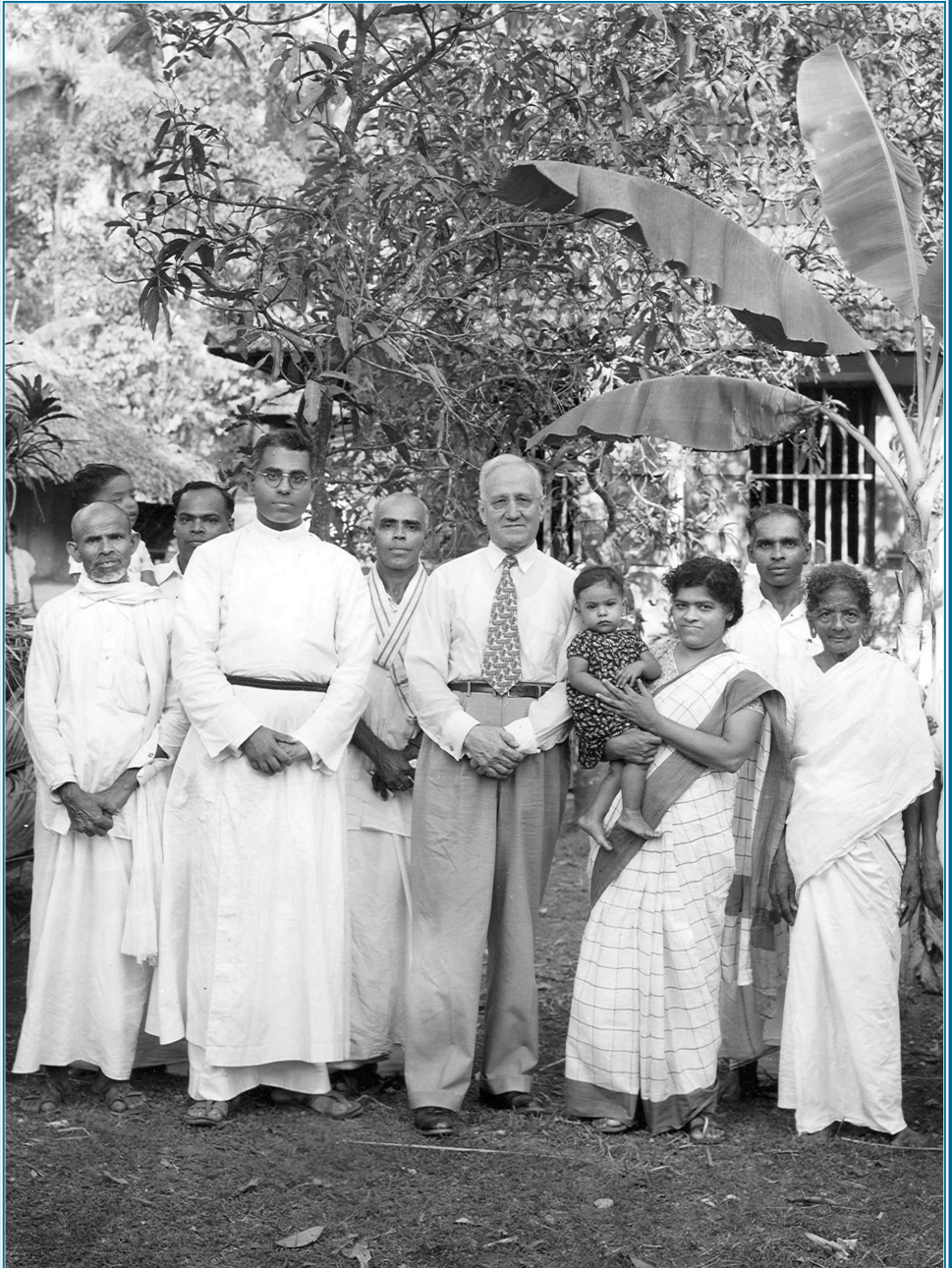


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The Asbury Journal

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The Asbury Journal publishes scholarly essays and book reviews written from a Wesleyan perspective. The Journal's authors and audience reflect the global reality of the Christian church, the holistic nature of Wesleyan thought, and the importance of both theory and practice in addressing the current issues of the day. Authors include Wesleyan scholars, scholars of Wesleyanism/Methodism, and scholars writing on issues of theological and theological education importance.

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From the Editor

As the theological world at Asbury Theological Seminary continues to move and spin in odd unplanned trajectories, so this issue of *The Asbury Journal* has kind of landed in an odd eclectic mix of subjects. Sometimes themed issues are well planned and come off like clockwork, and other times... well, things fall apart and you are left with an interesting assortment of articles that reflect the newest trends in mission and theology, but seem to be going off in all directions.

Nathan Crawford opens this issue looking at understanding Augustine's theology of preaching in the light of the Wesleyan Quadrilateral, aiming to open up preaching to the importance of improvisation, while at the same time keeping scripture central. Samuel Law sends us on a creative dance as he seeks to understand traditional Chinese spirituality in Confucianism and Daoism and its affects on forming the Chinese Christian Church. Confucianism seemed to win the ideological dance, and he wonders if Wesleyan theology might not be the perfect dialogical partner to bring Chinese Christian Theology back into spiritual harmony. David J. Fuller critiques the current views of creation within Old Testament Theology, in order to clarify where new avenues of research need to be focused. Kelly Godoy de Danielson and Robert Danielson examine the issue of contextualized music and hymnody within the Latin American Church, and seek to offer recent music by the Pentecostal musician, Juan Luis Guerra, as an example of how the Latin American Church can revive its musical roots while still remaining true to its theological views. Samuel Lee seeks to understand how Business as Mission can measure its effectiveness, without being held hostage to traditional business metrics as the only or even primary measure of success. Finally, Shawn P. Behan examines Lesslie Newbigin's critical theory of the congregation as a hermeneutic of the Gospel, which has played an important role in the Missional Church Movement, but often been inadequately understood.

The *From the Archives* essay this issue looks back to the relationship between E. Stanley Jones, one of the great heroes of the faith in the last century, and Miss Nellie Logan, a quiet unknown prayer warrior, who was his first grade teacher, and a key part of his conversion story. Through letters for most of her life, the two of them corresponded about issues of theology, politics, and Jones' missionary adventures. It is a beautiful story of one of the people we often never

hear from, those quiet servants of God who pray for the Kingdom of God and work in their quiet ways, so that God might use someone else to become a spiritual giant. This is a lesson we often need to be reminded of. For everyone of the E. S. Jones' or Billy Graham's or Billy Sunday's in this world, there is an army of Nellie Logan's that support and sustain their ministries.

Creative energy and theology is alive and well in *The Asbury Journal* for this issue, as we seek to go global and to go deep theologically in our research and writing. The Wesleyan-Holiness heritage continues to speak to Church History, Theology, Contextualized Theology, Missions and Music. It might be difficult to tie this eclectic group of subjects together, but underneath them all is a passion for furthering the Kingdom of God and seeing the Church grow and prosper around the world!

Robert Danielson Ph.D.

Nathan Crawford

Improvising with the Quadrilateral: An Augustinian Approach to Recovering the Use of the Wesleyan Quadrilateral in the Theology of Preaching

Abstract

This article explores the improvisational nature of preaching through a closer examination of Augustine's view of the theology of preaching in *De Doctrina Christiana*, and an exploration of the Wesleyan framework, known as the Wesleyan Quadrilateral as an additional, but key supplement to developing a theology of preaching which maintains the centrality of scripture, but permits the important addition of improvisation to meet the needs of changing times and congregations.

Keywords: Augustine, Wesleyan Quadrilateral, preaching, improvisation, theology

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Introduction

The question of what the preacher does should not be that complicated. For most, the preacher simply stands in front of a congregation and gives a message from God. However, this is overly simplistic. It does not take into account the reality of what the preacher actually does in order to preach a sermon, the prolegomena necessary to be one that can effectively communicate the Word of God. In this paper, I want to explore what the preacher ultimately does in order to stand up and preach the Word of God.

My thesis is that the preacher is ultimately an improviser. Now, this may sound counter-intuitive as improvisation is usually thought of as an act that is purely spontaneous and only happens in a moment: the exact opposite of the kind of preparation that a preacher does. However, recent research on improvisation in music suggests that ultimately the improviser is one with a solid base of knowledge of a multitude of styles, keys, chords, etc. inherent to music. With this knowledge base, and through interaction with other traditions, experiences, and audiences, the musician makes music. The musician ultimately responds to the call that has been placed upon him or her. And it is this idea of improvisation that I think is ultimately at work in the process of preaching. In order to elucidate this thesis, I make two arguments. First, I examine the theology of preaching at work in Augustine's *De Doctrina Christiana*. He sets the trajectory for what preaching as improvisation may look like. Second, I supplement the work of Augustine with recent studies on the Wesleyan Quadrilateral. By doing so, I am able to give a framework for how the preacher anchors herself in scripture while also bringing other elements to play when preaching.

Theology of Improvisational Preaching – *De Doctrina Christiana*

In other places I have written on the nature of Augustine's theology as ultimately improvisational.¹ My basic argument is that Augustine's concern in his writings is not with developing a systematic theology. Rather, Augustine writes in an occasional manner, responding to crises and needs as they arise. His ultimate concern is that the reader/hearer of his works will be attuned to the Triune God that we find revealed in scripture. It is with this desire that he can write in response to various factions like the Donatists and Manicheans, as well as write doctrinal treatises like *De Trinitate*, or the autobiographical material that makes up *Confessions*.

When we turn to Augustine's theology of preaching, we find this impetus to attunement and doing theology in an improvisational mode to be even more pronounced. In his treatise *De Doctrina Christiana*, which is Augustine's handbook for preachers, he lays out a way of dealing with scripture that calls for more than just

a reading and telling of the divine text. Instead, he wants to find the Word of God in the scriptures and communicate this to one's congregation. As he mentions in the Prologue, his goal is to pass along rules for not only interpreting the Scriptures, but also for dealing with them, especially problematic passages.² In order to do this, the preacher must be tuned into God as God speaks through the scriptures, but also to the world in which one lives in order to communicate the Gospel effectively. Thus, as Augustine says, "There are two things which all treatment of the scriptures is aiming at: a way to discover what needs to be understood, and a way to put across to others what has been understood."³

For Augustine, the first thing that needs to be done is to recognize that all of scripture does one thing: it leads to love of God and love of neighbor. This is the ultimate rule of interpretation for the bishop of Hippo. For him, any way of understanding or communicating the scriptures that does not build up this dual love of God and neighbor has missed the point of the Gospel message.⁴

After the preacher discovers this hermeneutic of love, she can begin to deal with some of the obscurities found in the text. Now we begin to see some of the more improvisational nature of dealing with the scriptures, especially for preachers. Augustine knows there will be problematic places in the bible for those he is teaching to preach. Part of his goal is to help them navigate such places with the help of a variety of sources. The first place he turns to is the scriptures themselves, saying that places with a plainer or simpler meaning can provide clarity for more difficult and obscure passages. The testimony of these plainer passages gives us eyes to see the hermeneutic of love operating in more difficult places.⁵

However, there may come times that plainer passages of scripture do not help with these more obscure and difficult texts. What are we to do then? The answer, for Augustine, is that we begin to use the sources and knowledge that we have from other disciplines and people to investigate the scriptures. As I would put it, we begin to "improvise," the preacher beginning to "play" with the text in a way that includes all of God's truth as it is found in the world of creation.⁶ Augustine begins this process of improvising by turning to the help that other people may provide, saying that the wisdom and knowledge that has been passed on in writings and poems and other such sources is a way of opening us up to the wisdom and knowledge that God has for us in and through the divine scriptures.⁷

Augustine calls for further work when dealing with those signs that are metaphorical in scripture. He says that the preacher must rely not only on other scriptures and other writers, but must also turn to their knowledge of languages. If the preacher is not familiar with the languages, then the preacher must turn to the knowledge of things, helping illumine the truth behind the difficult metaphors

that scripture uses at times.⁸ Furthermore, Augustine advocates turning to other disciplines in order to understand such difficult metaphors. He says that God has instituted the arts and sciences, thus there is value in both studying them and in applying them to the knowledge needed in order to interpret scripture.⁹ History is especially important to understanding the divine scriptures since it is through history that the preacher can tell the time and place and world in which the Word of God has been revealed.¹⁰

Ultimately, the preacher is one who takes a multitude of sources to interpret the scriptures. This is an act of improvisation in that the world in which he or she communicates the scriptures changes on a constant. In lieu of that, we must use all of the resources at our hand in order to interpret the divine scriptures in a way that leads to the love of God and love of neighbor. The improvisation comes in when we take these sources and work them so that we garner such an interpretation. As Augustine notes, this is not to manipulate or perform some sort of eisegesis on the scriptures. Rather, the goal of the Word of God as communicated in scripture is to lead us to charity, especially the love of God and love of neighbor. Scripture builds us into moral people who act in this dual love at all times. And, when scripture does not seem to point to such a conclusion, Augustine exhorts us to reconsider and rethink the text in order to come to such a conclusion.¹¹ Thus, Augustine says, “Scripture, though, commands nothing but charity, or love, and censures nothing but cupidity, or greed, and that is the way it gives shape and form to human morals.”¹²

To this point we have mentioned the fact that the preacher is an improviser because of what he or she does with various sources for dealing with scripture. The preacher is one that improvises upon scripture by bringing a number of different areas of knowledge and wisdom to bear upon the interpretation of scripture, ultimately leading to an interpretation that exhorts people to the double love of God and neighbor. However, at this point, Augustine doubles back to ensure that the people being preached to understand the impetus of the scriptures. He criticizes those who would use great patterns of speech or excellent oratory and rhetorical skills, but do not speak in a way that people can understand. He says that there is no point in speaking if the preacher does not speak in a way that people can understand.¹³

So, the preacher must be able to speak in a way that allows the people to understand. For Augustine, this begins with the way of life that preacher leads. He believes that part of interpreting scripture is leading the life of love that it commands us to lead: without a life of love we have failed to understand the impetus of the Word of God as it speaks to us. Augustine says that no matter how we speak, no

matter the skills and practices we bring to preaching, our speech matters little if our life does not match our words. Our life carries the real weight of what we speak.¹⁴

How do we live such a life? For Augustine, the answer is by being attuned to the Triune God as this God is revealed in the divine scriptures. As we explore the bible and understand it, we learn more about the God revealed therein. Augustine says that wisdom comes from exploring scriptures in order to “understand them well and diligently explore their senses.”¹⁵ It is only through our rootedness in scripture that we are able to improvise in a way theologically that allows us to use the various sources, wisdom, and knowledge at our fingertips in a way to preach the Word of God to the people of God. Without such a scriptural foundation, we would not be able to live the kind of life that actually preaches the Word of God.

This attunement to God also comes when we are people of prayer. For Augustine, the preacher must be a person of prayer; in fact, he says that prayer ultimately makes one an able orator. This is because prayer not only attunes the preacher to God, but also to the people one is about to preach to.¹⁶ By praying for the people one preaches to, one becomes involved in their lives, tuned in to what their wishes and desires are. The preacher must be a person of prayer and do so in a way that continues to deepen one’s love for God and one’s love for neighbor. In doing so, the preacher is able to speak in a way that opens the scriptures to reveal the Word of God to the congregation.

To this point, we have analyzed Augustine’s theology of preaching. I have maintained that it is ultimately a way of thinking that is reliant upon improvisation. I argue this because his concern is with finding the meaning the scripture and then communicating that meaning to people. Ultimately, in order to do both, we must rely upon more than just our reading of scripture. Augustine seconds this notion, saying that we must use the knowledge and wisdom available to us in order to interpret scripture, especially the difficult parts. He also says, though, that the real trick is to understand that scripture always points us to charity, to the love of God and love of neighbor. It also should point our preaching to communicating that same double love, opening the possibility up to our congregation. We improvise, then, by bringing together a number of disparate elements, including the people we are preaching to, and trying to put together a coherent, thoughtful expression of the Gospel. We always let scripture dominate our improvisation, but we must work with a number of different forms in order to say something meaningful about the Word of God to the people of God.

The Wesleyan Quadrilateral

At this juncture, I want to make a switch from Augustine's theology to Wesleyan thought. Explicitly, I will take up the Wesleyan Quadrilateral as a resource for preaching as improvisation. While I am convinced Augustine's theology of preaching is improvisational, I still find it to be convoluted at times. This is because Augustine's concerns for preaching were not always the same as ours. Thus, I think that he can use a modern supplement to make his thought on preaching more explicit. I find such a supplement in the Wesleyan Quadrilateral. With the outline of preaching we find in Augustine's *De Doctrina Christiana* supplemented by the logic of the Wesleyan Quadrilateral, we can find a theology of preaching that is predicated upon the ability to improvise.

At this point, it would be helpful to briefly describe what I see as the Wesleyan Quadrilateral. I believe it is a modern construct that interpreters find at work in the thought of John Wesley, instead of something that John Wesley makes explicit. As such, I will not deal with Wesley's thought, but only with those commenting upon what they find to be at work in his thinking and subsequent work in the Methodist and Holiness traditions. My concern is to understand the Wesleyan Quadrilateral as a logic, or a way of thinking, at work when we practice theology. I will specifically apply this logic to the type of work that is needed in order to preach the Word of God to the people of God.¹⁷

As we found in the thought of Augustine, the Wesleyan Quadrilateral begins and ends with scripture. Scott J. Jones says, "Scripture... serves as the norm for Christian thinking."¹⁸ For the purposes of a theology of preaching as improvisation, scripture is the source from which we improvise when we are preaching and it is also the place where we find our center if we get lost or lose our place. Scripture is the beginning and end of all preaching because it is the primary religious authority for all Christian thinking and proclamation. Again, Jones provides us with insight into the Wesleyan Quadrilateral when he says, "It is scripture alone that is the rule of our faith."¹⁹ Thus, for the improvisation that occurs when we are preaching, scripture is the rule that dominates our thinking and our approach.

The Wesleyan Quadrilateral, though, brings other sources to bear upon what happens in doing theology and in preaching. These sources are the Christian tradition, reason, and experience. Wesley always saw scripture as primary, but also used these other sources to do his work. This is because scripture, at times, needs a supplement. Wesley realized, that while scripture is always our primary source for preaching, we still need to interpret it. We can do so by bringing these other elements to bear upon our thinking alongside scripture, to see what they say and how they enrich our understanding. The Wesleyan Quadrilateral does so because it

never expects any of these sources to confute or contradict scripture in any way.²⁰ These are brought to bear upon our interpretations of scripture because they bring new life and understanding to the revelation of God that occurs in the biblical text.

Thus, the primacy of scripture does not exist in a vacuum for the Wesleyan Quadrilateral. Instead, scripture is the primary source of religious authority, but we need other sources in order to most fully understand what God is up to.²¹ This is where the improvisational nature of the Wesleyan Quadrilateral comes most to the fore. In order to interpret what God is up to in scripture and in our world, we need to use a variety of sources—mainly tradition, reason, and experience—to work together to provide a complementary means of insight into the truth that is the Word of God.²² Preaching this truth means bringing the insights of tradition, reason, and experience to bear upon scripture in a way that does not overshadow scripture, but enriches it. This is where the preacher has to juggle what sources to use and how these inform our understanding of God. The search for the truth that is the Word of God necessitates the preacher “playing” with tradition, reason, and experience in a way that sheds light on what is happening in scripture. The reason for the play is because the Wesleyan Quadrilateral never provides a formula for how much tradition, reason, and experience we are to use; rather, we pick and choose and play in order to bring light to the truth that is found in scripture. This is because, for the Wesleyan Quadrilateral, “tradition, with proper discernment, reinforces the truth of scripture, as do reason and experience.”²³

The source for theological thinking and preaching most important, after scripture, is the “orthodox tradition of Christian antiquity.”²⁴ This is because the Christian tradition actually provides content to Christian beliefs and practices. The Christian tradition, especially the ecumenical creeds, gives content to the form that our faith takes. As preachers, we can take this content and begin to shape and mold the way that the Christian life may look, especially as this content is put into conversation with the content of Christian scripture. The learning of the Christian tradition and its history helps people understand, appreciate, and realize the truth of scripture in their life.²⁵ It is part of the preacher’s task to lead people through this history and tradition in a way that helps them become grounded in the life that scripture opens for them. The Christian tradition is a place where insight into the Christian faith can occur.²⁶ The preacher takes the Christian tradition and all that it has to say and distills it for his or her hearers so that they can live into the truth that has been revealed therein. The Christian tradition is ultimately a long commentary on the truth that is found in the Christian scripture and, so, knowledge of this tradition can help us gain insight into the truth of scripture. As the preacher knows

and learns the tradition, the more ably can he or she preach the Word of God since they understand and realize how the Word has been applied in previous generations.

In addition to the orthodox Christian tradition, the Wesleyan Quadrilateral also turns to reason as a source for preaching and doing theology. Here, it is important to distinguish between two kinds of reason that occur in the Quadrilateral. First, there is the fact that Wesley reads broadly and from a variety of disciplines in order to understand the way that the world works, to understand the rationality of the creation. He also expects his preachers to have read widely in order that they are able to bring a variety of kinds of knowledge to bear upon how they interpret the Word of God for the people of God. For him, “plentiful reading would make for better preaching.”²⁷ So, reason helps us to understand the world around us by being disciplined enough to read and experience the world broadly.

