that are difficult to change. As these

precedents become "law" over time, they hold back and

hinder many nationals from blossoming into well-trained,

full-fledged leaders.

In the same vein, one thinks of Hudson Taylor and his

many accomplishments for Christ in China. However, with all

of his great success there is the little known fact that he

"saw the establishment of churches as less importance than

the task of presenting the gospel to as many as possible

before the Lord's return."[84] His philosophy was commendable

in the sense that he desired to see all men saved before

Christ returned, but having said that, we can only imagine

what could have happened had he been just as animated about

training leaders for the church. Where would China be today

had he instilled in them the same great zeal for training

leaders as he had for the souls of lost men. The sad fact

was that when it came to training leaders, many felt (and

many today also have this attitude) that those whom they

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84. J. D. Douglas, *(James) Hudson Taylor,* The Evangelical Dictionary of World
Missions, Edited by A. Scott Moreau (Grand Rapids: Baker Books, 2000), 931.

were and are winning to Christ are incapable of becoming good leaders.

Another great problem in the Two-Thirds World Church, is that so many Christians and Christian leaders are syncretistic in living their daily lives. Why, after so many decades of the church's existence in most of these Two-Thirds World cultures, do the Christians still cling to many of their paganistic roots? This missionary worked with and taught Christians in Asia to eradicate syncretism from their lives. However, during his fourteen years of ministry there, only a few made the break. Many of the people remain very superstitious and are fearful of the evil "spirits" in their homes, villages, and towns. Even most of the Christian leaders regularly go through paganistic rituals to ward off evil spirits while insisting they are trusting in Christ. Pastors, while wearing fetishes and other ornaments, hold to a syncretistic theology and preach a syncretistic gospel to a people who have never fully forsaken their past. When the practice of "Christian leaders" demonstrate that they have only a partial salvation (by keeping their fetishes, etc.) it seems that they little to offer their people when it comes to helping them forsake their evil past and have the assurance of complete salvation in Christ.

What can this attitude be changed? Christian leaders, including missionaries, need to examine why they have been unable to teach and train the national church to abandon these ties with their dark past. Many missiologists would answer that missionaries did not contextualize the gospel message to the receptor culture. That might be true to some extent. However, this writer believes that the power of the gospel was not in the preaching and teaching of the Word of God, which also helps explain the shortage of trained leaders among the receptor peoples of the world.

This brings to the forefront a valid question for mission agencies and their missionaries. "When did they become aware of the vast shortage of qualified leaders for the churches they were planting?" John R. Mott, for example, an American supporter of missions and an ecumenical leader during the late nineteenth century and the first half of the twentieth century, had serious concerns about not enough leaders being trained for the church. Kane quotes Mott as stating that,

> The greatest weakness of the missionary movement was our
> failure to produce well-trained leaders for the national
> church.... In spite of all that has been said and done
> in the intervening years, the national churches in most
> parts of the mission field are still without adequately
> trained pastors and evangelists. We have millions of

converts. We have established thousands of churches. We have not trained nearly enough leaders.[85]

Although the author disagrees with Mott's ecumenical views, he has great appreciation for his insights on this particular matter. Mott has not been alone in his assessment of the shortage of qualified leadership around the world. Other missiologists such as Ted Ward, Dr. Bong Rin Ro of Korea, Dr. David L. Hesselgrave, David Livermore, Dr. J. Ronald Blue, and others, all speak to the fact that there is still a great need of well-trained leadership in both the old and new churches of today. All would agree that many more teachers and trainers are required to overcome this shortage and curtail further problems which could lead into syncretism and heresy.

The question is, "where are these teachers and trainers coming from?" The writer believes the first line of teachers and trainers should always be national educators. However, most leaders are aware that missionaries and teachers from the West must fill the gap in many parts of the world, bringing with them their Western curriculum and educational structures, until the

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85. Kane, 321.

nationals are ready to take their rightful place in the classroom.

Many missiologists think, of course, that the Western structure does more harm than good. The author realizes that there are and will always be cross-cultural problems. However, he feels the Western structure is not always bad for the receptor cultures, especially when the leadership of an institution is unafraid of taking extra measures and risks to make the best of the Western structure with its theological educational curriculum, and join them together with the hidden curriculum of the local culture and make them work. Dr. Beth Grant provides an excellent example of a Bible college in India that has successfully put into practice this strategy. She writes,

> With some ongoing adaptation, the college has maintained the Western structure and theological educational curriculum, which was adopted by the Western mission when founding the school fifty years ago.[86]

Grant continues her thoughts,

> In short, while the explicit curriculum is largely Western, the 'hidden' curriculum is decidedly indigenous, and the two have been integrated creatively by the school's leadership for God's glory.
> One of the most significant examples of this hidden curriculum at Southern Asia Bible College relates to the traditional Indian value of collectivism vs.

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86. Beth Grant, "Theological Education in the Twenty-first Century: Re-evaluating Some Basic Assumptions," *Evangelical Missions Quarterly,* Vol. 40, No. 2 (April 2004): 187.

individualism. As in the larger traditional culture, the Assemblies of God church in India values leadership which operates through networks of relationships, consensus building and negotiation rather than autonomously and individually. Although SABC has adopted a largely Western curriculum and administrative structure which are frequently associated with individualism, the college leadership is consistently and effectively cultivating the contrasting Indian value of community.[87]

This writer having served in Bangladesh, a culture similar to India, applauds such innovative thinking and can only speculate on how much more successful other organizations would have been had missionaries and agencies over the decades been willing to work as this group has for more than fifty years.

The writer realizes that this example in India is an exception and it would be rather idealistic to think it could work everywhere in every culture. However, it is an exceptional model for missionaries and nationals who have taken the best of two cultures and made them compatible for the good of the church.

In closing this section dealing with the missionaries and their lack of preparation for training leaders, the writer believes every missionary should read Dr. Grant's article. The article should also be required reading for every student in the mission programs of our Western Bible

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87. Ibid.

colleges and seminaries, and used as a case study for possible use or adaptation for every culture around the world.

Reason Three: The Vastness of the Need

The third reason for the present shortage of qualified leaders arises out of the combination of the first two reasons and other factors. It also seems as if the entire missions community failed, or was unable, to recognize and respond to the tremendous growth of the church, which outgrew its ability to train enough leaders to keep up with the need.

The writer has previously referred to missiologists like McKinny, Taber, Ward, Grant, and others, all of whom have written extensively about the need for many more qualified leaders in the Two-Thirds-World Church. The writer wishes to echo their concerns with further emphasis on the fact that biblical theology and doctrine has increasingly lost ground since the middle of the twentieth century among many missionary organizations. However, the writer is happy to note that some missiologists still believe that more theologically trained men need to answer God's call to missions. Both full-term and short-term

missionaries can do the job. There is plenty of room for

both. Dr. Ronald Blue writes,

> The pressing need for theologically trained teachers...
> is obvious. With so great an influx of new believers,
> biblical training becomes critical. The Third World
> church is at a point of crisis. If adequate teaching is
> not soon forthcoming in the exploding churches of
> Africa, Asia, and Latin America, a warped, ill-
> conceived, self-wrought theology will likely develop
> that will hardly be recognized as Christian.[88]

Dr. Blue continues with comments on the erosion of biblical

theology in today's world,

> The world is exploding, the church is expanding, and in
> the midst of all of the growth, theology is dissipating
> in confusing and contradictory directions. Where the
> Bible is not faithfully taught, insipid substitutes for
> the true gospel are concocted by brilliant but
> spiritually destitute pseudo-Christians. Self-made
> designers have conceived several popular—if alarming—
> theological fashions. Even more alarming is the eager
> reception given them by unsuspecting seekers.[89]

Why are theologians required? Could not a dedicated, loving

church planter be just as effective? Dr. Blue is referring,

of course, to the urgent need for biblically sound

theologians to serve on the mission fields of the world to

combat the distortions of liberation theology, Black

theology, and other cultural born theologies.

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88. Blue, from *Overcoming The World Missions Crisis*, 180.

89. Ibid., 181.

Clinton recently wrote a staggering article dealing with this matter. He says

> Public expression of commitment to Christianity grew throughout the twentieth century until approximately two billion people named Christ as Lord. By the year 2000 there were approximate four to five million churches with an average of more than four hundred people per church.... By the end of the century there were approximately 150 graduate level seminaries in the world, roughly seventy-five of which were in North America. Africa had six graduate level seminaries in 1996, only one of which was accredited. Latin America had six until the accrediting society increased the standards to meet the international standards-and now they have none. Together these 150 schools graduate less than fifteen thousand per year, and certainly not all graduates become pastors....However, if the church's growth rate continues, we will need five million new pastors in the next forty years. Thus, eighty-five to ninety percent of the world's new churches will have pastoral leadership that is not seminary trained.... Church ministries of the future will be increasingly led by laymen and women. This...will demand that more people be trained for leadership, equipped for ministry and entrusted to lead others. Some local churches and denominations will adapt; some will not.[90]

Note Clinton's graphic (see page 98) demonstrating world population growth along with the number of Christians worldwide and the number of leaders trained during the twentieth Century. While population growth explodes to more than six billion by the end of the century, the growth of the Christian community is much slower and the number of well-trained church leaders hardly grows at all.

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90. Steve Clinton, "Twenty-first Century Population Factors," *Evangelical Missions Quarterly,* Vol. 41, No. 2 (April 2005): 191-195.

The Need of Leaders

World Population ⎯⎯⎯⎯

Christians ⎯ ▪ ▪ ⎯ ▪

Pastoral Leaders ▪▪▪▪▪▪▪▪▪▪▪

6
5
4
3
2
1
0 Population-
Billions

| 1900 | 1950 | 2000 |
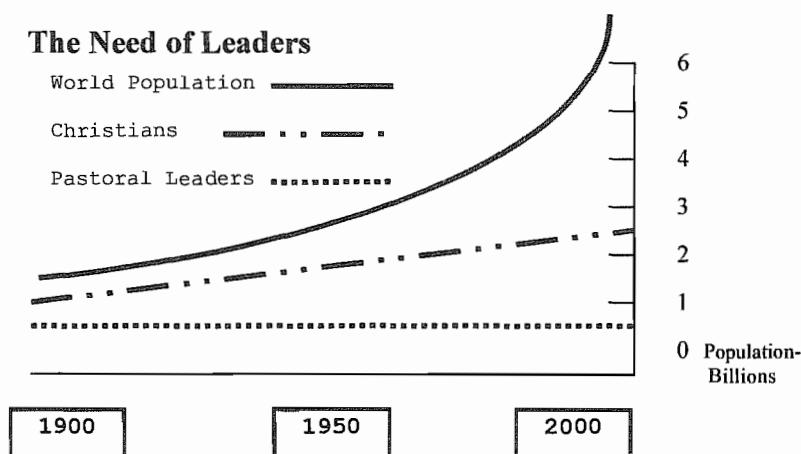
91

This writer agrees with Clinton that Bible-believing theologians need to correct the damage already done and train new students. There are a couple of ways this can be done: (1) through residential or "formal" colleges and seminaries and (2) through good "nonformal" or "informal" curriculum for pastors and other leaders who are unable to attend residential (formal) schools. The bottom line is, whichever way is used, both young and older students need theologians to help prepare them to be able to lead their congregations out of the very sophisticated and complicated religious systems that have been in existence for many centuries.

In July 2001, David Livermore, the Executive Director of the Global Ministry Center at Grand Rapids Theological Seminary (then the Associate Pastor of Youth and Missions

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91. Ibid., 192.

in a Baptist Church in Muskegon, Michigan) said the
following about the millions of youth in the world, many of
whom are coming to Christ and becoming leaders in churches:

> Rather than be paralyzed by the overwhelming
> population of unreached youth, I am challenged to
> work with others to take the Gospel to youth in
> every people group, and in turn, to mobilize and
> equip those youth to reach others.... Imagine what
> could happen around the globe if youth were
> targeted by evangelicals the way corporate
> marketers target them. We must allocate resources
> to meet the need.... Younger leaders as far back as
> David, Daniel, Mary, and Jesus were faced with
> seemingly insurmountable problems, yet they boldly
> stepped out and changed history. God used them as
> his agents. Historically, youth have led the way in
> a majority of the revivals that have occurred. Many
> of the most aggressive church planting movements
> around the world today are being led by 18-25 year
> olds.... Something radical has to be done to win
> the billions of youth! We must do more than simply
> rally the same old missions cry-"More people to
> go...More people to give...More people to pray."
> Those resources are absolutely essential, but we
> must think and plan proactively to reach and
> mobilize youth with the hope of Jesus.[92]

Livermore's comment "Many of the most aggressive
church planting movements around the world today are
being led by 18-25 year olds" is staggering. This
writer has seen this in India, Bangladesh, and Myanmar
where so many of these young leaders are doing it with
very little help and training, if any at all. However,
because of the sheer magnitude of the task providing

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92. Dave Livermore, "Billions to be Won!" *Evangelical Missions Quarterly,* Vol.
37, No. 3 (July 2001): 332.

much help seems impossible. Livermore provides the

scope of the need when he quotes from a report

published by the World Evangelical Alliance (WEA)

concerning this vast shortage. He writes,

> The growth of the church around the world is producing a
> shortage of theologically equipped pastors and church
> leaders:
> * Approximately 2.2 million evangelical churches are
>   spread around the world;
> * 85 percent are led by men and women who have no
>   theological training;
> * 7,000 new church leaders are needed daily to care
>   for the growing church;
> * If every Christian training institute in the world
>   operated at 120 percent capacity, less than 10
>   percent of the unequipped leaders would be trained
>   (WEA 1999).[93]

Can the Western church fully grasp these staggering

figures? The immensity of the problem can be overwhelming

and the writer believes the problem will only become larger

simply because of the explosion of both philosophical and

social pluralism in today's world. Christian leaders will

never solve the problem because they will never be able to

get to the crux of the cause because of philosophical

pluralism and social pluralism. On the one hand,

philosophical pluralism is a cause which maintains that one

or more kinds of ultimate substance or reality may exist at

the same time, while on the other hand, social pluralism

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83. Livermore, 459.

admits to multiple ideologies, philosophies, and cultures within the same society. While acknowledging God's sovereignty and His ability to bring worldwide revival to the church, this writer is not very optimistic over the reality of things getting better even with good well-trained localized leadership. However, the Scriptures reveal that God always has a remnant of believers that will have a continued impact for Christ in localized areas of the world. Therefore, those remnant local churches and institutions need good theological trained pastors and teachers.

The writer will close this chapter with three articles demonstrating some things that are happening in the area of leadership training. Two of these are actual reports, issued during the last decade, of Bible Schools providing much needed trained leadership to areas where rapid church growth was taking place but had few trained leaders available. The other is an article about what the World Christian Foundations Curriculum is presently doing in the area of training Christian leaders.

First, James A. Ferrier of *HCJB World Radio*[94] reports

about a Christian leader in China that started a Bible

school in 1994, and tells of the continuing influence the

school is having both among trainees and in the local

community.

> In 1994 Christian Aid provided funds to start a Bible
> school in a province that must remain unnamed for
> security reasons.... Using that school as an example,
> trainees went out and started 30 other Bible training
> centers. Over the past seven years, thousands of
> Christians have been trained for leadership, meeting the
> needs of over 6000 churches in that province, according
> to the leader. 'The influence of the Bible schools is
> truly amazing,' he said. He mentioned four areas of
> influence: 1. The number and impact of cults and false
> teaching has markedly decreased. 2. The relationship
> between the unregistered 'underground' churches and
> those officially registered with the government is
> improving. 3. The spiritual lives of believers are
> maturing and their righteous deeds speak loudly on their
> behalf. In some cases, local Communist authorities are
> concluding that Christianity is not so bad, after all,
> and are actually encouraging the Christians to build
> more Bible schools. 4. Established Bible schools are
> upgrading their level of teaching and are sending out
> teachers to train disciples in other places.... 'All the
> achievements mentioned above are the convincing
> evidences that as God so loves the world, He loves China
> and the Chinese, also.[95]

The second report comes from Benin, West Africa, in a

report issued by SIMNow in 1996,

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94. HCJB Radio, launched in 1931 in Quito, Ecuador, South America, was the first great Christian missions radio broadcasters. From *Operation World, 21st Century Edition,* Patrick Johnstone and Jason Mandryk Editors, (Waynesboro GA: Paternoster USA, 2001) 231.

95. James C. Ferrier, e-mail, *"China: Bible Schools Have Good Effect,"* HCJB Radio and Intercessors Network, 12/12 (2002).

Life for the 1.5 million Fon people has traditionally
been one of bondage to superstition and fetishism.
Then in 1987, after years of prayer, the church
experienced a major spiritual breakthrough. And it has
seen explosive growth ever since. Twenty-two of the
current 32 churches were planted since 1990, and 50 more
are expected over the next decade. But only two churches
have Bible school-trained leaders. Recently, 37 emerging
Christian leaders gathered together for the sixth annual
leaders training session at the site of the future Fon
Bible School. 'I am worried that without solid teaching,
many new believers will fall into the hands of the
numerous cults and syncretistic churches that already
fill our country,' says Pastor Robert Folly, president
of the Fon churches under the Union of Evangelical
Churches in Benin. He sees the new Fon Bible School as
vital to continued church growth. And the school already
has 40 applicants. 'Our goal is to have the first class
of eight to ten students commence in 1998,' Folly
says.[96]

In January 1995, Dr. David Hesselgrave, wrote an article in

the "Missions Frontier Journal" evaluating Dr. Ralph Winter

and the development of the World Christian Foundations

Curriculum. Hesselgrave quotes Dr. Winter's comments on the

ratio of churches established to number of trained leaders

available to lead them. Again, the shortage is enormous,

with the exception of one group, which he mentions in the

following article. Hesselgrave writes,

During the last twenty-five to thirty years, Winter has
been active and innovative in other ways.... Winter has
not lost sight of the fundamental leadership crisis that
has arisen as evangelical churches and educational
institutions place an increased emphasis on the
professional ministry. He has pointed out that, except

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96. A report: *"Many Churches, Few Leaders,"* about the church in Benin, West
Africa, by SIMNow, 1/12 (1996).

in Pentecostal movements around the world, the usual
mission field has a hundred churches and only ten
'properly trained pastors'.... the World Christian
Foundations curriculum (is) aimed at upgrading the
training of leaders already in place and functioning as
pastors in the ninety congregations rather than working
toward replacing them with 'young men trained in school
rather than real life'.... Now when many schools are
initiating new programs and changes in their curricula,
WCF aims to take the most beneficial kind of education
to those who are in a position to make good use of it.[97]

Concerning Hasselgrave's comment about the "*leadership*

crisis that has arisen as evangelical churches and

educational institutions place an increased emphasis on the

professional ministry" (emphasis mine), the writer would

call attention to the fact that there is no place for the

"professional ministry" in the church anywhere in the

world. God's servants are not professionals in the sense of

"professional leaders" in the secular world. With that

said, the evidence shows that even if greater efforts are

taken to produce more leaders it would take a huge effort

on the part of all educational institutions, and the writer

does not see the commitment there.

In summary, the shortage of trained and qualified

leaders just did not develop overnight. It has been

building for a long time and has now reached such

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97. David Hesselgrave, "World Christian Foundations Curriculum," *Mission Frontiers,* 1/1 (1995): 159.

proportions that only the Lord can change it. As previously

mentioned, there were efforts as far back as the 1830s to

make changes that could have produced more leaders. Men

like Breckenridge, Duff, and Warneck, all who loved

missions and wanted to make some wholesale changes where

"missions" would expand and prosper as a discipline and

ministry in its own right.

The writer also elaborated on the three primary

reasons for the present shortage of trained leadership in

the church on the mission-fields of the world today. The

first reason lies with missionary agencies and their

administrations, which in many cases, only stressed winning

the lost and had little or no vision for training leaders.

The writer wishes to reiterate that "winning the lost" in

itself is not a criticism. Evangelism is crucial to church

growth but along with it, simultaneously, a healthy church

results from strong biblical teaching and leadership

training. The second reason, similar in some regards to the

first, in that many missionaries felt their call was to win

souls for Christ and was simply unprepared for the task of

training future leaders. A third reason is simply that the

problem became so vast that most agencies and their

missionaries choose to ignore it. A major part of this

effect centers on the fact that the denominations and

groups making up the WCC have been, and are presently, committed to the social gospel worldwide. This, of course, places the true gospel of Jesus Christ on the periphery, making it essentially nonexistent. Such a state is disastrous for the church and the gospel. Therefore, if this shortage of qualified leaders is eliminated, more doctrinally sound theologians are required for the task of teaching and training potential candidates and leaders.

In addition to the problems and difficulties already covered in this project, there is the great emphasis on "contextualization" in today's mission efforts. What does "contextualization" mean and how does the various models affect the training of leaders for the church? The evaluation of several models, with an assessment of their strengths and weaknesses in relation to the Scriptures, is the subject of chapter four.

CHAPTER 4

THE IMPACT OF CONTEXTUALIZATION ON THE TRAINING OF LEADERS

Guarding Against Syncretism and Heresy

Although this writer does not liken himself to be a
leader of the stature of the Apostle Paul, he does maintain
a Pauline like jealousy for the church and biblical truth.
It has always been true that in the absence of sound
biblical preaching, well-defined theological teaching, and
proper hermeneutics, syncretism will become more prevalent
and will eventually lead to heresy, or even to apostasy, if
unchecked. Therefore, it is essential to train godly
leaders to be "good shepherds" of God's people as opposed
to the "hirelings" (John 10:11-14) who have no interest in
the sheep and will abandon them in the midst of storms,
disease, and when predators come about. A good shepherd
remains vigilant over his flock and protects it from the
surprise attacks of vicious beasts prowling about. Wise
shepherds know that such enemies may attack from any

direction. They know the dangers posed by "grievous wolves"

and other "brute beasts" as pointed out in Scripture (Acts

20:29; 2 Peter 2:12; Jude 10). Such deadly enemies of God's

people include those who have fallen away from and denied

the faith once delivered to the saints. They preach another

Jesus and another gospel (2 Corinthians 11:1-4; Galatians

1:6-9) and bring destructive heresies into the church, even

to the denial of the Lord who redeemed them with His own

life (2 Peter 2:1; 1 John 4:4; Jude 4).

Further, just as vicious animals circle a flock

looking for the best way to attack, so Satan, the brain

trust behind syncretism, heresy, and apostasy, is

constantly moving his point of attack. This strategy has

always existed, but it is always changing its form. It is

continually moving its location. The heresy and apostasy[98]

of today is not the heresy and apostasy of fifty years ago

therefore, "good shepherds" are taught (among other

disciplines) how to recognize the identity of the prowling

beasts and where they might be at any given time. For that

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98. Missionaries in the 20th and 21st centuries have to deal with the
possibility of apostasy among their converts, depending on degrees of persecution or the
presence of heretical teachers among their flock. Heresy and apostasy differ in degree.
For the purposes of this project a brief definition of each is given here. L. G.
Whitlock, Jr. says, "Apostasy is a deliberate repudiation and abandonment of the faith
that one has professed (Heb. 3:12). The heretic denies some aspect of the Christian faith
but retains the name Christian" (see Whitlock, *Apostasy*, in *Evangelical Dictionary of
Theology*, Walter A Elwell, ed. (Grand Rapids: Baker Books, 1984, Reprint 1997), 70.

reason, the writer will briefly survey the situation that developed during the last century in the church as well as in missions and how it has affected leadership in the church.