The second aspect of reason at work in the Wesleyan Quadrilateral is the actual process of thinking through—or reasoning—something. Wesley was a student and tutor in logic at Oxford and used this training to bring a strong sense of reason to his sermons and his pastoral writings. Reason is not limited to just the kind of rationality that comes from making logical arguments; instead, reason is a mediating construct. As a mediator, reason helps us make decisions about what is helpful and what is not in our arguments and in our sermons. Reason, as such a mediator, is God-given and helps us discover and preach the Word of God by understanding how tradition can bear upon scripture and how scripture works within itself.²⁸

The last source for preaching and theological thinking in the Wesleyan Quadrilateral is experience. For Outler, part of the genius of Wesley is the addition of an existential element, with a vitality of life, to the traditional Anglican triad of scripture, tradition and reason. Wesley’s insistence on a “heart religion” over and against a nominal Christian orthodoxy adds a new dimension to the process of doing theology.²⁹ The role of experience is to provide a reception of the biblical revelation into the heart through the faith that one has.³⁰ As a preacher, the goal is to draw on the experience that one has with God in order to open others to the same type of experience. Our experience—as well as the testimony of others’ experiences—provides a subjective dimension to the preaching of the Word of God so that our hearers see and hear the work of God in our lives. This place of experience in theological inquiry balances the tendency to an overly rationalistic religion, while scripture, tradition, and reason provide a series of safeguards to interpretations of religious experience.³¹

The nature of the Wesleyan Quadrilateral is that it is a dialogue among religious sources, with scripture being the one to set the parameters of what is going to happen in the dialogue. Randy Maddox says,

Wesley's use of the various resources for doctrinal reflection was ultimately *dialogical*. It was not a matter of simply using whichever resource seemed more helpful, or of playing one resource off against another, but of conferring among them until some consensus was found. His expectation of such consensus was based on the assumption that it is the same self-revealing God being encountered through scripture, tradition, and experience—when each of these is rightly and rationally utilized.³²

For the preacher, this means that theological reflection occurs in the dialogue among these four different sources for religious truth. The preacher improvises by beginning with scripture and then using the other three to mold and shape our understanding of God, in line with what was said in scripture, in a way that people can properly hear the Word of God as it is spoken today. The Wesleyan Quadrilateral helps us understand that while scripture is primary in our thinking and preaching, we are never limited to scripture alone to search for God's truth.³³ Instead, the preacher improvises by bringing the truth that God has revealed in the Christian tradition, in our experience, and through our reason to bear upon the way that the world that scripture opens for us may be understood. As Albert Outler makes apparent, in the Wesleyan Quadrilateral we find "a distinctive theological method, with scripture as its preeminent norm but interfaced with tradition, reason and Christian experience as dynamic and interactive aids in the interpretation of the Word of God in scripture."³⁴

Conclusion

In my conclusion, let me bring the strands of my argument together. First, I used Augustine's theology of preaching in *De Doctrina Christiana* to argue that the practice of preaching is ultimately improvisational. In my understanding, this meant that preaching was a practice that took a primary source and tradition—namely scripture and the Christian tradition—and used other sources to elucidate and understand the truth of the Word of God found therein. This can happen because of the preacher's attunement to God, occurring through the careful study of scripture and prayer, as well as his or her attunement to a congregation. This double attunement opens the possibilities for preaching as it gives the preacher

the wisdom to pursue the truth of the Word of God as well as the truth that the congregation needs to hear.

Second, I turned to the sources for improvisation in preaching by turning to the Wesleyan Quadrilateral. Here, I focused on the primacy of scripture as the catalyst for opening people to the Word of God. Scripture is the place for really encountering the revelation of God. However, this revelation is further brought out in other places as well. One such place is the orthodox Christian tradition, which provides a place for the application of Christian insight. Our reason plays a role in understanding God, as well, since God made everything with a rationality and logic. Similarly, our experience provides a subjective place for our knowledge of God, where we can “know” God is at work through the way in which I or we come into contact with God.

The question that the Wesleyan Quadrilateral begs is, “Which sources do we use when?” The answer only comes through an improvisation on the part of the preacher. Scripture is always primary and it is what we improvise upon; however, the preacher cannot rely strictly on scripture but must use the truth found in other places to most fully realize the Word of God in scripture. The improvisation comes by “playing” with tradition, reason, and experience in a way that the Word of God can be heard by the people of God. It is up to the preacher to find the ways and methods for doing this most appropriately while being faithful to the primacy of the revelation of God found in scripture. When the preacher does it well, we find deep, meaningful sermons that open people to the power of the Triune God in their lives.

End Notes

¹ See Nathan Crawford, *Theology as Improvisation: A Study in the Musical Nature of Theological Thinking* (Leiden: Brill, 2013), 159-192; idem, “Augustine as Improvisational Theologian: The Musical Nature of Augustine’s Thought,” *New Blackfriars* (forthcoming).

² Augustine, *Teaching Christianity*, trans. Edmund Hill, O.P. (Hyde Park: New City Press, 1996), Prologue, 1, page 101. All references to *De Doctrina Christiana* will be to this translation.

³ *Ibid.*, I.1.1, page 106.

⁴ *Ibid.*, I.36.40, page 124.

⁵ *Ibid.*, II.9.15, page 135.

⁶ Augustine says, "...indeed, all good and true Christians should understand that truth, wherever they may find it, belongs to their Lord..." (II.18.28, page 144).

⁷ *Ibid.*, Prologue, 5, page 102.

⁸ *Ibid.*, II.16.23, page 141.

⁹ *Ibid.*, II.27.41, page 150-51.

¹⁰ *Ibid.*, II.28.42, page 151.

¹¹ *Ibid.*, III.10.14, page 176.

¹² *Ibid.*, III.10.15, page 176.

¹³ *Ibid.*, IV.10.24, page 214.

¹⁴ *Ibid.*, IV.27.59, page 237.

¹⁵ *Ibid.*, IV.5.7, page 204.

¹⁶ *Ibid.*, IV.15.32, page 218.

¹⁷ The application of the Wesleyan Quadrilateral to John Wesley's actual work of preaching the Gospel is sorely lacking in contemporary work on Wesley.

¹⁸ Scott J. Jones, "The Rule of Scripture," in W. Stephen Gunter, et al., *Wesley and the Quadrilateral: Renewing the Conversation* (Nashville: Abingdon Press, 1997), 48.

¹⁹ *Ibid.*, 48.

²⁰ Donald Thorsen, *The Wesleyan Quadrilateral: Scripture, Tradition, Reason and Experience as a Model of Evangelical Theology* (Lexington: Emeth Press, 2005), 39.

²¹ Albert Outler states, "...the Holy Scriptures stand first and foremost, and yet subject to interpretations that are informed by 'Christian Antiquity', critical reason and an existential appeal to the 'Christian experience' of grace..." (See Albert Outler, "The Wesleyan Quadrilateral in Wesley," *Wesleyan Theological Journal* 20, no.1 (Spring 1985), 8)

²² Thorsen, *Wesleyan Quadrilateral*, 71.

²³ *Ibid.*, 38.

²⁴ *Ibid.*, 41.

²⁵ *Ibid.*, 94.

²⁶ Outler, "The Wesleyan Quadrilateral in Wesley," 14.

²⁷ Rebekah Miles, “The Instrumental Role of Reason,” in W. Stephen Gunter, et al., *Wesley and the Quadrilateral: Renewing the Conversation* (Nashville: Abingdon Press, 1997), 83.

²⁸ *Ibid.*, 89.

²⁹ Outler, “Wesleyan Quadrilateral,” 10.

³⁰ *Ibid.*, 11.

³¹ Thorsen, *Wesleyan Quadrilateral*, 142.

³² Randy L. Maddox, “The Enriching Role of Experience,” W. Stephen Gunter, et al., *Wesley and the Quadrilateral: Renewing the Conversation* (Nashville: Abingdon Press, 1997), 122.

³³ W. Stephen Gunter et al., “Conclusion,” in W. Stephen Gunter, et al., *Wesley and the Quadrilateral: Renewing the Conversation* (Nashville: Abingdon Press, 1997), 140.

³⁴ Outler, “Wesleyan Quadrilateral,” 9.

Samuel K. Law

*Waltzing with Wesley: Wesleyan Theology as a Renewing Framework
for Chinese Christian Spirituality and Global Identity*

Abstract

This paper argues that Wesleyan theology, understanding that God's prevenient grace is working toward the restoration of all Creation, serves as a means of grace for global Christians to incarnate Christianity with their indigenous cultural identity. Using the Chinese context, this paper explores how a Wesleyan perspective, being itself a pragmatic and integrative theology, provides a pathway for the Chinese church, suffering from a hobbled spirituality as consequence of an over-identification with Confucian philosophy, to achieve a synergistic spirituality that balances both biblical and Chinese cultural components. A brief review of Chinese spirituality is first provided.

Keywords: Wesleyan Theology, contextualization, Confucianism, Chinese church, cultural identity

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Introduction

In January 2011, furor fulminated across Internet websites, forums, and blogs over Amy Chua's book entitled *The Battle Hymn of the Tiger Mother*. Much of the discussion centered around the question of whether or not Chinese parenting is superior to Western parenting. Much of the response was negative, highlighting the overemphasis in Chinese parenting on achievement and external success at the expense of a child's self-worth and self-identity. However, the discussion is actually part of a larger debate that is occurring as Eastern and Western cultures and values clash in our globalizing world. The Chinese church is not immune to such clashes, and is experiencing increased struggles and conflicts at the beginning of the 21st century. Although the Chinese church has grown rapidly in the past half century, cracks are appearing with increasing frequency in its glowing façade. In the two decades, many "model churches" have suffered serious setbacks as a consequence of leadership conflicts.

The majority of these conflicts are not a result of moral issues, but of the failure of Chinese leaders to exercise Christian charity, forbearance, and forgiveness over differences in a clash of cultures.¹ Chinese churches, outside of mainland China, are not homogeneous, but are a microcosm of many Chinese subcultures. Chinese from Taiwan, Hong Kong, Southeast Asia, and now mainland China worship and serve together under one roof. Unfortunately, while they may love God in unity, loving one another leaves much to be desired. Differences in backgrounds, perspective, and approach have resulted in division and strife.

More often than not, church leaders are responding to conflict through *renqing*, the rigid, hierarchical Confucian social system that is stamped deeply into Chinese culture and shared among most Chinese subcultures on one level or another.² In other words, the "face" (i.e., social identity) of Confucian-based Chinese culture has eclipsed the face of Christ on many Chinese Christian leaders. Why is this happening? And what can be done to mitigate these conflicts?

This paper argues that conflicts in the Chinese church are a result of a hobbled understanding of spirituality as a consequence of an over-identification with Confucian philosophy and proposes that Wesleyan theology may serve to help Chinese Christians renew their understanding of a spirituality that is both biblical and consistent with their indigenous cultural context. The paper is divided into four sections. The first section will trace how Christianity came to be identified with Confucianism. The second section will discuss how this identification presents challenges for Chinese Christian spirituality. The third section will explore how Wesleyan theology can serve to restore Chinese Christian spirituality thereby enabling Chinese Christians to enjoy greater harmony individually and corporately.

The fourth section integrates the arguments and in closing, provides brief remarks as to the value of Wesleyan theology beyond the Chinese context in the formation of the global Christian identity.

Losing *Yin* to Christianity

In attempting to bring the gospel to China, Matteo Ricci was one of the early pioneers in addressing the issues of contextualizing Christianity with an indigenous culture. According to Terry Muck and Frances Adeney, “Ricci saw the inherent difficulties in attempting to replace Asian Confucian culture with Western Christian culture. He struck on what was then the novel idea of not attempting to replace Asian culture with Western culture. Instead, he thought why not begin the process of developing an Asian Christianity, one that would be compatible with Asian culture?” (2009:140).

Of the three religions that make up Chinese religious practice – Confucianism, Taoism³ and Buddhism – although Ricci initially explored Buddhism, he eventually chose to associate Christianity with Confucianism. Nora Buckley writes, “he saw how many ideas, particularly in the Confucian *Analecets*, were in substantial agreement with Christian teaching and could provide ground for serious dialogue” (1977:580). Ricci also realized that Confucianism was easier to integrate because it was a more rational and centered in ethics rather than spirituality. As such, there were fewer issues to address theologically.

Unfortunately, in the process, Ricci “summarily dismissed Buddhism and Daoism as superstitious” (Liu 2008:470). He did not choose to integrate Christianity with all three religions as the Chinese had done before, but created a dichotomy that elevated Confucianism at the expense of Buddhism and Daoism. Further, with calculated intentionality, Ricci also minimized the transcendental and spiritual aspects of Christianity in order to strengthen his argument for compatibility.

It is commonly understood that “Every Chinese person is a Confucian, a Taoist, and a Buddhist. He is a Confucian when everything is going well; he is a Taoist when things are falling apart; and he is a Buddhist as he approaches death” (Robert Allinson, quoted in Fowler and Fowler 2008: 93). In other words, Chinese culture has been imprinted by the influence of all three religions. To remove any element is to tear the entire fabric of being “Chinese.” Hence, despite good intentions, Ricci did not fully understand the symbiotic nature of Chinese religion and unwittingly laid the groundwork for dualism in Chinese Christianity that continues to negatively impact Chinese and other Confucian-based Asian churches today. As a consequence, many Christians in Confucian-based cultures tend to be legalistic and understand faith as a form of works-righteousness. Jan Konior writes

that Confucian Christians “resemble the Pharisees, stigmatized by Jesus in the Gospel” (Konior 2010: 98). For example, in the more heavily Confucian-influenced Korean context, Young-Gwan Kim, citing Bong-rang Park, writes,

... the role of Confucianism is rather negative for the Christian community in Korea... hierarchy, legalism and mannerism in Confucianism are the main reasons for the division of the Korean Churches. Park goes on to argue that Confucianism, as a backward-looking ideology, sterile textual studies, and a social order interested only in the past and not in the future, is neither relevant nor influential in the growth of Korean Christianity. He boldly claims therefore that any theological attempt at syncretism with Korean Confucianism should be rejected. (2002:85)

The reasons behind the pejorative nature of Confucianism on Chinese Christianity rest not in Confucianism itself; rather, this paper argues that Ricci and others, by identifying solely with the moral components of Confucianism, unwittingly failed to integrate the spiritual and personal aspects that Daoism and Buddhism had provided for Chinese religion. Fenggang Yang writes, “... this lack of religious dimension is a fatal deficiency of Confucianism... Confucianism did not negate the existence of the spiritual world. Daoist and Buddhist superstitions filled the empty space left by Confucianism...” (1995:152). Hence, in identifying Christianity with Confucianism without including the aspects of spirituality Daoism and Buddhism provided, Ricci and others essentially hobbled faith for Chinese believers by emphasizing the more external, ritualistic, and legalist aspects of Christianity.

In reality, what Ricci did was to stamp the image of Western dualism into the face of Chinese Christian. For as Robert Schreiter writes,

“universal” theologies were in fact *universalizing* theologies; that is to say, they extended the results of their own reflections beyond their own contexts to other settings, usually without an awareness of the rootedness of their theologies within their own contexts. Subsequently... Christian Tradition itself might be seen as a series of local theologies. (1997:2)

In trying to make Christianity compatible with Chinese culture, Ricci made Chinese Christianity a reflection of Western Christianity by emphasizing Confucianism alone.

As a consequence, many Chinese Christians practice their faith out of step with their indigenous cultural spirituality. Andrew Walls argues that “...

Christianity must always take seriously the preexisting culture, since Christianity of its nature does so; and the religious elements cannot be separated out from the rest of the cultural mix. Buddhist influences are always likely to shape the way that Christians from a Buddhist background embody Christianity” (Walls 2002: 17-18). The same can be said of Daoism.

The resulting loss can have devastating consequences for indigenous Christians. A. Mathias Mundadan writes of the Jesuits, that when indigenous religion is not acknowledged, it was “... tantamount to destroying the heart of their culture, because religion was the heart of their culture. And to destroy the heart of culture meant the cultural death of a people. All this was a consequence of the narrow Christian dogmatism of those days... The historical opportunity to create a Christianity culturally distinct from the Western form was lost” (as quoted in Shenk 2002: 32). As the Chinese church matured, many have come to recognize this deficiency. Consequently, many Chinese Christians call for a restoration of ancient Chinese culture prior to Confucius. They see that the pragmatic rationalism after Confucius blocked Chinese people from the transcendent or *Shangdi* (God), just like ancient Jews who sometimes betrayed Jehovah, God of their ancestors. Once we are reconnected with God as believed by our ancient ancestors, they say, we can expect the revival and revitalization of Chinese culture in the modern world (Yang 1995: 152).

In fact, some Chinese Christians actually believe that Christianity may be the means to preserve Confucianism in the modern world, for many Confucian scholars, such as Joseph Tamney and Linda Chiang, do not believe Confucianism on its own can survive in a global, modernizing society. They write, “A Confucianism pulled in different directions will be a weakened ideology. Accepting this state of affairs may be, for scholars, the hardest adjustment of all” (2002: 212). It is why many Chinese Christians believe that “Confucianism has to be complemented by Christianity in the modern world. These Chinese Christians believe that without believing in the living God many Confucian moral values would be devoid of meaning or impossible to practice” (Yang 1995: 153). Even Confucianism cannot stand on its own without its partners.

New Testament scholar K.K. Yeo would go even further to suggest Christianity may preserve Chinese identity itself, writing,

Might there be the day when the Chinese have no affinity for, not to mention appreciation of, the Confucianist ideals of virtue? That “fractured continuity” between Confucian tradition and modern life may be possible, but then the “museumization” of Confucian ideals in Chinese civilization

would make the culture no longer Chinese... The combined resources of Confucian ethics and Pauline theology provide the best way to view the hybridized identity of the Chinese Christian today. (2008:404)

Hence, if Chinese Christians can re-integrate the religious aspects of Daoist spirituality with the already present Confucianist aspect, the faith of Chinese Christians will be more balanced and biblically holistic in nature. And in so doing, Christianity may well serve to preserve Chinese culture in an era of modernization and globalization (Yang 1995: 193).

The *Yin-Yang* Dance of Confucianism and Daoism

This section explores further the essence of Chinese religious belief, specifically the dialectic relationship between Confucianism and Daoism. This paper will not discuss Buddhism because in the Chinese context, it is “but another sect of Taoism” (Fowler and Fowler 2008: 116). Jeaneane and Merv Fowler write, “Although Buddhism provided a spiritually impoverished people with an enormous potential for creative energy, paradoxically it also provided highly defined answers to questions that the Chinese had not raised: the problems for which Buddhism offered resolutions were not Chinese problems” (Fowler and Fowler 2008: 114). Consequently, Chinese scholars discarded many tenets of Indian Buddhism and pragmatically incorporated what they thought useful into Daoist beliefs. As Wilfred Corduan concludes, “Many Chinese people, if asked about their religion, will say that they are Buddhist, though what they mean by that term has relatively little to do with textbook descriptions of Buddhism” (1998: 296).

While Confucianism and Daoism share the same belief in *Dao*, the Way the world goes, and the complementary forces of *yin* and *yang* in Chinese religion, they approach it from differing perspectives. In fact, it has been said that Confucianism and Daoism are in themselves the *yang* and *yin* of Chinese religion respectively, enabling Chinese to find balance in *Dao*. This is perhaps why Ricci’s efforts have left a pejorative effect on Chinese Christians. In removing one pole, the Hegelian dialectic to find synthesis in Chinese religion left Confucianism with no partner. The religious understanding of Chinese Christians was consequently hampered as they inherited the traditions of Confucianism, but not the traditions of Daoism.

Yin must have its *yang* in order to be in the proper path of *Dao*. Robert Neville uses the analogy of a ship sailing against the wind. The force of the wind and water can easily snap a tree. But the inherent strength of the tree, made into the mast and planks of the ship, can withstand the force of the wind and water. In fact,

shaped and positioned properly, the tree can be used to work in tandem with the wind to move the ship through the water. Hence, the goal of Chinese religionists is to be subtle enough to spot the openings for spontaneous intervention, for changing directions by bringing the *Dao* of straight wood sliding through water to bear upon the *Dao* of the wind on the sails. The patterns of process give the *Dao* a kind of rhythm, a beat. If one knows the beat of the *Dao*, its repetitions of *yin-yang* harmony, one knows where the openings are to intervene. An adept of the *Dao* knows the subtle ways to adapt the *Dao* to his or her purposes (2008: 55).

Daoists and Confucianists seek the same goal, but Daoists focus on cooperating with the natural order while Confucianists look at the role and work of man within the natural order. Neville writes, “the Daoists look to the patterns and beat of nature, and the Confucians to the patterns and beat of institution and character building” (2008: 55). As such, Daoism and Confucianism complement each other in various aspects. Three of these contrasts, ecology and anthropology, action and inaction, and external and internal, are briefly discussed here as examples of the relationship.

The first difference between Daoism and Confucianism is that the former focuses on the ecological factors while the latter focuses on the anthropological factors. Daoists focus on the changes in nature and the subtle shifts in nature like changing breezes, the change of seasons, and the interplay between the elements such as water breaking down rocks. In contrast, Confucianists focus on human efforts to manipulate *Dao* through rituals. “No less than the Daoists, the Confucians look for openings in the *Dao*, but they are openings for criticism and practice of ritual behavior on which high civilization lies” (Neville 2008: 56 - 57).

This leads to a second difference in which Daoists take a quietist approach to life whereas Confucianists take an active approach to life. In other words, Daoists seek to flow with the *Dao* while Confucianists seek to manipulate the *Dao*. Confucianists view one’s actions as more critical in maintaining harmony in society and with the *Dao*. “Confucius believed in the right kind of actions and behavior between king and minister, the father and son, husband and wife, elder brother and younger brother, and between friend and friend— the so-called Five Relationships of Confucianism. Thus, Confucianism is associated with social stability and moral uprightness”(Fowler and Fowler 2008: 80). In contrast, Daoists strive for *wu-wei*, inaction. If one is in harmony with *Dao*, one need not to do anything at all. Just as “when heavy snow covers the branches of trees, the branch that can bend, like the willow, does not break. Just so, the art of taking the natural and softest path through life, with the minimum of show, force, assertion or parading of oneself, is acting according to *wu-wei*” (Fowler and Fowler 2008:108).