From the late 1800s to the 1930s, the liberalism of Schleiermacher dominated. During this time, the acceptance of the higher critical views about the Bible and about Jesus Christ became the trend. This trend escalated through the rejection of supernaturalism, and by the proclamation of the social gospel.

Following that era, heresy took another approach in its attack on truth. From the 1930s through the 1950s, the neo-orthodoxy of Karl Barth was prominent. Neo-orthodoxy is existentialist[99] philosophy and Biblical terminology wrapped together in the same package. Existentialism and the Marxist philosophy remain strong forces in ecumenical missions until the present time.

Again, in the 1960s, several jumped on the "God-is-dead" wagon while the neo-orthodox maintained their existentialist philosophy. It turns out that the "God-is-dead" theologians never came up with a single death of God theology. The death of God theologians like Paul Van Buren,

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99. See glossary for definition of existentialism, p. 246.

William Hamilton, and others concluded that since the
liberals and neo-orthodox had both effectively removed God
from intervening in human history, then for all practical
purposes God was dead and theology might just as well
openly proclaim His death. Gundry writes

> Their real significance was that modern theologies, by
> giving up the essential elements of Christian belief in
> God, had logically led to what were really
> antitheologies. When the death of God theologies passed
> off the scene, the commitment to secularism remained and
> manifested itself in other forms of secular theology in
> the late 1960s and the 1970s.[100]

This movement never really caught on and though we do not
hear the term "God is dead" anymore, its message is still
heard in the postmodernism and deconstructionist approaches
to the Bible. What are these approaches? Van Engen speaks
of postmodernism with these words, "At its most basic,
postmodernism involves the realization of the ultimate
bankruptcy of modern and premodern approaches to life."[101]
Since deconstructionism is the Siamese twin of
postmodernism, the American Heritage College Dictionary
defines it as

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100. Stanley N. Gundry, *"Death of God Theology,"* from Evangelical Dictionary of Theology, Edited by Walter A. Elwell (Grand Rapids: Baker Books,1984), 302.

101. Charles Van Engen, *"Postmodernism,"* Evangelical Dictionary of World Missions, *Edited by A. Scott Moreau, 773.*

> A philosophical movement and theory of literary
> criticism that asserts that words can only refer to
> other words; and attempts to demonstrate how statements
> about any text subvert their own meanings.[102]

Beginning in the 1970s, the World Council of Churches (WCC)
and their inclusive adherents and their arsenal of "weapons
of spiritual destruction" began attacking on several fronts
simultaneously. Heresy, in the opinion of this writer,
began appearing in the forms of liberation theology, black
theology, and feminist theology, to name a few. The writer
will give a brief sketch of what is at the heart of these
three findings:

Latin American Liberation Theology

Latin American liberation theology sprang up mainly
from among Latin American Catholics and to a lesser extent
from the protestant church. Its purpose is to radically
change the political and economic structures of its
culture. It sees, correctly, that the term "salvation" in
the Bible sometimes speaks of deliverance from political
and economic oppression but it does not stop there. Jose
Portirio Miranda, an ex-Jesuit priest, after studying Karl
Marx's writings concludes:

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102. The American Heritage College Dictionary, 3d ed., s.v. "Deconstructionism."

> The essential meaning of the Bible's message has been eluding us Christians and our organizations. The Bible, especially Exodus and the prophets, is the revelation of the Transcendent God, the Liberator of the oppressed who fights against the oppressors in their behalf.[103]

Further, Miranda, incorrectly, sees the major theme of the Bible as social justice or the salvation of the poor. Other liberation theologians using the Exodus account as a biblical basis for resistance against the prevailing government include Jose Miguez Bonino and Juan Luis Segundo. According to these men, God's major message and purpose in the world is the liberation of oppressed peoples, and that God and His church must focus on delivering them from their servitude.

These who hold to Liberation theology are, among other things, amillennialists (meaning that there will not be a literal one thousand year Kingdom of Christ on earth). Consequently, as the writer is Premillennial in doctrine, his view of salvation, the church, and eschatology, all differs significantly from that of the amillennialists. As a premillennialist, other than the nation of Israel in the Old Testament and eschatologically in the New Testament, this writer does not see nations or entire societies being

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103. Jose Portirio Miranda. From *Theologies of Liberation: An Overview by Harvie M. Conn, in Tensions in Contemporary Theology,* edited by Stanley N. Gundry and Alan F. Johnson (Chicago: Moody Press, 1976), 364-365. (Note: The writer could not find a copy of the original book in which Miranda made this statement).

the object of God's redemption. During this present time, i.e., the church age, He deals with individuals rather than with nations or entire societies.

The writer has encountered missionaries and pastors in India, Bangladesh, Ukraine, and Myanmar, who were amillennial in their hermeneutics. They lead people to Christ and establish churches but they have the problem of distinguishing between Israel, the kingdom, and the church. For instance, amillennialists do not deny the literal return of Christ, but they reject a literal thousand-year reign of Christ on the earth following the church age and the tribulation period.

One might ask how did amillennialism come about. It began with Augustine, who in the fifth century put it forth as a new view. It seems that someone is always looking for a new and better way to truth. Walvoord explains

> The kingdom of God predicted by the prophets is a present reality in the interadvent period, and this is to be identified with the church. The church, then, as identified by amillenarians, is the kingdom of God, and its progress is the advance of divine salvation and the establishment of righteousness in the earth.... The Roman church took up the idea of Augustine and identified the church with the kingdom of God with its own ecclesiastical organization.... The Roman Catholic Church frankly identified the Kingdom of God with their hierarchical institution."[104]

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104. John F. Walvoord, *The Millennial Kingdom* (Grand Rapids: Zondervan Publishing House, 1959, 1979), 98-99.

Ryrie affirms the amillenarians spiritualization of the Old

Testament's promises to Israel, denying some, while

translating others into the Catholic Church. He says,

> Amillennialists see the church as fulfilling God's
> promises in an antitypical and spiritual way.... The
> church fulfills the promises, and the new heaven and new
> earth that immediately follow the Church Age consummate
> history.... Premillennialists use literal or normal
> interpretation in all areas of biblical truth, whereas
> ammillenialists employ a nonliteral or spiritual
> principle in the area of eschatology. All conservatives,
> whatever their eschatological persuasions, use literal
> or normal interpretations everywhere except
> eschatology.[105]

The Roman Catholic Church (*hereafter the Catholic Church*)

is therefore amillennial and has had a strong foothold in

Latin America for centuries. Included among her

institutions in Latin America is the Maryknoll order or

missions movement (*hereafter Maryknolls*). This movement,

founded in 1911,[106] is a U.S.-based Catholic mission

movement that includes the Maryknoll Society (priests and

brothers), Maryknoll Congregation (Sisters), the Maryknoll

Lay Missioners (laity, priests and religious), and the

Maryknoll Affiliates.[107] Gustavo Gutierrez and Michael

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105. Charles C. Ryrie, *Basic Theology* (Chicago: Moody Press, 1986, 1999) 517.

106. See the Internet at www.maryknoll.org for additional information on this Catholic Society.

107. Ibid.

Pocock compare the work of the traditional Catholic Church

and that of the Marxist-oriented Maryknolls in Latin

America.

> Many amillennialists have been missionaries. Many have
> done fine work in leading individuals to Christ and
> planting churches. But there are disturbing
> possibilities in amillennialism into which some of its
> adherents have fallen.... Liberation theology in Latin
> America has made a major play for the redemption of
> Latin societies. On the Latin scene two amillennial
> entities, the traditional Roman Catholic Church (closely
> identified with many repressive governments) and
> Catholic orders like the Maryknolls, are present. The
> latter are identified with the oppressed masses and
> advocate a mixture of personal piety and devotion with
> radical discipleship aimed at the overthrow of
> repressive regimes backed by the traditional church.
> Liberationists, whose literature is eagerly translated
> and circulated by the Maryknolls and Orbis Books in
> North America, are Marxist-oriented. They have accepted
> the possibility of Christianity at the personal
> devotional level with Marxist socialism at the socio-
> economic-political level.[108]

Orbis Books, the international publishing business of the

Maryknolls located in Maryknoll, New York, publishes a wide

range of religious and spiritual publications but primarily

those with a bent toward their particular philosophy.

It is important to understand that the traditional

Catholic Church all over the world, not just in Latin

America, identifies the church with the kingdom which gives

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108. Michael Pocock, "The Destiny of the World and the Work of Missions," from
BIBLIOTHECASACRA, Volume 146, Number 580, (October-December 1988): 446-447. Also from
Gustova Gutierrez, Theology of Liberation, History, Politics, and Salvation, trans. and
ed. Caridad Inda and John Eagleson (Maryknoll, NY: Orbis Books, 1972), 90-91.

energy to liberation Marxist socialism and its desire to reach a social utopia. Personal salvation and growth in Christ for them is foreign and evades the real issue.

For the sake of clarity and without going into all of the variations of premillennialism, it would be appropriate at this juncture, to give the correct interpretation of the Kingdom of God. Being a dispensationalist and a premillennialist, the writer distinguishes the church from Israel. Because the church does not fulfill the yet unfilled promises of Israel, there has to be a time when that is accomplished. Michael Pocock gives an extensive but clear explanation of the premillennial view of Christ offering the Kingdom to Israel and what transpired due to their rejection of that offer. He writes,

> Premillennialists, especially of dispensational persuasion, are convinced that the kingdom Christ offered Israel was both spiritual and material in nature. Since the kingdom was rejected on both counts by the nation, although accepted by some, it was withdrawn in its material aspect. This is the meaning of the parable of the tenants in Matthew 21:33-44. Israel did not produce the fruit of righteousness, and so the kingdom was taken from them and offered to "another people" which, of course, turned out to be the Gentiles. However, they did not, on belief, receive an earthly kingdom, but they did become the people of God (Rom. 9:25-26).... Premillennialists believe that the material promises to Abraham will yet be fulfilled to Israel when it is finally brought to belief in Christ. Paul clearly stated that God is not finished with the nation of Israel (Rom. 11:1-11).... Premillennialists believe, then, that believers today are in the Church Age and that this age is not a fulfillment of all the

promises to Abraham. But, since God is true to His promises and since the calling (election) of God is without repentance (Rom. 11:29), all these promises will be fulfilled in a millennial, terrestrial reign of Christil.[109]

Therefore, God is holding in abeyance that same Kingdom Christ offered Israel. The establishment of this kingdom will at His Second Advent of Christ (Matthew 25:31; Revelation 20:4). God has promised Israel a glorious future that will happen during the millennial kingdom. Again, Walvoord stresses,

> The premillennial interpretation denies both the postmillennial and amillennial views, affirming that the kingdom on earth will follow, not precede the second advent of Christ.[110]

Gustavo Gutierrez, a professor of theology in Lima, Peru, says that liberation theology is based on:

> The Gospel and experiences of men and women committed to the process of liberation in the oppressed and exploited land of Latin America. It is a theological reflection born of the experience of shared efforts to abolish the current unjust situation and to build a different society, freer and more human.[111]

The way that this is accomplished is through an individual taking part in fighting the oppressors. Christ is seen as God's gift for liberating them and for church members not

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109. Michael Pocock, "The Destiny of the World and the Work of Missions," 444–445.

110. Walvoord, *The Millennial Kingdom,* 134.

111. Gustavo Gutierrez, *A Theology of Liberation* (Maryknoll, N.Y.: Orbis Books, 1971), ix.

to participate in the revolution for a society free of oppression is viewed in the same light that a Baptist church views some of its membership when they are unfaithful to the ministry of the local church.

Can a heretical system such as "liberation theology" produce true biblical leaders even though it uses the Bible as its basis? In the view of this writer, it is impossible!

Black Theology

Black theology represents another branch of liberation worldview. It is similar to the Latin American liberation theology but generally limits its focus to one specific group of oppressed people—blacks. Some radical adherents advocate the extermination of white people, while others who are more moderate proclaim a message of peace, harmony and equality between different races.

Many black theologians place great emphasis on the importance of the black experience due to the plight of blacks in a white-dominated world. One of the leading exponents of black liberation theology, James H. Cone, bases his theology of liberation on God's deliverance of Israel from Egyptian oppression and what He (God) did for the oppressed within Israel. Cone claims that

The consistent theme in Israelite prophecy is Yahweh's concern for the lack of social, economic, and political justice for those who are poor and unwanted in the society. Yahweh, according to Hebrew prophecy, will not tolerate injustice against the poor; through his activity the poor will be vindicated. Again, God reveals himself as the God of liberation for the oppressed.[112]

Cone also holds that the resurrection of Christ means,

That all oppressed peoples become his people.... The resurrection-event means that God's liberating work is not only for the house of Israel but for all who are enslaved by principalities and powers.... It is hope which focuses on the future in order to make men refuse to tolerate present inequities ... and to see also the contradiction of any earthly injustice.[113]

However, imposing the black experience (or any other experience for that matter, including Latin American liberation, feminist, gay, New Age, mystic, etc.) onto Scripture robs it of its inherent authority and distorts its intended meaning.

The basis of the black theology hermeneutic (which makes praxis the first step, and theology the second) is completely without any controlling exegetical standard. Vernon C. Grounds is very pointed when he says that

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112. James H. Cone, *A Black Theology of Liberation* (Philadelphia: Lippincott, 1970), 19.

113. Ibid., 21.

> There is no exegetical magic by which new meanings can without limit be conjured out of the Bible under the illuminating creativity of new situations."[114]

In black theology, as in liberation theology, the basic authority in interpretation ceases to be Scripture; it is rather the mind of the interpreter as he "reads" the current historical situation. However, one of the principles of literary (not just scriptural) hermeneutics is that the meaning of a passage is set by the author and should not be modified by the readers. Geisler a prominent apologist writes, "Meaning is determined by the author; it is discovered by readers."[115]

Feminist Theology

Feminist theology has conceptual ties with both liberation theology and black theology, but focuses its attention on the condition of women. Again, the positions range from those who see males as obstinate enemies to those who work for unity and cooperation between the sexes. Jackson, a radical feminist herself, sums up Feminist theology as follows:

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114. Vernon C. Grounds, *Scripture in Liberation Theology*, in *Challenges to Inerrancy,* ed. Gordon R. Lewis and Bruce Demarest (Chicago: Moody Press, 1984), 344.

115. Norman L. Geisler*, Explaining Hermeneutics* (Oakland, CA: International Council on Biblical Inerrancy, 1983), 7.

> Feminist theology is of necessity highly contextual. It addresses the factors governing women's existence from a woman's perspective. Women feel marginalized from the conduct of worship, from the decision-making processes of their faith community, and from professional training and the creation of academic theology and living spiritual tradition.... Feminist theologians have increasingly listened to their non-Western sisters and perceived that the dignity of women is indissolubly linked to HUMAN RIGHTS, POVERTY, and deprivation.... Together with secular feminists, feminist theologians object to women's inferior status and to the cult of Mary exalting motherhood in the abstract while mothers are oppressed.[116]

Jackson continues with a list of changes either already made or in the process of being made relative to who God is, to reinterpreting the Scriptures, and changes the church will see going into the twenty-first century. She says,

> In feminist theology the sacred Scriptures are reclaimed for study, and reinterpreted both to retrieve woman's contributions as, for example, that of Miriam, Moses' sister, of charismatic leaders such as Deborah, or of the founders of early Christian communities. Texts are also reinterpreted to address contemporary situations. Religious language is made 'inclusive,' feminine epithets and similes applied to God, and liturgy rewritten while theology is reconstructed and a new image of God created.[117]

As many things are taking place in the world of feminist theology the writer offers the following example of a WCC associated school of theology in South Africa, specifically

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116. Eleanor M. Jackson, *Feminist Theologies*, in Evangelical Dictionary of World Missions, 357.

117. Ibid.

the University of KwaZulu-Natal. Dr. Isabel Apawo Phiri is

the director of the Center for Constructive Theology, and

professor of African Theology in the School of Theology,

University of KwaZulu-Natal, South Africa. Dr. Phiri

coordinates the *Circle of Concerned African Women*

Theologians (*emphasis mine*) throughout Africa and the

world. She writes extensively on the role of women in

religion and culture and about the social scourge of the

present day—Aids and HIV.[118]

In 2004, Dr. Phiri and her women's group "the Circle

of Concerned African Women Theologians" sponsored a

workshop on the subject of "*Engendering Theological*

Education in Africa." The workshop's intention was to seek

to engender theological education systematically, through

curriculum development as noted in the following statement:

> This project seeks to develop a gender-sensitive
> theological curriculum for its members, supporters and
> those who are interested. The project would seek to
> design gender sensitive courses, for every area, at
> different levels—that is, introductory, intermediate and
> advanced levels. The curriculum would be both ecumenical
> and inter-religious—one that would have to be adapted by
> different users to the institutions, communities and
> contexts, or used as it is by those who find this
> possible. The project will of necessity involve
> different *Circle scholars* (*emphasis mine*), from

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118. Isabel Apawo Phiri, General Director, The Circle of Concerned African Women Theologians. http://www.thecirclecawt.org/2003 November & 2004 April newsletter. Dr. Phiri is the director of the Center for Constructive Theology, and professor of African Theology in the School of Theology, University of KwaZulu-Natal, South Africa.

different disciplines and specialization, to design the actual courses. Educational specialists, either from the Circle or from outside will have to be engaged to ensure that the goals and objectives of each course are professionally formulated to measure and deliver what they set out to do. Once the curriculum has been designed, it will be printed and published, both in print and electronically. It will also be sent to all members of the Circle and any other interested parties. The areas that will need course designs, at introductory, intermediate and advanced levels are as follows:

Systematic Theology:	• Ethics • African Theology • Missiology
Practical Theology:	• Pastoral Counseling • Christian Education
Biblical Studies:	• Old Testament • New Testament
History of Christianity:	• Mission History
Religious Studies:	• African Religion • Islam • Judaism • Hinduism

It is important to note that this list is not exclusive but typical. The process of drafting the curriculum will be done mainly through consultations via e-mail. 15 Circle members, representing the above listed courses will meet in South Africa from 16th to 22 May 2004 for final evaluation of the draft curriculum.[119]

From what this writer has gleaned from this research,

each member is well educated and has to have the ability

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119. Ibid., http://www.thecirclecawt.org/2003 November & 2004 April newsletter.

to be able to teach and write academically. In the 2004
November-Newsletter by Dr. Phiri, she writes, among
other things, about her personal writings for the year
2004 and tells of her personal plans for 2005. The
following is part of that newsletter:

Research and Publications in 2004

- Phiri, I.A. "A Theological Analysis of the Voices of
  Teenage Girls on 'Men's Role in the Fight Against
  HIV/AIDS' in KwaZulu-Natal, South Africa" in *Journal
  of Theology for Southern Africa*, November 2004.

- Phiri, I.A. "African women's Theologies in the new
  millennium" in AGENDA: *Empowering Women for Gender
  Equity* Number 61, 2004.

- Phiri, I.A. "Healing from the Traumas of Crime in
  South Africa: Interaction of African Religions with
  Christianity as Perceived by Female Traditional
  Healers" in *Journal of Constructive Theology* Vol.
  10, No. 2, December 2004.

- Phiri, I.A. "HIV/AIDS: A Theological Response Of
  Mission" In *The Ecumenical Review, (forthcoming)*
  2004/5.

- Phiri, I.A. "The Circle Of Concerned African Women
  Theologian's Contribution To Ecumenical Formation"
  In *The Ecumenical Review, (forthcoming)* 2004/5.

I am going on sabbatical leave from 2nd January to 31st
June 2005. During this period I will be a research
fellow at Yale University, benefiting from the Circle's
collaboration with the CIRA project and Yale Divinity
School.

When I return, I will be the new head of the School of
Religion and Theology in the new premier University of
KwaZulu-Natal, promoting African Scholarship.... Let us
continue with the vision and mission of the Circle....

Yours in the Circle
Isabel Apawo Phiri [120]

The writer wishes to draw attention to the fact that

after July 2005, Dr. Phiri will become *the new head of*

the School of Religion and Theology in the new premier

University of KwaZulu-Natal, (*emphasis mine*) promoting

African Scholarship. With radical individuals like Dr.

Phiri heading up schools of theology around the world,

one can only imagine what the world-view and theologies

of their products will be and how they will affect the

church.

In closing this section on feminist theology, the

writer sees a declaration of great significance in the

Circle's Mission Statement, which reads as follows:

> To undertake research and publish theological literature
> written by African women with special focus on religion
> and culture. The Circle is the space for women from
> Africa to do communal theology.... The Circle members
> are women who are rooted in Islam, Christianity, Judaism
> and African Indigenous Religions. They are indigenous
> African women and also African women of Asiatic and
> European origins. These concerned women are engaged in
> theological dialogue of the cultures, religions, sacred
> writings and oral stories that shape the African context
> and define the women of this continent. The Circle
> members attempt to reflect together on justice across
> boundaries of gender, faith and belief. [121]

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120. The Circle of Concerned African Women Theologians Homepage, Isabel Apawo Phiri, General Director, http://www.thecirclecawt.org/newsletter

121. Ibid., http://www.thecirclecawt.org

The interesting aspect of their Mission Statement is that
their members are *women rooted in Islam, Christianity,
Judaism and African Indigenous Religions (emphasis mine).*
The result can only be religious syncreticism, a body
without any resemblance to the church of Jesus Christ.

Heresy (and apostasy) exists both in the Western
church and in the Two-Thirds World church. It is not the
old-line liberalism of a former generation, but it is just
as real and deadly. Moreover, it is flourishing within
professing Christian churches, taking on several different
forms, including the three just dealt with.

Summary of Liberation Theologies

In summary and strictly speaking, liberation theology
is better understood as a family of theologies—including
the Latin American, Black, and feminist varieties. All
three respond to some form of oppression:

1. Latin American liberation theologians constantly
cry that rich capitalist countries oppress and exploit
their poverty-stricken people. They falsely assume, as
pointed out by Peter Wagner, that the people will more
readily respond to the gospel if they enjoy a more affluent

environment.[122] Wagner should know better than make such a statement.