Third, Confucianism emphasizes a rigid, external framework whereas Daoism emphasizes an internal flexibility. “Taken together, the two texts on ‘exterior’ and ‘interior practice,’ present a comprehensive description of the human path in Chinese religion...[For Confucianists, the key is to]... regulate human relationships and behavior, and the major salvific activity of the tradition consists in conscious and historical learning” (Kohn 2001: 33, 36). For Daoists, the key is harmonization with nature. As such, the key is purification such that the forces of *Dao* can flow freely through the individual such that “... the body has to be firm and quiet, and the senses have to be withdrawn completely. As the mind, too, is at rest and unified, the breath becomes so subtle it is hardly noticed anymore” (Kohn 2001: 34-35). The Fowlers thus conclude, “Returning to a *Tao*-oriented life ensures right action from inner naturalness, not from outward conformity” (2008: 93).

For Chinese, the goal is not to achieve one pole or another, not *yin* or *yang* and, consequently, not Confucianism or Daoism. The goal is to balance the interplay between not opposing, but complementary forces. In a Hegelian dialect, Confucianism and Daoism work to synthesize a map to guide Chinese along the path of *Dao*.

Rather than opposition between the two, there is polarity in unity, like two sides of one coin – harmonized unity of opposites... in the Chinese view of things, nothing can ever be wholly one polarity as opposed to its complementary opposite... Quite contrary to most western thought it is not the triumph of good over evil, of light over darkness, of the divine over the demonic that is the Chinese goal, but the perfect balance between yin and yang polarities that enables the self to transcend them in activity. Evil is but temporary disharmony just as night is the temporary suspension of day. (Fowler and Fowler 2008: 52)

With this understanding of the relationship between Confucianism with Daoism, it is easy to understand how Ricci unintentionally created a hobbled Christianity for the Chinese in choosing Confucianism over Daoism. From his dualistic, Western perspective, Ricci saw dichotomy, not dialectic. He thought he could decouple one from the other. Consequently, the identification of Christianity with Confucianism while castigating the contributions of Daoism has resulted for many Chinese Christians in a humanistic, works-righteous, and legalistic understanding of faith at the expense of spirituality, sanctification and grace. What can be done to restore wholeness and balance to Chinese Christianity? Unlike Ricci who would look for a rational solution, John Wesley would look for prevenient grace. And Wesley would find such grace.

Fortuitously, the Chinese Bible has translated “the Word” in John 1:1 as *Dao*, providing a means for Chinese Christians to heal their myopic spirituality with a Christological lens. While caution must be taken to affirm the personality of Christ in contrast to the impersonal force of *Dao* and differentiate the nature of Christ as unique from Creation, if one can achieve this without syncretism, the re-interpretation of *Dao* as Christ provides a more holistic means of contextualizing Christianity for the Chinese. And the restored contextual understanding of Daoist spirituality would correct the material, humanistic image of Christianity that is viewed through a Confucianist lens. For many Chinese Christians, the restoration of the pre-Confucian image of Chinese religion through the face of the biblical “*Dao*” would restore wholeness to the Chinese Christian faith.

A Wesleyan Waltz for Chinese Christian Spirituality

In this third section, this paper argues that by its nature, Wesleyan theology, compared with other Western theologies, is ideally suited for helping Chinese Christians re-vision their faith with their indigenous cultural spirituality. Neville writes,

Some parts of the Christian tradition, in accord with various forms of Western dualism, have stressed the justifying power of Christ in God’s action, whereas the process of sanctification or holy living is human action. Other forms of that tradition, however, for instance those following from John Wesley, have emphasized a mutual interpenetration of both divine grace and joint human responsibility, and that in continuity from the innermost parts of converting the heart to the most external of loving political actions. In one sense everything is simply the manifestation of divine creative and re-creative grace working from individual hearts to the perfection of society; in a completely compatible sense everything in that continuum is registered in terms of human response and action. (Neville 2008: 116)

Hence, in comparative religion, Wesley’s theology is in greater harmony with that of Chinese religion, but as well, in contextual theology, Wesleyan theology provides the means of grace by which Chinese can integrate their Christian faith with their Chinese culture. Four aspects of Wesleyan theology, prevenient grace, pragmatic approach, polar dialecticisms, and a process for renewal will be discussed. These aspects were chosen because they are not only essential elements of Wesleyan theology, but as well of Chinese spirituality.

The Path of Prevenient Grace

Wesley's foundational belief in prevenient grace provides both the door and the pathway for integrating Christianity with Chinese spirituality to restore a healthful balance for Chinese Christians. On the one hand, Wesley's understanding of prevenient grace allows for contextual integration of indigenous cultural values that complement Christianity. On the other hand, prevenient grace can be used to re-interpret the understanding of *Dao* itself.

As background, holistic contextualization is critical in preventing what missiologists term "split-level" Christianity. This occurs when indigenous Christians have a cognitive faith in Christ, but continue with their cultural practices that are in contradiction or in syncretistic relationship with Christianity. Confucian Christians may appear faithful by following rituals and carrying out good works, but may inwardly remain stagnant, not realizing the need for continued transformation and thus being unable to contextualize their faith in their environment. According to missiologist Paul Hiebert, split-level Christianity has "sapped the vitality of churches and limited Christianity to a segment of people's lives" (Hiebert, Shaw, and Tienou 1999: 15). As such,

When Christians from the West encounter people of other cultures, both Christians and non-Christians, contextual issues invariably surface. The central question asks how the holistic nature of the gospel can be relevant to particular cultural contexts without filtering it through Western or primal world views. To this end, contextualization attempts to tell the truth of the gospel by making it culturally relevant without having it become culturally relative. (Bradshaw 1993: 50)

Wesley's understanding of prevenient grace allows for a holistic contextualization of Christianity with indigenous Chinese culture. In fact, Wesley would have demanded it, having himself preached against split-level Christianity (Wesley, Sermon 1, "Salvation by Faith," *Works*: I. 4-5).

This is made possible because Wesleyan theology understands that God through prevenient grace is working through all cultures and as such indigenous culture holds a certain value and can be retained as long as it is consistent with scripture. Wesley, who was influenced by the Eastern Christian tradition, would see that there is "no absolute separation between general and Christian revelation," but would see "both as based on God's grace, with God's revelation in Christ establishing and completing divine revelation in creation." As a result, the grace of restoration takes place "in a continuum of progressively more definitive expressions, beginning with a basic knowledge that was universally available and

reaching definitive expression in Christ” (Maddox 1995: 28-29). Wesley himself concluded that, “... many of them, especially in the civilized nations, we have great reason to hope, although they lived among heathens, yet were quite of another spirit; being taught of God, by his inward voice, all the essentials of true religion” (Wesley, Sermon 106, “On Faith,” *Works*: I.4).

As such, Wesley would have seen the contextualization process as part of God’s enlightening revelation. He would understand that indigenous cultures, even indigenous religions, are part of the process of revelation. While they may not yet have the “light of revelation,” God’s prevenient grace is present and actively revealing itself until such time it finds its fullest expression in Christ. Additionally, the Wesleyan understanding of prevenient grace in itself serves not merely as the door for contextualization, but may very well serve as its pathway when contextualized in the concept of *Dao*. As *Dao* is the pathway for life, so too is God’s grace the pathway for living in relationship with God.

For Chinese Christians, understanding Christ as *Dao* holds special significance, strengthening one’s faith as well as Christology. For example, the complementary Daoist perspective helps Chinese Christians to recognize the sovereignty of Christ in the world. *Dao* is understood that “It contains all, performs all things, sustains all and permeates all, and nothing can be separate from it. It is the ‘is-ness’ of all things, all forces and all subtleties, the rhythms of existence, the patterns of nature, the order of the cosmos” (Fowler and Fowler 2008: 102). Such an understanding is very similar to the description of Christ in Colossians 1:15 – 18:

He is the image of the invisible God, the firstborn over all creation.¹⁶ For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him.¹⁷ He is before all things, and in him all things hold together.¹⁸ And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy.” (NIV)

Again, it must be cautioned that the Personhood of Christ must be emphasized in contrast to the impersonal nature of *Dao*. But once clarified, *Dao* re-defined through a Christologic lens provides a powerful contextual means of grace for Chinese Christians.

Concomitantly, Wesleyan theology in emphasizing the overarching nature of prevenient grace in “Christ as the pardoning Initiative of God in salvation” (Maddox 1994: 118) is further strengthened in the Chinese context. *Dao* is understood as “the true nature of something, which is activated exteriorly”

(Fowler and Fowler 2008: 106). *Dao* “makes possible the flight of self to unlimited freedom in the natural spontaneity of life lived within the reality that is *Tao*” (Fowler and Fowler 2008: 98). For Chinese, one strives to be aligned and within the *Dao* in order to experience the fullness and harmony of life. The Wesleyan understanding of prevenient grace well reflects this understanding of *Dao*. Unlike other Western theologians who understood grace as static and predominantly as pardon or unmerited forgiveness, following Eastern traditions, Wesley understood grace as dynamic and with the power to heal. Additionally, according to Randy Maddox, “Wesley’s conception of grace, like that of sin, is fundamentally relational in nature” (1994: 86)... “Prevenient Grace is not a new endowment given into human possession, it is an accompanying effect of God’s initial move towards mercifully-restored Presence in our lives” (Maddox 1994: 90). Hence, as *Dao* is the force that enables humans to live life to the fullest, the Wesleyan understanding of prevenient grace through the biblical *Dao* expands and brings balance to the spiritual understanding of Chinese beyond the static, humanistic nature of Confucian Christianity.

In summary, Wesley’s emphasis of prevenient grace is instrumental in allowing for the inclusion indigenous cultural beliefs because it understands these beliefs to be the means of grace for God’s revelation. Although Wesley would diligently cautious against syncretism, Wesley most likely would seek to find God’s prevenient grace in Chinese religion, understanding it to be part of the continuum of progressive revelation of God. But in the Chinese context, there is an added means of grace. In identifying prevenient grace in *Dao* further strengthens the understanding of Chinese Christians in God’s overarching omnipresent and omnipotent presence. Such an understanding may serve to help Chinese Christians understand that Christianity is not a “foreign religion” for God’s prevenient grace has been working through the *Dao* all along. Further, it helps Chinese accept that their “Chinese-ness” is part of God’s overarching plan of creation and salvation and that it does not need to be discarded when one becomes a Christian. It is merely part of a progressive revelation of identity.

Pragmatic Integration

Wesleyan theology can help Chinese Christians avoid split-level Christianity with its emphasis on pragmatic integration. It can serve as a corrective to the more ritualized and rigid caricature of Confucian-formulated Christianity, which tends to encourage rather than discourage split-level Christianity. Chinese religious belief has always been pragmatic in nature (Fowler and Fowler 2008: 22). It rests not in creeds or confessions, but in what works. Religion must be something

that is “involved in the everyday life of the people, their ups and downs, their need to make sense of their environment, and their need to be assured that there was something they could *do* in order to make sense of life” (Fowler and Fowler 2008: 25). Consequently, Chinese religion relies heavily on divination and on the procuring of luck to enable success in life.

It is also the reason why Chinese religion is not distinct in nature, but an amalgamation of Chinese folk religion, Daoism, and Buddhism that is framed by Confucianism. Chinese “pick and choose” what is relevant and useful and stitch these beliefs together. Hence, one finds that Chinese popular religion is not a systematic, structured, and developed theology, but a “chop-suey” (a soup made up of left-overs) of beliefs and practices. It is how Chinese can be Buddhist, Daoist, and Confucian all at the same time. None are true to form, but each are mongrels of interpenetrating beliefs and ideas.

The Wesleyan understanding of religion provides a suitable companion for Chinese spirituality. It too emphasizes the practical and the pragmatic - and as the next subsection discusses, is able to integrate polarized ideas into a single system. According to Sarah Lancaster, Wesley is “valued as a ‘practical theologian,’ that is, a theologian whose disciplined reflection addresses how faith is expressed in Christian life and worship... [Additionally,] Wesley’s theology is not only characterized by its practical nature, but also by the kind of synthesis it attempts” (2010: 303). It is why E.P. Thompson writes of Wesley’s impact on the miners and seafarers of Cornwall, “Wesleyan superstition matched the indigenous superstitions of tanners and fisherman who, for occupational reasons, were dependent upon chance and luck in their lives. The match was so perfect that it consolidated one of the strongest of Methodist congregations” (quoted in Hempton 2005:26).

Wesley would most likely have the same impact in the Chinese context. Wesley did not stick to one particular tradition, but drew on various traditions to formulate “what works.” As discussed earlier, Wesley’s understanding of prevenient grace provides the doorway and the path for integration of various traditions, including those from indigenous Chinese religion, as long as they were in line with scripture. As well, Wesley’s emphasis of daily practice through prayer, scripture, community life in the classes, bands, and societies, and through the means of grace (Wesley, Sermon 16 “The Means of Grace,” *Works*) provide an alternative religious life grounded in the daily experience of Chinese Christians, though as will be discussed not in a ritual manner, but from a more holistic perspective.

A Play of Polarities and Parties

In the same manner that Wesleyan theology's pragmatism is in line with that of Chinese religion, Wesley's ability to hold in tension two opposing views is well suited to the Chinese amalgamation of complementary forces and ideas. Wesleyan theology provides a Christian model for contextualizing a Chinese worldview. The Chinese world view seeks harmony, even with opposing forces. "The Chinese goal is harmony of the self with nature, and of Heaven with oneself. This is true whether from a Taoist, Confucian or Buddhist perspective" (Fowler and Fowler 2008: 36). The Chinese world view recognizes that all parties have their proper place. Additionally, there is an understanding that each party is interconnected with others and defined by others. For example, consider the critical forces of *yin* and *yang*. They appear to be opposing forces. But as discussed previously, they are not dichotomous nor in competition. Rather, they work together to balance and even define the other. The Fowlers write,

Yin and yang are complementary essences or forces. Just as we cannot understand darkness without light or vice versa, and just as we need the variances of dark, light and shadow to see well, so yin and yang cannot exist without each other. So in being mutually dependent, yin and yang, like all opposites in Chinese thought, are complementary rather than oppositional. Further, yin and yang are alternating, even "pulsating" creative forces representing the interplay between physical and spiritual, emotion and intellect, passivity and activity, the yielding and the firm, resistance and generation. (2008:52)

Wesleyan theology in many respects shares the same perspective and is dialectic in nature. Hempton writes, "Those with even a passing familiarity with Methodism as a religious movement know that it appeared to thrive on the energy unleashed by dialectical friction" (Hempton 2005: 7). Howard Snyder shares a similar understanding of Wesley's ability to embrace two seemingly opposite positions, noting, "Wesley represents an intriguing synthesis of old and new, conservative and radical, tradition and innovation..." (Snyder 1980: 3). Indeed, Wesley had the "ability to find a way to focus attention on Christian faith that not only brings clarity but also accounts for a range of concerns that have traditionally been set in opposition to one another" (Lancaster 2010: 304).

One example that Wesleyan theology aids Chinese Christians is in the understanding of evil. As discussed earlier, the Daoist understanding of evil is that it is a result of disharmony and defined by relationship. For Confucian-influenced Christians with a dualistic Western theology, this presents problems because such a world view is seen as a battle of two opposing forces with the eventual destruction

of one opponent. Opposing forces are not as seen as part of a whole. But Wesleyan theology, being more relational, offers an alternate view that is more in harmony with the Chinese world view. For Wesley, evil is not seen as an equal opponent, but still within the realm of God's sovereignty, under His authority and will. Chinese Christians would agree with Wesley when he says,

And it should be particularly observed the 'where sin abounded, grace does much more abound.' For 'not as the condemnation' so is the free gift'; but we may gain infinitely more than we have lost. We may now attain both higher degrees of holiness and higher degrees of glory than it would have been possible for us to attain if Adam had not sinned. For if Adam had not sinned, the Son of God had not died. Consequently that amazing instance of the love of God to man had never existed which has in all ages excited the highest joy, and love and gratitude from his children. We might have loved God the Creator, God the Preserver, God the Governor. But there would have been no place for love to God the Redeemer: this could have had no being. (Wesley, Sermon 57 "On the Fall of Man," *Works*)

For Wesley, evil is but a part of God's plan of salvation and defined relationally. Hence, more than integrating polarities, both Wesley and the Chinese worldview share a systemic understanding that all parties are interconnected and influence each other. Consider as well the example of the relationship between spiritual and physical health. Unlike theologies derived from Western dualism, both Wesley and the Chinese see them as part of the same system. When one aspect is sick, the entire being is sick. As such, it is important to maintain a healthful balance so that body and spirit are healthy.

Chinese place great emphasis in maintaining good health. Herbal remedies are available for any and every ailment. *Tai-chi* is practiced by millions every morning. And holistic treatments such as acupuncture serve to keep the forces in the body in proper balance so the spirit is unencumbered. Writes the Fowlers, "Stuart Olson makes the pertinent point that in the West we treat our bodies like a car, not bothering with it too much until it breaks down, and then we see a mechanic. We wait until we get ill before we help our bodies. The Chinese, he says, treat the body more like a garden, weeding it, nourishing it, caring for it, and strengthening it against illness from the same way" (2008: 260).

Wesley's perspective is similar, understanding that death has "debilitated and corrupted Adam's nature, as it has the nature of every person since, accounting for our sinful inclinations. The biological tone of this account is obvious" (Maddox 1994: 77). It was with this understanding that he published his *Primitive Physick*. In

the preface, Wesley as well “argued that the most effective prevention of the bodily disorders caused by distorted passions is the nurturing of a responsive love for God, for this keeps the passions in balance” (Maddox 1994: 147). For the Chinese Christians, this would be but a confirmation of their indigenous cultural world view.

In summary, Wesley’s systemic approach and his ability to integrate opposites are much more consistent with the Chinese worldview. Wesleyan theology provides Chinese Christians with a framework for holistic living that their indigenous cultural heritage necessitates, mitigating the dangers of dualism and split-level Christianity.

A Process for Renewal

Unlike the more juridical Christian theologies and the conservative nature of Confucianism, both Daoist spirituality and Wesleyan theology share an emphasis in movement and progression. Both understand that life is not merely to maintain the *status quo*, but life is an ongoing process of growth and perfecting. Hence, a Wesleyan theology would enable Chinese Christians to move beyond their Confucian-dominated perspective to embrace a more fluid and flexible approach toward harmony in a changing global society. Unlike the more static understanding of Confucianism, Daoism understands that *Dao* intrinsically “represents the processes of change and transformation in all things,” and as well “as an entity of continuity” (Fowler and Fowler 2008: 107). “Taoism has always been a fluid phenomenon, evolving, diversifying, returning to past ideas, developing new ones and absorbing from its changing environments” (Fowler and Fowler 2008: 92).

Within *Dao*, human beings are to participate in its ebbs and flows. The human being is not estranged from nature or from a reality that is so ultimate that he or she is worthlessly lost. Reality is experienced in the patterns and harmonies of nature and life. Derek Bodde believed that it is ethics and not religion that inform the spiritual life of the Chinese... Fulfilling the best in one’s own nature and accepting the unique difference of oneself from another is what it means to be a relevant part of an interconnected and harmonized whole. (Fowler and Fowler 2008:35)

But unlike Confucianism, which relied on a hierarchical social structure and ritualized actions to define one’s place in the *Dao*, Daoists understood that right actions are to be natural. The Fowlers write, “The externalized values of conventional living by Confucian virtue and ethics are portrayed as degeneration from the experience of *Tao*... Returning to a *Tao*-oriented life ensures right action from inner naturalness, not from outward conformity. And the more Confucians

stressed the need for moral action, the more evidence that would be of its decline! (2008: 96).

In similar fashion, this was exactly what Wesley was trying to correct in the Anglican church. Wesley argued against a static, ritual-based, humanistic understanding of faith, but one of progressive sanctification in “justice, mercy, and truth” in full dependence on God. He preached,

We are inwardly renewed by the power of God. We feel the ‘love of God shed abroad in our heart by the Holy Ghost which is given unto us’,...We are enabled ‘by the Spirit’ to ‘mortify the deeds of the body’, of our evil nature. And as we are more and more dead to sin, we are more and more alive to God. We go on from grace to grace, while we are careful to ‘abstain from all appearance of evil’, and are ‘zealous of good works’, as we have opportunity, doing good to all men’ (Wesley, Sermon 43 “The Scripture Way of Salvation,” *Works*: I.4, 8)

Thus, Maddox concludes,

Not only did Wesley view growth in the Christian life as a continual possibility, it was his normative expectation. On analogy with natural life, he diagnosed stalled spiritual growth as a sign of potentially fatal disease. His pastoral letters frequently admonish correspondents that they cannot stand still in their Christian walk, they must either press forward or they will regress. As this point reminds us, while Wesley understood growth in holiness to be gradual, it was not automatic – we must nurture a continuing responsiveness to God’s progressive empowering grace. (1994: 153)

As one compares the Daoist understanding with Wesley, one finds harmony.

Hence, in a Wesleyan theology, Chinese Christians would find a corrective to the Confucian influence by recognizing the connectedness of the inward with the outward and the need to transform the inward nature to transform the outward character. The Christian life would not be defined as juridical justification and its maintenance through external ritual and good works, but defined as a continuous transformation of the inner self that must be manifested in outward actions.

The revelation of the connection of the inward and outward self and the need for continuous sanctification would serve to help with the introductory examples of upbringing and church conflicts. It restores Chinese spirituality to a more holistic, progressive movement perspective. In the case of child rearing, Chinese Christian parents would realize the need for inner cultivation as well as outward development. Eastern and Western methods of parenting are not in

competition. Rather, they are complementary, emphasizing different aspects. Through Wesleyan theology, Chinese Christian parents would realize that the Lamb of God and the Tiger need to work together.

In the case of church conflicts among Chinese leaders, the primary challenge has been an unwillingness to repent and reconcile due to the cultural social issues of “face.” But in Wesleyan theology, Chinese Christians would be reminded that “heart”-work, not “face”-work, would be seen as primary and normative. Maddox writes,

In Wesley’s terms this second aspect [of repentance, i.e., the broader biblical and liturgical sense of an entire change of heart and life] was essentially equivalent with the progressive transformation of life through the Christian journey. As he became increasingly aware, many in the Reformed tradition preferred to confine repentance (in its most proper sense) to the inception of the Christian life (1994:156)...[but] given Wesley his fundamental convictions, Wesley’s progressive acknowledgment of sin remaining in believer’s lives and cleaving to their actions after the New birth inclined him to place increasing emphasis on the proper, indeed, *essential*, place for repentance within the Christian life... repentance within the Christian life revitalizes our continuing *responsible* growth in holiness. (1994: 163)

As Wesley renewed the Anglican church, he may very well also help restore the balance of Chinese Christians by tuning into the spirituality of the lost Daoist dance partner, thereby correcting the humanist and work-hobbling of Confucianism with a more holistic and progressive instep.

Reel⁴ Dancing in the Chinese and Global Contexts

Through each of the previous sections, the literary dance has introduced you, the reader, to various parties in the missiological waltz of Christianity with Chinese culture. The paper has presented the understanding that Chinese spirituality is a dance of *yin* and *yang* following the steps of *Dao*. It has also argued that in identifying Christianity with Confucianism at the expense of Daoism, Chinese Christian spirituality was hobbled such that the Christian life centered on a static understanding of justification, ritual, and external works-righteousness that has resulted in split-level Christianity. And Wesleyan theology has been introduced as a means of grace to restore Chinese spirituality so that it may dance in balanced fashion.

But what does Wesleyan theology really do for Chinese Christianity? This section argues that Wesleyan theology is a mediating means of grace for the renewal

of the Chinese church and the means of grace in preserving one's particular identity in today's globalizing multicultural world community and consequently, reducing conflict. Finally, this section concludes, arguing that if Wesleyan theology can do this in the Chinese context, then Wesleyan theology may be equally useful in the wider global context.

The Chinese dance ...

First, Wesleyan theology serves not only to restore a balanced and holistic perspective to Chinese Christian spirituality; it can also serve as a means of grace for renewal. Snyder argues in his model of renewal that two dialectic elements, the institutional and the charismatic, must be present. He writes renewal "... combines insights from the institutional and charismatic views. This would point toward a mediating model of the church which seeks not merely to steer the middle course between the two views but to incorporate the truth of both" (1980: 136). As argued earlier, the Chinese church was built primarily on the Confucian viewpoint, which is primarily the institutional viewpoint; but without the charismatic viewpoint that was inherent in Chinese culture through Daoism, so there were limited means by which renewal could occur. Hence, in the restoration of the charismatic viewpoint through Wesleyan theology, a means of grace for renewal could now be re-introduced to the Chinese church.

Second, as a result of this renewal, Wesleyan theology provides the means of grace in the formation of a balanced and holistic understanding of self-identity for Chinese Christians in a multicultural environment. Wesleyan theology, due to its holistic and practical nature, is more aligned with indigenous Chinese spirituality and may well serve to mitigate the influence of Western dualism and the potential for split-level Christianity. As such, Wesleyan theology serves as a well-suited pathway for the contextual integration of Christianity and indigenous culture.

... moving into the Global Ballroom

But if this is true of the Chinese church, then might this also not be true in a wider context? This paper closes by arguing that the challenge the Chinese church faces today is a challenge the global Church faces – how to bring unity in diversity.

Conflicts arise because when individuals of two different cultures, even if both are Chinese, clash, how can one find agreement if both feel their way is right? If both seek to "universalize" their way, how can resolution be achieved? This is the challenge both the Chinese and the global church face. William Shenk writes,

This conflict over conversion and identity centers on the relationship between the universal (that which is not conditioned by any culture) and the particular (that which is unique to a culture or religion). How does the gospel relate to each and every local religious and cultural manifestation without compromising the gospel's supracultural character? (2009:119)

Theologian Kevin Vanhoozer concurs, pointing to globalization's centrifugal and centripetal forces that place the world Christian community in constant tension (2006: 99). Indeed, Andrew Walls writes, "Church history has always been a battleground for [these] two opposing tendencies" (Walls 1996: 7).

As such, though Christianity may be found in every nation, because of the tensions of "unity in diversity," the ministry of reconciliation will always remain a critical aspect in the identity formation of the world Christian community. For with every age, Walls writes,

... God accepts us as we are... He does not take us as isolated, self-governing units, because we are not. We are conditioned by a particular time and place, by our family and group and society, by "culture" in fact... But if He takes us with our group relations, then surely it follows that He takes us with our "dis-relations" also; those predispositions, prejudices, suspicions, and hostilities, whether justified or not, which mark the group to which we belong. (1996: 7)

But as well, Walls continues, the Christian

... has also an entirely new set of relationships, with other members of the family of faith into which he has come, and whom he must accept, with all their group relations (and "dis-relations") on them, just as God has accepted him with his. Every Christian has dual nationality, and has loyalty to the faith family which links him to those in interest groups opposed to that which he belongs by nature. (1996: 9)

Wesleyan theology, with its pragmatic and holistic nature, offers a means of grace for bringing unity in diversity. Lancaster writes, "In the twentieth century, a new appreciation for Wesley's work in theology began to emerge. One reason for this renewed interest was the growing concern about the unity of the Church that had sparked the ecumenical movement" (Lancaster 2010: 302-303). Indeed, Timothy Tennent agrees, writing

With the dramatic rise of Christians from the Majority World church, many of whom do not trace their history to the Reformation, there is a need to discover a deeper ecumenism that can unite all true Christians. Wesley anticipated the future multicultural diversity of the church and the common experience of rebirth from above that unites all Christians of every age. (Tennent 2009: 110)

Unlike some other theological systems, a Wesleyan approach provides a means of grace by which to integrate the dialectic of the global and the local. By helping indigenous Christians accept their identity as both Christian and indigenous, conflict may be mitigated. In the Chinese context, Yang writes,

Chinese identity has been a *cultural* unity. Therefore, Chinese converts to Christianity could claim their Chinese identity by preserving their nonreligious Chinese cultural heritage, rejecting traditionally religious elements of the culture, and sometimes reinterpreting the meaning of certain cultural traditions. For these Chinese, Christian conversion becomes an integral part of the general identity reconstruction of Chinese-ness.” (1995: 199)

In the Japanese context, Uchimura Kanzo agrees, writing, “A Japanese by becoming a Christian does not cease to be Japanese. On the contrary, he becomes more Japanese by becoming a Christian” (Shenk 2009: 120). If so, then in today’s globalized, multicultural world, perhaps to be truly local, is to be Christian. And to be Christian is to retain portions of locality. Wesley would most likely understand this interpenetrating transformation to be a progressive outworking of God’s prevenient grace from the inner person outward through the local and into the world.

In conclusion, Wesleyan theology may be the most appropriate approach both to integrate Christianity with indigenous cultures, but as well to help Christians in different cultures develop their particular identities and roles in the broader global world. As such, Wesleyan theology, understanding that God’s prevenient grace that is working toward the restoration of all Creation, would truly be the means of grace for global Christianity.

End Notes

¹ Reported by Joshua Ting, General Secretary for the Chinese Coordination Council on World Evangelism, Singapore Bible College Faculty briefing, March 8, 2017.

² *Renqing* is true of many other Asian cultures, for example Korea; but for the purposes of this paper, we will focus on the Chinese context.

³ *Tao* and *Dao* have the same meaning, but have different spellings due to two different Romanization systems (the older Wade-Giles (British) and newer PinYin (mainland Chinese)). They are used interchangeably throughout the paper though the preference will be *Dao*.

⁴ An Irish dance that involves more than two partners.

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David J. Fuller

*The Theme of Creation in Old Testament Theology from the
Twentieth Century Onwards: Assessing the State of Play*

Abstract

One particularly disputed topic within the field of Old Testament theology is the subject of creation, specifically the theological and ethical import of the creation materials. The present study conducts a survey of positions on the theme of creation in significant works of Old Testament Theology (excluding works that utilize a narrative or book-based approach) from the seminal volumes of Eichrodt and Von Rad to the present day. It is the intention of the present study to identify the various zones of general agreement and disagreement within the subcategories present in different discussions of creation in Old Testament Theology, in order to clearly isolate the areas that require further research.

Keywords: creation; Old Testament Theology; Walther Eichrodt; Gerhard von Rad; hermeneutics

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Introduction

Biblical theology provides the necessary link between exegesis and systematic theology.¹ One relevant topic within the narrower field of Old Testament theology is the subject of creation, particularly the theological and ethical import of the creation materials. To obtain a bird's-eye view of the previous development and current state of play of this question, the present study will conduct a survey of positions on the theme of creation in significant works of Old Testament Theology and topical discussions from the volumes of Eichrodt and Von Rad to the present day.² Specifically, attention will be paid to the organizing principles and criteria for the chosen corpus of each work, in order to clearly isolate areas that require further research.

Foundations: Eichrodt and von Rad

Background and Methodologies

If two works of Old Testament theology had to be identified as the archetypes for the discipline, it undoubtedly would be those of Walter Eichrodt and Gerhard von Rad.³ Writing in the 1930's, Eichrodt was part of a movement that reacted against the trends of fragmentary evolutionary approaches that devalued the Old Testament⁴ as well as earlier approaches to Old Testament theology that were essentially just histories of Israelite religion.⁵ He sought to recover the theological content of the OT by identifying its central concepts throughout its historical development and addressing the material systematically.⁶ He used the idea of the covenant as his central organizing principle. The three main sections comprising his theology were entitled "God and the People" (which is essentially devoted to the institutions and personnel of the cultus), "God and the World," and "God and Man."

In contrast, von Rad, whose first volume of OT theology came out in 1957, set his primary focus upon "Israel's own explicit assertions about Jahweh,"⁷ as the key theme throughout the OT is "continuing divine activity in history."⁸ OT theology, then, is a process of re-telling, paying attention to how Israel organized and utilized its historical traditions. Thus, the first volume of his work has a section covering the theology of the Hexateuch, a section entitled "Israel's anointed" (the Deuteronomistic History and Chronicles), and "Israel before Jahweh" (which handled the poetry and wisdom materials). His second volume works through the prophets before a concluding section discussion integration with the NT.

Eichrodt's Organization of the Creation Materials

With these contrasting methodologies established, the structure of Eichrodt's approach to creation will be briefly examined (his specific views will be synthesized in the section surveying von Rad below). The first relevant chapter, "Cosmology and Creation," opens with a section on Israelite cosmology followed by a much longer section called "the Distinctive Character of the Israelite Belief in Creation." After first noting that Israel's belief in creation was part of their faith from the beginning, his first subsection is called, "The Creation as the Free Institution of a Spiritual and Personal Will,"¹⁰ which contains six major points: 1) "The influence of the covenant concept." YHWH, the covenant God is independent of and in control of the world; 2) "The exclusion of the Theogony." Nothing is written about the emergence of God(s), and thus the world is entirely dependent on God; 3) "The creator as Lord: creation through the word." The origin of creation is in a miracle of transcendent will; 4) "The inner coherence of creation and history." Creation is part of a spiritual process; 5) "*Creatio ex nihilo*." The primordial waters of Gen 1:2 simply reflect lifelessness and have been purged of mythological content; 6) "The eschatological creator God." There is a prophetic hope of new creation to consummate YHWH's purposes. Only the last two of these sections interact significantly with the textual evidence. The second subsection is called "The Creator's Witness to Himself in His Works."¹¹ Its three points are: 1) "The original perfection of creation"; 2) "Teleology in the structure of the cosmos," which covers the purpose seen in Genesis 1–2, Isaiah 40–55, the Psalms and the Wisdom literature; 3) "The unity of the cosmos." All things in relationship to God. The third subsection is, "Comparison with the Creation Myth of Babylonia,"¹² and it contrasts the OT with the *enuma elish*.

Eichrodt's next chapter is "The Place of Man in Creation." Its first section is "The Peculiar Value of Man as Compared with Other Creatures."¹³ Here he looks at the difference in power between man and other creatures (particularly from Psalm 8 and Genesis 2), the fact that the divine gift of life is only given to man (Genesis 2), and the issue of the meaning of the image of God (this section being significantly longer than the others). The remainder of this chapter covers the words for the individual components of human nature.¹⁴

Von Rad's Theology of Creation

Surveying von Rad's views on creation requires drawing on a few sources in addition to his OT theology. First, in 1936 von Rad wrote an essay called "The Theological Problem of the Old Testament Doctrine of Creation,"¹⁵ in which he (in contrast to Eichrodt) argued for the subordination of creation to redemption

in OT thought as a whole. Von Rad notes that the OT opposed the Canaanite nature religions not with teaching on creation but instead references to election. In Psalms 136, 48, and 33, redemption and creation are side by side, but with the former as the climax.¹⁶ In number of places in Deutero-Isaiah, redemption is merged into YHWH's acts of creation, most notably Isa 51:9–10, where YHWH's defeat of the chaotic seas is merged with the parting of the Red Sea in the Exodus narrative. He also identifies this pattern of creation serving soteriology in Psalm 74.¹⁷ The centrality of redemption is also identified in Genesis 1, which sets up statutes and ordinances in a larger work (the Priestly source) concerned with more of the same.¹⁸ Although von Rad is aware there are passages that don't fit this paradigm (particularly Psalms 8, 19, and 104 and the wisdom material), he handily sweeps them away by arguing that they originated in foreign sources and are thus not representative of Yahwism.¹⁹ He thus reiterates this thesis, "the doctrine of creation never attain to the stature of a relevant, independent doctrine....[it was] invariably related, and indeed subordinated to soteriological concerns."²⁰ In this context—1930's Germany—there was an important political reason for von Rad to say all of this: it stemmed from his motivation to contrast Christianity with the "Blood and Soil" religion of National Socialism.²¹ He feared that an overemphasis on creation would give rise to the error of fertility religion.²²

Von Rad's main discussion of creation in his OT theology opens with a short section ("The Place in the Theology of the Witness Concerning Creation") that first asserts the lateness of the emergence of the Israelite doctrine of creation,²³ or more precisely, the connection of the saving-history to a belief in creation (contra Eichrodt, who stated the Israelites believed in creation from the earliest times).²⁴ He then surveys the familiar passages in Isaiah and the Psalms where he sees creation invoked only as a support of redemption (these passages which Eichrodt, conversely, used as evidence that God's creation contains an eventual purpose of salvation).²⁵ On this basis, he extrapolates that the dual creation accounts of Genesis 1 and 2 were in fact etiologies of the election of Israel. He then briefly observes the much more prominent place of creation (and absence of redemption) in the wisdom literature.²⁶ The second major section dealing with creation, "The Pictures of Jahweh's Acts of Creation," starts with a comparison with the "J" and "P" accounts of creation in Genesis 1–2; they both make the creation of man central in their own way. God's creation by means of the word emphasizes his power, possession of the world, and independence from the world²⁷ (with which Eichrodt would agree; for him creation by the word emphasizes that creation is "the miracle of the transcendent creative will").²⁸ He covers the "image of God" issue; for him this means man's status as Lord in the world;²⁹ compare

Eichrodt's answer of a "share in the personhood of God" and thus capability of divine and human relationality.³⁰ Von Rad contrasts both Genesis 1 and 2 with the texts elsewhere describing YHWH's struggle with chaos (he emphasizes that only elements of this mythological tradition are used).³¹ Eichrodt is somewhat stronger in disconnecting Israel from belief in the Babylonian chaos-myths.³²

He briefly notes the different perspective on creation found in the wisdom corpus before arguing that the Israelites did not have a modern concept of "world" from which man was differentiated ("much less Being than Event"), and that the OT had no stable conception of the nature of man.³³ Further on, in his section on wisdom he does address the treatment of creation in the wisdom literature: in Proverbs 8, wisdom is the first-born of God's works in creation, and guided creation. Furthermore, "the world and man are joyously encompassed by wisdom...[creation] points back to God."³⁴ In contrast with the Priestly writer, who started with the saving-history, the wisdom school started with creation, and used the idea of the revelation of God's will to understand it. The cosmic wisdom is identified with YHWH's revelation.³⁵ Eichrodt would disagree: "both the Yahwist and Priestly writers make creation the starting-point of a history."³⁶ Fortunately, von Rad was better able to appreciate the place of creation in his 1970 monograph on wisdom. For example, he found a parallel between wisdom's call in proverbs and the testimony of nature in the psalms.³⁷

The radically different conceptual schemas make the comparison of von Rad and Eichrodt's views on creation difficult. However, the one recurring feature is that von Rad's assumption of the subordination of creation in the overall schema of Israelite thought repeatedly leads him to draw differing conclusions than Eichrodt. These emerged, for example, in the discussions concerning the focus of the "priestly" creation account, the meaning of the references to creation in Isaiah, and the comparison of the wisdom and priestly corpuses.

Later Voices

Zimmerli and Childs

In his OT theology released in 1978, Walther Zimmerli took an approach similar to that of Von Rad, albeit one that started with the revelation of YHWH at Mount Sinai as its starting point for gathering the traditions. For him the central component of the OT was the sameness of God; he favors the Priestly account that the name of YHWH was first revealed to Moses in Exodus 3 and thus considers this the beginning of authentic revelation.³⁸ Although he believes the exodus to be more central to the OT than creation, he holds that this event forced Israel to grapple with the reality of its creating God, and how he differed from the Canaanite deities

(thus placing him perhaps halfway between von Rad and Eichrodt on this point).³⁹ His section on creation begins with the accounts of Genesis 2 (noting its interest in man's welfare) and Genesis 1 (covering its cosmological focus, demythologization of nature, and special place for man).⁴⁰ Zimmerli then covers Deutero-Isaiah and Psalms, noting (like von Rad), their use of creation to support YHWH's sovereignty and role as deliverer. However, here, for him creation is central, not derivative (as for Von Rad): "creation is one of the great evidences of Yahweh."⁴¹ For Zimmerli, Isaiah took the pre-existing category of creation and enlarged its boundaries to emphasize YHWH's absolute sovereignty as well as his on-going work of deliverance. Likewise, in his short treatment of the place of creation in the wisdom corpus he chooses to dwell on the continuity rather than discontinuity between the wisdom and priestly corpuses.⁴² He ends by noting creation's relevance to the kingship of YHWH and YHWH's relationship to other gods.⁴³

Little had changed in 1992, when Brevard Childs included a section on creation ("God the Creator") as part of the 10 "Theological Reflections on the Christian Bible" that occurred at the end of his *Biblical Theology of the Old and New Testaments*.⁴⁴ Methodologically, although he clearly accepts the traditional critical reconstructions of the compositional history of the text, his concept of the controlling function of the canon prevents him from simply pitting the various sources against each other.⁴⁵ Although he was clearly less dependent on critical reconstructions than Zimmerli, their results were virtually indistinguishable.

Political Implications

Middleton and Brueggemann

The next significant development in creation theology occurred in 1994, when Richard Middleton's *Harvard Theological Review* article, "Is Creation Theology Inherently Conservative?" boldly challenged Walter Brueggemann's assertions that creation texts tended to support the status quo of the social system and thus benefit rulers at the expense of the underclass.⁴⁶ Middleton noted that Brueggemann had often argued that the emphasis on order in creation texts was inherently biased against liberation, and thus functioned as "imperial propaganda."⁴⁷ Middleton provided positive counter-examples to this hypothesis, starting with the Exodus account, which implicitly depends on creation theology for its critique of slavery (as a warping of the order of harmony), its portrayal of the gift of Torah as "dynamic and developmental," and the proclamation of YHWH's name throughout the nations as a "cosmic act."⁴⁸ His second example was Genesis 1 itself, which he reads against a Babylonian background in order to capture its function of delegitimizing Babylonian sacral kingship and giving the exiles a hope of an all-

powerful God.⁴⁹ Middleton also argues that the historical memory of the exodus, the kind so highly prized by Brueggeman for its potential for social transformation, is ultimately insufficient on its own to guarantee a fair society. He leverages the liberation theologian Pedro Trigo,⁵⁰ who contrast the cosmos/chaos dualism of some worldviews with the Biblical belief in a transcendent creator; he argues that this goodness is more primordial than evil, thus giving reason for hope.⁵¹

This shift in focus—to the interest in the specific political implications for one’s theology of creation—introduced a new angle to the conversation. Brueggemann himself, in his 1996 *Theology Today* article “The Loss and Recovery of Creation in Old Testament Theology” pondered these questions as he conceded Middleton’s critiques and rehearsed the political motivation for von Rad and Barth to marginalize creation in their context.⁵² He warmly highlights the late-1960’s work of Claus Westermann, whose introduction of the category of “blessing” set creation and history in a relationship of tension rather than hierarchy,⁵³ and Frank Moore Cross, whose ANE background research revealed far more of the language of the OT (for example, the song of the sea in Exodus 15) to be based on creation than was previously understood.⁵⁴ The work on wisdom of Schmid and the later von Rad also moved creation to the forefront of biblical faith by understanding it as a realm ordered by YHWH, nourishing, and sustaining.⁵⁵ After noting some newer studies that understood creation in this way, he praises them for making possible better dialogue between theology and science, for aiding in environmental awareness, and facilitating a better understanding of the patterns of life (which he connects with femininity).⁵⁶ He closes by reiterating his concern that creation theology can be used to maintain the social status quo, and that the suitability of a given theology for a given context needs to be constantly evaluated.⁵⁷ Brueggeman’s gracious acceptance of the validity of Middleton’s critique can also be seen in the two sections dealing with creation in his 1997 *Theology of the Old Testament*, although space does not permit their treatment here.⁵⁸

Rogerson

In the burst of Old Testament Theologies that have appeared since 1999,⁵⁹ the treatments of creation have been relatively uniform, following similar groupings of texts as those used in von Rad (if not following his presuppositions regarding dating or theological emphasis). The surprising exception to this trend is the volume of John Rogerson (*A Theology of the Old Testament*, 2010), as he explicitly works from the category of communication in the modern world, in terms of both social relations and divine-human communication.⁶⁰ Rogerson is primarily interested in what the OT has to say to today’s world; for him the central task

of OT theology is answering the question, “what does it mean to be human?”⁶¹ Thus, he identifies profound social impact in Genesis 1, 6–9: this world of harmony between humans and animals is not the world of our experience, and it cries out for change. It teaches that creation is for humanity.⁶² At the same time, it is balanced by a text such as Job 38–41, which critiques an overly anthropocentric view of the world.⁶³ In Jonah, Rogerson identifies a call to deduce the implications of the concept of creation; if YHWH is creator, then he cares for what he makes (a point Jonah stubbornly refused to accept).⁶⁴ Rogerson then moves to Proverbs 8, which he reads as a blueprint for man’s dominion (called for in Genesis 1), a mode of both living in harmony and changing the world for the better.⁶⁵ However, when he sees the wisdom mindset at work in Proverbs 8—that world can be understood by observation and the deducing of principles—he pauses and contrasts this thought with Qoheleth 1, which instead emphasizes the inscrutability of the world, and the need to avoid accepting and affirming the world uncritically. Qoheleth calls us to purge trivial concepts of the divine and strip away fantasies.⁶⁶ Rogerson’s conclusions concerning creation theology are distinctly memorable: a tension must be maintained between the ideal world of Genesis 1 and the compromised world of Genesis 9, so that one can accept the world enough to learn from it, but not so much that they lose their desire to change it.⁶⁷ On this point he is considerably more thoughtful than the early Brueggemann, who tends towards a rhetoric of revolution with somewhat less balance.⁶⁸ Also, while Rogerson does not intend to be systematic or exhaustive, he can at least be commended for working from the text itself as opposed to artificial categories.