2. Black liberation theologians argue that their people have suffered oppression at the hands of racist whites. According to Cone, "Jesus did not come to bring spiritual liberation but to liberate the oppressed.[123]

3. Feminist theologians have permanently link the dignity of women to human rights, poverty, and deprivation.[124] The writer agrees that most women in the Two-Thirds World fit the feminist's perception of human rights, etc. However, history shows that wherever the gospel goes, it liberates women from their plight. John 8:32 has application here when it says, "ye shall know the truth, and the truth shall make you free."

Each of these false theologies and other radical beliefs are the product of the World Council of Churches (*hereafter referred to as the WCC*), which philosophically is more social and secular than religious. However, the WCC loves to talk about the "Kingdom of God" and how they are

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122. C. Peter Wagner, *Latin American Theology: Radical or Evangelical?* (Grand Rapids: Eerdmans, 1970), 29.

123. James H. Cone, *A Black Theology of Liberation,* 19-20.

124. Eleanor M. Jackson, *Feminist Theologies,* Evangelical Dictionary of World Missions, 357.

bringing it into the world. Arthur P. Johnston explains

their concept when he writes that God's Kingdom

> Came to earth when Jesus the King was born. His kingdom
> continues since Pentecost—not necessarily in the Church
> or in heaven but in *morally evolving secular society*,
> all of which is the Lords.[125]

Contextualization of the Gospel

This naturally leads the writer into the greater

topic of contextualization of the gospel. Heldenbrand

states that the WCC came under the influence of the

theology of Karl Barth in the 1930s and as the result

opened the door wide for syncreticism to flood in and take

over their programs. He writes

> At the WCC's Fourth Assembly held at Uppsala, Sweden in
> 1968, they incorporated ethnotheology into their program
> of theological education for the Third World. They
> changed the name from ethnotheology to
> contextualization; however, contextualization remained a
> theology created by borrowing certain elements from non-
> Christian theologies or from Marxism.[126]

Obviously, contextualization is a term that means different

things to different people. The writer considers the

definition supplied by Hesselgrave and Rommen, two of the

more reliable missiologists of today, as one of the best

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125. Arthur P. Johnston, "Ecumenism: The Long Dark Shadow," *Horizons*, January-February (1984): 10-11.

126. Richard L. Heldenbrand, *Christianity and New Evangelical Philosophies, Second Edition* (Warsaw, IN.: Words of Life, 1993), 125.

available to missions today. They define contextualization

as an

> Attempt to communicate the message of the person, works,
> Word, and will of God in a way that is faithful to God's
> revelation, especially as put forth in the teaching of
> Holy Scripture, and that is meaningful to respondents in
> their respective cultural and existential contexts.
> Contextualization is both verbal and nonverbal and has
> to do with theologizing; Bible translation,
> interpretation, and application; incarnational
> lifestyle; evangelism; Christian instruction; church
> planting and growth; church organization; worship style—
> indeed with all of these activities involved in carrying
> out the Great Commission.[127]

Although the actual term "contextualization" did not

surface until 1972 when it appeared in the Theological

Education Fund Report of the WCC, Sanchez states that the

concept was indisputably present in the 1968 Uppsala

General Assembly. He writes

> The Uppsala General Assembly of the World Council of
> Churches in 1968 provided the rootage of
> contextualization.... Two of its documents, 'World
> Economic and Social Development,' and 'Towards Justice
> and Peace in International Affairs'.... treat concepts
> which related to contextualization.[128]

Numerous other articles and reports since the Uppsala

Assembly show that the WCC has increasingly secularized

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127. David J. Hesselgrave & Edward Rommen, *Contextualization,* 200.

128. Daniel R. Sanchez, *Contextualization and the Missionary Endeavor,* in *Missiology,* 322.

their theology to the point it has lost its spiritual

emphasis.

During and following his years of missionary service,

this writer has read and examined the writings of several

missiologists on the topic of contextualization.[129] However,

the writer has followed primarily three missiologists when

it comes to the subject of contextualization namely, (1)

Bruce J. Nicholls, an administrator and long-time

missionary to India, (2) Krikor Halebkain, a professor of

missions, and (3) David J. Hesselgrave, a prominent

missiologist, professor, and author on the subject. The

writer will single out these three along with Erickson,

principally because they best articulate the writer's

position on the subject of contextualization.

In consideration of Nicholls, Hesselgrave and Rommen

confirm that he speaks to contextualization issues as a

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129. Missiologists include (1) David J. Hesselgrave, professor emeritus of the School of Missions at Trinity Evangelical Divinity School. His books and articles on contextualization include, *Planting Churches Cross-Culturally* (Grand Rapids: Baker Book House, 1980); *Communicating Christ Cross-Culturally, Second Edition* (Grand Rapids: Zondervan Publishing House, 1991). (2) Paul G. Hiebert, *Anthropological Insights for Missionaries* (Grand Rapids: Baker Book House, 1985). (3) C. Peter Wagner, *On The Crest Of The Wave* (Ventura, CA: Regal Books, 1984). (4) Gailyn Van Rheenen, *Missions: Biblical Foundations & Contemporary Strategies* (Grand Rapids: Zondervan Publishing House, 1996). (5) David J. Bosch, *Transforming Mission* (Maryknoll: Orbis Books, 1996). (6) Charles Van Engen, *Mission on the Way* (Grand Rapids: Baker Books, 1996). (7) John Mark Terry, Ebbie Smith, and Justice Anderson, Editors, *Missiology* (Nashville: Broadman & Holman Publishers, 1998). (8) Bruce J. Nicholls, *Contextualization: A Theology of Gospel and Culture* (Downers Grove, IL: InterVarsity Press, 1979). There are others but due to space and time the writer must limit the number of name and sources he has studied and researched for this project.

missionary-missiologist. They call attention to his

expertise in the subject as,

> He brings theological concern and acumen to the
> discussion of contextualization. Theological concern may
> seem to overtake and even surpass missiological
> interests in Nicholl's writings. If this is the case, it
> is because he has a profound conviction that if
> contextualization reveals itself to be theologically
> suspect, it will inevitably be missiologically
> unacceptable as well.[130]

The writer could not agree more. If anything is

theologically flawed, everything else about it is suspect

as well. To that point, Nicholls says that an absurd

concept was introduced at the 1968 Uppsala General Assembly

of the WCC, which was the notion that the unity of the

church was an indication of the unity of mankind. He writes

> Since Uppsala, mission as the history of salvation has
> progressively become the salvation of history and the
> world rather than the church. The line between the
> church and the world has blurred. The Commission on
> World Mission and Evangelism's Salvation Today
> Conference, Bangkok 1972/73, focused on humanization
> described largely in social, economic and political
> terms. Great interest was shown in Chairman Mao as a
> contemporary savior. At Nairobi there was virtually no
> discussion on the Second Coming of Christ or on the
> ultimate spiritual destiny of humanity. Eschatology was
> very much realized in the contemporary secular world in
> terms of the struggle for liberation and the quest for
> human development.[131]

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130. Hesselgrave and Rommen, *Contextualization*, 51.

131. Bruce J. Nicholls, *Contextualization: A Theology of Gospel and Culture* (Downers Grove: Intervarsity Press, 1979), 22-23.

Hesselgrave and Rommen speak to the evangelical side of the

coin when they write

> At the same time evangelicals, while becoming
> increasingly concerned about the broader ramifications
> of the gospel, have nevertheless maintained that any
> understanding of contextualization which is separated
> from the proclamation of the gospel and the
> indigenization of the church is unacceptable. Biblical
> authority, limitarianism, Great Commission mission,
> world evangelization, the necessity of conversion-such
> are the points of departure for the church's mission to
> the world and they must be the foundation for any
> discussion of contextualization of the gospel.[132]

Nicholls in evaluating the models of contextualizing

theology says

> As a broad generalization, we may speak of two levels of
> contextualization—cultural and theological. The former
> relates primarily to the two surface levels or segments
> of culture...namely, the institutions of the family,
> law, education and the observable level of cultural
> behavior and the use of artifacts. These tend to be the
> preoccupation of the anthropologist and sociologist
> whose approach is more phenomenological and concerned
> with ethno-theology. On the other hand, the deeper
> levels of culture, namely, the world view and cosmology
> and the moral and ethical values that are derived from
> them, are the primary concern of the theologian. It is
> not surprising that these two groups are suspicious of
> each other for they speak different languages, approach
> culture from different perspectives and look for a
> different set of results.[133]

Nicholls further recognizes two approaches to

contextualization: the existential and the dogmatic. In

describing them he writes

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132. Hesselgrave and Rommen, *Contextualization*, 52.

133. Bruce J. Nicholls, *Contextualization,* 24.

The first assumes the existential approach to
theologizing which is especially popular in ecumenical
circles and most of the contemporary literature on
contextualization is written from that point of view.
The second approach begins with an authoritative
biblical theology whose dogmatic understanding is
contextualized in a given cultural situation. The two
approaches are, of course, not irreconcilable
alternatives, but the starting point for doing theology
will determine the end product. Each approach to doing
theology carries its own presuppositions and pre-
understandings.[134]

What does Nicholls mean when he speaks of the existential

approach to contextualization? Erickson provides the

following explanation about existentialism relative to God

and His Word:

Because existentialism is the philosophy underlying the
relational view of the image of God, it is important to
review some of its characteristics. One of these is de-
emphasis of essences or substances. The important
question is, 'Is it?' ('Does it exist?'), not 'What is
it?' There is a suspicion of any reification of
qualities into some sort of permanent structural
reality. Rather, with the emphasis upon will and
consequent action, what is important about any
individual person or thing is, according to
existentialism, what he or it does. Reality is more than
an entity, which is simply there, and which one accepts;
rather, reality is something one creates. All of this is
consistent with Brunner and Barth's view of revelation,
according to which the Bible is not inherently the Word
of God, but becomes the Word of God when God meets man
through it or in it. In a similar fashion,
existentialism underlies their view of the image of God.
The image of God is not an entity which man possesses so

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134. Ibid.

much as the experience, which is present when a
relationship is active.[135]

As noted earlier, existentialism is "a modern philosophical

movement that focuses on the individual's existence and

plight in a world that cannot be understood." Hesselgrave

and Rommen speak to the principles of existentialism when

they write,

> Two basic principles interact with each other in this
> approach: (1) the relativity of text and context, and
> (2) the pursuit of truth via the dialectical method.
> Theologizing of this sort cannot result in a perfect or
> an absolute theology because it is a human endeavor.[136]

What then are the benefits of contextualization? Haleblian

speaks to those when he writes,

> It is difficult to decide which questions are most
> crucial. What might be a central concern for one is
> peripheral for another, especially if the question is
> directed to those within the discipline of missiology.[137]

Before looking at some of the crucial problems with

contextualization, it is essential to consider what

contextualization can do and the dangers that can result

from it. On a positive note, there is indeed a need and

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135. Millard J. Erickson, *Christian Theology* (Grand Rapids: Baker Book House, 1992) 508.

136. Hesselgrave and Rommen, *Contextualization*, 54.

137. Krikor Haleblain, "The Problem of Contextualization," *Missiology: An International Review,* Vol. XI, No. 1 (January 1983): 95-96.

purpose for it and it can help the receptor society better understand the gospel message, if used properly.

If the purpose of "contextualization" is relevance to a particular situation, then it applies to several areas including the way one dresses, to music, to sermons preached, and to the languages we speak. There is also a need for making the word of God understandable to the receptor, but not to the point that the Word of God loses its original meaning. One could contextualize to the point where there is no difference in content between the Scriptures and the local newspaper. Contextualization is essential in ministry but never at the expense of the Scriptures. There is a great need for well-educated, spiritually mature theologians, missiologists, Christian educators, pastors, and others to ensure that the church does not lose its power in the mist of cultural trappings. These leaders must understand when and where contextualization is applicable and what the consequences will be.

Missiologists have developed several models of contextualization designed to bring relevancy in various cultures. The writer will now briefly evaluate seven of those models for the reader:

The Anthropological Model

Culture is the primary factor here. The study of culture reveals the values and the needs of any given people group. Every culture has its own distinctives and it is in that specific setting that biblical theology takes root and grows. However, no culture is above the special revelation of God and when culture does take precedence over the Scriptures, you always have a distorted message.

Until recent decades, evangelical Christians for the most part were suspicious of the social sciences because most schools of the social sciences rely on nonbiblical assumptions of knowledge and truth, methodology and measures, universe and humanity. Currently, in many of our Western Bible colleges and seminaries there are anthropologically trained faculty teaching courses in missionary anthropology. Wan summarizes anthropology this way:

> Anthropology is the study of humankind in individual and multiple cultural contexts; communication, the process of information flow among people; economics, the realities of exchange and use of exchange instruments in the world; education, the process of imparting information from one generation to the next, usually in formal contexts such as schools; linguistics, the development and use of language; modernization, a conglomeration of trends with social impact (from terrorism to urbanization); politics, the study of political power within cultures and countries; psychology, the study of the mental processes and mechanisms of people; religion, the study of the various

ways people express their faith; research, the issues
of how to uncover information concerning human societies
(e.g., through qualitative research) and sociology, the
study of the way people associate and relate to each
other.

Eugene Nida whose teaching is still highly revered in most
mission circles as perhaps the greatest anthropologist
ever; relativises God when he implies that due to the
limitations of language, God cannot reveal His essence. For
instance, he writes:

> The only absolute in Christianity is the triune God.
> Anything which involves man, who is finite and limited,
> must of necessity, be limited and hence relative.
> Biblical cultural relativism is an obligatory feature of
> our incarnational religion, for without it we would
> either absolutize human institutions or relativize
> God.[138]

Nida continues

> Biblical relativism is not a matter of inconsistency,
> but a recognition of the different cultural factors
> which influence standards and actions. While the Koran
> attempts to fix for all time the behavior of Muslims,
> the Bible clearly establishes the principle of relative
> relativism, which permits growth, adaptation, and
> freedom, under the leadership of Christ.[139]

To Nida, relative relativism or Biblical relativism, means
good and evil are conditioned by circumstances; ethics vary
from culture according to the aptitude and opportunities of
people and the cultural patterns of the society, which

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138. Eugene A. Nida, *Customs and Cultures* (New York: Harper & Row, Publishers, 1954), 282, footnote 22.

139. Ibid., 52.

means that no act is right or wrong in and of itself. His

position is that

> Actions in different societies have different values,
> depending on the mores of the people. Certainly to kill
> one's father in our society would be morally much more
> reprehensible than for an Eskimo to do the same in his
> society. Similarly, wife exchange among Eskimos is not
> to be regarded in the same light as in our culture.[140]

One can see that Nida's view of the Scriptures is severely

flawed in that he implies that Biblical revelation is not

absolute (Biblical relativism) and that God's revelation is

relative because language is relative which is an attempt

to redefine Christianity as incarnational.[141]

For some anthropologists, Charles Kraft[142] among

others influenced by Nida, culture is the place where God's

revelation occurs and Christ is in the culture. Culture and

human experience are holy and within culture, one finds

material with which to express the Christian message.

Further, the supporters of this view contend that one

discovers the message within the forms of the culture

itself with the gospel never mentioned. However, for the

conservative Christian, no culture is above God and His

divinely inspired Word. Therefore, when anyone argues that

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140. Ibid., 49.

141. For more on Nida's views on "*Relative relativism*" and "*Biblical relativism*" in *Customs and Cultures*, 48-52.

142. Heldenbrand, *Christianity and New Evangelical Philosophies*, 59-68.

the Scriptures are relative and/or places culture ahead of them, the gospel message is lost.

The Translation Model

The field of linguistics is primary here, which perhaps makes this most common of all models. Charles Kraft, faculty member and anthropologist at Fuller Seminary School of World Missions, is the developer of this model. In proposing this idea, he stresses the need of the Gospel message by "dynamic" or "functional equivalence,"[143] or what is simply an idiomatic translation. He views the Bible as a unique book but not inspired in the sense most conservative Christians understand it.

In the early 1970s, Kraft needed a term to describe the combination of cultural anthropology and Christian theology so he published a book in which he fashioned the term "ethnotheology" to fit that need.[144] During the subsequent decades, he has proposed several other ideas that have proven to be problematic. For instance, based on his background in cultural anthropology, he has a different view from the conservative Christian leader and teacher

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143. Charles Kraft, *Christianity in Culture* (Maryknoll: Orbis Books, 1979), 267.

144. Charles H. Kraft, *Toward a Christian Ethnology in God, Man and Church Growth: A Festschrift in Honor of Donald Anderson McGavran*, ed. A. R. Tippett (Grand Rapids: Wm. B. Eerdmans Publishing Co., 1973), 110-11.

concerning the term "meaning," He says, "I do not mean the same thing as 'message.'"[145] His concept of "meaning," in reference to the Scriptures, is so humanistically inclined that he considers "inerrancy" of the Scriptures a false doctrine. Note a couple of additional statements made by Kraft in 1974. (1) He declared that the doctrine of individual guilt "is perhaps more related to the individualism of our culture than it is necessary to faith,"[146] and (2) that a person "doesn't have to be convinced of the death of Christ in order to be saved."[147] This man teaches in one of the more prominent seminaries of our times, influencing young men and women who will become pastors, teachers, and missionaries serving all around the world.

Don M. McCurry, a former student and contemporary of Kraft's, asserts that God borrowed written material from

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145. Charles H. Kraft, "Interpreting in Cultural Context," *Journal of the Evangelical Theological Society*, 21, December (1978): 357.

146. Charles H. Kraft, *"Distinctive Religious Barriers to Outside Penetration,"* Marsellies, France: Conference on Media in Islamic Culture, Report, ed. C. Richard Shumaker (Co-sponsors: Clearwater, Fla., International Christian Broadcasters; Wheaton: Evangelical Literature Overseas, 1974), 70.

147. Ibid., 71.

pagan sources and transformed it from its pagan form to its present Biblical form.[148] For example, he declares,

> The gospel truth may flow into all manner of forms.
> This means it may even appropriate some Islamic forms
> outright; it may take others and adapt them and fill
> them with new meaning.[149]

Phil Parshall, another former student and disciple of Kraft, served for a number of years as a missionary in Bangladesh. Although with differing philosophies, the writer and Parshall worked at the same time in the Muslim Community. Parshall, the author of numerous books about Christian ministry among Muslims, proposed and implemented a number of Kraft's ideas in Bangladesh and other Muslim countries.

The writer does not wish to be demeaning or condescending to these men in his remarks concerning them. However, it is unfortunate that these men are seriously misleading would-be national pastors, missionaries, and other Christian leaders through their flawed writings and teaching. While Kraft, McCurry, and Parshall are all brilliant thinkers (and no doubt good men) with many years of research and study, their views on the Bible are appalling. It is the responsibility of teachers and mentors

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148. Don M. McCurry, *Muslim Awareness Seminar* (Altadena, CA: Samuel Zwemer Institute, 1981), 23.

149. Ibid., 36.

to teach truth and build up the faith of those under their

influence rather than to plant seeds of doubt in their

minds and then send them out to serve Christ in a

complicated world. The church needs leaders who have total

confidence in the Bible as the complete and authorative

Word of God. If one believes the Bible, he only has to look

at the leadership team of Barnabas and Paul at Antioch in

Acts 13 to find an outstanding example of national

leadership training. It had developed under the influence

of the perceptive training of Barnabas and the systematic

training of Paul, a fabulous team.

This translation model also presupposes that all

cultures have parallel structures and that it is possible

to translate any concept, at least equivalently, into terms

of another culture. Haleblian says that while this model

takes the message of Christianity seriously, it

> May be too weak to deal with the problem of
> syncretism. Since its goal is to seek equivalence in
> meaning and function between New Testament church
> and the church in the receptor culture, it faces
> problems in two areas. First, it must ascertain the
> essential message without being selective and
> biased. Second, it has to evaluate whether the
> developing church in its doctrine, tenets, etc., is
> syncretistic or unorthodox without having objective
> criteria. Nor can the translational model deal
> successfully with the problems of the limits of
> contextualization.... Syncretism and the limits of
> contextualization are one and the same problem,
> though viewed from two different angles. Both stand
> in need of criteria to gauge what is orthodox and

what is not orthodox, and to protect important meanings invested in Biblical records.[150] Translators dealing with the Word of God, whether it is the first, second or third translation, realize that great care must be taken to ensure the nearest possible meaning in the Hebrew and Greek manuscripts and other source material, is conveyed to the receptor culture.

This writer has never been a great fan of "dynamic equivalency" when it comes to the Scriptures. Translators use great care when translating idioms and symbols of communication, and determining the causes of response in the receptor group. However, if Kraft is correct, a culture can substitute the term "pig" and/or some other animal, for "sheep" in those cultures where sheep are unknown. This writer is not a scholar or an authority in hermeneutics, translation of the Scriptures, or dynamic equivalence but he believes that recent trends in this area are getting too free and liberal. For instance, Eitel portrays "two broad types of hermeneutical controls, (1) a Scripture dominant one and (2) a context-dominant one."[151] Thomas then elaborates on what those two controls are and what they do to the biblical text.

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150. Haleblian, *"The Problem of Contextualization,"* 105.

151. K. E. Eitel, "Contextualization: Contrasting African Voices," *Criswell Theological Review* 2:2 (Spring 1988) 324.

These two are a convenient way to divide the wide assortment of starting points that have been proposed. One group belongs to the past and focuses on elements in the original settings of various portions of Scripture, and the other belongs to the present with elements of the contemporary world setting the tone for interpretation.... Criticisms of the grammatico-historical method of interpretation are often direct and uninhibited. It is clear that the hermeneutical focus has shifted dramatically from the original setting of Scripture to a variety of contemporary issues that have become interpretative controls.[152]

According to Thomas and others, contemporary trends in translation have paralleled the trends in hermeneutics. He writes

The traditional method of translation adopted the source message as its control and sought to bring the contemporary reader back to that point. Most recent preferences in translation express the opposite goal, that of bringing the source message into the twentieth century to the contemporary reader.... The traditional method of taking the receptor to the text seeks to help the reader identify himself with a person in the source-language context as fully as possible, teaching him the customs, manner of thought, and means of expression of the earlier time. With D-E, comprehension of the patterns of the source-language culture is unnecessary.[153]

Kraft again says that revelation is relative when he says that different cultural backgrounds produce different needs and different questions. He says

Because of this...new theologies will eventually emerge in non-Western cultures. Revelation is thus a relative matter, differing in each culture and necessitating that

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152. Robert L. Thomas, "Dynamic Equivalence: A Method of Translation or a System of Hermeneutics?" *The Masters Seminary Journal*, (Spring 1990), 157-159.

153. Ibid., 159.

interpretation begin with needs formulated by the interpreter.[154]

Another tie-in between contemporary hermeneutics and dynamic equivalence is

> When Kraft carries dynamic equivalence...into the realm of theologizing, concluding that the latter is a necessary outgrowth of the former. He incorporates social custom as so much of a controlling factor in dynamic-equivalence theologizing that matters like the biblical teachings against polygamy and in favor of monogamous church leadership are negated. This is reminiscent of the hermeneutical use of natural revelation by Mbiti as an equal authority in the interpretation of the Bible.[155]

Nida's influence in the field of hermeneutics and translation is so great that, if not careful, the translators will become so concerned with dynamic equivalence that they miss altogether the truth of what the Scriptures are saying.