***Chaoskampf* in Recent Studies**

Three more recent works exhibit comparable approaches towards creation, if differing in length. First, their organizing principles will be noted. Anderson’s three main organizing categories are the Abrahamic, Mosaic, and Davidic covenants.⁶⁹ In Rendtorff’s 2005 *The Canonical Hebrew Bible*, the first part is dedicated to a theological reading of the OT in the order of the MT canon, while the second part unpacks 22 discrete themes that Rendtorff views as comprising the teaching of the OT, that “naturally emerged” from the first part.⁷⁰ Kessler’s 2013 *Old Testament Theology* treats creation theology as one of the six major “representations of the divine-human relationship” in the OT: the other five are Sinai covenant theology, promise theology, priestly theology, the theology of divine accessibility, and wisdom theology.⁷¹

To facilitate a brief glimpse at their results, their treatments of the creation *ex chaos* motif were arbitrarily selected as a lens through which to compare

them. For Anderson, the *tohu wabohu* of Gen 1:2 is “primeval disorder,” but he still is adamant that “God creates in absolute sovereignty.” He furthermore does not believe that this chaos is to be viewed pejoratively, but rather a good creation still waiting to be ordered by divine and human effort.⁷² Psalm 104 is for him further evidence that God simply puts these chaotic waters in their place.⁷³ For Rendtorff, although ANE parallels can be adduced for the chaotic waters of Gen 1:2, the main point is YHWH’s superiority over these powers, which he repeatedly demonstrates.⁷⁴ Like Anderson, he then examines Psalm 104 (and Job 38); although it shows the continued existence of these chaotic waters, God’s authority through his Word to set their boundaries is final; he further sees this theme in the firmament of Genesis 1 and the release and control of these waters in the flood (7:11; 8:2).⁷⁵ Treating YHWH’s battles with Rahab and Leviathan in Isaiah 51; Psalms 74, 89, he stresses that the main point is really the terror of the real-world enemies of the psalmist and YHWH’s ability to exercise this great power for the psalmist. Just as YHWH defeated Chaos at creation, he can defeat Israel’s enemies in the present.⁷⁶ Finally, Kessler begins to deal with this issue (“creation as the defeat of chaos”) by starting with Psalms 74; 89 and stating that ANE thought-forms were being used to express truths about YHWH. After adducing parallels between these texts and the West Semitic legends of Baal and his enemies, he, like Rendtorff emphasizes that the main point of these texts is YHWH’s power to similarly act for his people in the present. He ends by applying this same principle to Isaiah 51; it is a cry for deliverance from the God who fights evil.⁷⁷ The convergence of these studies is remarkable given the divergent geographical and ecclesiastical settings of these scholars.

Conclusions

So what major patterns emerge when all this material has been surveyed? The first significant take-away is that issues of dating and authorship still matter, even when one is more interested in studying the theological import of the texts than their precise meaning in context. Assumptions about source divisions and dating were partially responsible for von Rad’s marginalization of creation as a whole, and for Zimmerli’s assertion that revelation started in the exodus event. Even for the somewhat more “postmodern” approaches of Middleton and Brueggemann, the Babylonian dating of the creation account is still important. Therefore, assumptions about dating and source divisions still exercise a strong influence on the theological conclusions being drawn.

Another issue concerns the precise boundaries of the textual materials considered relevant to the theology of creation. For example, Kessler includes

the “fall” narrative of Genesis 3 in his analysis of Genesis 2, considering them to function together as one unit;⁷⁸ however, many do not follow him here. In Rendtorff’s treatment he uses passages that simply refer to the material world in general and utilizes them; the question could be asked if this exceeds the limits of specific references to the act of creation.⁷⁹ While the categories chosen by the scholars in question inevitably influence the place of creation within their larger system as a whole, it is often unclear why they have chosen the precise sub-categories for their treatment of creation that they have.⁸⁰

A final issue concerns the treatment of political issues within an Old Testament Theology and the extent to which its categories should be shaped by concerns relating to practical application. While it may be easy for some to dismiss the treatment of Rogerson as being overly driven by a certain set of biases, this certainly raises the question of implicit biases in more descriptive approaches. The decision to not address how a theology of creation may relate to societal change is itself a political one.⁸¹ Nevertheless, contemporary societal issues will inevitably impact the treatment of creation theology, as is evident from National Socialism in von Rad’s day to the environmental concerns in our day.⁸² Rather than engaging in the false objectivity of favoring the horizon of the text and neglecting the horizon of the reader, it is clear that the construction of this and other topics in biblical theology needs to be performed with an eye to the pressing questions of one’s circumstances.⁸³

With these foundational issues identified, there is certainly a continued need for further works of Old Testament theology. Despite the recent convergence in the groupings of texts, there is further room for creative reflection on how these various aspects of creation relate to each other. There is also a continued need to discuss and delineate which types of texts can be grouped under the rubric of “creation.” Finally, this is an endeavor that cannot be carried out apart from seeking to understand how creation is informed by and can critique current issues in the world.

End Notes

¹ For a helpful survey of the basic historical contours of biblical theology, its current models, and its relationship with the other theological disciplines, see Andreas J. Köstenberger, “The Present and Future of Biblical Theology,” *Southwestern Journal of Theology* 56 (2013) 2–23. Elmer A. Martens, “The Flowering and Foundering of Old Testament Theology,” *Direction* 26 (1997), 61–79 (61–62), defines biblical theology as, “that approach to Scripture which attempts to see biblical material holistically and to describe this wholeness or synthesis in biblical categories...Biblical theology investigates the themes present in Scripture and

defines their inter-relationships.” He further describes the diversity of its output under the categories of goals, orientations, and method.

² This necessarily excludes approaches that organize the materials diachronically, read through the canon in a linear fashion, or utilize categories that do not explicitly include creation.

³ Bernard W. Anderson, *Contours of Old Testament Theology* (Minneapolis: Fortress, 1999), 18; William H. Bellinger, “A Shape for Old Testament Theology: A Lost Cause,” *Perspectives in Religious Studies* 34 (2007) 287–295 (288–289). For an overview of earlier incarnations of the field of Old Testament Theology, see John H. Hayes and Frederick Prussner, *Old Testament Theology: Its History and Development* (Atlanta: John Knox, 1985).

⁴ Walther Eichrodt, *Theology of the Old Testament* (2 vols; translated by J.A. Baker; Philadelphia: Westminster Press, 1961–1967), 1:30–31. John Kessler, *Old Testament Theology: Divine Call and Human Response* (Waco, TX: Baylor University Press, 2013), 53, states, “Eichrodt’s *Theology of the Old Testament* argued for a return to the OT as a theological text having an important role in the life of the church.” Walter Brueggemann, *Theology of the Old Testament: Testimony, Dispute, Advocacy* (Minneapolis: Fortress, 1997), 28, states, “Eichrodt self-consciously seeks to articulate what is constant, and therefore normative, against an excessively developmental historical perspective.” However, it is important to observe that he still lapsed into the unfortunate anti-Semitic sentiments of his day. Leo G. Perdue, *Reconstructing Old Testament Theology After the Collapse of History* (Overtures to Biblical Theology; Minneapolis: Fortress, 2005), 195, states, “Even Eichrodt wrote that Judaism in the post-exilic period was not the object of an Old Testament Theology, due to its legalistic understanding of law and covenant. This strong anti-Semitism, which is still not totally absent from Christian interpretation of the Hebrew Bible, has been a major stumbling block to Jewish engagement of a theology of the Tanakh and as a consequence to dialogue.” For a more balanced assessment of Eichrodt’s ambivalent views on the historical periods of Judaism, see James Barr, *The Concept of Biblical Theology: An Old Testament Perspective* (Minneapolis: Fortress, 1999), 267–273.

⁵ This introduced an element of tension into his work. William John Lyons, *Canon and Exegesis: Canonical Praxis and the Sodom Narrative* (JSOTSup 352; Sheffield: Sheffield Academic, 2002), 20, states, “. . . Eichrodt took a single concept, that of the covenant between God and Israel, and made it the basis of his systematic study of the biblical materials. However, he proceeded to incorporate into his work as a necessity the very History of Religion approach against which he had defined his Old Testament Theology.”

⁶ Eichrodt’s method can be succinctly defined: He looked at the contents of the OT both in terms of their comparison with ANE beliefs as well as their completion in the NT, “taking a cross-section [i.e. topically] of the realm of OT thought. . . [thus performing] a comprehensive survey and a sifting of what is essential from what is not” (1:27). He defined his problem as, “how to understand the realm of OT belief in its structural unity” (1:31). However, this structure did not come from the categories of Christian dogmatics or other abstract conceptions; for Eichrodt Israelite religious thought began with their immediate experience of the Law and Cult. For a representative survey of critiques of the limitations of this approach, see Norman K. Gottwald, “W. Eichrodt, *Theology of the Old Testament*,”

in Robert B. Laurin (ed.), *Contemporary Old Testament Theologians* (Valley Forge, PA: Judson, 1970), 23–62.

⁷ Gerhard von Rad, *Old Testament Theology* (2 vols; translated by D.M.G. Stalker; New York: Harper and Row, 1962–1965), 1:105.

⁸ Von Rad, *Old Testament Theology*, 1:106. This history was organized around the principle that God always dealt with Israel as a unit (1:118). He believed that Israel had developed short, confessional summaries of their saving-history (most notably Deut 26:5–9), the events of which they continuously re-told and adapted for future generations.

⁹ Recent works by John Walton (*The Lost World of Genesis One: Ancient Cosmology and the Origins Debate* [Downers Grove, IL: IVP Academic, 2009]) and Peter Enns (*Inspiration and Incarnation: Evangelicals and the Problem of the Old Testament* [2nd ed; Grand Rapids, MI: Baker, 2015]) have stirred considerable controversy within conservative evangelicalism by raising anew the issue of the continuity between the cosmology of the OT and that of other ANE sources. When one encounters this information in a source that is over three-quarters of a century old, it is an instructive reminder of how easily some knowledge is either lost or neglected by certain communities.

¹⁰ Eichrodt, *Theology of the Old Testament*, 2:98–107.

¹¹ Eichrodt, *Theology of the Old Testament*, 2:107–113.

¹² Eichrodt, *Theology of the Old Testament*, 2:113–117.

¹³ Eichrodt, *Theology of the Old Testament*, 2:118–131.

¹⁴ Eichrodt, *Theology of the Old Testament*, 2:131–150.

¹⁵ Gerhard von Rad, “The Theological Problem of the Old Testament Doctrine of Creation,” in Bernard W. Anderson (ed.), *Creation in the Old Testament* (Issues in Religion and Theology 6; Philadelphia: Fortress, 1984), 53–64.

¹⁶ Von Rad, “Theological Problem,” 54–56.

¹⁷ Von Rad, “Theological Problem,” 56–60.

¹⁸ Von Rad, “Theological Problem,” 60.

¹⁹ Von Rad, “Theological Problem,” 60–62.

²⁰ Von Rad, “Theological Problem,” 62.

²¹ Walter Brueggemann, “The Loss and Recovery of Creation in Old Testament Theology,” *Theology Today* 53 (1996), 177–190 (177–179).

²² Brueggemann, *Theology of the Old Testament*, 160–162, lists six reasons why scholarship swung away from this viewpoint.

²³ Von Rad, *Old Testament Theology*, 1:136.

²⁴ Eichrodt, *Theology of the Old Testament*, 2:97.

²⁵ Von Rad, *Old Testament Theology*, 1:137–139; Eichrodt, *Theology of the Old Testament*, 2:110.

²⁶ Von Rad, *Old Testament Theology*, 1:139.

²⁷ Von Rad, *Old Testament Theology*, 1:139–144.

²⁸ Eichrodt, *Theology of the Old Testament*, 2:110.

²⁹ Von Rad, *Old Testament Theology*, 1:146.

³⁰ Eichrodt, *Theology of the Old Testament*, 2:126.

³¹ Von Rad, *Old Testament Theology*, 1:150–151.

³² Eichrodt, *Theology of the Old Testament*, 2:113–117. Eichrodt states, “In these contexts, however, the myth no longer has a life of its own. It is of no consequence for Israel’s understanding of the world, but belongs to the treasure-house of poetry, on which poets and prophets liked to draw in order to clothe their thoughts in rich apparel.”

³³ Von Rad, *Old Testament Theology*, 1:151–153.

³⁴ Von Rad, *Old Testament Theology*, 1:447–448.

³⁵ Von Rad, *Old Testament Theology*, 1:450.

³⁶ Eichrodt, *Theology of the Old Testament*, 2:101.

³⁷ Gerhard von Rad, *Wisdom in Israel* (Nashville: Abingdon, 1972), 157–166.

³⁸ Walther Zimmerli, *Old Testament Theology in Outline* (translated by David E. Green; Louisville: John Knox, 1978), 14.

³⁹ Zimmerli, *Old Testament Theology*, 32–33.

⁴⁰ Zimmerli, *Old Testament Theology*, 33–37.

⁴¹ Zimmerli, *Old Testament Theology*, 37.

⁴² Zimmerli, *Old Testament Theology*, 37–39.

⁴³ Zimmerli, *Old Testament Theology*, 40–42.

⁴⁴ Brevard S. Childs, *Biblical Theology of the Old and New Testaments: Theological Reflection on the Christian Bible* (Minneapolis: Fortress, 1992), 384–412.

⁴⁵ Childs, *Biblical Theology*. Contra von Rad, for Childs it is definitive that the canonical form of the text (in contrast to Israel’s lived experience) places creation before redemption, and the account of P prior to the account of J. He

begins with the “priestly” account in Genesis 1, which he identifies as an expression of praise, and notes that its inclusion of the Sabbath points toward the establishing of the everlasting covenant based on it in Exodus 31. Childs then traces the primordial formless overcome in Gen 1:2 to the accounts of YHWH battling chaos in Psalms 74 and 89, and sees them as expressions of YHWH’s continuing creative activity (385–387). Man’s dominion over creation is found by Childs in Psalm 8 (387). He then moves into Deutero-Isaiah, where YHWH’s power as creator is leveraged to guarantee redemption and deliverance in the future (387–388). Finally, the wisdom corpus (Job 28, Proverbs 8, Ben Sira 24) makes it clear that the world was established in wisdom, but there is no easy path for humans to understand it (388–389). The relative brevity of Childs’ treatment prevented him from going in to the level of specificity in which significant disparity with previous treatments could be identified.

⁴⁶ J. Richard Middleton, “Is Creation Theology Inherently Conservative? A Dialogue with Walter Brueggemann,” *Harvard Theological Review* 87 (1994), 257–277.

⁴⁷ Middleton, “Creation Theology,” 259–265. Specifically, Middleton drew his examples of Brueggemann negatively evaluating creation theology from *The Prophetic Imagination* (Philadelphia: Fortress, 1978) and *Israel’s Praise: Doxology Against Idolatry and Ideology* (Philadelphia: Fortress, 1988).

⁴⁸ Middleton, “Creation Theology,” 265–267.

⁴⁹ Middleton, “Creation Theology,” 267–270.

⁵⁰ Pedro Trigo, *Creation and History* (Maryknoll, NY: Orbis, 1991).

⁵¹ Middleton, “Creation Theology,” 272–274.

⁵² Walter Brueggemann, “The Loss and Recovery of Creation in Old Testament Theology,” *Theology Today* 53 (1996), 177–190.

⁵³ Claus Westermann, “Creation and History in the Old Testament,” in Vilmos Vajta (ed.), *The Gospel and Human Destiny* (Minneapolis: Augsburg, 1971), 11–38.

⁵⁴ Frank Moore Cross, *Canaanite Myth and Hebrew Epic: Essays in the History of the Religion of Israel* (Cambridge: Harvard University Press, 1973).

⁵⁵ Hans Heinrich Schmid, “Creation, Righteousness, and Salvation: ‘Creation Theology’ as the Broad Horizon of Biblical Theology,” in Anderson, *Creation in the Old Testament*, 102–117; Von Rad, *Wisdom in Israel*.

⁵⁶ Brueggemann, “Loss and Recovery,” 187–189.

⁵⁷ Brueggemann, “Loss and Recovery,” 189–190.

⁵⁸ Brueggemann, *Theology of the Old Testament*. These are “Yahweh, the God Who Creates,” (145–164) which occurs in the chapter “Testimony in Verbal Sentences,” and the later chapter, “Creation as Yahweh’s Partner” (528–551).

Perhaps the most striking quality of Brueggemann's treatment of creation here is how conventional his conclusions are.

⁵⁹ With the exception of synthesis-based works that have no discernible treatment of creation.

⁶⁰ John W. Rogerson, *A Theology of the Old Testament: Cultural Memory, Communication, and Being Human* (Minneapolis: Fortress, 2010), vi–viii.

⁶¹ Rogerson, *Theology of the Old Testament*, 193. Rogerson states, “To be created in the divine image is to be recognized as a unique individual, yet that individuality only becomes meaningful in communal life that is a ‘coercionless synthesis’ of the unique individualities.”

⁶² Rogerson, *Theology of the Old Testament*, 43–48.

⁶³ Rogerson, *Theology of the Old Testament*, 48–50.

⁶⁴ Rogerson, *Theology of the Old Testament*, 56–58.

⁶⁵ Rogerson, *Theology of the Old Testament*, 60–63.

⁶⁶ Rogerson, *Theology of the Old Testament*, 50–56.

⁶⁷ Rogerson, *Theology of the Old Testament*, 60–63.

⁶⁸ Brueggemann, *Theology of the Old Testament*, 74. Brueggemann's forthright acknowledgment of this bias is memorable and worth quoting. He states, “The reader should understand that the present writer is unflagging in his empathy toward that revolutionary propensity in the text. This is a long-term interpretive judgment, rooted perhaps in history and personal inclination as well as in more informed critical judgment. For that I make no apology, for I believe it is not possible to maintain a completely evenhanded posture, and one may as well be honest and make one's inclination known.” Barr dismisses this stance with equal rhetorical aplomb. In *Biblical Theology*, 561, he states, “When distributive justice is to be ‘concrete, material, revolutionary, subversive and uncompromising’ (745), are we to think of Brueggemann as a real bomb-throwing, Kalashnikov-waving revolutionary? Probably not. It's only rhetoric, after all. As in many churchly attempts to pronounce on social matters, there is no consideration of the practical politics involved.”

⁶⁹ Anderson, *Contours*, 33–35.

⁷⁰ Rolf Rendtorff, *The Canonical Hebrew Bible: A Theology of the Old Testament* (Tools for Biblical Study 7; translated by David E. Orton; Leiden: Brill, 2005), 2–4.

⁷¹ Kessler, *Old Testament Theology*.

⁷² Anderson, *Contours*, 87–88.

⁷³ Anderson, *Contours*, 88. Anderson states, “[T]he poet uses the mythical language rather freely to portray God ‘rebuking’ and driving back the restive,

insurgent waters of chaos and assigning them their place in the orderly scheme of creation.”

⁷⁴ Rendtorff, *Canonical Hebrew Bible*, 419. Rendtorff states, “The ancient near eastern traditions are however more varied and nuanced (cf. Stolz 1970), and the conflict between God and the chaotic flood is primarily the expression of his superiority over other powers that threaten his creation (Podella 1993).”

⁷⁵ Rendtorff, *Canonical Hebrew Bible*, 419–421.

⁷⁶ Rendtorff, *Canonical Hebrew Bible*, 420.

⁷⁷ Kessler, *Old Testament Theology*, 144–149.

⁷⁸ Kessler, *Old Testament Theology*, 133–144.

⁷⁹ Rendtorff, *Canonical Hebrew Bible*, 425–426.