In the late 1980s, in Papua New Guinea, where sheep are unknown to the average person, New Tribes missionaries made a video showing the missionary using a "stuffed" white sheep, along with the Bible, to teach the "Mouk" tribe about the role of sheep in Scripture. The video shows the tribe accepting the visual along with the teaching of the

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154. C. H. Kraft, *Christianity in Culture* (Maryknoll, NY: Orbis, 1979) 144-46.

155. Thomas, 161.

Scriptures.[156] This is just an example of how some missionaries have approached the situation. However, anthropologists do not want such teaching to take place because, in their thinking, it destroys the culture.

Finally, the Gospel is the revelation of God and is absolute regardless of cultures and people groups. The Gospel is essential for salvation and has the power to save anyone who hears, believes, and confesses Jesus Christ with his mouth (Romans 10:10-13), from the most primitive to the most progressive of cultures.

The Praxis Model

The objective of theology in this model is to produce change, even with violence, if need be. This model begins with an analysis of the social, political and economic state of the people. It understands revelation as God's ongoing action in history, manifested in situations and events. Theology consists of determining, through analysis, where God is acting and then become His partner in accomplishing His will and work. To this model, culture is very complex. It goes beyond human values by including the political, social and economic system of the culture.

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156. New Tribes Mission, *"EE-TAOW!" Short-Term Missions* (Sanford: New Tribes Mission, 1989), video.

Secular liberation becomes the primary objective rather than changed lives in Christ. They justify violence to effect change. Israel's deliverance out of Egypt under Moses' leadership is their biblical text "for resistance against the prevailing government."[157]

Another name for the praxis model is "Incarnation Theology." Enns writes, "In this model one is not interested in the Christ who offers only eternal salvation, but in a Christ who agonizes and sweats and bleeds with the victims of oppression."[158]

The Synthetic Model

This model includes insights of the first three models and is open to the thoughts, values and philosophies of other backgrounds. The idea here is that no cultural setting is complete by itself but requires harmonizing features of other cultures with the exchange of ideas between the elements and the insights of the people of the new culture. It allows for both dialectic and dialogue with dialogue being the most significant of the two. There must

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157. Paul Enns, *The Moody Handbook of Theology* (Chicago: Moody Press, 1989), 597.

158. Bosch, *Transforming Mission,* 513.

be conversation and dialogue if one is to find truth. It emphasizes that the make up of culture is more than its own unique cultural context. It is considered be too complicated for most non-Western cultures and it stands wide open to universalism,[159] which suggests that all people will be welcomed into heaven by God. Satan is at the peak of his success as he plays with the world of religion!

Universalism made its first appearance through *Origen* in the early third century A.D. While advocates of universalism are found throughout church history, it was not until the 19th and 20th centuries that the doctrine found wide acceptance and popularity among liberal and neo-orthodox theologians. Since the 1970s, it has centered on the plurality of religions. Pluralism, of course, denies the exclusiveness and the superiority of Christianity over other religions. They insist, on the basis of historical relativism, that God reveals Himself and provides salvation through the different religions of the world. Missions is redefined to the point that its only purpose is to better the lives of people in this world and not affect their destiny in the world to come. This model is, without argument, unbiblical.

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159. Dean Gilliland, "*Contextualization,*" Evangelical Dictionary of World Missions, *227.*

The Semiotic Model

This model was created by Robert Schrieter[160] of Chicago's Catholic Theological Union and with the exception of Charles Kraft's translation model, is the most intricate or complicated of all the models. It deals with signs and symbols with the idea being to "read" any given culture through the signs it offers to the researcher. It holds that culture itself reveals truth. Kirkor Haleblian writing about this model says,

> A satisfactory definition of semiotics has yet to be formulated, but for Schrieter 'Semiotics' studies the sign-system of the culture. It views the culture

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160. Robert Schreiter, C.P.P.S., The Chair of Historical and Doctrinal Studies (including Ethics) at Chicago's Catholic Theological Union. He also is associated with the Bernardin Center, Vatican Council II Chair in Theology, Theology Dr., University of Nijmegen, Netherlands.

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as a vast communication system which sends messages
(values) throughout an elaborate circuitry (culture
patterns, modes of behavior, rules). This circuitry
has a number of nodes where the circuits cluster.
These points of semiotic density are crucial points
where meaning is constructed, where old meanings are
judged, where new meanings are formed (1977:31).'
The analysis of an infinite number of messages sent
by a culture cannot construct its inner meaning. One
must follow the circuitry of those messages and
probe the points of 'semiotic density' where meaning
is constructed.... The locating of the points of
'semiotic density' or 'nodes' 'leads to the
emergence of what will be the central themes of the
theology of the community' (1977:32).[161]

Many anthropologists believe this model is the best way to

analyze a culture and observe areas of change, which will

show, among other things, where to preach the gospel.

However, there are those who feel it is too difficult a

system, especially for nationals, and recommend not using

it.

The Critical Model

The execution of this model is through interpretation

of the culture as one exercise and the study of comparable

biblical themes as another. The goal is to arrive at

contextualized customs that have the consensus of the

community. It means mixing and borrowing from several

approaches, such as rituals, songs, stories, and customs,

that have undergone the scrutiny of the Word of God. It

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161. Haleblian, 106-107.

(supposedly) takes both the culture and the Scriptures seriously allowing the church to have a role in the interpretational task of the culture where it confronts (1) the risk of too much tolerance on the part of culture and/or (2) the denial of traditional Christian beliefs and practices. There is a great risk of syncretism on the one hand while on the other, a refusal to contextualize could result in a an unhealthy form or a suppression of old forms which would simply go underground and be observed secretly.[162]

The Adaptation Model

The principle behind this model is to make the historical-theological beliefs fit into each cultural condition. The traditional Christian beliefs and practices are brought into the local culture with the idea that whatever is irrelevant is thrown out, what can be used with minor changes is altered, and what fits from the original is kept and used. Many missionaries have used this model in the past without the awareness of it being a model of contextualization.

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162. Paul G. Hiebert, "Critical Contextualization," *International Bulletin of Missionary Research,* Vol.11:3 (July 1987): 110.

These seven models of contextualization are in use to some degree or another around the world today. Brilliant men have developed them for the task of spreading the simple gospel message to simple people living in the midst of complicated political and religious systems. Are these models better than the example of Christ and the Apostle Paul?

The writer does not deny that Jesus used contextualization in His teaching and preaching. In fact, Christ's coming was a form of contextualization. He came to live among mankind and to redeem him. The unapproachable "Yahweh," whom no man has seen and lived, has become the object of seeing and touching through the birth and life of Christ who humbled Himself to live among sinful men. He used parables and illustrations to help the people identify with what he was saying. When he was near a farm, he talked about some things right there at the farm. When near a vineyard, he talked about the true vine. When at Jacob's well at Sychar in Samaria, He talked about the water of life and how the woman, if she took of it, would never again thirst. He used sheep and the good shepherd to illustrate the security of those who follow Him. He contextualized His training of the disciples. In the upper room He girded Himself with a towel and washed the feet of

the twelve. What a training session that must have been as He worked to prepare those men who were to establish the church through the power of the Holy Spirit. There are many more illustrations of how He contextualized His message and ministry to mankind.

The apostle Paul is another example of the right kind of contextualization. His expressions in 1 Corinthians 9 are considered by many to be the foundation upon which current theories of "contextualization" are grounded. However, note that Paul never speaks in this passage of the contextualization of a message, a theology, an ethical system, or a church structure. He sought to attract others to a personal model—a living example that everyone, even the most simple, could see and emulate. Paul did three things:

One, he adapted to a specific cultural context by getting into it with body and soul. When Paul was in a place, he did not want to be anywhere else. He was never aloof from the local people.

Two, he became "all things to all people." He deliberately changed his thoughts, speech, and manner of living; he discarded old customs and habits and adopted new ones. He reduced the cultural distance between himself and those he wanted to reach to as near zero as possible.

Three, he demonstrated to the people he wanted to reach what a Christ-centered life would be like in their cultural context. In addition to adapting to their culture, Paul knew that the Word of God and the power of the Holy Spirit were working together to make him the individual he needed to be.

This process does not take place in a single day or even in a week. But the comparatively short periods of Paul's missionary journeys seems to indicate that it may not be as long a process as some think. Apparently, the process did not depend so much on the amount of time spent in a place as it does on acquiring the mindset of Paul. This mindset is pointed out in 1 Corinthians 9:19 where he says, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more."

Paul's message and theology were the same wherever he went. He stated, "We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness" (1 Corinthians 1:23). He never buried the gospel in the spirit of superior wisdom, but instead was determined "not to know anything...save Jesus Christ and him crucified" (1 Corinthians 2:2). Christ's resurrection was equally as important and lifted up, for without it, faith was in vain (1 Corinthians 15:3-4).

The other apostles, like Paul, also contextualized, applying their messages to the local languages and cultures of the societies where they ministered. Contextualization was the process the early apostles went through so that the people could understand the gospel and see that it was relevant to their daily struggles and encounters. The same applies to today's preaching. One cannot preach the same way in Myanmar as he would in Bangladesh, or in England or in the rural churches of America.

Some have wrongly equated Western teachings of Christianity as a bad thing. However, contemporary Christians should not yield to the demand for political correctness and the rejection of all of Christianity's Western trappings. Those accusing Western missionaries of "destroying foreign cultures" need to remember that the ministries of missionaries have led to many great changes around the world. For instance, their work helped stop the slave trade in Africa, overcome prostitution, stopped widow burning in India, foot binding in China, female circumcision, warfare, and cannibalism. They fought poor hygiene, provided better nutrition for millions, stopped dangerous medical practices, overcame illiteracy and provided educational institutions, preached the gospel, and

numerous other accomplishments, all beyond our ability to mention here.

There are dangers to contextualization. The world is struggling with an identity crisis and nationalism is widespread throughout much of the Two-Thirds World. The most popular call today is for syncretism, where, in order to adopt a new concept, the mixing of the old model with the new takes place. The extremists in many cultures place severe pressure on their society for the renewal of nationalism, which can and will distort the Scriptures if not kept in check.[163]

Christian leaders need to face their people at the level of family, neighbor, work, marketplace, and local community relationships. On the other hand, they should not accommodate themselves to other religious structures, and they should never adopt cultural practices, either absolutely or relatively immoral. The key is preaching the gospel in its simplest form, i.e., "Christ crucified and resurrected." The leader will work through the issues such as theology and ethics in ways that the receptor society can understand and will assimilate.

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163. Bruce J. Nicholls, *Contextualization,* 20-36.

Contextualization is an essential part of the New Testament. It is biblical and needed, however, it is essential to train leaders to hold high the theological meanings of Scripture and not abandon them for the sake of relevance.

In summary, contextualization is essential for spreading the gospel to every culture and society around the world. However, it can lead to syncreticism and heresy and even to apostasy. A brief review of the spread of heresy in the Western World from the 1830s until the present time shows the different approaches and forms it has taken and how dangerous it is for the church and her leaders. Since the late 1960s, it has shown itself in the form of liberation theologies, namely Latin America liberation theology, black theology, and feminist theology. What was originally "ethnotheology" in the WCC soon became "contextualization" of the gospel. Although it is a good thing, contextualization has led to some extreme views, such as Marxism, which distort the Great Commission of Christ to "make disciples," thus harming the cause of Christ.

The writer concludes the chapter with numerous examples of Jesus and His apostles, including Paul, contextualizing the gospel message everywhere they went.

Again, there are dangers involved with contextualization but it is an essential part of carrying out the Great Commission. Hesselgrave sums up proper contextualization with the following observation:

> Christian contextualization that is both authentic and effective is based on careful attention to both the biblical text and respondent cultures. Authenticity is primarily a matter of interpreting the texts in such a way as to arrive, as closely has possible, at the intent of the author through the application of sound hermeneutical and exegetical principles. Biases occasioned by the interpreter's own culture, can be gradually overcome and in that sense the message can be de-contextualized. Effectiveness is primarily a matter of contextualizing or shaping the Gospel message to make it meaningful and compelling to the respondents in their cultural and existential situation. Both the decontextualization and the recontextualization tasks are best accomplished by persons who are "expert" in the cultures and languages involved, who understand cultural dynamics, and who ideally are themselves bicultural. But both tasks are so important that all who labor in biblical interpretation, and all who undertake to minister cross-culturally, should make an effort to understand the cultural dimensions of these tasks.[164]

The opposition to the true church is alive and doing well. However, the true church must stand in the power of the Lord and make a difference by training leaders who will stand on the truth of the Scriptures and proclaim "thus saith the Lord!" like the Apostle Paul and countless other saints of God down through the centuries of the church age. Paul writing the church at Corinth said, "I will tarry at

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164. David J. Hesselgrave, "Contextualization that is Authentic and Relevant." *International Journal of Frontier Missions,* Vol. 12/3 (July-September 1995): 119.

Ephesus until Pentecost, for a great door and effectual is opened unto me, and there are many adversaries" (1 Corinthians 16:8-9). The difficulties Paul saw were not to hinder him and his responsibilities. He saw the adversaries and problems as opportunities to serve with greater zeal. The church today needs more leaders like Paul.

CHAPTER 5

TRAINING LEADERS IN THE 21ST CENTURY

There are many recommendations for leadership

training as we enter the twenty-first century. While this

writer does not profess to have the answers for such a

task, he wishes to review several factors that are

important to training leaders. These factors should include

(1) What will most likely characterize the twenty-first

century; (2) Consideration of the qualities that make a

good leader, especially his character and biblical

doctrine; (3) Does he know the Scriptures and know how to

guard against false teachers? and (4) What modes of

education are to be used when training leaders.

Characterizations of the Twenty-first Century

There are many more but this writer sees at least

three factors that will characterize the twenty-first

century. Mankind will experience: (1) the most high-tech

society ever known to man, that will in a few years,

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stretch to every nook and cranny on earth, even the poorest
of the poor. (2) The disgrace and humiliation of the human
race brought about by the destruction of traditional
Christian ethics, morals, and family values, and (3)
spiritual chaos brought about by a pluralistic worldview
and the resurgence of traditional and pagan religions
around the world. Actually, the human race is no more
wicked today than it has ever been but the twenty-first
century leader will have to face what seems to be more
staggering issues no matter the culture or society he
serves in.

Qualities of Godly Leadership

Godly leadership to this writer includes qualities
such as good character, being spiritual, being a man of
vision, one who has a great knowledge of the Scriptures and
strong in biblical doctrine, a good communicator, one who
has excellent relational techniques and manners, one who is
practical and flexible, and a fairly good administrator.
Some might declare that this is too idealistic and too much
to expect for a Christian leader. However, with the
enabling power of the Holy Spirit, every Christian leader
can be this and more. Due to time and space, the writer
will limit his discussion to two essential ingredients

here, i.e., (1) a person of great character and (2) one who

is strong in biblical doctrine.

(1) A Christian leader is a person of great

character. First, Howard Hendricks gives his working

definition of a leader. He writes,

> A person who knows where he is going and is able to
> persuade others to go along with him. That is, he has
> clear-cut objectives and he is a motivator. He is not
> only enamored of ideas but of individuals; he is task-
> as well as person-oriented.... Leadership is more than a
> position, it is power; it is not a role but a
> responsibility; it is not a title but a function.[165]

Then he continues by emphasizing that a leader is a person

of character. He affirms that,

> God is into character, not credentials. He is not
> impressed with what we do but with who we are becoming,
> because that is always the product of what He does. When
> the Holy Spirit outlines the qualifications of a leader
> in 1 Timothy 3 and Titus 2, He instructs that the
> majority of these qualifications are reflections of
> godly character development. They focus on being rather
> than doing; on what kind of person we are.... The
> greatest crisis of leadership today is a crisis of
> character.... Our generation requires men and women of
> integrity, people who are authentic. The New Testament
> never advocates for Christian leaders to be a model of
> perfection, but progression (cf. 1 Tim. 4:15).[166]

Fred Smith also stresses character in a leader when he

states,

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165. Howard G. Hendricks, *The Christian Educator's Handbook on Teaching*, Kenneth O. Gangel and Howard G. Hendricks, eds. (Grand Rapids: Baker Books, 1988), 243.

166. Ibid., 245.

> Leadership...is both something you are and something you do. But effective leadership starts with character. When leaders fail, more often it is a result of a character flaw than lack of competence.... The aim of any Christian is to mature, to conform more and more to the image of Christ. This character development is especially important for leaders. And it's a process, not a plateau where we sit down to rest. Leaders who last don't stop growing; they continue to stretch themselves.[167]

Howard Hendricks in his article, *The Teacher as Leader,*

probes the principles Jesus employed in developing His

disciples. He is convincing when he writes,

> Our Lord's creation of a leadership pool is undoubtedly the best example of workable and transferable principles to overcome a shortage of leaders (Matt. 9:37-38). Jesus took a group of ordinary men with widely diverse personalities and backgrounds and galvanized them into a leadership team that was irrepressible.[168]

Hendricks then concludes with this comment:

> Plato expressed it clearly: 'What is honored in a country is cultivated there.' Not until teachers gain a new vision of how determinative they are in raising a crop of leaders will there be any significant change in the chronic crisis of governance. Those responsible for our future more than any other must raise the intensive search for new leadership to a much higher priority.[169]

This writer realizes that Hendricks is addressing the

leaders and teachers of America; however, his remarks are

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167. Fred Smith, *Learning to Lead* (Waco, Texas: Word Books, 1986) 47.

168. Hendricks, 250-252.

169. Ibid., 254.

certainly applicable as well to other cultures and

societies of the world.

(2) Strong in Biblical Doctrine

A top priority for Christian leaders is the enjoyment

of a superb relationship with the Lord Jesus and to be

firmly entrenched in His Word. If this is not the case,

pastors, missionaries, and national leaders will experience

multiple problems throughout their ministries. That can

also mean that many will lose their ministry altogether.

Hiebert writes:

> Too often we choose a few themes and from there build a
> simplistic theology rather than look at the profound
> theological motifs that flow through the whole of
> Scripture. Equally disturbing to the foundations of
> mission is the dangerous potential of shifting from God
> and his work to the emphasis of what we can do for God
> by our own knowledge and efforts. We become captive to a
> modern secular worldview in which human control and
> technique replace divine leading and human obedience as
> the basis of mission.[170]

Hesselgrave affirms Hiebert's comments about the lack of a

theological foundation in missions through his personal

research of volumes of missionary literature and materials

for identifying current (1987) trends in missions. He

writes,

> I have tried to establish some objective criteria for
> the identification of trends. In addition to the usual

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170. Hiebert, Paul, "De-theologizing Missiology: A Response." *Trinity World Forum,* Vol. 19, Fall (1993): 4.

data supplied by the World Christian Encyclopedia (and
updates), and the latest editions of MARC's Mission
Handbook, Patrick Johnstone's Operation World, and the
UK Christian Handbook, I undertook a thematic content
analysis of 949 articles in the International Review of
Mission, 604 articles in the Evangelical Missions
Quarterly, and 444 book reviews in Missiology and
International Review. This in addition to acquainting
myself with the general literation on the subject....
Missiology is eclectic. It draws its materials from
various sources-theology, the sciences, and missions
experience. *It is evident the social sciences constitute
the primary focus of much of contemporary missiology.
Over one-fifth of all the book reviews in Missiology to
date demonstrate a primary concern for the contributions
of the sciences* (emphasis mine). It is also clear that
Evangelicals tend to place a greater value on the
methods and conclusions of the social sciences than do
Ecumenists.[171]

This writer would be interested in comparing this 1987

thematic analysis with a similar one conducted within the

last year or so. If "social sciences" and "mission

experience" received more emphasis than theology in 1987,

it would seem likely that they would also receive more

emphasis today as well.

Hesselgrave continues with the key question

surrounding missions in the world today. His question is,

Of what lasting significance is the evangelical
commitment to the authority of the Bible if biblical
teachings do not explicitly inform our missiology?[172]

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171. Hesselgrave, David, "Missions Education: Major Trends and Issues in World
Missions Today" *Evangelical Missions Quarterly,* Vol. 23, Issue 3 (July 1987): 298-299.

172. David *Hesselgrave, Today's Choices for Tomorrow's Mission: An Evangelical
Perspective on Trends and Issues in Missions* (Grand Rapids: Zondervan, 1988), 142.

If the Bible is not the foundation of missions then there is no foundation on which to build. The beginning point for missions must be from the Scriptures rather than from the management or secular leadership philosophies, which fill the shelves of today's bookstores. Usually those with a secular philosophy, if they use Scripture at all, take the Scripture passages related to leadership training out of context. On the other hand, when one uses Scripture in a consistent exegetical or hermeneutical method, the Bible provides numerous examples on leadership. The Scriptures provide very practical instructions with reference to the issues of styles, leadership behavior, the use of power, and other leadership concerns with its examples coming from a variety of cultural contexts such as the Jewish, Roman, Greek, and others. The biblical examples come from leadership contexts such as that of Christ Himself, from the apostle Paul, from the apostle Peter, and the other disciples. They also come from wide-ranging historical periods covered in both the Old and New Testaments. The varied leadership paradigms in Scripture provide a solid base on which to build the church and provide quality leadership training, and have the perfect standard by which we can measure our failures and accomplishments.

We often assume, based on our Western thinking, that the development of leaders is the same everywhere including the assumption that a good education automatically guarantees a position of leadership in a person's field of endeavor. However, diplomas and degrees are not an ironclad guarantee for leadership positions. Leaders develop in different ways from one culture to another therefore, all efforts at leadership development, should be inclusive of local patterns, but primarily based on a Scriptural foundation.

Guarding Against False Teachers

Jesus said, "The disciple is not above his master: but every one that is perfect shall be as his master" (Luke 6:40). The writer does not recall the source from which they came but a couple of idiomatic statements are applicable here: "Teachers teach as they have been taught" and "Leaders lead as they have been led." Churches and educational institutions should be extremely careful when employing teachers. They must consider the nature of the philosophies and ideas that drive them to teach and train young, unsuspecting minds.

The apostle Paul warned the church at Philippi about false teachers in Philippians 3:17-21, where he says,

> Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: Whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) For our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Paul described these false teachers as non-Christian. They were the enemies of the cross (v. 18); their citizenship was on earth rather than in heaven (v. 20); and they did not have the same destiny as Paul and the church (v. 21).

An example of false teachers among evangelical theologians is found in the 2003 case when the Evangelical Theological Society (hereafter referred to as the ETS), brought Clark Pinnock and John Sanders before the Society for expulsion. These two present-day evangelical theologians had taught and written extensively on an erroneous doctrine for a number of years. Sanders, a theologian at Huntington College, and Pinnock, a retired McMaster Divinity College theologian are both strong proponents of "open theism." "Open theism," for one thing, maintains that God is not omniscient by His own choice. These men and other supporters of this false doctrine,

claim, "God cannot know the future precisely, but only with varying degrees of probability."[173]

Interestingly, the ETS organized in 1949 for promoting scholarship within evangelicalism with their common bond being the inerrancy of the Scriptures.[174] At its November 2003 meeting in Atlanta, the Society was voting to expel both Sanders and Pinnock from the organization because of their heretical views, which violated the inerrancy of Scripture. However, both votes failed, and both men remain members of the society. In the mind of this writer, the ETS is no longer credible as a body of scholars bound to stay true to the Scriptures.

Having read some of the letters and reports of the parties involved with the Executive Committee (ETS) meeting in Chicago and after the show-down in Atlanta (both in 2003), both Pinnock and Saunders admitted to a number of the errors in their teaching and writings. Pinnock apparently agreed to correct some of his statements while Saunders was not so

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173. David Neff, "Open to Healing," *Christianity Today,* Vol. 48, No. 1 (January 2004): 21-22.

174. Enns, *Moody Handbook of Theology,* 612.

apologetic concerning his viewpoint. The vote by the

society to evict Saunders was much closer than the

vote on Pinnock. In following up on the situation, ETS

on September 13, 2004, issued the following statement

and resolution to its membership. These are posted on

the ETS website:

> **SPECIAL NOTE**: The Executive Committee met in August 2004 and has created a ***Proposed Resolution*** to be considered at the first business session at 8:00 a.m. on Wednesday, November 17, in San Antonio in the 2004 Annual Meeting. On September 13, 2004, a letter was sent to all members with the following resolution:
>
> For the purpose of advising members regarding the intent and meaning of the reference to biblical inerrancy in the ETS Doctrinal Basis, the Society refers members to the Chicago Statement on Biblical Inerrancy (1978). The case for biblical inerrancy rests on the absolute trustworthiness of God and Scripture's testimony to itself. A proper understanding of inerrancy takes into account the language, genres, and intent of Scripture. We reject approaches to Scripture that deny that biblical truth claims are grounded in reality.[175]

It is rather obvious to the writer that both Pinnock and

Sanders truly believe what they had written because it

was not just a one-time thing where a writer gets

carried away and says something he might later regret.

These men are authors of numerous books and articles in

addition to the many years of teaching their convictions

in the classroom. Therefore, it seems likely that they

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175. Evangelical Theological Society, 2003 Membership Challenge on Open Theism (Lynchburg, VA.: accessed 8 April 2005); available from http://www.etsjets.org; Internet.

made just enough concessions to the ETS Executive

Committee to save their bacon, so to speak. The writer

believes the ETS made a "politically correct" decision

that has cost them their Christian integrity.

On still another doctrinal point, several other

theologians like John Stott, Edward Fudge, and including

Clark Pinnock, hold to the doctrine of annihilation of

the wicked in death. Stott says that God will judge

justly but the eternal conscious torment is too severe

for sins consciously committed in this life. He infers

that it clashes with the biblical revelation of divine

justice and states that the final annihilation of the

wicked is a legitimate, biblical option to eternal

conscious torment.[176] Stott should know better but then

he is a part of the WCC, which long ago abandoned

biblical doctrine.

These two examples are but the tip of the iceberg

of false doctrine in the church today. With such

evidence of false teaching and abandonment of the

Scriptures, one cannot be too optimistic that, outside

of a few faithful, things will get better.

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176. John Piper, *Let the Nations Be Glad: The Supremacy of God in Missions*, (Grand Rapids: Baker Books, 1993), 116.

Selection of Correct Educational Models
Used in Training Leaders

The writer does not profess to have any great words of wisdom to impart on this subject except that the selection of the correct educational models used for training future leaders is vitally important. Choosing the right model, or combination of models, requires much wisdom and a "willingness," on the part of leadership, to make the right decisions. Sometimes just knowing the right answer to a question is not enough. One has to swallow his or her pride and be willing to do what is best for the students and not spoil their opportunity for getting proper training. The three basic forms of education available include (1) the formal; (2) the nonformal; and (3) the informal.

Formal Model

The formal model is a structured, status-oriented, sequentially, graded educational system ranging from primary school through the university and seminary (See Appendix A, pages 192-199; Also see Appendix B, Pages 200-201; and Appendix C, page 202).

Clinton has provided a "Curriculum Design for Leader Preparation"[177] (see below) that, with some adaptation perhaps, is useful here. It is the design used in the school he heads up here in the United States.

Curriculum Design for Leader Preparation*		
Ministry Process	**Character**	**Classes**
Reaching a Target Audience	Spiritual Warfare	Building Movements
	Servanthood	Communications to Cities
Leading a Small Group and Discipling Converts	Vision	Missions
	Spiritual Gifts	Doctrine II
		Leading Groups
Larger Group Identity	Teamwork	Spiritual Life
Discipleship Group	Humility	Discipleship
Basic Follow-Up	Love and Obedience	Bible Study Methods
Evangelism		Apologetics
	Faithfulness	Doctrine I
		Bible Survey
* Based on the curriculum design of our Orlando school.		Evangelism

In the university and seminary, the student has to relocate for several years, with the expected goal of receiving a certificate, diploma, or degree. It also includes specialized programs for technical and theological training for church leaders. There is a great need for more advanced studies requiring residential schools and seminaries, i.e., the formal education approach. This, of course, requires additional schools and teachers, with the ideal situation

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177. Clinton, "Twenty-first Century," Evangelical Missions Quarterly, Chart scanned from Clinton's article, 194.

of national teachers in the classrooms or in the small

group settings. However, there is a great shortage of

qualified nationals to teach. The answer is to train more

nationals but until such time that sufficient numbers can

be educated and prepared to take over, the local leadership

and missionaries (if present) must look to foreign teachers

for assistance. This is why this writer is involved with

national schools. He usually teaches modules at least two

times each year.

Bobby Gupta, whom the writer has known since our

college days, came to America for further education with

the plan to eventually take over the leadership of

Hindustan Bible Institute from his father some day. Bobby's

father is in glory today and Bobby is indeed leading the

school on to greater things. In a recent Newsletter from

the Hindustan Bible Institute and their Global Partners

office in Forest Virginia, we learned that from the vision

of Bobby's father more than fifty years ago, God is

accomplishing many things through the training of leaders.

They tell us that

> In the last 50 years, God's blessings have been evident
> as they have trained 7,983 men and women, and planted 2,
> 117 churches with a membership of over 105,000 by
> mobilizing 502 church planters.... But the work does not
> stop there! Partners exists to fulfill the Great
> Commission and their vision is to see one million
> churches planted in India.... By the year 2015, it is

the desire of Global Partners that 200,000 of the most committed pastor-leaders will be equipped to mobilize their churches in an effort to affect the whole nation of India.[178]

What a vision! From all that this writer can learn, Bobby and his leaders are making great strides toward carrying out this great vision to the glory of God. However, with all of their accomplishments, the need for more qualified leaders continues to grow.

The Nonformal Model

This model is usually more functionally oriented with the admission requirements set by the local community (See Appendix I, pages 238-243; Touch Glocal Training Center; 6300 Richmond, Suite 124, Houston, Texas 77057). Although the writer does not endorse Ralph Neighbours or the material of "Touch Glocal Training Center," he suggests that a similar curriculum can easily be used in training leaders on the mission field. Although a missionary or national group plans, organizes, and staffs this school, it operates outside the normal school setup.

The Theological Education by Extension (TEE) program is another fantastic informal educational approach and is a

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178. Bobby Gupta, "Bright Past... Bold Future," *HBI Global Partners Newsletter,* Vol. 1, Issue 1, Forest, Virginia (2004): 1-2.

great tool for training capable men to lead right in their own homes and communities. TEE is an excellent option for a man called to preach but is unable to move to a residential school because of his family or because of his employment situation.

When this writer first enrolled in Piedmont Bible College, there were evening classes being offered for local pastors or students not enrolled in the college. It was a nonformal setting operating outside of the college. The learning process was more task-oriented and functional. Numerous church leaders within a fifty-mile radius of Piedmont Bible College studied in those classes over the years.

The Informal Model

The informal model is just that. It has no formal structure. It develops out of relationships, but remains unstructured in the sense of being controlled and deliberately planned. This writer, during his years of missionary service and as a pastor, discipled and mentored numerous men and couples using this method. It is very effective in one-on-one situations and with small groups. In Bangladesh today, there are several men in the ministry or in training for ministry, that this writer taught using

the informal method. One of the men went on to seminary after those sessions and is preparing to take over as the head of a formal institution, that is, a fully accredited seminary in his country. The writer has also mentored several couples (here at home in our churches), which are now in the pastorate or are missionaries.

It is crucial that missionaries and/or the local leadership in charge of the educational process use all three of these models, where needed, to properly balance their particular educational needs.[179] However, to develop the proper balance, the goals and objectives must be clear in a given context. The cultural setting and maturity of the learners is always a good barometer for getting tips on how to adjust and find the appropriate balance for a training program.

Other Factors Involved in Leadership Training

One major factor to remember when teaching or ministering cross-culturally is to not be offensive in the culture where you minister. In 1979, the writer and his

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179. For additional information on these three modes of leadership training see the chapter on *Creative Strategies for Planting, Nurturing, and Training* in Gailyn Van Rheenen's book *Missions: Biblical Foundations and Contemporary Strategies* (Grand Rapids: Zondervan Publishing House, 1996), 167-177.

family arrived in Bangladesh, a country where eighty-seven

percent of the people are Muslim, to open the field for his

mission agency. The only Scriptures in the "Bangla"

language at that time were in the Hindu vernacular and were

offensive to most Muslims. For one thing, the term for

"God" was the Hindu word "Ishor," which represented

thousands of Hindu gods and was an abomination to the

Muslims. Muslims believe in only one god, "Allah" and are

very vocal about it. Eventually, Dr. Viggo Olsen, the

author of two books about his ministry in Bangladesh,

"Daktar" and "Daktar II," and a team of translators began

working on translating the Bible into the "Muslimani"

Bengali, the common language of Muslims in Bangladesh.

However, Olsen did not use the word "Allah" for "God" in

this translation but did use the word "Khodah" which the

Muslims accepted.[180] When this translation became available

to the public, there was such a demand for it that the

Bangladesh Bible Society had to arrange for additional

printings almost immediately. Finally, a more clear

communication of the gospel message presented itself to the

Muslims, using not only their vocabulary but their thinking

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180. This writer has learned that more recent revisions of the "Muslimani" translation use the term "Allah" for "God."

processes as well. As they bought it and read it, many came

to Christ as the result.

Hesselgrave reminds missionaries and educators that

the art of communication is the key to getting an

understandable gospel to the receptor in whatever culture

or society he or she is working with. He writes,

> One realizes that there is no one correct way of doing
> contextualization. There are, however, parameters
> outside of which Christian orthodoxy will not allow us
> to venture. In order to understand what is involved in
> communicating the Christian Gospel consider the
> following seven-dimension paradigm:
>   1. Worldviews—ways of viewing the world
>   2. Cognitive processes—ways of thinking
>   3. Linguistic forms—ways of expressing ideas
>   4. Behavioral patterns—ways of acting
>   5. Communication media—ways of channeling the message
>   6. Social structures—ways of interacting
>   7. Motivational sources—ways of deciding
> Eventually all messages must pass through this seven-
> dimension grid. There is no way contextualization can go
> around or otherwise escape it.[181]

Missionaries and theologians from the West must assist in

the development of theological education for the national

churches through different strategies and educational

modes. The writer believes the national leaders must carry

out the basic ministerial and theological training on the

national level and in their own cultural context. The sad

part is that so many of these men are trying to do the job

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181. Hesselgrave, *"Contextualization that is Authentic and Relevant,"* 116.

but without the proper preparation of themselves and the tools to do it with, it is almost an impossible task.

The writer has noticed a trend among most national students wherever he travels. The students keep coming and asking about the possibilities for further education. They usually have a follow up question that is difficult to answer such as, "Are you able to help me get acceptance in a college or seminary in your country?" In many cases, the students feel the education they are receiving at home is inferior and they need to attend a foreign school in order to get what they really need. Present leaders must work to change that perception and keep their students at home and let Western teachers assist them until such time that they, themselves, are ready to teach and train future students.

When training nationals, whether formal or nonformal, educators need to teach or further instruct theological teachers by providing them with an opportunity to learn about current theological trends, new books, and actual issues facing the church in the twenty-first century. Theologians who have written books or given special lectures need to visit and teach in the national schools. To further educate the teachers will not only be important but they need to be brought together and become acquainted and talk with each other. There is something about talking

through the issues face to face that changes attitudes and understanding.

The training of national leaders must include Pastoral Theology and Counseling. The discussions of these disciplines are not within the scope of this thesis except to say that leaders in every culture need these disciplines. In Myanmar, for example, both are only at the introductory stage. Pastors and other leaders need to learn the importance of the human being as an individual and about the varied forms of relationships within any society. Counseling, marriage, children, the family, are all very important issues in any culture and society.

On the writer's first teaching assignment in Kiev Ukraine, he noticed a sad countenance on the faces of most everyone he met, even the pastors and other leaders. It seemed to be more so with the older than with the young. The looks on the faces of those people caused this writer some concern until he became acquainted with some of the people and learned more about the conditions and situations from which most people in that society came. Therefore, pastoral theology and counseling are both necessary for many in theological education wherever the church exists.

Another discipline that national leaders in this century require is further instruction relative to ethical

issues. The church needs theologians who can train future pastors and national missionaries not only on how to win people to Christ and teach them, but also on how to find and develop ethical and moral standards according to the teachings of Jesus Christ and His Word. Every society or culture needs a deeper understanding of the Scriptures to help it develop ethical standards.

Biblical and theological students need to know that there are diverse issues among Baptists all over the world. There is the issue of Women in Ministry and the students need to know and understand "What the Bible has to say about that." This not the place to discuss the "Women in Ministry" issues and neither does the writer wish to skirt it. However, should the rapture not take place soon, this writer believes that in another fifty years or so, the majority of pastoral staffs throughout the world will be women.

Leaders in any culture, whether in the modern world or the Two-Thirds World, need to understand how theology and lifestyles get along in cultural contexts. Most people are not aware that many things they do plays a great part in the development of their cultural background. A good question to ask is, "What is one's cultural-life and what is Biblical?

These thoughts leads the writer to point out just three of many contemporary issues that future leaders will have to deal with in the ministry. Note three things:

1. All over the world, the rural society is moving to the urban areas. Mega-Cities like Mexico City; Sao Palo, Brazil; Moscow, Russia; Dhaka, Bangladesh; Bangkok, Thailand, and numerous cities in India and China, are getting larger and larger. These cities need churches with well-trained pastors and leaders that can give a message of hope for those people whose family structures are changing. As never before, marriage and sex are big issues. Issues like dealing with dysfunctional families, child abuse, drugs and prostitution, the same sex marriage problem, are facing leaders now but will become even greater problems in our pluralistic world. These problems are the same whether in America, Europe, Africa, South America, or Asia. Pastors need to have sound doctrines and convictions based upon God's Word along with some background in Christian counseling in order to help their people.

Sociology says that the human being, in every society, has similar problems to deal with. They are numerous but for the purposes of this work, two will suffice:

a. Loneliness and Self-isolation

Old people are dying in their homes and nobody seems to care. Further, many husbands and fathers in the Middle East and Asia, especially in Islam, keep their wives and daughters hidden away, growing old and lonely.

b. Security

Many people lack an understanding or have an appreciation for the many technological changes of the last decade. There is the e-mail and Internet, which has already become so common that anyone without it is looked upon as living in the stone ages. Security involves more than being able to go out at night without risk. It involves a better understanding of daily life, of how faith and God works in and through the lives of believers.

2. A second issue centers upon theological education and reaching the next generation for Christ. The issue is not just winning them but keeping them in the church. This writer thinks that keeping them in the church without having to entertain them will become a greater problem for church leadership in the future. In a religiously pluralistic world, it will not be easy even with careful planning and looking to the Lord for wisdom and strength.

3. A third issue is what will the church look like in fifty to one hundred years if the Lord does not return. The

present day church is worldly-minded and not too concerned

for spiritual things as it exists in a world of the e-mail,

cell-phone, satellites, jet planes, and lasers. Yet, these

modern-day conveniences often create loneliness and other

problems.

Even with all these problems and conveniences, the

church of Christ will live on and will never die. It is His

church and He is the One who gives it the power to work

until He returns for it. Even though the church will live

on because the Lord gives it life, it still needs trained

leaders and Christ is calling out men to train them. When,

where, and how will that be done? Basically through

1. Asking and understanding what characterizes this
   new century in relation to the church.

2. Considering the qualities of a good leader,
   namely his character and his (biblical)
   doctrinal base.

3. Guarding against false teachers

4. Selection and use of appropriate approaches for
   training new leaders.

5. Getting back to the basics of Scripture and
   dependence on the Lord for enablement.

In the way of summary, Dr. Paul Beals, Professor of Missiology at Grand Rapids Baptist Seminary has been a good friend to this writer since the early 1970s when he (Dr. Beals) served on the Advisory Board of the mission agency under which this writer served as a missionary. He says,

> The 'in' word today in missions is 'contextualization,' a term that obviously means different things to different people. One's theological position determines the extent to which he will contextualize. Will it include the message as well? One's cultural background bears on practices that are accepted or anathema. Shall we keep looking for new words to describe what missionaries, beginning with Paul, have tried to do these many years? Shall we rewrite our hermeneutics? Have missiologists become a bit esoteric—a bit heavy? Suppressing the urge to debate these questions further, let us agree with James F. Engel that our goal in contextualization 'is not to make the gospel relevant but to communicate the relevance [182] of the gospel.' This is the heart of the matter.

Christian leaders in this present age, serving in varied ministries, need to come to grips with "who Christ is" and what they will do with Him. Is their motivation for service strictly soteriological or Christological? Are the trainers, i.e., missionaries, Western and/or national theologians, pastors and teachers allowing Christ to work through them? The greatest counsel this writer can offer anyone is to imitate Christ as you teach and train future

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182. Paul A. Beals, *A People for His Name: A Church-Based Missions Strategy, Revised Edition* (Pasadena: William Carey Library 1995), 34.

leaders. The great shortage of qualified leaders in the church today will not go away overnight. Our call is to work under the guidance and power of the Holy Spirit, with each one faithfully doing his or her part. The key is to finish well for Christ's sake and for His glory. Jesus commanded the church in Matthew 28:19-20,

> "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, *even* unto the end of the world. Amen."

Further, we need to heed Paul's word in 1 Corinthians 4:2, "Moreover it is required in stewards, that a man be found faithful." When we do Christ's will His way and for His glory then one day we will also hear Him say, "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord" (Matthew 25:21).

Amen!

CONCLUSION

The contention of this project from the beginning is that there is indeed a great shortage of qualified, well-trained leadership in the church around the world. Today, this shortage is hurting the local church everywhere. The church, the body of Christ, as she enters the twenty-first century needs strong, competent leadership at every level of administration and ministry to be able to function in a religiously pluralistic world. The question is, "Why and how did this great shortage of leaders occur"? Did not the church and the missionary community see it coming? The answers are hard to come by but it is obvious that the Christian community, including churches, mission agencies, missionaries, and educational institutions are all culpable for it to some extent. There seemed to be a lack of vision on the part of agencies, inadequate personal training on the part of missionaries themselves, and the lack of funds to carry out the commission of Christ to reach the world for Him. Further, there was a lack of proper recruitment of theologically trained missionary candidates who had the ability to enter into the most complicated religious systems of the world and take the Word of God and properly

translate and exegete it where the receptor people group could understand it and make application to their own lives and culture.

The writer has pointed out several reasons for the problems but he believes one of the greatest of them is the perplexity of contextualization. Contextualization simply means getting the gospel message into terms where the receptor society is able to understand it and respond favorable to it. It is the opinion of the writer that many missiologists have forsaken the model given us by the Holy Spirit in the paradigms of the Lord Jesus Christ Himself, the Apostle Paul, and others in the Bible.

Research shows missiologists debating over which "man produced" model of contextualization is best to use, while millions living in pagan cultures are dying without Christ. This is happening in many cases because numerous anthropologists and missiologists are telling the church "you have to allow God to speak through the culture," or through some other fashion, rather than allowing Him to speak through His holy Word.

The writer is reminded that Christ spoke out strongly about the teachers of the law in Luke 20:41-47, and he cannot help but make a comparison to the false teachers of Christ's day and our present day. Hughes speaking of such a

comparison says it so well that this writer must express

his thoughts in his own words. He writes

> The problem with these teachers of the law is that they
> had a studied ignorance of God's Word and a practiced
> inability to think beyond rabbinical traditions. They
> read the Word through a political lens that reduced the
> Messiah to a mere man on the analogy of David. We do the
> same with our lenses—an economic lens that turns every
> Scripture into advise for financial well-being, a
> radical lens that not too long ago edited out the
> Scriptural teaching on ethnic equality, a feminist lens
> that interprets and rejects the Scriptures as a tract
> for patriarchal dominance, a postmodern lens that
> subjectivizes Holy Scripture into "what it means to me."
> We all have lenses, and our lenses blind us to the glory
> of God's Word. We must try to read God's Word for what
> it is. And we must humbly seek the Holy Spirit's help in
> bowing to what we read. The responsibility comes doubly
> upon teachers of the Word.[183]

Hughes' statement, "they had a studied ignorance of God's

Word and a practiced inability to think beyond rabbinical

traditions," is especially significant to this writer.

Throughout the preparation and then through the writing of

this project he has been acutely aware that things have not

changed significantly over the centuries. Many learned men

have an intellectualized ignorance of what God is saying to

mankind about Himself and His desire to redeem all men if

they would only believe and exercise their ability to get

beyond their own systems of works and traditions. The

church around the world needs godly leaders who are called

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183. R. Kent Hughes, *Luke, That You May Know the Truth, Vol. 2* (Wheaton, IL: Crossway Books, 1998) 284.

of God and who will come to understand Hughes' statement, giving themselves totally to the Lord and His Word to use for His glory and for the salvation of their fellow men.

Leadership training is a rewarding and productive undertaking for those mission agencies, missionaries, and national leaders who are willing to invest the proper amount of time planning, conducting, and refining leadership training institutions whether they are the formal, informal, or the nonformal approaches. There will be many frustrations but because this need to train the next generation of godly leaders is so dear to the heart of our Lord Jesus Christ, He will give wisdom, insight, and strength, to those who ask, which will result in more successes than frustrations. Christian leaders need to set aside their personal agendas along with their humanly conceived models of socialism and other priorities, be sensitive to the Word of God, and follow the greatest leadership trainer of all, Jesus Christ. If we will do this then there is hope for the church and its future leaders.