⁸⁰ Bellinger, “A Shape for Old Testament Theology,” 291–292. Reflecting on the larger issue of the organization of a work of Old Testament Theology as a whole, Bellinger notes that a reading “framework” of some kind is necessary and vital, and that the entirety makes it possible to make sense of the individual segments. He specifically suggests that the Psalter could be a starting place for sifting through the rest of the OT.

⁸¹ See Tim Meadowcroft, “Method and Old Testament Theology: Barr, Brueggemann and Goldingay Considered,” *Tyndale Bulletin* 57 (2006), 35–56 (46), for an appreciative assessment of the strengths of Brueggemann’s *Theology of the Old Testament* in this regard: “As we would expect from his previous work, Brueggemann maintains a strong focus on what he calls the ‘social practice that ... mediates Yahweh in the midst of life’ (p. 574). Consequently he emphasizes both the private and the public responsibility inherent in such a social practice.”

⁸² The necessity for creation theology to provide a strong backbone for ecological awareness is highlighted in Othmar Keel and Silvia Schroer, *Creation: Biblical Theologies in the Context of the Ancient Near East* (translated by Peter T. Daniels; Winona Lake, IN: Eisenbrauns, 2015), 19–21, 192.

⁸³ Hans-Georg Gadamer, *Truth and Method* (2nd ed; translated by Joel Weinsheimer and Donald G. Marshall; New York: Continuum, 2004), 278. Gadamer states, “If we want to do justice to man’s finite, historical mode of being, it is necessary to fundamentally rehabilitate the concept of prejudice and acknowledge the fact that there are legitimate prejudices.” It may be helpful here to invoke Gadamer’s principle that understanding always takes place within the horizon of one’s temporal setting, and that accordingly a text can allow the interpreter to develop further self-understanding by either affirming or modifying these prejudices (291–299).

Kelly J. Godoy de Danielson and Robert Danielson
Pentecostal Music in the Public Square: The Christian Songs and Music of Juan Luis Guerra

Abstract

This article explores the issue of contextualization of music in Latin America, particularly through the lens of Pentecostal singer-songwriter Juan Luis Guerra and his story of healing and conversion. Instead of leaving the pop music scene that had made him famous, he chose instead to stay in pop music and introduce Pentecostal Christian songs into his secular albums and concerts. This is a continuation of a long history of creative contextualization by Pentecostal musicians in sharp contrast to mainline Protestants who still primarily rely on translations of English hymns and music in a world where music is an integral part of the culture.

Keywords: music, Pentecostalism, Juan Luis Guerra, contextualization, Latin America

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Introduction

Within the church in Latin America, especially traditional Protestant, mainline churches (typically referred to as *Evangélicos* in Spanish) it is common to hear the same hymns you might encounter in any English-speaking mainline church in North America. The same tune, paired with words very closely translated from the English. This is true even after one hundred years of active missionary work. Given the cultural importance of music within Latin America, as well as the plethora of different musical styles, it is perplexing that there are so few hymns written by Spanish speakers within the Latin American context. Rodrigo Riffo Ulloa (2012:65-66) commented on this same observation in regards to CLADE V (the Fifth Latin American Congress on Evangelization) held in Costa Rica in 2012. He wrote, “Songs by artists belonging to the *Fraternidad Teológica Latinoamericana* (FTL, Latin American Theological Fellowship) were an invitation to move the body and sing to a Latin American rhythm and tempo which curiously enough, Protestant churches in Latin America are not accustomed to doing. In these churches it is more common to hear first-person-singular songs translated from English with Western harmonies and lyrics centered on the individual’s life and spiritual experience.” One is left wondering why other group-oriented churches in the Global South, in Africa and Asia especially, have developed rich contextualized hymnodies, but Latin America has not.

Roman Catholics have the longest foothold in Latin America, and there have been movements to contextualize elements of the Mass into different contexts, including the music, however, some of the most interesting efforts at contextualization have emerged out of the Pentecostal tradition, most recently explored in Daniel Ramírez’s book, *Migrating Faith: Pentecostalism in the United States and Mexico in the Twentieth Century*. This paper explores this issue of contextualized music in Latin America through the work of Juan Luis Guerra, a Dominican singer-songwriter who is well known for his pop music, especially the development of the *bachata* and *merengue* styles, music sung in the dance halls and clubs of the Caribbean. About 1995, Guerra experienced a miraculous healing and conversion to Pentecostalism. However, unlike other pop stars who have converted and then subsequently left the pop music scene to either preach or sing only Christian music, Guerra remained in the world of pop music and began introducing original Pentecostal songs on his secular albums. Some of these songs became very popular outside of Christian circles. This paper will demonstrate that his contextualized songs fit well within the traditional theology of the four-fold Gospel of traditional Pentecostalism, although his music has yet to be adopted within churches in Latin America.

Contextualizing Music in Latin America

In reflecting on Psalm 137, Ulloa (2012:67) notes, “What does it mean to sing the same old thing? It means continuing to sing songs imported from the young English-speaking world with vague lyrics derived from a foreign context, lacking in theological or biblical content consistent with the diverse needs of the different communities of Latin America.” But how can we think through the process of contextualization in terms of music? A Lutheran scholar, Leopoldo Sánchez (2012) proposed an interesting model in an article entitled, “Theology in Context: Music as a Test Case” building on the well-known work of Stephen Bevans (2002) in his book *Models of Contextual Theology*. Sánchez took Bevans six models and thought through them in terms of how they might apply to music. His conclusions are summarized in this table:

Bevans Model	Musical Interpretation
Translation Model	Close translation of “A Mighty Fortress is Our God” into Spanish
Anthropological Model	Taking an existing cultural song and interpreting it in a Christian way, for example “De Colores”
Praxis Model	Original music and lyrics usually focused on poverty or marginality, for example “Un Pueblo que Camina” or “Enviado soy de Dios”
Transcendental Model	Original music and lyrics drawing from a particular life experience of the author
Countercultural Model	Preserving the “church culture” against the world, for example the use of Latin sung responses in Mass before Vatican II in Latin America
Synthetic Model	Incorporating all of these types of music in different ways within the worship of the church

Sánchez argues that the anthropological model runs the risk of losing the centrality of Christ, and the transcendental model runs the danger of making an individual experience a false standard for other Christians. He ultimately argues for a synthetic

model within a traditional Lutheran service. He (Sánchez 2012:139-140) also notes, “Global South Christians from Africa, Asia, and Latin America are notorious for falling outside the established Western harmonies and meters- not because they are less musical, out of tune, or can’t keep a beat, but because they are more melodically and rhythmically free in their approach to music.”

Our essential problem with Sánchez, despite providing a good starting place to discuss the contextualization of music, is that his understanding of Bevans’ models does not allow for an original song with music and lyrics written by a local Christian within their cultural context emerging out of a local understanding of scripture or theology or a communal experience of the church. The two freest forms he suggests (those most likely to be used in Latin America): the anthropological and transcendental models, he immediately labels as having potential problems. His concern strikes us more as being a way to solidify Lutheran ecclesiastical control over potential contextualization, in the same way that he worries Global South Christians might be too free in their approach to music, as if that is a negative thing!

We would argue that music is a vehicle through which God’s word is communicated to God’s people. It connects theology and culture in a way that makes theology relevant to ordinary people. We see a better understanding of the anthropological model as being original music and lyrics drawn from the communal cultural experience or understanding of scripture. This understanding helps make better sense of the Pentecostal *coritos* which will be discussed later, and which make a better example. As Ulloa (2012:73) continues in his reflection on Psalm 137, “How can we sing the songs of the Lord while in a foreign land?” (v. 4) Their answer reflects the magnificent relationship between the song of their own land- which today would be called folk music- and the song of the Lord. This idea emphasizes that it is impossible to sing the song of the Lord if we are not fully connected to our land, to our context.” This is equally true for Christians in Latin America as it would be for Hispanic immigrants in the United States. Part of truly doing the work of contextual theology is integrating it with our context and storing it in our minds and hearts through the rhythms and music of our native soil.

Pentecostalism and Music in Latin America

Early Pentecostal musicians were not afraid to take their new-found faith and express it with the cultural context of their native musical forms. Daniel Ramírez (2015) has studied some of the development of early Spanish Pentecostal music, especially *coritos* (choruses) out of the borderlands of the U.S. and Mexico, where early Hispanic Pentecostals were influenced by African-American Pentecostals and then took early English Pentecostal songs and loosely translated them and

altered their tunes to become more contextualized hymns for Spanish-speaking Pentecostals. He writes,

In contrast to historic Protestantism's disdainful distancing, Pentecostal hymnody redeemed the fiesta of Mexican and Latino culture. It brightened the previously dark view- held by Protestant missionaries- of popular culture that saw this as hopelessly enmeshed in intractable pathologies of alcoholism and unbridled machismo. Pentecostals returned popular musical culture to the sacred place of ritual, performance, and spectacle. They forged a new sonic universe that replaced the earlier popular Catholic visual world of saints, candles, gilded altars, and paintings- stimuli that had been erased by iconoclastic Protestantism- with intense sonic and sensory stimulation. Against mainline missionary censure, Pentecostals reintroduced a measure of the carnivalesque (laughter, weeping, body movement, profane instruments, feasts, etc.) into liturgical space and time. (Ramírez 2015:178)

Ramírez (2015:168-174) points out that mainline missionaries planned early on (in the late 1800's) for the church in Latin America and worked to control hymn books, publishing hymns they approved of and using their own translators to carefully translate the words, so that even by the 1960s Spanish language hymnbooks contained less than 15% of material composed in Spanish, and even when Spanish lyrics were used they were often divorced from Latin American tunes and replaced with the North American $\frac{3}{4}$ beat traditionally used with hymns. Despite this effort, Pentecostal creativity combined with the simplicity and repetitive nature of the *corito* still made inroads. Leopoldo Sánchez (2012:141) notes, "What is heard and criticized as obnoxiously repetitive call-and-response in some North American cultures is heard and celebrated as wondrous simplicity in many global south contexts." One of the early and most influential Pentecostal *coritos* was "Alabaré a Mi Señor," which was written by an anonymous Pentecostal, but over time this song has been accepted by mainline *Evangélicos* and even Roman Catholics and is sung in their churches and found in their newer hymnbooks (Ramírez 2015:197). It represents a good example of Pentecostal contextualization referring to John's vision in Revelation 7:

//Alabaré, alabaré //

Alabaré a mi Señor

Juan vió el número de los redimidos

Todos alababan al Señor

//I shall praise, I shall praise//

I shall praise my Lord

John saw the number of the redeemed

They all were praising the Lord

Unos cantaban, otros oraban	Some were singing, others praying
Pero todos alababan al Señor	But all were praising the Lord

Juan Luis Guerra Brings Pentecostal Music to the Public Square

A modern example of contextualized Hispanic hymnody would also come out of the Pentecostal tradition, and can be found in the Christian songs of Juan Luis Guerra. Writing original music and lyrics to express both his personal experience (Transcendental Model) but also the communal experience of theology (Anthropological Model). Juan Luis Guerra was born in the Dominican Republic on June 7, 1957. He is a singer, songwriter, and producer who has sold over 30 million records and won 18 Latin Grammy awards, 2 Grammy awards and 2 Latin Billboard Music awards (MusicBrainz, Nd.). He is known for writing music in the popular dance styles of *merengue*, *salsa*, and *bachata*. His music is distinctively Afro-Latin and is some of the best-known music from the Dominican Republic. With his group 4.40, he has released over 13 albums and is widely known in the Latin Popular Music world. While he was widely known for love songs, and dance music, he was interested in social concerns as well, with one of his most important songs being *Ojalá Que Lluva Café* (I Hope It Rains Coffee) about the poor people who work in the coffee fields in the island. Other socially active songs included *El Costo de la Vida* (The Cost of Living) and *1492*.

In an online interview with Mark Small from Berklee College of Music in Boston, where he graduated with a degree in Jazz composition in 1982, Guerra was asked about his turn towards Christian music with his album *Para Ti* (For You). He responded,

Like I said, *Para Ti* contains the songs that I sing at my church. When I'm not on tour, I play there three times a week. Most of my band plays with me at the church. This album has as its theme my love for Jesus Christ. I accepted Jesus about 10 years ago. I didn't grow up with a faith tradition, and I had found that even though I was successful in my career, I was still somehow feeling very empty inside. I had no center. I had gotten fame and fortune, but I didn't have peace in my heart. I felt anxiety frequently and was taking medication to help with that. A friend told me about Jesus and that the peace I was looking for in other places could not equal his peace. I wanted that, so I opened my heart to him and began to feel very full with the love of Christ. Life is much easier for me this way, and a lot of good things have come from it. All of my performances now are for the glory of God. When I hear beautiful music, I think of him. Jesus is the creator of everything, so he must be a great musician. Think of all the talent he has given to men like Beethoven or Pat Metheny. (Small, Nd.)

In a 2016 article from the Spanish paper *El Mundo*, came this account,

“I was lacking peace. Not even with all the awards could I be tranquil in any place. I suffer from anxiety attacks that are horrifying, horrifying. Only someone that has gone through that knows what I am talking about. I accepted Jesus and He came to give me much more than peace, He gave me life in abundance,” he explains to *El Tiempo* in 2015. From the Bible study to his conversion, not much time passed. In 2000 he was already committed to God and became a fundamental part of a church, *Mas que Vencedores* (More Than Conquerors), where he became the director of worship and praise. During that time, Juan Luis took a recess from concerts. “Music is no longer my priority,” he confirmed to *El Clarin* in 2003. Although he never managed to get completely away from it. Thus was born one of his greatest hits: *Las Avispas* (The Wasps). A *merengue* based on verses from Deuteronomy, for which he even won a Grammy for “Best Christian Production.” (Rosa Del Pino 2016: paragraph 3)

His anxiety and stress even affected his vision, which he credits God for divine healing after his conversion. He remains part of *Iglesia Mas que Vencedores*, under its pastor, Sarah Gronau de Jiménez, who was a Charismatic Catholic, influenced by the work of Kenneth Hagin and Kenneth Copeland, before she became a pastor and founded her own church (from the church website: <http://www.mqv.org.do/nuestra-pastora.php>).

Upon his conversion in the late 1990s, Juan Luis Guerra made one surprising decision. Usually in Latin America if a secular person becomes religious, they tend to leave their fame and position to go into ministry or the more limited realm of Christian music. Juan Luis Guerra took a different path, however, and began to include religious songs on his secular albums. It was only in 2004 that he released an album of only religious material called *Para Ti* (For You), which contained eleven songs incorporating religious lyrics blended with his traditional music and rhythms. This blending of secular and religious music was so successful that one of the songs from this religious album, *Las Avispas* (The Wasps), actually won for best single in both the Gospel-Pop and Tropical-Merengue categories in the 2005 Billboard Music Awards. Despite this success, Juan Luis Guerra refused to leave the secular music scene and went back to producing secular albums, which usually contained one religious song on each album. In 2007 he released the album *La Llave de Mi Corazon* (The Key of My Heart) with the song *Something Good*, a very poetic song that may not sound religious except for one line (“and I perfumed my bed with myrrh and cinnamon”) reminiscent of Proverbs 7:17. In 2010 his album *A Son de Guerra* (To the Sound of Guerra) contained the religious track *Son al Rey*

(To the Sound of the King). It is important to note that there is also a play of words here, with the word *son*, or “sound,” also being a type of Cuban Afro-Latin music and dance style with a call and response style and strong percussion section. In his 2012 touring album for *A Son de Guerra*, he included an unreleased religious song, *En el Cielo No Hay Hospital* (In Heaven There is No Hospital). In 2012 Guerra also released *Coleccion Cristiana* (The Christian Collection), a collection of his Christian material including a number of new songs. And in his most recent album, 2014’s *Todo Tiene Su Hora* (Everything Has Its Time), the religious song was *El Capitán* (The Captain). Juan Luis Guerra also continues to write songs whose lyrics can be read in a Christian or non-Christian way, with no direct reference to God or Christian theology, such as 2010’s *Caribbean Blues*, with its line, “Heal me with your touch, anoint me, because your love is all I need,” and the chorus, “It’s all about you. You are the one who stays and never goes, a solitary spotlight in my show. You are the one who plays the violin in my Caribbean Blues.”

In an attempt to understand the theology of Juan Luis Guerra’s music, we have attempted to categorize it in terms of a commonly accepted Pentecostal Christology, known as the Fourfold Gospel. The concept of the Fourfold Gospel began with A.B. Simpson, the founder of the Christian-Missionary Alliance in a book published in 1890 called *The Fourfold Gospel*. In this work, Simpson outlines four major aspects of Christian doctrine related to the person of Jesus Christ: Christ as savior, Christ as sanctifier, Christ as healer, and Christ as coming Lord. This holiness teaching entered into Pentecostal circles, especially with Aimee Semple McPherson and the International Church of the Foursquare Gospel, and has become a major framework for understanding the message of the Christian Gospel in clear and concise doctrinal positions. The songs of Juan Luis Guerra fall into the categories of this traditional Pentecostal/Holiness framework fairly well, as long as we also make allowance for songs designed purely for worship and the nature of God, the Father. Songs that are more poetic and harder to classify as Christian songs, such as *Caribbean Blues*, and *Something Good* have been excluded from this list, and some songs which are more difficult to categorize, such as *Son Al Rey* and *Mi Padre Me Ama* which could classify as worship songs and *Soldado*, which has a clear Trinitarian beginning, have been classified by the theme which seems to be most dominant (although that could be open to interpretation). This leaves 21 songs that are clearly Christian in theme between 1998 and 2014.

Christ as Savior	Christ as Sanctifier	Christ as Healer	Christ as Coming Lord	Worship/ Nature of God
<i>Testimonio</i> (1998)	<i>Mi Jesus</i> (2012)	<i>Cancion de Sanidad</i> (2004)	<i>Viene Bajando</i> (2012)	<i>Eres</i> (2004)
<i>Extiende Tu Mano</i> (2004)	<i>Las Avispas</i> (2004)	<i>En el Cielo No Hay Hospital</i> (2012)	<i>Caballo Blanco</i> (2012)	<i>Los Dinteles</i> (2004)
<i>Mi Padre Me Ama</i> (2004)	<i>Soldado</i> (2012)	<i>Para Ti</i> (2004)	<i>Como Trompeta En Si Bemol</i> (2012)	<i>Gloria</i> (2004)
<i>Son Al Rey</i> (2010)	<i>El Capitán</i> (2014)			<i>Tan Sólo He Venido</i> (2004)
<i>Nada Me Separará</i> (2012)				<i>Aleluya</i> (2004)
				<i>El Quita Pena</i> (2012)

Christian Songs of Juan Luis Guerra 1998-2014

Christ as Savior

One of the major themes in most Christian music seems to revolve around the salvific work of Christ, and the music of Juan Luis Guerra is no different. This theme comes out in his own testimony, which he writes about in a very poetic fashion in the song *Testimonio* (My Testimony). This was his earliest Christian song; being released in 1998 on the secular album *Ni es lo Mismo, Ni es Igual* (Neither is it the Same, Nor is it Equal). In the first verse he notes the fact that he was anxious and often taking medication before his conversion:

No necesito pastillas para dormir,	I do not need sleeping pills,
Si estás conmigo.	If you are with me.
Todos los sueños florecen	All my dreams bloom
Cuando me hablas al oído.	When you talk to me.

He also refers to his own love of music by equating his experience of God with a symphony. He no longer needs music in the same way, since he has experienced

his spiritual transformation. Now God has become his center. He even refers to “pizzicatos in the chest,” which refers to a special way of plucking the strings of a stringed instrument. Likewise in the song he rejects human wisdom, poetry, money, and even human love as replacements for God, as well as drugs and even music itself.

No necesito violines	I do not need violins
Pizzicatos en el pecho.	Pizzicatos in the chest.
Eres todo mi concierto,	You are my entire concert,
La más bella sinfonía.	The most beautiful symphony.

Testimonio is a very personal song, written in a highly poetic style, so that God and Jesus are not mentioned directly, but only implied. This may be because it was his first attempt at a religious song and also because it would appear on a secular album.

A more direct song focusing on salvation is *Nada Me Separará* (Nothing Can Separate Me), reflecting back on Romans 8:38-39 and Psalm 91:3-5. Here, Juan Luis Guerra directly refers to Jesus and the love of God that has become his center.

No me dejas ni me desamparas,	You do not leave me or forsake me,
y me cubres, Señor, con tus alas,	And cover me, Lord, with your wings,
Tu misericordia es para siempre,	Your mercy is forever,
Me levanto, Jesús, y proclamo	I rise, Jesus, and proclaim
tu nombre.	your name.

Nada me separará de ti,	Nothing will separate me from you,
Señor,	Lord,
Nada me separará, si caigo me has	Nothing will separate me, if I fall,
de levantar, Dios.	you will raise me up, God.
Nada me separará de ti,	Nothing will separate me from you,
Señor,	Lord,
Me has amado y es tu amor,	You have loved me and it is your love,
Más ancho y más profundo que el mar.	Wider and deeper than the sea.

In another song, *Mi Jesús* (My Jesus), Juan Luis Guerra makes his most direct statement about salvation, when he declares, “My Jesus, today, I receive your forgiveness, I declare you as my Lord, my Savior.” However, the overall theme of this song is more accurately sanctification rather than salvation. What is interesting is that Christ as Savior is probably the most difficult element of the Fourfold Gospel

to detect in his music. But it is not because of its lack of importance in his theology. He clearly sees the themes of love and salvation in his own personal faith story, but he also sees salvation in a more holistic way, so you see elements of salvation in his worship music and music on sanctification as well.

Christ as Sanctifier

The theme of sanctification comes out most clearly in the previously mentioned song, *Mi Jesús* (My Jesus). In this song the verses refer to the role of Jesus Christ as savior and redeemer, but the majority of the song really focuses on the chorus, which emphasizes the power of Jesus to transform people and then shifts to the role of the Holy Spirit as a fire that makes everything feel new. This may be referencing Matthew 3:11, Luke 3:16, or Acts 2:3.

Mi Jesús, en tu nombre hay poder,
yo he pasado de tiniebla a luz,
y todo es nuevo, aleluia, con
amén,
y siento un fuego.

My Jesus, in your name there is power,
I've gone from darkness to light,
and everything is new, alleluia, with an
amen,
and I feel a fire.

/Espíritu santo y fuego,
un gozo me cae del cielo
y enciendo mi candelero
con tu fuego, yo siento un fuego./
Espíritu santo y fuego.

/Holy Spirit and fire,
a joy from heaven falls over me
and I light my candle
with your fire, I feel a fire./
Holy Spirit and fire.

Clearly the idea of sanctification, of being made holy, is attributed to the Holy Spirit, within the normal teaching of the Pentecostal tradition. There is no mention of *glossolalia*, or “speaking in tongues,” perhaps given the nature of his mostly secular audience. What is interesting is that the songs which most seem related to sanctification: “*Las Avispas*,” “*Soldado*,” and “*El Capitán*” are more about the power of God to keep us or protect us from sin and evil in our lives, whether it be through God sending “wasps” to attack evil for us, or for discipling us to be “soldiers” for God, or if God is like the “captain” of a boat on the raging sea, and guides us through the tempest. It is more assumed that this is done through the power of the Holy Spirit, but this protecting aspect of sanctification might be an important insight into Latin American Pentecostal theology.

Christ as Healer

Healing is an important theme in the religious music of Juan Luis Guerra in part because of a healing he experienced in his own life. Several songs deal with healing, including a popular fast paced song, *En el Cielo No Hay Hospital* (In Heaven There is no Hospital).

Gracias al Dios Bendito yo fui sanado de todo stress	Thanks to Blessed God, I was healed of all stress
Me curó de la sinusitis y la migraña que bueno es El	I was cured of sinusitis and the migraine, That good is He!
Me sacó de la depresión y ahora yo le bailo en un solo pie	He pulled me out of the depression and now I Dance on one foot
Y no me duele la cinturita, ay! Que rico.	And now my little waist does not hurt, ay! How delicious.

And in a later verse he continues with his personal testimony of healing.

Gracias a Jesucristo yo fui sanado de un gran dolor	Thanks to Jesus Christ I was healed of great pain
Para El no hay nada imposible todo lo puede que gran doctor (que doctor!)	For Him there is nothing impossible at all That great doctor (what a doctor!)
Me sanó del ojo derecho y de un colapso en el corazón	I was cured in my right eye and of a collapse in the heart,
Y no me duele la espalda baja, ay! Que rico.	And my lower back doesn't hurt me, ay! How delicious.

In a more focused and serious song, *Cancion de Sanidad* (Song of Healing), Juan Luis Guerra communicates his theology of healing, building off of Matthew 9:19-21 when Jesus heals the woman with the chronic bleeding.

Ven, tócame Señor, quiero recibir tu preciosa unción	Come, touch me Lord, I want to receive Your precious anointing
--	--

Ven, sáname Señor que un milagro hoy quiero yo de tí	Come, Lord heal me This is a miracle today I want from you
--	--

En el nombre de Jesús recibo sanidad he tocado el borde de su manto sano estoy por su Espíritu Santo	In the name of Jesus, I receive healing I have touched the hem of his garment I have been healed by His Holy Spirit
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In this song, healing comes in the name of Jesus, but through the power of the Holy Spirit. The song ends with “Gracias, Señor.” (“Thank you, Lord.”).

In his song, *Para Ti* (For You), Juan Luis Guerra presents a very worshipful view of God, whose greatness comes in the creation and the way he helped the faithful like Noah, Daniel, Moses, and Sarah. He refers over and over again to the idea that nothing is impossible for God, and he refers to Christ multiplying the bread and fish and bringing Lazarus back to life. But he ends focusing more on the personal needs people face:

No hay problemas ni enfermedades para ti, para ti no hay divorcio ni droga en la calle, no para ti, para ti ya no hay cancer, ni SIDA, ni males para ti, para ti y no, no, no, no hay tormenta ni calamidades para ti todo lo puedes, ajá.	There are no problems or diseases for you, for you There is no divorce or drug on the street, no for you, for you There is no cancer, no AIDS, no illness for you, for you and no, no, no, no there is no storm of calamity for you can do everything, aha.
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For Juan Luis Guerra, healing is clearly part of the ongoing work of God through Christ, and his own experience supports this conclusion, which he then theologizes for people in terms of modern illnesses such as cancer and AIDS.

Christ as Coming Lord

In another song, called *Viene Bajando* (He is Coming Down), Guerra takes a more lighthearted approach to the return of Christ. In an upbeat, lively song, he is telling various people to get ready for the coming of Christ to “prepara la maleta” (prepare your suitcase), with one verse calling out,

Prepara la maleta, Manuela. (Manuela)	Manuela, prepare your suitcase. (Manuela)
No se necesita visa si vas con él. (eh)	No visa is required if you go with him. (eh)
El vuelo es sin escala mi negra. (mi negra)	The flight is nonstop, my dark one. (my dark one)
Sólo tienes que aceptarlo Señor y Rey.	You just have to accept Him as Lord and King.

Building on the common view of many of the poor in the Caribbean and Latin America in general, that somehow immigrating to the United States would be a panacea for all their problems. Heaven, unlike the United States does not require a visa. This is a good example of contextualization within the current culture of Latin America, yet building off a specific biblical theology, and not just personal experience. He might be building of Mark 13:32, Luke 21: 27-28, or Acts 1:11.

Guerra deals with the subject of Christ as the coming Lord again in the song *Caballo Blanco* (The White Horse). This song clearly builds on the revelation of John in Revelation 6:2, and Revelation 19:11-16. In this apocalyptic vision, Jesus is shown as returning on a white horse to rule the nations and bring judgment and justice. In the song, Juan Luis Guerra writes,

Todo ojo le verá	Every eye will see Him
Todo ojo le verá	Every eye will see Him
Y toda rodilla se doblará	And every knee will bow
Toda rodilla se doblará	Every knee will bow
/Viene en las nubes, poderoso y santo	/ He comes in the clouds, powerful and holy
Montado en un caballo blanco	Mounted on a white horse
Viene el rey Jesús en toda majestad	King Jesus comes in all majesty
Se abre los cielos todo ojo le verá./ (Y viene)	The heavens will open; every eye will see him./ (And he comes)

Juan Luis Guerra has a definite place in his theology for the eschatological theme of Christ's return. *Como Trompeta en si Bemol* (Like a Trumpet in C Flat) begins with the lines,

En un abrir y cerrar de ojos	In the blink of an eye
Como trompeta de Jazz en solo	Like a Jazz trumpet solo
Nadie sabra hora ni día	No one will know the hour or day
Como ladrón en noche fría.	As a thief on a cold night.

Guerra clearly builds on Mark 13:32, 1 Corinthians 15:52, and 1 Thessalonians 5:2 for his theology of the coming Christ.

Along with his worship songs, Juan Luis Guerra presents a very balanced Pentecostal Christology in his music, and at the same time he contextualizes the music for his secular audience. Looking back at Sánchez's (2012) view of Bevans' and how his models related to music, it is clear that Juan Luis Guerra does not fit into any category, except possibly the transcendental model in terms of his healing and personal testimony. However, this overview of Guerra's music demonstrates that his music is rooted in scripture and traditional Pentecostal theology, which we would argue points more to the need to redefine Sanchez's anthropological model. Music can be written with original lyrics and music within the cultural context of the writer, expressing his or her understanding of Christian theology in a way that makes sense to the larger community of that culture. Both early Pentecostal *coritos* and the contextualized Christian music of Juan Luis Guerra deserve a place in any categorizing of contextualized music. Arguing from Bevans (2002) and Sánchez's (2012), we would propose the following classification of contextualized music:

Bevans Model	Musical Interpretation
Translation Model	Direct translation from one language to another with an identical or near identical meaning and identical tune. The freer the translation of the original words and/or the use of indigenous rhythms with the traditional tune, moves this song along a continuum closer to the Anthropological Model.
Anthropological Model	Song written in the original language from a local perspective focused on a local view of theology and utilizing traditional folk music, tunes, or rhythms.
Praxis Model	Original or borrowed music and/or lyrics usually focused on specific subjects and social issues, such as poverty or marginality.
Transcendental Model	Original music and lyrics focused on the particular spiritual experience of the author. Such music becomes more Anthropological as others more commonly have a similar shared experience in the local community.
Countercultural Model	Any music or lyrics that seek to preserve an older or foreign theological viewpoint in opposition to the local culture, even if the lyrics are translated into the local language.
Synthetic Model	Any blend of music and lyrics that are a composite of two or more of the other models.

Conclusion

Contextual theology has become an important part of missions and the church in our globalized world, yet music in the mainline Latin American church remains primarily defined by translated words and music from the English-speaking North. Pentecostalism took a very different path with influences from the African-American church, greater freedom in translating lyrics, and the use of indigenous musical forms. The diffusion of *coritos* like “Alabaré” into mainline and Roman Catholic churches points to its effectiveness within the culture. It demonstrates in

part the effectiveness of Bevans' anthropological model over a purely translational approach, such as that used by *Evangélicos*. The rapid growth of Pentecostalism and the Charismatic Movement within Roman Catholicism speaks in part to the dynamic use of contextualized music. Music in Latin America is one of the defining cultural traits by which people do not just understand, but feel their identity. *Tango* in Argentina, *salsa* in Cuba, *cumbia* in Colombia, and *ranchera* in Mexico are just some of the many examples of how music helps define nationality and identity. For the church to fail to develop hymnodies rooted in the musical context of Latin America is a major problem for developing and expressing indigenous theologies.

Juan Luis Guerra, from the Dominican Republic has been one of the few to take the defining rhythms of *bachata* and *merengue* from his island context and wed them to his Pentecostal theology in the public square. Rather than retreating to the Christian music scene, he remains missiologically and evangelistically open in his music, introducing key elements of the Pentecostal Fourfold Gospel in secular concerts and on his secular albums. He provides a model for future contextualization in this and other parts of Latin America. As God redeems people, so God can redeem the music of discos and bars, and breathe the life and vitality of the Latin American culture back into it churches. There is a growing need for *Evangélicos* as well as Pentecostals to locate their theology within the music that helps shape their identity as a people. Truly contextualized music will help the church reach out to people in the Public Square without expecting them to enter our buildings and worship services. Our music will call to them and communicate the life and beauty of our faith to their hearts and souls, as well as their minds.

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Kelly J. Godoy de Danielson y Robert Danielson

Música Pentecostal en la Plaza Pública: Las Canciones Cristianas y la Música de Juan Luis Guerra

Resumen

Este artículo explora el problema de la contextualización de la música en América Latina, particularmente a través del lente del cantante y compositor Juan Luis Guerra y su historia de sanación y conversión. En lugar de dejar la escena de la música pop que lo había hecho famoso, el escogió en su lugar permanecer en la música pop e introducir canciones Cristianas Pentecostales dentro de sus álbumes seculares y sus conciertos. Esta es una continuación de una larga historia de contextualización creativa por músicos Pentecostales en agudo contraste con los Evangélicos quienes principalmente se basan en traducciones de himnos y música en Inglés en un mundo donde la música es una parte integral de la cultura.

Palabras Clave: música, Pentecostalismo, Juan Luis Guerra, contextualización, América Latina

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Introducción

Dentro de la iglesia en América Latina, especialmente las Iglesias Protestantes tradicionales, (típicamente conocidas como *Evangélicas* en Español) es común escuchar los mismos himnos que usted podría encontrar en cualquier iglesia de habla inglesa en América del Norte. La misma melodía, emparejada con palabras muy estrechamente traducidas del inglés. Esto es cierto incluso después de cien años de trabajo misionero activo. Dada la importancia cultural de la música en América Latina, así como la plétora de diferentes estilos musicales, es desconcertante que hayan tan pocos himnos escritos por hispanohablantes dentro del contexto latinoamericano. Rodrigo Riffo Ulloa (2012: 65-66) comentó en esta misma observación con respecto al CLADE V (el V Congreso Latinoamericano de Evangelización) celebrado en Costa Rica en 2012. El escribió “Las canciones de artistas pertenecientes a la Fraternidad Teológica Latinoamericana fueron una invitación para mover el cuerpo y cantar a un ritmo y tempo latinoamericano que curiosamente, las iglesias Protestantes en América Latina no están acostumbradas a hacer. En estas iglesias es más común escuchar canciones en primera persona-singular traducidas del Inglés con armonías occidentales y letras centradas en la vida y la experiencia espiritual del individuo.” Uno se queda preguntando por qué otras iglesias comunitarias en el Sur Global, en África y Asia en particular, han desarrollado ricos himnos contextualizados, pero América Latina no.

Los Católicos Romanos tienen el punto de apoyo más largo en América Latina, y ha habido movimientos para contextualizar elementos de la Misa en diferentes contextos, incluyendo la música, sin embargo, algunos de los esfuerzos más interesantes en la contextualización han surgido de la tradición Pentecostal, recientemente explorado en el libro de Daniel Ramírez, *La fe migratoria: el Pentecostalismo en Estados Unidos y México en el siglo XX*. Este trabajo explora este tema de la música contextualizada en América Latina a través del trabajo de Juan Luis Guerra, cantante y compositor dominicano muy conocido por su música pop, especialmente por el desarrollo de los estilos bachata y merengue, la música que se cantaba en los salones de baile y clubes del Caribe. Alrededor de 1995, Guerra experimentó una curación milagrosa y conversión al Pentecostalismo. Sin embargo, a diferencia de otras estrellas del pop que se han convertido y posteriormente han abandonado la escena de la música pop para predicar o cantar solamente música Cristiana, Guerra permaneció en el mundo de la música pop y comenzó a introducir canciones Pentecostales originales en sus álbumes seculares. Algunas de estas canciones se hicieron muy populares fuera de los círculos Cristianos. Este artículo demostrará que sus canciones contextualizadas encajan bien dentro de la teología

tradicional del Evangelio Cuádruple del Pentecostalismo tradicional, aunque su música aún no ha sido adoptada dentro de las iglesias en América Latina.

Contextualizando la música en América Latina

Al reflexionar sobre el Salmo 137, Ulloa (2012: 67) señala: “¿Qué significa cantar la misma cosa vieja? Significa seguir cantando canciones importadas del joven mundo angloparlante con letras vagas derivadas de un contexto extranjero, carentes de contenido teológico o bíblico acorde con las diversas necesidades de las diferentes comunidades de América Latina.” Pero ¿cómo podemos pensar a través del proceso de contextualización en términos de música? Un estudioso Luterano, Leopoldo Sánchez (2012) propuso un interesante modelo en un artículo titulado “Teología en Contexto: La Música como Caso de Prueba,” basado en la conocida obra de Stephen Bevans (2002) en su libro *Modelos de Teología Contextual*. Sánchez tomó los seis modelos de Bevans y pensó en ellos en términos de cómo podrían aplicarse a la música. Sus conclusiones se resumen en esta tabla:

Modelo de Bevans	Interpretación Musical
Modelo de Traducción	Traducción cercana de “Una fortaleza poderosa es nuestro Dios” en español
Modelo Antropológico	Tomar una canción cultural existente e interpretarla de manera cristiana, por ejemplo “De Colores”
Modelo de Práctica	La música y la letra originales se centraban generalmente en la pobreza o la marginalidad, por ejemplo “Un pueblo que Camina” o “Enviado soy de Dios”
Modelo Transcendental	Música original y letras de canciones sacadas de una experiencia de vida particular del autor
Modelo Contracultural	Preservar la “cultura de la iglesia” en contra del mundo, por ejemplo el uso de las respuestas cantadas en latín en la misa antes del Vaticano II en América Latina
Modelo Sintético	La incorporación de todos estos tipos de música de diferentes maneras dentro de la adoración de la iglesia

Sánchez sostiene que el modelo antropológico corre el riesgo de perder la centralidad de Cristo y el modelo trascendental corre el peligro de convertir una experiencia individual en un criterio falso para otros Cristianos. En última instancia, defiende un modelo sintético dentro de un servicio Luterano tradicional. Él (Sánchez 2012: 139-140) también señala: “Los Cristianos del Sur Global de África, Asia y América Latina son notorios por caer fuera de las armonías y medidores occidentales establecidos -no porque sean menos musicales, desafinados o no puedan mantener un ritmo, sino porque son más melódicamente y rítmicamente libres en su enfoque de la música.”

Nuestro problema esencial con Sánchez, a pesar de ofrecer un buen punto de partida para discutir la contextualización de la música, es que su comprensión de los modelos de Bevans no permite una canción original con música y letras escritas por un Cristiano local dentro de su contexto cultural emergente de una comprensión local de la escritura o la teología o una experiencia comunal de la iglesia. Las dos formas más libres que él sugiere (las que más probablemente serían utilizadas en América Latina): los modelos antropológicos y trascendentales, que él inmediatamente etiqueta como que tienen problemas potenciales. Su preocupación nos parece más como una forma de solidificar el control eclesástico Luterano sobre la posible contextualización, de la misma manera que a él le preocupa que los Cristianos del Sur Global podrían ser demasiado libres en su enfoque de la música, ¡como si eso fuera algo negativo!

Argumentaríamos que la música es un vehículo a través del cual la Palabra de Dios es comunicada al pueblo de Dios. Conecta la teología y la cultura de una manera que hace que la teología sea relevante para la gente común. Vemos un mejor entendimiento del modelo antropológico como música original y letras extraídas de la experiencia cultural comunal o del entendimiento de las Escrituras. Este entendimiento ayuda a que tengan mejor sentido los coritos Pentecostales que se discutirán más adelante, y que son un mejor ejemplo. Como continúa Ulloa (2012: 73) en su reflexión sobre el Salmo 137: “¿Cómo podemos cantar los cantos del Señor mientras estamos en una tierra extranjera?” (V.4) Su respuesta refleja la magnífica relación entre el canto de su propio tierra -que hoy se llamaría música popular- y el canto del Señor. Esta idea hace hincapié en que es imposible cantar el canto del Señor si no estamos completamente conectados a nuestra tierra, a nuestro contexto.” Esto es igualmente cierto para los Cristianos en América Latina como lo sería para los inmigrantes hispanos en los Estados Unidos. Parte de hacer verdaderamente el trabajo de la teología contextual es integrarlo con nuestro contexto y almacenarlo en nuestras mentes y corazones a través de los ritmos y la música de nuestro suelo nativo.

Pentecostalismo y música en América Latina

Los primeros músicos Pentecostales no tenían miedo de tomar su nueva fe y expresarla con el contexto cultural de sus formas musicales nativas. Daniel Ramírez (2015) ha estudiado algo sobre el desarrollo de la primera música Pentecostal en Español, especialmente los coritos fuera de las fronteras de los Estados Unidos y México, donde los primeros Pentecostales Hispánicos fueron influenciados por los Pentecostales Afroamericanos y luego tomaron las primeras canciones Pentecostales en Inglés y las tradujeron libremente y alteraron sus melodías para convertirlas en himnos más contextualizados para los Pentecostales de habla hispana. El escribe,

En contraste con el distanciamiento despectivo del Protestantismo histórico, el himno Pentecostal redimió la fiesta de la cultura Mexicana y la cultura Latina. Iluminó la vista previamente oscura -sostenida por los misioneros Protestantes- de la cultura popular que veían esto como irremediamente enredado en patologías intratables de alcoholismo y machismo desenfrenado. Los Pentecostales devolvieron la cultura musical popular al lugar sagrado del ritual, la actuación y el espectáculo. Forjaron un nuevo universo sonoro que reemplazó al anterior mundo visual Católico popular de los santos, velas, altares dorados y pinturas-estímulos que habían sido borrados por el Protestantismo iconoclasta- con intensa estimulación sónica y sensorial. Frente a la censura de los misioneros, los Pentecostales reintrodujeron en el espacio y el tiempo litúrgicos una medida de lo carnavalesco (risas, lágrimas, movimientos corporales, instrumentos profanos, fiestas, etc.). (Ramírez 2015: 178)

Ramírez (2015: 168-174) señala que los misioneros planearon temprano (a finales de 1800) para la iglesia en América Latina y trabajaron para controlar himnarios, publicando himnos que ellos aprobaban y usando sus propios traductores para traducir cuidadosamente las palabras, de modo que hasta en los años 60 los himnarios en Español contenían menos del 15% del material compuesto en Español, e incluso cuando se usaban las letras en Español, a menudo se divorciaban de las melodías latinoamericanas y se reemplazaban con el ritmo del $\frac{3}{4}$ norteamericano tradicionalmente utilizado con himnos. A pesar de este esfuerzo, la creatividad Pentecostal, combinada con la simplicidad y la naturaleza repetitiva del corito, seguían progresando. Leopoldo Sánchez (2012: 141) señala: “Lo que es escuchado y criticado como una molesta y repetitiva llamada y respuesta en algunas culturas norteamericanas es escuchado y celebrado como una simplicidad maravillosa en muchos contextos globales del sur.” Uno de los primeros y más influyentes coritos Pentecostales fue “Alabaré a Mi Señor,” que fue escrito por un Pentecostal anónimo, pero con el tiempo esta canción ha sido aceptada por los Evangélicos e incluso

por los Católicos Romanos y es cantada en sus iglesias y es encontrada en sus himnarios más recientes (Ramírez, 2015:197). Representa un buen ejemplo de la contextualización Pentecostal a la que se refiere en la visión de Juan en Apocalipsis 7:

//Alabaré, alabaré //

Alabaré a mi Señor

Juan vió el número de los redimidos

Todos alababan al Señor

Unos cantaban, otros oraban

Pero todos alababan al Señor

Juan Luis Guerra trae la música Pentecostal a la plaza pública

Un ejemplo moderno de himnos hispánicos contextualizados también saldría de la tradición Pentecostal, y puede ser encontrado en las canciones Cristianas de Juan Luis Guerra. Mientras escribía música y letras originales para expresar su experiencia personal (modelo transcendental), Guerra también construyó sus canciones sobre la experiencia comunitaria de la teología (modelo antropológico). Juan Luis Guerra nació en la República Dominicana el 7 de junio de 1957. Es cantante, compositor y productor que ha vendido más de 30 millones de discos y ha ganado 18 premios Latin Grammy, 2 premios Grammy y 2 premios Latin Billboard Music (MusicBrainz, Nd.). Es conocido por escribir música en los estilos de baile popular de merengue, salsa y bachata. Su música es distintamente Afro-latina y es parte de la música más conocida de la República Dominicana. Con su grupo 4.40, él ha lanzado más de 13 álbumes y es ampliamente conocido en el mundo de la música popular Latina. Aunque era ampliamente conocido por sus canciones de amor y música de baile, también estaba interesado en temas sociales, una de sus canciones más importantes es, “Ojalà Que Llueva Café,” que trata sobre los pobres que trabajan en los campos de café en la isla. Otras canciones socialmente activas incluyeron “El Costo de la Vida” y “1492.”