APPENDIX A

Condensation of

A SUGGESTED TAXONOMY OF THEOLOGICAL EDUCATION OBJECTIVES

By Dr. Peter Savage
While Rector, Jorge Allen Theological Seminary Cochabamba, Bolivia

1. A MAN OF GOD
   1.1 Related to God

   1.1.1 Worldview centered in God.
   a) His worldview will be integrated in God.
   b) His life will be an incarnate expression of Christ's life.
   c) His motivating force will be to glorify God in Christ.
   d) He will dynamically depend upon God for guidance, forgiveness, comfort, strength in trials, sustenance.

   1.1.2 Demonstrate his use of the Word of God for growth.
   a) Believes that the Bible is the Word of God.
   b) Submits to the Bible for doctrine, discipline, conduct
   c) Sensitive to the Spirit speaking through the Word.
   d) Lives in an ethos of truth, conviction without mere dogmatism.
   e) Committed to truth which leads to action.
   f) Conviction of truth leads to stability of character and goals.

   1.1.3 Demonstrate use of prayer as a resource for growth.
   a) Varying the form of prayer with culture, fellowships with God.
   b) Effective and successful in intercessory, Spirit-led prayer.

   1.1.4 Demonstrate use of the presence and power of Christ for growth.
   a) Live by faith, know God today, be led daily by God.
   b) Sensitive to sin, ready for confession and restitution.
   c) Discern the diabolical in any attitude, act or ideology.
   d) Love for dynamic holiness, desire for the formation of Christ.

   1.1.5 Demonstrate use of worship of God for growth.

   1.2 Related to Himself
   1.2.1 Demonstrate his ability to face life's crises: including death, sickness, marriage, birth, temptation, change, persecution, loss.
   1.2.2 Identify and list basic human needs and motivations.

      1.2.3   Recognize and describe his gifts and roles in life.

      1.2.4   Write a realistic self-appraisal, and believe in himself.

      1.2.5   Exercise potential for growth and renewal.

          a) Sensitive to new ways, models, forms from the Spirit.

          b) Exploring new ideas and ideologies in the light of the Word in the context of his time and culture.

  1.3   Related to Others

      1.3.1   Live in an enriching relationship with others.

          a) Enjoy and maintain a love relationship with others.

          b) Keep a balanced concept of self and others: worth, gift, help.

          c) Be transparent, no duplicity or hypocrisy.

          d) Be self controlled: allowing for faults in others.

          e) Develop an outgoing ministry to others.

          f) Maintain the harmony and unity of his group.

      1.3.2   Demonstrate ability to cope with interpersonal problems.

  1.4   Related to Mission

      1.4.1   Have a sense of God's calling or vocation to a ministry.

      1.4.2   Maintain a dynamic vision for discipling all nations.

      1.4.3   See the whole man, apart from race, color, status.

2. A CORRECT USE AND UNDERSTANDING OF THE BIBLE

  2.1   State the basic divisions of the Bible

      2.1.1   Historical: place books in chronological order

      2.1.2   Literary: group books by literary style.

  2.2   Handle with ease the exegetical tools: concordance, Bible dictionary, Greek and Hebrew lexicon (higher level), exegetical commentaries, historical textbooks, expository sermons.

  2.3   Apply with skill the hermeneutical principles for any passage.

      2.3.1   Recognize the literary style of any passage.

      2.3.2   State Greek or Hebrew cultural lifestyle in passage.

      2.3.3   Isolate grammatical components and describe structure.

      2.3.4   Recognize thought forms his own culture gives for exegesis.

      2.3.5   Compare parallel or similar passages in exegesis of a text.

  2.4   Develop the discrimination needed for exegesis.

      2.4.1   Analysis: components, relationships, motives, themes, concepts.

      2.4.2   Synthesis: similar and dissimilar concepts clearly expressed.

      2.4.3   Evaluation: external criteria (anthropology, archaeology) and internal criteria (harmony, logic, order).

      2.4.4   Application: relate concepts to self and to hearers.

  2.5 List and define key Biblical terms, with attributes and relations.

2.6   Maintain a working knowledge of Biblical facts.
- 2.6.1 State key Biblical dates and chronologies of Israeli and New Testament history.
- 2.6.2 State key Biblical events: creation, Abraham, Exodus....
- 2.6.3 Identify key Biblical characters.

- 2.6.4 Identify key Biblical places.
  - a) On a Middle East map, locate key places.
  - b) On a Middle East map, draw political boundaries.
- 2.6.5 Outline books of Bible, major themes, life application.

2.7   Maintain a knowledge of basic Biblical concepts.
- 2.7.1 Trace key concepts through Scripture.
- 2.7.2 Identify concepts within theological, historical frameworks.
- 2.7.3 Relate concepts to God, man, Christ, Scripture, the Church, the future in an order meaningful for his culture.
- 2.7.4 State concepts within thought patterns of his culture.

2.8   Maintain a knowledge of theological statements and confessions.

2.9   State theological issues for a given passage.
- 2.9.1 Explain historical currents that shape a theological concept.
- 2.9.2 Explain impact of a theological issue on life of the church, its mission, and on society.

3. EFFECTIVE COMMUNICATION OF CHRISTIAN TRUTH

3.1   Know communication categories and classifications.
- 3.1.1 Define key communications terms: proclaim *(kerygma)*, teach *(didache)*, witness *(marturia)*.

3.2   Demonstrate skill in person-to-person communication (witness).
- 3.2.1 Identify Biblical principles for interpersonal communication.
  - a) Find Biblical models for effective communication.
  - b) Distinguish effective from ineffective communication.
  - c) Identify obstacles to personal communications.
- 3.2.2 List interpersonal communications media use in one's community.
  - a) Identify religious background of persons.
  - b) Find similar and dissimilar elements of culture and world-view.
- 3.2.3 Be able to maintain effective personal communication with anyone.

3.3   Demonstrate skill in mass communication (kerygma).
- 3.3.1 Identify and use principles of mass communication.
  - a) Prepare a speech with objectives, outline, illustration and application to hearers.
  - b) Use all skills: voice variation, gestures, expression

c) Communicate two-way, sensitive to moods, interests, and needs of the congregation.

3.4 Demonstrate skill in teaching.
    3.4.1   Identify and use principles, steps and skills in teaching.
        a) Write student-oriented objectives for his teaching ministry.
        b) Select learning activities and methodology
        c) Distinguish between types of students' characteristics, and the possible methods needed for each.
    3.4.2   Use the Bible to help meet people's needs.
        a) Identify and use Biblical concepts and passages for the growth of his people (congregation, church, believers).
        b) Identify the immediate needs of his people.
    3.4.3   Identify Biblical objectives for teaching
        a) Relate with integrity the Bible to contemporary needs of people.
        b) Help Christians deepen relationships with God, self, others.
        c) Help people grow in spiritual maturity, stability, discernment.
        d) Help people grow as a growing expression of the Body of Christ. to speak on a radio program.

3.5   Demonstrate skill in mass communications media: radio, TV, literature.
    3.5.1   List and use *principles* and *techniques* of effective writing.
    3.5.2   List and use principles for writing a radio script.
    3.5.3   Be able

4. BUILDING AND SHEPHERDING THE CHURCH FOR SERVICE
4.1   Know the nature, structure and function of a New Testament church.
    4.1.1   Differentiate the following concepts, with key passages:
        a) the nature, structure and function of a church.
        b) organism vs. organization in the Body of Christ.
        c) fellowship and meetings in the Body of Christ.
        d) people of God, children of God, family of God.
        e) church leadership and ministry.
        f) ordination, baptism, the Lord's supper.
        g) church objectives.
    4.1.2   Differentiate first century cultural practices in the New Testament from universal practices to be found in all churches today.
    4.1.3   Explain how different New Testament cultural concepts apply in his culture.
    4.1.4   List and explain forms of church government observed in history.

4.2   Build a new church.
    4.2.1   Understand church planting and church growth principles.
        a) List and explain basic principles for church planting.
        b) Plan and implement a survey for prospective church planting.

     c) List and implement steps in establishing relationships with existing churches where new churches are to be started.

     d) List methods of church planting suitable for a given area (including rural-agricultural, rural-shepherding, urban-mining, urban-industrial, urban-apartments, urban-middle class, etc.) and implement at least one method in a given area.

     e) Describe and implement the dynamics of a house group.

4.3 Shepherd a church.

4.3.1 Choose or design a form of ministry appropriate to situation.
     a) Discern lifestyles, dreams, needs, problems of church folk.
     b) Plan a suitable program for church ministry and growth for them.

4.3.2 Help each member grow to full spiritual maturity.
     a) State signs and principles of spiritual maturity.
     b) State basic steps to spiritual maturity.
     c) Describe hindrances to full spiritual growth.
     d) Given five new believers, lead them through steps toward maturity for one year.

4.3.3 Able to counsel people experiencing personal crises and problems.
     a) Listens creatively to people's problems.
     b) List and explain the major psychological problems a pastor may face in his ministry within his culture.
     c) List and explain the major cultural and social factors that contribute to psychological and spiritual problems.
     d) Can disagree correctly, discern true problems and causes.
     e) Can apply corresponding spiritual and psychological principles and solutions to problems.
     f) List and explain the steps and stages counseling may take.

4.3.4 Discover and develop leadership potential in the congregation.
     a) List and explain Biblical qualifications for leadership.
     b) Describe various types of leadership in society and church.
     c) Implement steps for discovery and development of leadership.
     d) Delegate responsibility and authority to local leaders.
     e) Explain causes for development of effective leadership.

4.3.5 Develop full potential for fellowship in the congregation.
     a) List and explain Biblical principles of fellowship.
     b) List and explain hindrances to fellowship.
     c) Explain the dynamics of love in fellowship.
     d) Explain various forms of fellowship in culture.
     e) Explain and implement steps for growth in fellowship.
     f) Handle and precipitate conflict to use it for growth.
     g) Implement different forms of structured fellowship as in Sunday school, prayer meetings, youth meetings, Bible studies, etc.
     h) List and explain principles of church discipline.

        i) Can apply these principles as a leader in a church.

        j) List and explain sins and problems that merit church discipline.

4.3.6 Lead the planning and conduct of worship by the church.

a) Explain Biblical principles and forms of worship.
b) Be led by the Spirit for expressions of worship toward growth.
c) Lead the church to fully express worship in life and service.
d) List the components of a corporate worship service.
e) Lead a corporate worship service.
f) Offer prayer of worship in a public service.
g) Read Scripture clearly and effectively in a public service.
h) Lead congregational singing.
i) Describe other forms of corporate services.
j) Explain the forms of music used in worship services.
k) Explain and prepare the order of service for these services:
   - baptismal service
   - wedding
   - Lord's Supper
   - funeral
   - special occasions, in truly indigenous forms

4.3.7 Provide administrative leadership in all areas of the church.

a) List and explain Biblical church offices and functions.
b) Describe administrative procedures in a church office.
c) Describe principles for finances, property, records.
d) Describe church committees for the growth, fellowship, worship, and service of the church.
e) Implement basic principles for a church business
f) List the basic components for a church budget and implement a plan for church finances employing Biblical principles.

4.4 Mobilize the church for service.

4.4.1 For each member of the church, know them, their spiritual gifts, calling and functions.

a) List and explain Biblical gifts and functions.
b) Explain the Biblical concept of calling.
c) Discern natural and spiritual gifts in each member.
d) Counsel members to develop their gifts
e) Allocate gifted members to service using those gifts, in consultation with the church leaders.
f) List and describe hindrances to gift discovery and development.
g) Allow gifts to be recognized publicly in church offices.

4.4.2 Know different forms of service.

a) Describe different types of Christian service.
b) Describe forms of service one's church offers.

      4.4.3   Lead the church in the fulfillment of the Great Commission.
          a) Explain the concept of the Commission in Matt. 28: 18-20.
          b) Arouse the church, by the Spirit, to discipling the lost.
          c) Follow the Spirit to new harvest areas near the church, or far.
          d) Be led of God to strategies and methods for discipling.
          e) Mobilize the church for the building of a new church.
          f) Lead the church in effective stewardship of human and spiritual resources to fulfill the Great Commission.
          g) Shepherd new groups for the development of key leadership.

      4.4.4   Lead the church in its life and service in the world.
          a) List and explain Bible teaching on the church in the world.
          b) Discern gifts, calling and function of church members in society.

5. A MAN OF HIS CULTURE

    5.1   Function freely within cultural values and value systems.
        5.1.1   List and explain key values of the culture.
        5.1.2   Detail the cultural institutions of his society.
        5.1.3   Explain his own worldview compared with gospel worldview.
        5.1.4   Compare cultural institutions with each other and with their good and bad features in the light of Biblical standards.
        5.1.5   Appreciate and love his own culture.
        5.1.6   Outline the changes the gospel and the church could make on his culture.
        5.1.7   Outline and explain ways to create constructive change within culture toward a more biblical worldview.

    5.2   Use freely the language of his culture and society.
        5.2.1 Make a speech in his own language with no more than 2% errors.

    5.3   Maintain a good testimony and merit respect in his society.
        5.3.1   Express the life and power of Christ as an active member of his society.
        5.3.2   Identify himself as a Christian in the crises shared with fellow members of his society.

    5.4   Govern his family well according to cultural and biblical principles.
        5.4.1   Explain Biblical patterns, principles, roles for family.
        5.4.2   List cultural patterns of family, roles, discipline, education.
        5.4.3   Compare roles for women in Scripture and local culture.
        5.4.4   Explain the educative role of the home for parents and children.
        5.4.5   Compare family roles in Scripture and local culture.
        5.4.6   Compare children's roles in Scripture and local culture.
        5.4.7   Effectively love his wife so she grows spiritually.
        5.4.8   Lead his home in life and activities together.

5.5   Live and function effectively within the society.
- 5.5.1   Compare social institutions relevant to his town.
- 5.5.2   Establish relationships with at least ten key men in town.
- 5.5.3   Act according to appropriate cultural and societal norms in a manner consistent with Biblical behavior.
- 5.5.4   Trace the ideological forces at work in his society, evaluating their strength, structure and authority pattern to give a relevant Biblical answer and apologetic to them.
- 5.5.5   Trace and counteract the immoral forces active in his society.
- 5.5.6   Outline the labor structure and leadership, noting effective labor involvement in the growth of his society.
- 5.5.7   Outline the power groups in his society.

5.6   Explain the role his society plays in the world.
- 5.6.1   Explain the geographic, economic relationship with the world.
- 5.6.2   Identify the cultural "poles" which attract people away from either society: village, town, city, rural.

APPENDIX B

Curriculum of the Biblical School of Theology, Yangon (Rangoon) Myanmar,

(formerly Burma); Dr. Timothy Mang, Founder and President.

CURRICULUM

The academic year is divided into two semesters of sixteen weeks each. The number of hours indicates the number of class periods per week. The duration of each class period is 60 minutes.

BACHELOR OF THEOLOGY AND BACHELOR OF RELIGIOUS EDUCATION
(186 Credit Hours for B.Th. & B.R.E.)

FIRST YEAR

First Semester	Cr. Hours	Second Semester	Cr. Hours
OT 201-Genesis	3	NT 301-N.T. Survey	3
OT 202-O. T. Survey	3	OT 203-Exodus-Deut	3
CL 401-Christian Life	2	HI 605-Cults	2
CL 402-Christian Foundation	3	606-Bible Geography	2
EM 501-Personal Evangelism	2	CL 406-The Doctrine of Prayer	2
EM 502-6 Child Evangelism	3	CE 701-Chn. Edu. for Children	3
CL 403-Christian Stewardship	2	HI 601-Early Church History	3
CL 404-Bible Memory Course	1	CL 405-Spiritual Maturity	2
GS 1001-English I	3	GS 1002-9 English II	3
	Hrs. 22		Hrs. 23

SECOND YEAR

TH 101-Systematic Theology I (Bibliology &Theism)	3	TH 102-Stematic Theology II (Anthropology, Hamartiology and Angelogy)	3
SK 901-Bible Study Methods	3	HI 608-World Religions	3
OT 204-O.T. Historical Books	3	OT 205-Poetic Books	3
NT 302-Life of Christ I	2	NT 303-Life of Christ II	2
EM 503-Evangelism & Missions	2	CL 409-True Discipleship	2
NT 304-Acts	2	HI 603-Reformation	2
HI 602-Medieval Church History	2	SK 902-Inductive Bible Study Method	2
HI 607-Bible Manners & Customs	2	SK 903-Thesis Writing	2
GS 1003-English III	3	GS 1004-English IV	3
	Hrs. 22		Hrs. 22

THIRD YEAR

TH 103-Systematic Theology III (Christology & Soteriology)	3	TH 104-Systematic Theology (Pneumatology & Ecclesiology)	3
SK 904-Homiletics I	2	CM 801-Disciple Making	2
NT 306-Romans and Galatians	3	NT 308-I & II Corinthians	3
NT 305-Gospel of Matthew	3	NT 307-Gospel of John	3
HI 609-The Charismatic Movement	2	TH 105-Hermeneutics	2
OT 206-Isaiah	3	TH 208-Ezekiel	3
OT 207-Jeremiah & Lamentations	3	NT 315-Greek II	3
NT 314-Greek I	3	SK 905- Homiletics II	2
HI 604-Modern Church History	2	HI 612-Myanmar Church History	2
	24		**23**

FOURTH YEAR

TH 106-Eschatology & Daniel	3	TH 108-Contemporary Theology	3
TH 107-Apologetics	3	NT 310-Pastoral Epistles	3
NT 309-Prison Epistles	3	NT 311-General Epistles	3
OT 209-Minor Prophets	3	CE 703-Marriage & Family	3
EM 210-Church Planting	3	EM 803-Pastor and His Work	2
		Or	
SK 906-Expository Preaching	2	CE 704-Women in Ministry (2)	
NT 312-Hebrews	2	NT 313-Revelation / I & II Thess	3
CM 802-Local Church Admin.	2	NT 317-Greek IV	3
NT 316-9-Greek III	3	CE 702-Chn. Principles of Finance	2
	24		**22**

APPENDIX C

ASIA GRADUATE SCHOOL OF THEOLOGY-PHILIPPINES (AGST)

August 28, 2004

Asia Graduate School of Theology-Philippines (AGST) announces the opening of advanced Master's and Doctoral programs specifically designed for Asians. These programs are contextualized, individualized, affordable and Asia-based.

The Master of Theology (Th.M.) and Doctor of Philosophy (Ph.D.) are being offered in three tracks: Biblical Studies (started July 2001), Theological Studies (started July 2002) and Church History (started July 2002). These programs will equip enrollees with the critical thinking skills necessary to address the issues facing Asian Christians and prepare them for further research and teaching in the Asian and Pacific context.

The Doctor of Education (Ed.D.) is also being offered in three tracks: Adult and Continuing Education (starting July 2002), Educational Leadership (started July 2002) and Christian Counseling (started November 2001).

The Doctor of Ministry is being offered under two programs: the D.Min., a professional doctorate for practitioners, and the D.Min. in Transformational Leadership for Ministry in the Global City.

A new cycle of the Doctor of Missiology (D.Miss.) program will be starting in the near future.

For more information and application, contact: Asia Graduate School of Theology-Philippines, c/o Asian Theological Seminary, GCCPO 1454-1154, 1102 Quezon City, Metro Manila, Philippines; e-mail: agst_phil@pinoycentral.com.

AGST is the educational arm of the Asia Theological Association and offers postgraduate programs throughout Asia. In the Philippines AGST is a consortium of seminaries that have been working together since 1984.

APPENDIX D

World Evangelical Alliance

Manifesto on the Renewal of Evangelical Theological Education

2nd edition © Copyright 1990 ICETE

Introduction

We who serve within evangelical theological education throughout the world today, and who find ourselves now linked together in growing international cooperation, wish to give united voice to our longing and prayer for the renewal of evangelical theological education today-for a renewal in form and in substance, a renewal in vision and in power, a renewal in commitment and in direction….

In many areas the church is faced with surging growth, of such proportions that it cannot always cope. In many areas the church is also faced with open hostility without and hidden subversion within, distracting and diverting it from its calling. Everywhere the opportunities and challenges take on new and confusing forms. The times demand an urgent quest for the renewal of theological educational patterns, that the church in its leadership may be equipped to fulfill its high calling under God.

We rightly seek such renewal also in light of the condition of evangelical theological education in our day. We recognize among ourselves exciting examples of that renewed vitality in theological education which we desire to see everywhere put to the service of our Lord. Things are being done right within traditional patterns and within nontraditional patterns, which need attention, encouragement and emulation. We also recognize that there are examples in our midst; usually all too close at hand, where things are not being done right. We confess this with shame. Traditional forms are being maintained only because they are traditional, and radical forms pursued only because they are radical-and the formation of effective leadership for the church of Christ is seriously hindered.

Therefore, in order to provide encouragement, guidance and critical challenge to ourselves and to all others who may look to us for direction, we wish to assert and endorse the following agenda for the renewal of evangelical theological education worldwide today, and to pledge ourselves to its practical energetic implementation. We do not presume that we are here setting forth either a full or a final word on these matters. But we do make this expression after extended prayerful reflection, and we wish to offer the hand of warm friendship to all those who may

likewise feel led to endorse these proposals.… Therefore, we now unitedly affirm that, to fulfill its God-given mandate, evangelical theological education today worldwide must vigorously seek to introduce and reinforce

1. Contextualization

Our programs of theological education must be designed with deliberate reference to the contexts in which they serve. We are at fault that our curricula so often appear either to have been imported whole from abroad, or to have been handed down unaltered from the past. The selection of courses for the curriculum, and the content of every course in the curriculum, must be specifically suited to the context of service. To become familiar with the context in which the biblical message is to be lived and preached is no less vital to a well-rounded program than to become familiar with the content of that biblical message. Indeed, not only in what is taught, but also in structure and operation our theological programs must demonstrate that they exist in and for their specific context, in governance and administration, in staffing and finance, in teaching styles and class assignments, in library resources and student services. This we must accomplish, by God's grace.

2. Churchward orientation

Our programs of theological education must orient themselves pervasively in terms of the Christian community being served. We are at fault when our programs operate merely in terms of some traditional or personal notion of theological education. At every level of design and operation our programs must be visibly determined by a close attentiveness to the needs and expectations of the Christian community we serve. To this end we must establish multiple modes of ongoing interaction between program and church, both at official and at grassroots levels, and regularly adjust and develop the program in the light of these contacts. Our theological programs must become manifestly of the church, through the church and for the church. This we must accomplish, by God's grace.

3. Strategic flexibility

Our programs of theological education must nurture a much greater strategic flexibility in carrying out their task. Too long we have been content to serve the formation of only one type of leader for the church, at only one level of need, by only one educational approach. If we are to serve fully the leadership needs of the body of Christ,

then our programs singly and in combination must begin to
demonstrate much greater flexibility in at least three
respects. Firstly, we must attune ourselves to the full
range of leadership roles required, and not attend only to
the most familiar or most basic. To provide for pastoral
formation, for example, is not enough. We must also respond
creatively, in cooperation with other programs, to the
church's leadership needs in areas such as Christian
education, youth work, evangelism, journalism and
communications, TEE, counseling, denominational and
parachurch administration, seminary and Bible school
staffing, community development, and social outreach.
Secondly, our programs must learn to take account of all
academic levels of need, and not become frozen in serving
only one level. We must not presume that the highest level
of training is the only strategic need, nor conversely that
the lowest level is the only strategic need. We must
deliberately participate in multi-level approaches to
leadership training, worked out on the basis of an
assessment of the church's leadership needs as a whole at
all levels. Thirdly, we must embrace a greater flexibility
in the educational modes by which we touch the various
levels of leadership need, and not limit our approach to a
single traditional or radical pattern. We must learn to

employ, in practical combination with others, both

residential and extension systems, both formal and

nonformal styles, as well, for example, as short-term

courses, workshops, evening classes, holiday institutes,

in-service training, traveling seminars, refresher courses,

and continuing education programs. Only by such flexibility

in our programs can the church's full spectrum of

leadership needs begin to be met, and we ourselves become

true to our full mandate. This we must accomplish, by God's

grace.

4. Theological grounding

Evangelical theological education as a whole today

needs earnestly to pursue and recover a thorough-going

theology of theological education. We are at fault that we

so readily allow our bearings to be set for us by the

latest enthusiasms, or by secular rationales, or by sterile

traditions. It is not sufficient that we attend to the

context of our service and to the Christian community being

served. We must come to perceive our task, and even these

basic points of reference, within the larger setting of

God's total truth and God's total plan. Such a shared

theological perception of our calling is largely absent

from our midst. We must together take immediate and urgent

steps to seek, elaborate and possess a biblically-informed

theological basis for our calling in theological education,
and to allow every aspect of our service to become rooted
and nurtured in this soil. This we must accomplish, by
God's grace.

5. Continuous assessment

Our programs of theological education must be
dominated by a rigorous practice of identifying objectives,
assessing outcomes, and adjusting programs accordingly. We
have been too easily satisfied with educational intentions
that are unexpressed, or only superficially examined, or
too general to be of directional use. We have been too
ready to assume our achievements on the basis of vague
impressions, chance reports, or crisis-generated inquiries.
We have been culpably content with evaluating our programs
only irregularly, or haphazardly, or under stress. We hear
our Lord's stern word about the faithful stewardship He
requires in His servants, but we have largely failed to
apply this to the way we conduct our programs of
theological education. Firstly, we must let our programs
become governed by objectives carefully chosen, clearly
defined, and continuously reviewed. Secondly, we must
accept it as a duty, and not merely as beneficial, to
discern and evaluate the results of our programs, so that
there may be a valid basis for judging the degree to which

intentions are being achieved. This requires that we
institute means for reviewing the actual performance of our
graduates in relation to our stated objectives. Thirdly, we
must build into the normal operational patterns of our
programs a regular review and continual modification and
adjustment of all aspects of governance, staffing,
educational program, facilities, and student services, so
that actual achievements might be brought to approximate
more and more closely our stated objectives. Only by such
provisions for continuous assessment can we be true to the
rigorous demands of biblical stewardship. This we must
accomplish, by God's grace.

6. Community life

Our programs of theological education must
demonstrate the Christian pattern of community. We are at
fault that our programs so often seem little more than
Christian academic factories, efficiently producing
graduates. It is biblically incumbent on us that our
programs function as deliberately nurtured Christian
educational communities, sustained by those modes of
community that are biblically commended and culturally
appropriate. To this end it is not merely decorative but
biblically essential that the whole educational body-staff
and students-not only learns together, but plays and eats

and cares and worships and works together. This we must accomplish, by God's grace.

7. Integrated program

Our programs of theological education must combine spiritual and practical with academic objectives in one holistic integrated educational approach. We are at fault that we so often focus educational requirements narrowly on cognitive attainments, while we hope for student growth in other dimensions but leave it largely to chance. Our programs must be designed to attend to the growth and equipping of the whole man of God. This means, firstly, that our educational programs must deliberately foster the spiritual formation of the student. We must look for a spiritual development centered in total commitment to the lordship of Christ, progressively worked outward by the power of the Spirit into every department of life. We must devote as much time and care and structural designing to facilitate this type of growth as we readily and rightly provide for cognitive growth. This also means, secondly, that our programs must foster achievement in the practical skills of Christian leadership. We must no longer introduce these skills only within a classroom setting. We must incorporate into our educational arrangements and requirements a guided practical field experience in

precisely those skills which the student will need to employ in service after completion of the program. We must provide adequately supervised and monitored opportunities for practical vocational field experience. We must blend practical and spiritual with academic in our educational programs, and thus equip the whole man of God for service. This we must accomplish, by God's grace.

8. Servant molding

Through our programs of theological education students must be molded to styles of leadership appropriate to their intended biblical role within the body of Christ. We are at fault that our programs so readily produce the characteristics of elitism and so rarely produce the characteristics of servanthood. We must not merely hope that the true marks of Christian servanthood will appear. We must actively promote biblically approved styles of leadership through modeling by the staff and through active encouragement, practical exposition, and deliberate reinforcement. This we must accomplish, by God's grace.

9. Instructional variety

Our programs of theological education must vigorously pursue the use of a variety of educational teaching methodologies, evaluated and promoted in terms of their demonstrated effectiveness, especially with respect to the

particular cultural context. It is not right to become fixed in one method merely because it is traditional, or familiar, or even avant-garde. Lecturing is by no means the only appropriate teaching method, and frequently not the best. Presumably, the same may be said of programmed instruction. Our programs need to take practical steps to introduce and train their staff in new methods of instruction, in a spirit of innovative flexibility and experimentation, always governed by the standards of effectiveness. This we must accomplish, by God's grace.

10. A Christian mind

Our programs of theological education need much more effectively to model and inculcate a pattern of holistic thought that is openly and wholesomely centered around biblical truth as the integrating core of reality. It is not enough merely to teach an accumulation of theological truths. Insofar as every human culture is governed at its core by an integrating world view, our programs must see that the rule of the Lord is planted effectively at that point in the life of the student. This vision of the theologically integrated life needs to be so lived and taught in our programs that we may say and show in a winsomely biblical manner that theology does indeed matter, and students may go forth experiencing this centering focus

in all its biblical richness and depth. This we must accomplish, by God's grace.

11. Equipping for growth

Our programs of theological education need urgently to refocus their patterns of training towards encouraging and facilitating self-directed learning. It is not enough that through our programs we bring a student to a state of preparedness for ministry. We need to design academic requirements so that we are equipping the student not only to complete the course but also for a lifetime of ongoing learning and development and growth. To this end we must also assume a much greater role in the placement of our students, as part of our proper duty, and experiment in ways of maintaining ongoing supportive links and services with them after graduation, especially in the early years of ministry. By these means each student should come to experience through the program not the completion of a development but the launching of an ongoing development. This we must accomplish, by God's grace.

12. Cooperation

Our programs of theological education must pursue contact and collaboration among themselves for mutual support, encouragement, edification and cross-fertilization. We are at fault that so often in evangelical

theological education we attend merely to our own assignments under God. Others in the same calling need us, and we need them. The biblical notion of mutuality needs to be much more visibly expressed and pragmatically pursued among our theological programs. Too long we have acquiesced in an isolation of effort that denies the larger body of Christ, thus failing both ourselves and Christ's body. The times in which we serve, no less than biblical expectations, demand of each of us active ongoing initiatives in cooperation. This we must accomplish, by God's grace.

May God help us to be faithful to these affirmations and commitments, to the glory of God and for the fulfillment of His purposes.

This statement is at

www.worldevangelical.org/textonly/3icete_manifesto.htm

Any changes in this statement are for the sake of clarifications (spelling of certain words, i.e., "programme," to "program" and "centred" to "centered"). The text has been double spaced for easier reading. Changes are without any substantive reformation.

APPENDIX E

What do we mean by "evangelical"?

A Response by Dr. Leon Morris

An evangelical is a gospel man, a gospel woman. "Evangelical" derives from 'evangel': "gospel." By definition, an evangelical is someone concerned for the gospel. This means more than that he preaches the gospel now and then. It means that for him the gospel of Christ is central. It is, of course, his message and he preaches it, constantly. But it is more than a subject of preaching. The gospel is at the center of his thinking and living.

The Apostle Paul reminded the Corinthians of the gospel he had brought them by saying that it is of the first importance that "Christ died for our sins according to the Scriptures" (1 Cor.15:3). It seems to me that everything that matters to the evangelical arises from this basic proposition.

"Christ died." The cross is the great, basic act of God. "For our sins." That is the stubborn fact that made the cross necessary. It points to the truth that there is that in every member of the human race which makes for evil rather than for good. This has been caricatured as

though evangelicals were saying that every member of the race is as bad as he can be. They are not. They are saying that none of us is perfect. None of us always does what deep in his heart of hearts he knows he ought to do. None of us measures up to God's standard.

This stops the evangelical from being swept off his feet by the promise of any earthly utopia. He will join as readily as the next in any scheme for the betterment of others. It is part of the outworking of the love he sees on the cross that he does so. These days we are realizing more of the importance of this part of our duty to our neighbor than we used to. That is all to the good. But the evangelical does not put his trust in human endeavors. He is a pessimist. He sees that dictatorships of the left and dictatorships of the right alike end up in oppression. He sees that democracies all too often end up in muddle and soulless bureaucracy. He will do his best to make any system work, but his trust is not in systems. Every system has to work on the raw material of sinners. The evangelical is clear-sighted about this. That man is a sinner puts a firm limit on his ability to do good.

And it puts an end to the possibility of his attaining the ultimate good. The fact that he is a sinner

means that he cannot work out his eternal salvation. Sin leaves its mark on life here and has consequences for the hereafter.

But the great, wonderful truth is that "Christ died for our sins." What was impossible for men God in Christ has perfectly accomplished. He has defeated sin now and for eternity. The *evangel* is a message about a salvation with both temporal and eternal consequences.

Evangelicals insist with Scripture that the atonement is objective as well as subjective. It does have its effect on us, but its effect is not limited to our subjective experience. Whole books have been written on the atonement and they will doubtless continue to be written until Christ comes back. They help us understand a little of that great atoning act but none of them fully explains it. How can they? They are written by sinful people, people who are themselves immersed in the world's evil and are making their own contribution to it. They cannot stand outside it and see what needs to be done about it. But for the evangelical the significant thing is not our inability to explain it. The significant thing is that Christ died for our sins. Whatever needed to be done He has done. Nothing can be added to that perfect divine work.

For that reason the evangelical will find himself called upon to protest from time to time against systems which claim to be Christian but which do try to add to Christ's work, whether by calling on men to accomplish their salvation by their good deeds or by their liturgical observances or by anything else. Christ, no less than he died, no less that. All our shabby shibboleths vanish before His sacrificial love.

Confronted with the cross I may respond and turn to Christ in faith and love. Or I may harden my heart. To respond to Christ's love is to become a different person. The whole set of the life is changed. Evangelicals have always insisted on the necessity for conversion. This may happen in one sudden, blinding experience (as with Saul of Tarsus). Or it may happen gradually (as with Timothy). The time is immaterial. The turning is everything. And it happens to all who come to Christ. The evangelical despairs of no one. The evangelical is an optimist.

It is easy to see the cross as a magnificent incentive to laziness. Christ has done everything. I can do nothing. Therefore I will do nothing. But that is not the way the New Testament sees it. John can write, "Herein is love, not that we love God (we will never understand love if we start from the human end), but that

he loved us and sent his Son to be the propitiation for our sins." Then he goes on, " Beloved, if God so loved us we ought to love one another, too" (1 Jn. 4:10-11). Notice John's verb. We ought, we 'owe it' to love one another. Love is not an occupation for somewhat soppy and sentimental citizens with a distaste for determined action. It is a demand made on all God's people as their response to His great love and it is love that overflows in activities for others as 1 Corinthians 13 makes clear for all time. Love is demanding. Christ did not die, as someone has put it, "for the film-flam of respectable Christianity". Away with that kind of nonsense! Christ died for our sins, died to put them away so that we become loving people.

We of the human race know a love for attractive people, for beautiful people, for those who love us. Christ's love is for sinners (Rom. 5:8), a love which puts away sin and rebukes all our self centeredness so that love becomes our mainspring. This means in the first instance that we love other believers. The evangelical sees the church, the beloved community, as an integral part of the purpose of God. And in the second instance it means loving those outside. It means being loving people, for we are the followers of Him who died for sinners. It

means evangelism as we bring to sinners the best gift we have.

Evangelicals have sometimes been regarded as hard-liners, people without sympathy for those who deviate by a hairsbreadth from our respectable orthodoxy. Who can say that we are guiltless? "Envy, hatred, malice, and all uncharitableness" are endemic in the human race and we have our share. Repentance for our past sins and a discovery of ways in which we can show that loving response which the New Testament sees as flowing from the cross is therefore an authentic part of evangelicalism.

But the cross speaks not only about love but about lowliness. Nowadays we are told that "small is beautiful". Put in these terms the thought is new. But its essence has always been part of evangelical religion. The cross condemns all self-seeking. How can anyone who has entered into the meaning of the cross seek great things for himself? The evangelical is a servant of God's people, a servant of the church, and a servant of the community of which is a part. He is one who has heard a call to take up his cross (Luke. 9:23). His life style is different because of what the cross means to him.

There is a further implication. The standard set before him is one he cannot reach. He knows that. But, he

knows too that on the Day of Pentecost the Holy Spirit came down on the infant church in the likeness of cleansing fire and powerful wind. "It was not yet 'spirit'", John wrote concerning Jesus' life, "because Jesus was not yet glorified" (John 7:39). But, when Jesus had accomplished His great work the Spirit came. The indwelling and empowering of the Spirit is an integral part of the Christian life as the evangelical understands it. He uses words like 'sanctification' and 'holiness' which speak of the need for a standard he can never reach for himself but which speak also of what the Spirit does in the believer.

"Christ died for our sins according to the Scriptures." The reference to Scripture means that the death of Christ was in line with the will of the Father. A great divine purpose was worked out in the atonement, a purpose revealed in the Bible.

Evangelicals have always put a great emphasis on the place of the Bible. This has not been out of perverse dogmatism, but from a profound conviction that it is important to the Christian faith. Many religions in the world are religions of ideas. One could say that in those cases it is the ideas and not the people who originated them that matter. It could be said that it does not

greatly matter whether Gautama Buddha or Mohammed ever lived. What matters is that there are certain great ideas associated with their names and that by those ideas millions of our fellow men live.

But this kind of reasoning does not apply to Christianity. It is true that Christianity has some great ideas and it does not matter greatly who originated them. But what Paul is telling us is something different. He is saying that something happened. Christ died. This is not simply an idea. It is a historical fact. The gospel message is that once God came into history in the person of Jesus Christ. He came to live a life of lowly service and to die on Calvary's cross "for our sins."

Christianity is a historical religion in a way that no other religion is. Unless we have access to the truth we are cut off from our roots and our access to that truth is by way of the "Scriptures." It is therefore important that we have a reliable copy of the Scriptures because they not only reveal the beginning of the human race and how God has dealt with man throughout history, but they also give us the express teaching of our Lord as well as the teaching of the apostles and the first century church. They also point to the necessity for the facts of the gospel to be reliably attested.

There are other things that evangelicals hold. I am not giving an exhaustive list of evangelical convictions. I am saying that they all stem from the evangel. The whole system of the evangelical is the outworking of the gospel. The evangelical man or woman is, above all else, a product, and a bearer of the gospel.

Rev. Dr. Leon Morris was a founding member and former Chairman of the Evangelical Alliance of Victoria. A former principal of Ridley College, Melbourne, he is an internationally renowned New Testament scholar, and has had a very fruitful ministry worldwide, as a speaker, theologian, and author of fifty-one books, of which nearly two million copies are in circulation.

This statement can be found at:

www.worldevangelical.org/evangelical.htm

Changes have been made in this statement for the sake of clarifications (spelling of certain words, i.e., "centred" to "centered," etc.) and all changes are without any substantive reformation. The text is doubled spaced for easier reading.

APPENDIX F

QUALITIES OF CHARACTER

1. **ATTENTIVENESS:** Showing the worth of a person by giving undivided attention to his word and emotions.

2. **OBEDIENCE:** Fulfilling instructions so that the one I am serving will be fully satisfied and pleased.

3. **CONTENTMENT:** Realizing that God has provided everything I need for my present happiness.

4. **ORDERLINESS:** Learning to organize and care for personal possessions.

5. **REVERENCE:** Learning to give honor where it is due and to respect the possessions and property of others.

6. **FORGIVENESS:** Clearing the record of those who have wronged me and not holding their past offenses against them.

7. **GRATEFULNESS:** Making known to others in what ways they have benefited by life.

8. **FAITH:** Developing an unshakable confidence in God and acting upon it.

9. **TRUTHFULNESS:** Earning future trust by accurately reporting past facts.

10. **SECURITY:** Structuring my life around what is eternal and cannot be destroyed or taken away.

11. **MEEKNESS:** Learning to live with power under control.

12. **CAUTION:** Seeing future consequences for present actions.

13. **PATIENCE:** Accepting a difficult situation without demanding a deadline to remove it.

14. **DEPENDABILITY:** Fulfilling what I consented to do even if it means unexpected sacrifice.

15. **DETERMINATION**: Purposing to accomplish goals in time regardless of the opposition.

16. **PUNCTUALITY**: Showing respect for other people and the limited time that they have.

17. **DISCERNMENT**: The ability to understand why things happen to me and others.

18. **LOYALTY**: Using difficult times to demonstrate my commitment to others or what is right.

19. **COMPASSIONS**: Investing whatever is necessary to heal the hurts of others by the willingness to bear their pain.

20. **ALERTNESS**: Being aware of the events taking place around me so that I can have the right responses to them.

21. **THRIFTINESS**: Not letting myself or others spend that which is not necessary.

22. **RESPONSIBILITY**: Knowing and doing what is expected from me.

23. **VIRTUE**: Learning to build personal moral standards, which will cause others to desire a more moral life.

24. **TOLERANCE**: Learning to accept others as a valuable individual regardless of their maturity.

25. **FAIRNESS (EQUITY)**: Looking at a decision from the viewpoint of each person involved.

26. **JOYFULNESS**: Learning how to lift the spirits of others and to be pleasant regardless of the outside circumstances.

27. **WISDOM**: Learning to see and respond to life from another's perspective; the application of knowledge.

28. **SELF-CONTROL**: Bringing my thoughts, words, actions and attitudes into constant obedience in order to benefit others.

29. **DISCRETION**: The ability to avoid words, actions and attitudes, which could result in undesirable consequences.

30. **DILIGENCE:** Visualizing each task as a special assignment and using all my energies to accomplish it.

31. **ENDURANCE:** The inward strength to withstand stress to manage what occurs in my life.

32. **DEFERENCE:** Limiting my freedom to speak and act in order not to offend the tastes of others.

33. **SINCERITY:** Eagerness to do what is right without ulterior motives.

34. **GENEROSITY:** Realizing that all I have belongs to God and may benefit others.

35. **HUMILITY:** Seeing the contrast between what is perfect and my inability to achieve it.

36. **ENTHUSIASM:** Learning what actions and attitudes please others and becoming excited about doing them.

37. **INITIATIVE:** Recognizing and doing what needs to be done before I am asked to do it.

38. **LOVE:** Learning to serve the basic needs of others without motive or personal reward.

39. **CREATIVITY:** Applying wisdom and practical insights to a need or task.

40. **DECISIVENESS:** Learning to finalize difficult decisions on the basis of what is right.

41. **SENSITIVITY:** Knowing what words and actions will benefit others.

42. **THOROUGHNESS:** Realizing that each of our tasks will be reviewed.

43. **RESOURCEFULNESS:** Using wisely that which others would normally overlook or discard.

44. **FLEXIBILITY:** Learning how to cheerfully change plans when unexpected conditions require it.

45. **AVAILABILITY:** Knowing and doing what is expected of me.

46. **HOSPITALITY:** Cheerfully sharing food, shelter and my life with whom I come in contact.

47. **GENTLENESS:** Learning to respond to needs with kindness, personal care and love.

48. **BOLDNESS:** Demonstrating the confidence that doing what is right will bring ultimate victory regardless of present opposition.

49. **PERSUASIVENESS:** Using words which cause the listener's spirit to confirm that he is hearing truth.

50. **COURAGE:** Fulfilling my responsibilities in spite of being afraid.

(Adapted from "Character Counts, Who's Counting Yours?" by Rod Handley).

APPENDIX G

21 LAWS OF LEADERSHIP

By John C. Maxwell

1. **The Law of the Lid**: Leadership Ability Determines a Person's Level of Effectiveness.

2. **The Law of Influence**: The True Measure of Leadership Is Influence-Nothing More, Nothing Less.

3. **The Law of Process**: Leadership Develops Daily, Not in a Day.

4. **The Law of Navigation**: Anyone Can Steer the Ship, But It Takes a Leader to Chart the Course.

5. **The Law of E. F. Hutton**: When the Real Leader Speaks, People Listen.

6. **The Law of Solid Ground**: Trust Is the Foundation of Leadership.

7. **The Law of Respect**: People Naturally Follow Leaders Stronger Than Themselves.

8. **The Law of Intuition**: Leaders Evaluate Everything with a Leadership Bias.

9. **The Law of Magnetism**: Who You Are is Who You Attract.

10. **The Law of Connection**: Leaders Touch a Heart Before They Ask for a Hand.

11. **The Law of the Inner Circle**: A Leader's Potential Is Determined by Those Closest to Him.

12. **The Law of Empowerment**: Only Secure Leaders Give Power to Others.

13. **The Law of Reproduction**: It Takes a Leader to Raise Up a Leader.

14. **The Law of Buy-In**: People Buy Into the Leader, Then the Vision.

15. **The Law of Victory**: Leaders Find a Way for the Team to Win.

16. **The Law of the Big Mo**: Momentum Is a Leader's Best Friend.

17. **The Law of Priorities**: Leaders Understand That Activity Is Not Necessarily Accomplishment.

18. **The Law of Sacrifice**: A Leader Must Give Up to Go Up.

19. **The Law of Timing**: When to Lead Is As Important As What to Do and Where to Go.

20. **The Law of Explosive Growth**: To Add Growth, Lead Followers-To Multiply, Lead Leaders.

21. **The Law of Legacy**: A Leader's Lasting Value Is Measured by Succession.

(Adapted from "The 21 Irrefutable Laws of Leadership" by John C. Maxwell).

The New Pragmatism

By James Montgomery Boice

The Den Dulk Lectures
Westminister Theological Seminary
Escondido, California
January 11, 2000

These are not good days for the evangelical church as
three recent books agree: 'No Place for Truth' by David
Wells; 'Power Religion' by Michael Horton; and 'Ashamed of
the Gospel' by John MacArthur. Though the titles speak
clearly, the subtitles are even more revealing.
Respectively, they are: Whatever Happened to Evangelical
Theology? The Selling Out of the Evangelical Church, and
When the Church Becomes like the World. These three careful
observers agree that evangelicalism approaches abandoning
its truth-heritage.

A Thirty-Year Perspective

I returned to the United States from Europe in 1966
to work at Christianity Today. The 1960s were a time of
rising influence for evangelicals. Under the leadership of
Carl E. H. Henry Christianity Today challenged the
theological trends in liberal churches. Evangelical
seminaries grew large and numerous. Evangelical churches
emerged from their suburban ghettos to engage selected

aspects of the secular culture. One decade later, Newsweek magazine would call 1976 "the year of the evangelical." From 1968 to 1980, I was part of a mainline church. Like other churches, it was declining because it had adopted the world's ways in the four following areas:

The World's Wisdom

Liberals ceased to seek wisdom from God through the Scriptures and became deaf to the reforming voice of God in the church. Undermined by rationalism, they were no longer able to receive the Bible as God's Word to man, only as man's word about God.

The World's Theology

I will define the world's theology as the view that human beings are basically good, that no one is really lost and that belief in Jesus Christ is not necessary for salvation, though it is helpful for some people. Liberal churches could not abandon biblical terminology and still pretended to be Christian. But, biblical terms were given different meanings. Sin became ignorance or the oppression of certain social structures. Jesus became a pattern for creative living - an example or a revolutionary. Salvation became liberation from oppression. Faith became awareness

of oppression and the willingness to do something about it.
Evangelism meant working to overthrow entrenched injustice.

The World's Agenda

The theme of the 1964 World Council of Churches was:
"the world must set the agenda." Liberals believed that the
church's concerns should be the concerns of the world, even
to the exclusion of the gospel. Hunger, racism, ecology,
ageing - whatever issue was crucial to the world was to be
of first concern to Christian people.

The World's Methods

God has given us methods to do his work:
participation, persuasion and prayer. But mainline churches
jettisoned these methods in favor of power, politics and
money. A cartoon that appeared in The New Yorker got it
exactly right. One pilgrim on the Mayflower said to
another, "Religious freedom is my immediate goal, but my
long range plan is to go into real estate."

The Worldly Churches

What hit me like a thunderbolt several years ago is
that what I had been saying about liberal churches in the
1960s and 1970s now can be said about evangelical churches
too. Have evangelicals now fixed their eyes on a worldly

kingdom and chosen politics and money as their weapons? About ten years ago Martin Marty, a shrewd observer of the American church, said that by the end of the century evangelicals would be "the most worldly people in America:" He was probably too cautious. Evangelicals fulfilled his prophecy before the turn of the millennium.

The World's Wisdom

Evangelicals are not consciously heretics. Is the Bible God's Word? Of course! Is it authoritative? Yes, that too. Inerrant? Most evangelicals will affirm inerrancy. But many do not think the Bible adequate to meet today's challenges, or sufficient for winning people to Christ. They have turned to felt-need sermons, entertainment or "signs and wonders." The Bible is insufficient for achieving Christian growth; So, they turn to therapy groups or Christian counseling. It is insufficient for making God's will known; so they look for external signs or revelations. It is inadequate for changing our society; so they establish evangelical lobby groups in Washington and work to elect "Christian" congressmen, senators, presidents and other officials. They seek change by power politics and money.

The World's Theology

Like the liberals, evangelicals are giving new meaning to the Bible's words, pouring secular, therapeutic content into spiritual terminology. Sin has become dysfunctional behavior; salvation, self-esteem or wholeness; and Jesus, an example for right living. Sunday by Sunday, people are told how to have happy marriages and raise nice children, but not how to get right with God.

The World's Agenda

Francis Schaeffer said that happiness is the maximum amount of personal peace and sufficient affluence to enjoy it. Forget world hunger, racism or ecology. The world's agenda is to be happy. But is not this the message of much evangelical preaching today? To be happy? To be satisfied? Though its most extreme expression is found in health, wealth and prosperity preachers, the gospel of the good life permeates evangelical preaching, failing to expose sin, and to drive men and women to the Savior. True discipleship is hard.

The World's Methods

Evangelicals now emphasize numerical growth, physical plants and money. Pastors tone down the hard edges of biblical truth and use bizarre evangelistic methods and

entertainment to attract more people. Many support a National Association of Evangelicals lobby in Washington and social action groups to advance specific legislation. One church attracts worshipers by imitating radio news programs that promise: "Give us twenty-two minutes, and we'll give you the world." Their Sunday "Express Worship" service is, according to the pastor, "not one person delivering the truth to you, but a shared experience."

When you put these contemporary evangelical characteristics together - pursuit of the world's wisdom, acceptance of the world's theology, adoption of the world's agenda and utilization of the world's methods - it is hard to escape feeling that today's evangelicals have fallen into the trap of the liberals before them.

Yet, as Gene Veith writes, Christianity thrives "not by trying to offer people what they already have, but by offering them what they desperately lack - namely, the Word of God and salvation through Jesus Christ."

The Alliance of Confessing Evangelicals exists to call the church, amidst our dying culture, to repent of its worldliness, to recover and confess the truth of God's Word, as did the Reformers, and to see that truth embodied in doctrine, worship and life. Central are the four solas of the Reformation: Scripture alone, Christ alone, faith

alone and glory to God alone. The evangelical church must repent of her sin and recover her historic Christian faith. Like the Reformation, we must move forward by the power of the Word of God. We can experience the same blessing and influence the reformers had if we hold to a full-orbed gospel and do not compromise with the culture around us, as we have been doing. If we hold to these doctrines, our churches and those we influence will grow stronger, while other churches go the way of the liberals before us, not vanishing entirely but becoming increasingly significant as an effective religious force.

(Adapted from the article "The New Pragmatism," in the *Update*, the Westminister Seminary in California magazine.

APPENDIX I

Disclaimer: The writer does not endorse the theological and the other teachings of Ralph Neighdour and Touch Glocal Training Center. This material is placed here as an example of a format for classes that could be offered in a nonformal educational program.

The Cell Group Program
A non-degree program- Level 1

The purpose: to train Christian workers of a cell group (or a prototype cell) to bring the Gospel to world class cities, through the cell basic community model. The Program is structured in a total of 16 academic credits. The "onsite" courses can be taken in a period of 5 weeks (8 credits) or each week at a time plus the e-courses (8 credits) taken through the internet. Cell members will be accepted, preferably, in a cell group sent by their church leadership.

The Cell Group Program Description

100 Developing a Christian Worldview: this course compares and contrasts biblical (Christian) worldview by examining basic assumptions in five critical areas of thought: thoughts about God, about creation, about mankind, about moral order and about purpose. This course considers how differing presuppositions in these areas affect human behavior, and the ramifications of such behavior. 1 credit- online- Overman.

101 Theology Breeds Methodology- this course sets the theological foundation for the cell church and the essential structural design of it and presents the five elements of cell life. 1 credit- online- Neighbour.

102 Cover the Bible- the student will study the Scriptures through an interactive CD for a comprehensive survey of the Bible. 1 credit- online- Ralph Neighbour

103 The Equipping Track- a complete review of the TOUCH modules extending from conversion to cell leader training. 1 credit- online- Ralph Neighbour

104 The Eternal Christ- A presentation of the existence of Christ from eternity to eternity, revealing His activity from before creation to the final surrender of the Kingdom at the end of time. Focus is on the place of the church as His incarnation in this period of history. 1 credit- online- Ralph Neighbour

105 Community Cycles- a study of the process of growth that forms a cell into true spiritual community and guarantees its survival by reproducing itself. The process will be presented in the light of the process of the passion of Christ. 1 credit-online- Beckham.

106 Church Values and Church Design- a study of the New Testament values determining the structure of the church. 1 credit- Ranch- Ralph Neighbour

107 A Comparison of Cell Church Models- this course outlines and explores various cell church models as ways to mobilize leaders and multiply groups in a cell church. 2 credits- Houston- Bill Beckham

108 Body Life Evangelism- a study of 1 Co. 14. 23-25 and the witness of the Incarnate Christ through the activities of His Body members. 1 credit- Houston- Ralph Neighbour

109 The Cell Meeting- a basic introduction to the format, mechanics and leadership of a cell meeting, demonstrating how Christ flows through the group to edify and evangelize. 1 credit - Ranch - Beckham.

110 Community and Body Life- a study of the characteristics of New Testament community that explain the dynamic life experiences in a God-made cell. The course explores the five essential elements of cell life. 1 credit- Ranch- Beckham

111 The Christian Character- a description and study of Christ's character; the moral, social and cultural values that should determine the Christian life and distinguish it from the world. 1 credit- Ranch- Izes Calheiros.

112 Inner Healing- A study and application of biblical principles that provide soul healing and whole emotional health. 1 credit- Ranch- Calheiros.

113 Victorious Christian Living- This course will study the interaction of deliverance, filling of the Spirit and walking in the Spirit as they relate to victorious Christian living. The Student will explore practical instruments currently used for deliverance, filling of the Spirit and walking out the Christian life and will understand the part that "death to self" plays in victorious Christian living. 1 credit- Ranch- Calheiros.

114 Spiritual Maturity- a Biblical study of Spiritual maturity, personal character and spiritual integrity as taught by Jesus, Paul, Peter and the Writer of Hebrews. The student will explore Spiritual maturity in the areas of relational maturity, emotional maturity and behavioral maturity. The Mind of Christ and the Fruit of the Spirit will be used as the standard for evaluating spiritual maturity. 1 credit- Ranch- Beckham.

The Cell Leader Program
A non-degree program- level 2

The Purpose: to train cell leaders to develop cell groups in cross-cultural communities, using Houston, and other world class cities, as cross-cultural settings. The Program is structured in a total of 31 academic credits. The "onsite" courses can be taken in a period of 6 weeks (15 credits) or each week at a time plus the e-courses (16 credits) taken through the Internet. Cell leaders will be accepted when sent by their church leadership.

The Cell Leader Program Description:

The cell Leader Program is composed of some of the 100 courses taught at a Cell Leader level, plus the 200 courses:

100 Developing a Christian Worldview: this course compares and contrasts biblical (Christian) worldview by examining basic assumptions in five critical areas of thought: thoughts about God, about creation, about mankind, about moral order and about purpose. This course considers how differing presuppositions in these areas affect human behavior, and the ramifications of such behavior- 1 credit- online- Overman.

101 Theology Breeds Methodology- this course sets the theological foundation for the cell church and the essential structural design of it and presents the five elements of cell life-1 credit- online- Neighbour.

102 The Equipping Track- a complete review of the TOUCH modules extending from conversion to cell leader training. 1 credit- online- Ralph Neighbour

103 Community Cycles- a study of the process of growth that forms a cell into true spiritual community and guarantees its survival by reproducing itself. The process will be presented in the light of the process of the passion of Christ- 1 credit- online- Beckham

104 Church Values and Church Design- a study of the New Testament values determining the structure of the church. 1 credit- Ranch- Ralph Neighbour

105 A Comparison of Cell Church Models- this course outlines and explores various cell church models as ways to mobilize leaders and multiply groups in a cell church. 2 credits Houston- Bill Beckham

106 Body Life Evangelism- a study of 1 Co. 14. 23-25 and the witness of the Incarnate Christ through the activities of His Body members- 1 credit- Houston- Ralph Neighbour

107 The Cell Meeting- a basic introduction to the format, mechanics and leadership of a cell meeting, demonstrating how Christ flows through the group to edify and evangelize. 1 credit- Ranch- Beckham.

108 Community and Body Life- a study of the characteristics of New
Testament community that explain the dynamic life experiences in a
God-made cell. The course explores the five essential elements of
cell life-1 credit- Ranch- Beckham

109 The Christian Character- a description and study of Christ's
character; the moral, social and cultural values that should
determine the Christian life and distinguish it from the world. 1
credit- Ranch- Izes Calheiros.

110 Inner Healing- A study and application of biblical principles that
provide soul healing and whole emotional health. 1 credit- Ranch-
Calheiros.

111 Victorious Christian Living- This course will study the interaction
of deliverance, filling of the Spirit and walking in the Spirit as
they relate to victorious Christian living. The Student will
explore practical instruments currently used for deliverance,
filling of the Spirit and walking out the Christian life and will
understand the part that "death to self" plays in victorious
Christian living- 1 credit- Ranch- Calheiros.

112 Spiritual Maturity- a Biblical study of Spiritual maturity,
personal character and spiritual integrity as taught by Jesus,
Paul, Peter and the Writer of Hebrews. The student will explore
Spiritual maturity in the areas of relational maturity, emotional
maturity and behavioral maturity. The Mind of Christ and the Fruit
of the Spirit will be used as the standard for evaluating spiritual
maturity- 1 credit- Ranch- Beckham.

200 Understanding Cultures- presents a comprehensive model for
understanding cultures. Principles for making cultural observations
and communicating the gospel cross- culturally will also be
discussed. Emphasis will be given to identifying cultural themes
that help or hinder the spreading of the Gospel and arriving at
Biblical responses. 1 credit- Lau-online

201 Mentoring Others- a study of the task of mentoring others as they
grow in a cell environment. 1 credit- Randall Neighbour- online

202 Developing Target Groups- a study of biblical principles of
evangelism and contemporary methods with applications for the cell
church. 1 credit- Neighbour- online

203 Reconnecting the Generations- explores models for including
children and youth in cells and in corporate life. 1 credit-Daphne
Kirk- online

204 Radical Church History- A panoramic study of the church: holy
history and how God preserved the community church model through
History; implications for contemporary church. 1 credit- online-
Roger Foster.

205 Understanding World Religions- an overall understanding of major religious systems including Islam, Buddhism, Confucianism, Catholicism, and post-modernism will be discussed. Emphasis will be placed on identifying difficulties and opportunities in witnessing to people within these systems. 1 credit- Lau- online

206 Understanding New Religions- this course is a study of pseudo-Christian cults, new religions, and the New Age Movement. Attention will be given to the theology and History of various movements and biblical response to them. 1 credit- Lau- online

207 Return to Your First Love, A Journey Guide for Married Couples- couples are guided through twelve areas related to their marriage situation. Once they have completed the course, they are prepared to facilitate the material to two new couples. Each session divides into a Presentation, done by the facilitators, and a Couple's Reflection, shared between the marriage partners. 2 credits- Daniel and Gwen Garrido- Ranch

208 The Gifts of the Holy Spirit in the Cell Church- a biblical study of the gifts of the Holy Spirit and their practices in the early church, and in the contemporary cell church. 1 credit- Calheiros-online

209 Leadership Development- a study of the Jesus strategy to prepare the leadership of His church compared to Jethro's principles of leadership for Israel with implications for the contemporary cell church model. 1 credit- Neighbour-Ranch

210 Christian Values & Ethics- This is a study of Biblical values and Christian Ethics. The Student will explore how these Biblical Values are applied within the church, in personal relationships, in small group life and in society. Ethical questions that currently challenge the church will be considered. 1 credit- Beckham- online

211 Personal and Group Accountability- A study of personal and group accountability based upon the meaning of the "one another" passages in the New Testament and other references that explain New Testament accountability. The student will experience an accountability relationship and will explore ways of developing accountability relationships within small group life. 1 credit-Beckham- Ranch

212 Spiritual Counseling- This course will explore the Biblical and Christian principles and skills that are essential for spiritual counseling and will understand the part prayer, repentance, confession and forgiveness play in spiritual counseling. The student will identify major spiritual, relational and emotional strongholds that are most prevalent in counseling situations. The most effective spiritual counseling techniques will be identified and practiced. 1 credit- online- Pulley.

213 Biblical Perspectives of Mentoring- This course will explore the Biblical model of mentoring individuals within small groups. The Touch Equipping System will be used as the personal context for understanding and experiencing the mentoring process. 1 credit-Beckham- Ranch

214 Being Mentored-the students will be fathered by a mature Christian in the training center or in their own churches. They will also be part of a student cell during the time they are in the Program. They will write journals to be accountable to their mentors, who will be assigned by their own churches. 1 credit- Ranch

215 Reconnecting the Generations- For Youth and Children Leaders-practical Course on how to disciple and train the youth and the children for the next generation; how to include children in a cell; how to encourage parents to pass on to their children, to transition their children's ministry and understand the prophetic word across the earth today for this generation- 1 credit- Daphne Kirk- online.

Adapted from the catalog of Touch Glocal Training Center; 6300 Richmond, Suite 124, Houston, Texas 77057. Tel. 281 657 0527; Fax 281 657 0666; Email: registrar@touchglocal.com / www.touchglocal.com

GLOSSARY

10/40 Window: The part of the world extending from
     ten to forty degrees north of the equator.

Animism: The belief that personal spiritual beings
     and impersonal spiritual forces have power over
     human affairs.

Contextualization: The attempt to communicate the
     message of the person, works, Word, and will of
     God in a way that is faithful to God's
     revelation, especially as put forth in the
     teaching of Holy Scripture, and that is
     meaningful to respondents in their respective
     cultural and existential contexts.

Models of Contextualization developed in the late
     twentieth century:

   The Anthropological Model: the social science of
        anthropology.

   The Translation Model: The field of linguistics
        is primary here, which perhaps makes this
        most common of all models.

   The Praxis Model: The objective of theology in
        this model is to produce change. This model
        begins with an analysis of the social,
        political and economic state of the people.
        It refers to the discovery and formation of
        theological "truth" out of a given
        historical situation through personal
        participation in the struggle for the
        liberation of the oppressed.

   The Adaptation Model: The principle behind this
        model is to make the historical-theological
        beliefs fit into each cultural condition.

   The Synthetic Model: This model includes
        insights of the first three models and is
        open to the thoughts, values and
        philosophies of other backgrounds.

The Semiotic Model: This model deals with signs
and symbols with the idea being to "read"
any given culture through the signs it
offers to the researcher. Truth is
primarily revealed from within the culture.

The Critical Model: This holds to interpretation
of the culture as one exercise and the
study of comparable biblical themes as
another.

Cross-Culturalism: The learned skill of relating to
people of other cultures within the contexts of
their cultures.

Culture: The integrated system of learned patterns of
ideas, values, behavior, products, and
institutions characteristic of a society.

Cultural Validity: The anthropological perspective
that cultures are essentially equal to one
another but are ultimately judged by God.

Cultural Relativity: The anthropological perspective
that cultures must be evaluated according to
their own standards and those alone.

Decontextualization: The contextualizers' attempt to
free themselves from the interpretational biases
of their own culture insofar as it is possible
before attempting to adapt the biblical message
to the understandings and needs of other
cultural contexts.

Emic: The term for an insider's understanding of his
own culture. Missionaries must learn how
insiders understand their own culture.

Enculturation: The process by which children become
functioning members of their own society.

Ethnocentrism: An attitude of cultural superiority
which implies that one's own culture is better
than some other culture.

Ethnography: A methodology that looks for significant
patterns of behavior in social contexts and

seeks to interpret them according to the insider's perspective.

Ethnohermeneutics: Bible interpretation done in multi-cultural and cross-cultural contexts that, whenever possible, seeks to use culturally appropriate dynamic hermeneutical methods. Ethnohermeneutics seeks to interpret the word of God in ways that will be best understood from within the worldview of the receptor culture.

Ethnotheology: A discipline concerned with the deculturalization and contextualization of theology.

Etic: An outsider's understanding of another culture.

Existentialism: A modern philosophical movement that focuses on the individual's existence and plight in a world that cannot be understood. Some important theologians have sought to understand the Bible using the categories of existentialism.

Hermeneutics: The study of principles and methods of interpretation. It often refers to a specific theological perspective that will guide one's interpretation of the Scriptures.

Historical Critical Method of Hermeneutics: This method is roughly synonymous with the scientific approach to biblical study that flourished in the 19th century and continues to be used by mainstream scholarship; it implies a skeptical attitude to the historical claims of Scripture.

Historical Grammatical Method of Hermeneutics: The method of interpretation that emphasizes the need to take into account the original languages and the historical context of Scripture.

Inculturation: The penetration of the gospel (or other ideology) into a culture to the degree that it is embraced as a determinative element in that culture.

Indigeneity: A term meaning that a church or
 institution loses as much of its foreignness as
 possible within biblical guidelines.

Mentoring: A form of teaching that includes working
 alongside the person you are teaching and
 inviting him or her to learn from your example.

Missiology: The conscious, intentional, ongoing
 reflection on the doing of mission including the
 theory of mission, the study and teaching of
 mission, as well as the research, writing, and
 publication of works regarding mission.

Mission: The work of God in reconciling sinful man to
 himself.

Missions: The plans of committed believers to carry
 out the Great Commission of Christ.

Monoculturalism: The assumption that all other people
 are like us, resulting in the tendency to judge
 other peoples' actions and attitudes on the
 basis of our own.

Nationalization: The transfer of administrative
 authority from the foreign founders of a mission
 church or institution to capable national
 leaders.

"Nevius Method" sometimes called the "Nevius Plan":
 According to this method, new converts should
 continue in their occupations and provide
 witness where they live. Church programs and
 methods should only be developed which could be
 supported financially by the nationals. Gifted
 nationals should be developed for evangelistic
 work. Nationals should provide for their own
 church buildings and needs without being
 dependent upon outside resources.[184]

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184. R. Alton James, *Turbulent and Transitional: The Story of Missions in the Twentieth Century*, from Missiology, 256.

Partnership: Two or more Christian autonomous bodies who have formed a trusting relationship, and fulfill agreed-upon expectations by sharing complementary strengths and resources, to reach their mutual goal.

Paternalism: The dominance of the sending culture over the mission process.

People Group: A set of individuals who share a common language and culture.

Pluralism, Religious: Religious pluralism means religious diversity. There is a common parity among religions concerning truth and soteriological effectiveness.

Receptivity: The readiness of people to hear God's Word and accept his sovereignty.

Strategy: The practical working out of the will of God within a cultural context.

Supra-cultural: The occurrence of cultural belief and behavior that have their source outside of human culture.

Syncretism: The attempt to synthesize elements of different religious systems into a single body of belief and practice

Tentmaking: The secular ministry of effective Christians in a cross-cultural context.

Theology of Mission: Carrying forth God's redemptive purposes through biblical studies, prayer, and reflection; to inform, motivate, and ethically guide Christians in reconciling to God those lost in sin.

Two-Thirds World: The term that has replaced "Third World" as the preferred descriptor of most of the world's population.

Unreached People: A people group among which there is no indigenous community of believing Christians with adequate numbers and resources to

evangelize this people group without requiring
outside assistance.

Worldviews: Models of reality that shape cultural
allegiances and provide interpretations of the
world.

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