En una entrevista en línea con Mark Small de Berklee College of Music en Boston, donde se graduó con un título en composición de Jazz en 1982, a Guerra se le preguntó sobre su giro hacia la música Cristiana con su álbum *Para Ti*. El respondió,

Como dije, Para Ti contiene las canciones que canto en mi iglesia. Cuando no estoy de gira, toco allí tres veces a la semana. La mayor parte de mi banda toca conmigo en la iglesia. Este álbum tiene como tema mi amor por Jesucristo. Acepté a Jesús

hace unos 10 años. No crecí con una tradición de fe, y había descubierto que, aunque tuve éxito en mi carrera, todavía me sentía muy vacío por dentro. No tenía centro. Había alcanzado fama y fortuna, pero no tenía paz en mi corazón. Sentía ansiedad con frecuencia y estaba tomando medicamentos para ayudar con eso. Un amigo me habló de Jesús y que la paz que buscaba en otros lugares no podía igualar su paz. Yo quería eso, así que le abrí mi corazón y comencé a sentirme muy lleno con el amor de Cristo. La vida es mucho más fácil para mí de esta manera, y muchas cosas buenas han venido de ella. Todas mis actuaciones ahora son para la gloria de Dios. Cuando escucho música hermosa, pienso en él. Jesús es el creador de todo, por lo que debe ser un gran músico. Piensa en todo el talento que ha dado a hombres como Beethoven o Pat Metheny. (Small, Nd.)

En un artículo de 2016 del periódico español *El Mundo*, vino este relato,

"Me faltaba paz. Ni con todos los premios podía estar tranquilo en un sitio. Sufría de ataques de ansiedad que son horriblos, horriblos. El que ha pasado por eso sabe de qué estoy hablando. Acepté a Jesús y Él vino a darme mucho más que paz, me dio vida en abundancia", explicó a 'El Tiempo' en 2015. Desde el estudio bíblico a su total conversión no pasó demasiado tiempo. En el 2000 ya se había comprometido con Dios y pasó a formar parte fundamental de una iglesia "Más que vencedores", donde ejerció como director de alabanza y adoración. Durante ese tiempo, Juan Luis se tomó un receso de los escenarios. "La música ya no es mi prioridad", confirmó a 'El Clarín' en 2003. Aunque nunca logró desligarse del todo. Así nació uno de sus más grandes hits: "Las avispas". Un merengue basado en versículos del Deuteronomio, por el que incluso ganó un Grammy a "Mejor producción cristiana". (Rosa Del Pino 2016: párrafo 3)

Juan Luis Guerra le atribuye a Dios la curación divina de su ansiedad y estrés, lo que hasta le había afectado su visión. Sigue siendo parte de la Iglesia Mas que Vencedores, bajo su pastora Sarah Gronau de Jiménez, que es una Católica Carismática, influenciada por la obra de Kenneth Hagin y Kenneth Copeland, antes de convertirse en pastora y fundar su propia iglesia (del sitio web de la iglesia: <http://www.mqv.org.do/nuestra-pastora.php>).

Tras su conversión a finales de los años noventa, Juan Luis Guerra tomó una decisión sorprendente. Por lo general, en América Latina, si una persona secular se convierte en religiosa, tiende a dejar su fama y su posición para entrar al ministerio o al ámbito más limitado de la música Cristiana. Juan Luis Guerra tomó un camino diferente, sin embargo, y comenzó a incluir canciones religiosas en sus álbumes

seculares. Fue sólo en 2004 que lanzó un álbum de sólo material religioso llamado *Para Ti*, que contenía once canciones incorporando letras religiosas mezcladas con su música y ritmos tradicionales. Esta mezcla de música secular y religiosa fue tan exitosa que una de las canciones de este disco religioso, “Las Avispas,” ganó el mejor sencillo en las categorías de Gospel-Pop y Tropical-Merengue en los Billboard Music Awards del 2005. A pesar de este éxito, Juan Luis Guerra se negó a abandonar la escena de la música secular y volvió a producir álbumes seculares, que por lo general contenían una canción religiosa en cada álbum. En 2007 lanzó el álbum *La Llave de Mi Corazón* con la canción “Something Good,” (“Algo Bueno”) una canción muy poética que puede no sonar religiosa excepto por una línea (“y yo perfumé mi cama con mirra y canela”). Que recuerda a Proverbios 7:17. En 2010 su disco *A Son de Guerra* contenía la canción religiosa “Son al Rey.” Es importante destacar que también hay un juego de palabras aquí, con la palabra son, o “sonido”, siendo también un tipo de música y un estilo de danza Cubana Afro-latina con un estilo de llamada y respuesta y una fuerte sección de percusión. En su álbum de gira del 2012 *A Son de Guerra*, incluyó una canción religiosa inédita, “En el Cielo No Hay Hospital.” En 2012 Guerra también lanzó *Colección Cristiana*, una colección de su material cristiano incluyendo una serie de canciones nuevas. Y en su más reciente álbum, *Todo Tiene Su Hora*, del 2014, la canción religiosa fue “El Capitán.” Juan Luis Guerra continúa escribiendo canciones cuyas letras pueden ser leídas de una manera cristiana o no cristiana, sin referencia directa a Dios o a la teología Cristiana, como en “Caribbean Blues” del 2010, con su línea: “Cúrame con tu toque, úngeme, porque tu amor es todo lo que necesito “, y el coro,” Todo es por tí. Tú eres el que se queda y nunca se va, un foco solitario en mi show. Tú eres el que toca el violín en mi Caribbean Blues.”

En un intento por comprender la teología de la música de Juan Luis Guerra, hemos intentado clasificarla en términos de una Cristología Pentecostal comúnmente aceptada, conocida como el Evangelio Cuádruple. El concepto del Evangelio Cuádruple comenzó con A.B. Simpson, el fundador de la Alianza Misionera Cristiana en un libro publicado en 1890 llamado *El Evangelio Cuádruple*. En este trabajo, Simpson describe cuatro aspectos principales de la doctrina Cristiana relacionada con la persona de Jesucristo: Cristo como salvador, Cristo como santificador, Cristo como sanador y Cristo como Señor venidero. Esta enseñanza de la santidad entró en círculos Pentecostales, especialmente con Aimee Semple McPherson y la Iglesia Internacional del Evangelio Cuadrangular, y se ha convertido en un marco importante para entender el mensaje del Evangelio cristiano en posiciones doctrinales claras y concisas. Las canciones de Juan Luis Guerra caen bastante bien dentro de las categorías de este marco tradicional

Pentecostal/de Santidad, siempre y cuando tengamos en cuenta las canciones diseñadas exclusivamente para la adoración y la naturaleza de Dios, el Padre. Las canciones que son más poéticas y difíciles de clasificar como canciones Cristianas, tales como “Caribbean Blues” y “Something Good,” han sido excluidas de esta lista, y algunas canciones que son más difíciles de categorizar, como “Son Al Rey” y “Mi Padre Me Ama” que podrían clasificar como canciones de adoración y “Soldado,” que tiene un claro comienzo Trinitario, se han clasificado por el tema que parece ser el más dominante (aunque podría estar abierto a la interpretación). Esto deja 21 canciones que son claramente Cristianas en tema entre 1998 y 2014.

Cristo como Salvador	Cristo como Santificador	Cristo como Sanador	Cristo como Señor Venidero	Adoración/ Naturaleza de Dios
<i>Testimonio</i> (1998)	<i>Mi Jesus</i> (2012)	<i>Cancion de Sanidad</i> (2004)	<i>Viene Bajando</i> (2012)	<i>Eres</i> (2004)
<i>Extiende Tu Mano</i> (2004)	<i>Las Avispas</i> (2004)	<i>En el Cielo No Hay Hospital</i> (2012)	<i>Caballo Blanco</i> (2012)	<i>Los Dinteles</i> (2004)
<i>Mi Padre Me Ama</i> (2004)	<i>Soldado</i> (2012)	<i>Para Ti</i> (2004)	<i>Como Trompeta En Si Bemol</i> (2012)	<i>Gloria</i> (2004)
<i>Son Al Rey</i> (2010)	<i>El Capitán</i> (2014)			<i>Tan Sólo He Venido</i> (2004)
<i>Nada Me Separará</i> (2012)				<i>Aleluya</i> (2004)
				<i>El Quita Pena</i> (2012)

Canciones Cristianas de Juan Luis Guerra 1998-2014

Cristo como Salvador

Uno de los temas principales en la mayoría de música Cristiana parece girar alrededor de la obra salvífica de Cristo, y la música de Juan Luis Guerra no es diferente. Este tema surge en su propio testimonio, del cual el escribe de manera muy poética en la canción “Testimonio.” Esta fue su primera canción cristiana;

siendo lanzada en 1998 en el álbum secular *Ni es lo Mismo, Ni es Igual*. En el primer verso anota el hecho de que estaba ansioso y a menudo tomaba medicamentos antes de su conversión:

No necesito pastillas para dormir,
Si estás conmigo.
Todos los sueños florecen
Cuando me hablas al oído.

También se refiere a su propio amor por la música al igualar su experiencia de Dios con una sinfonía. El ya no necesita música de la misma manera, ya que ha experimentado su transformación espiritual. Ahora Dios se ha convertido en su centro. Incluso se refiere a “pizzicatos en el pecho”, que se refiere a una forma especial de pellizcar las cuerdas de un instrumento de cuerda. Igualmente en la canción el rechaza la sabiduría humana, la poesía, el dinero y hasta el amor humano como reemplazos de Dios, así como las drogas y hasta la música misma.

No necesito violines
Pizzicatos en el pecho.
Eres todo mi concierto,
La más bella sinfonía.

“Testimonio” es una canción muy personal, escrita en un estilo altamente poético, de modo que Dios y Jesús no se mencionan directamente, sino sólo implícitos. Esto puede ser porque fue su primer intento en una canción religiosa y también porque aparecería en un álbum secular.

Una canción más directa enfocada en la salvación es “Nada Me Separará,” reflexionando en Romanos 8: 38-39 y Salmo 91: 3-5. Aquí, Juan Luis Guerra se refiere directamente a Jesús y al amor de Dios que se ha convertido en su centro.

No me dejas ni me desamparas,
y me cubres, Señor, con tus alas,
Tu misericordia es para siempre,
Me levanto, Jesús, y proclamo tu nombre.

Nada me separará de ti, Señor,
Nada me separará, si caigo me has de levantar, Dios.
Nada me separará de ti, Señor,

Me has amado y es tu amor,
 Más ancho y más profundo que el mar.

En otra canción, “Mi Jesús,” Juan Luis Guerra hace su afirmación más directa sobre la salvación, cuando declara: “Mi Jesús, hoy, recibo tu perdón, te declaro como mi Señor, mi Salvador.” Sin embargo, el tema general de esta canción es con exactitud la santificación más que la salvación. Lo que es interesante es que Cristo como Salvador es probablemente el elemento más difícil del Evangelio Cuádruple para detectar en su música. Pero no es por su falta de importancia en su teología. Él ve claramente los temas de amor y salvación en su propia historia de fe personal, pero también ve la salvación de una manera más holística, así que usted ve elementos de la salvación en su música de adoración y música sobre la santificación también.

Cristo como Santificador

El tema de la santificación sale más claramente en la canción mencionada anteriormente, “Mi Jesús.” En esta canción los versos se refieren al papel de Jesucristo como salvador y redentor, pero la mayor parte de la canción se centra realmente en el coro, que enfatiza el poder de Jesús para transformar a la gente y luego cambia al papel del Espíritu Santo como un fuego que hace que todo se sienta nuevo. Esto puede referirse a Mateo 3:11, Lucas 3:16, o Hechos 2: 3.

Mi Jesús, en tu nombre hay poder,
 yo he pasado de tiniebla a luz,
 y todo es nuevo, aleluya, con amén,
 y siento un fuego.

/Espíritu santo y fuego,
 un gozo me cae del cielo
 y enciendo mi candelero
 con tu fuego, yo siento un fuego./
 Espíritu santo y fuego.

Es evidente que la idea de la santificación, de ser hecho santo, se atribuye al Espíritu Santo, dentro de la enseñanza normal de la tradición Pentecostal. No hay mención de glossolalia, o “hablar en lenguas”, tal vez sea esto debido a la naturaleza de su audiencia en su mayoría secular. Lo interesante es que las canciones que más parecen relacionadas con la santificación: “Las Avispas,” “Soldado,” y “El Capitán” son más acerca del poder de Dios para mantenernos o protegernos del pecado y del

mal en nuestras vidas, ya sea por medio de Dios enviando “avispas” para atacar el mal de nosotros, o para discipularnos a ser “soldados” para Dios, o como si Dios fuera como el “capitán” de un barco en el mar furioso, y nos guía a través de la tempestad. Se asume más que esto se hace a través del poder del Espíritu Santo, pero este aspecto protector de la santificación podría ser una importante visión de la teología Pentecostal Latinoamericana.

Cristo como sanador

La sanación es un tema importante en la música religiosa de Juan Luis Guerra en parte debido a una sanación que experimentó en su propia vida. Varias canciones tratan sobre la sanación, incluyendo una canción popular de ritmo rápido, “En el Cielo No Hay Hospital.”

Gracias al Dios Bendito yo fui sanado de todo stress
 Me curó de la sinusitis y la migraña
 que bueno es El
 Me sacó de la depresión y ahora yo le
 bailo en un solo pie
 ¡Y no me duele la cinturita, ay! Que rico.

Y en un versículo posterior continúa con su testimonio personal de sanación.

Gracias a Jesucristo yo fui sanado de un gran dolor
 Para El no hay nada imposible todo lo
 puede que gran doctor (que doctor!)
 Me sanó del ojo derecho y de un
 colapso en el corazón
 ¡Y no me duele la espalda baja, ay! Que rico.

En una canción más enfocada y seria, “Canción de Sanidad,” Juan Luis Guerra comunica su teología de sanación, construyéndola de Mateo 9: 19-21 cuando Jesús sana a la mujer con el sangrado crónico.

Ven, tócame Señor,
 quiero recibir
 tu preciosa unción

Ven, sáname Señor
que un milagro hoy
quiero yo de tí

En el nombre de Jesús recibo sanidad
he tocado el borde de su manto
sano estoy por su Espíritu Santo

En esta canción, la sanidad viene en el nombre de Jesús, pero a través del poder del Espíritu Santo. La canción termina con “Gracias, Señor.”

En su canción “Para Ti,” Juan Luis Guerra presenta una visión muy venerable de Dios, cuya grandeza viene en la creación y la forma en que el ayudó a los fieles como Noé, Daniel, Moisés y Sara. Se refiere una y otra vez a la idea de que nada es imposible para Dios, y se refiere a Cristo multiplicando el pan y el pescado y volviendo a Lázaro a la vida. Pero él termina centrándose más en las necesidades personales que enfrentan las personas:

No hay problemas ni enfermedades
para ti, para ti
no hay divorcio ni droga en la calle, no
para ti, para ti
ya no hay cancer, ni SIDA, ni males
para ti, para ti
y no, no, no, no hay tormenta ni calamidades
para ti todo lo puedes, ajá.

Para Juan Luis Guerra, la sanación es claramente parte del trabajo continuo de Dios a través de Cristo, y su propia experiencia apoya esta conclusión, que luego el teologiza para las personas en términos de enfermedades modernas como el cáncer y el SIDA.

Cristo como Señor Venidero

En otra canción, llamada “Viene Bajando,” Guerra adopta un enfoque más alegre hacia el regreso de Cristo. En una canción optimista y animada, le está diciendo a varias personas que se preparen para la venida de Cristo “prepara la maleta,” con un verso gritando,

Prepara la maleta, Manuela. (Manuela)
No se necesita visa si vas con él. (eh)
El vuelo es sin escala mi negra. (mi negra)
Sólo tienes que aceptarlo Señor y Rey.

Basándose en la visión común de muchos de los pobres del Caribe y de América Latina en general, que de alguna manera el emigrar a los Estados Unidos sería una panacea para todos sus problemas. El cielo, a diferencia de los Estados Unidos no requiere una visa. Este es un buen ejemplo de contextualización dentro de la cultura actual de América Latina, pero construyendo una teología bíblica específica, y no sólo una experiencia personal. Él podría estar construyendo de Marcos 13:32, Lucas 21: 27-28, o Hechos 1:11.

Guerra aborda el tema de Cristo como el Señor que viene otra vez en la canción “Caballo Blanco.” Esta canción claramente se basa en la revelación de Juan en Apocalipsis 6: 2, y Apocalipsis 19: 11-16. En esta visión apocalíptica, Jesús es mostrado como regresando sobre un caballo blanco para gobernar a las naciones y traer juicio y justicia. En la canción, Juan Luis Guerra escribe,

Todo ojo le verá
Todo ojo le verá
Y toda rodilla se doblará
Toda rodilla se doblará

/Viene en las nubes, poderoso y santo
Montado en un caballo blanco
Viene el rey Jesús en toda majestad
Se abre los cielos todo ojo le verá./ (Y viene)

Juan Luis Guerra tiene un lugar definido en su teología para el tema escatológico del retorno de Cristo. “Como Trompeta en si Bemol” comienza con las líneas,

En un abrir y cerrar de ojos
Como trompeta de Jazz en solo
Nadie sabra hora ni día
Como ladrón en noche fría.

Guerra claramente se basa en Marcos 13:32, 1 Corintios 15:52, y 1 Tesalonicenses 5:2 para su teología de la venida de Cristo.

Junto con sus canciones de adoración, Juan Luis Guerra presenta una Cristología Pentecostal muy equilibrada en su música, y al mismo tiempo contextualiza la música para su público secular. Mirando la perspectiva de Sánchez (2012) sobre Bevans y cómo sus modelos están relacionados con la música, está claro que Juan Luis Guerra no encaja en ninguna categoría, excepto posiblemente el modelo trascendental en términos de su sanación y testimonio personal. Sin embargo, este panorama de la música de Guerra demuestra que su música está arraigada en las Escrituras y en la teología Pentecostal tradicional, lo que argumentaría más hacia la necesidad de redefinir el modelo antropológico de Sánchez. La música puede ser escrita con letras y música originales dentro del contexto cultural del escritor, expresando su comprensión de la teología Cristiana de una manera que tenga sentido para la comunidad más grande de esa cultura. Tanto los primeros coritos Pentecostales como la música Cristiana contextualizada de Juan Luis Guerra merecen un lugar en cualquier categorización de la música contextualizada. Argumentando desde Bevans (2002) y Sánchez (2012), proponemos la siguiente clasificación de la música contextualizada:

Modelo Bevans	Interpretación Musical
Modelo de Traducción	Traducción directa de un idioma a otro con un significado idéntico o casi idéntico y una melodía idéntica. Cuanto más libre es la traducción de las palabras originales y / o el uso de los ritmos indígenas con la melodía tradicional, más cerca se mueve esta canción de pertenecer al Modelo Antropológico.
Modelo Antropológico.	Canción escrita en el idioma original desde una perspectiva local centrada en una visión local de la teología y la utilización de la música folclórica tradicional, melodías o ritmos.
Modelo de Práctica	Música y/o las letras originales o prestadas por lo general están enfocadas en temas específicos y problemas sociales, como la pobreza o la marginalidad.
Modelo Trascendental	Música y letras originales enfocadas en la experiencia espiritual particular del autor. Tal música se vuelve más antropológica, ya que otros más comúnmente tienen una experiencia similar compartida en la comunidad local.

Modelo Contracultural	Cualquier música o letra que busque preservar un punto de vista teológico antiguo o extranjero en oposición a la cultura local, incluso si las letras son traducidas al idioma local.
Modelo Sintético	Cualquier mezcla de música y letras que sean un compuesto de dos o más de los otros modelos.

Conclusión

La teología contextual se ha convertido en una parte importante de las misiones y la iglesia en nuestro mundo globalizado, sin embargo, la música en la iglesia Latinoamericana permanece principalmente definida por las palabras y la música traducidas del Inglés que se habla en el Norte. El Pentecostalismo tomó un camino muy diferente con influencias de la iglesia Afro-americana, mayor libertad en la traducción de letras y el uso de formas musicales indígenas. La difusión de coritos como “Alabaré” en las iglesias Protestantes no Pentecostales y en las iglesias Católicas Romanas apunta a su efectividad dentro de la cultura. Demuestra en parte la eficacia del modelo antropológico de Bevans sobre un enfoque puramente de traducción, como el utilizado por Evangélicos. El rápido crecimiento del Pentecostalismo y del Movimiento Carismático dentro del Catolicismo Romano habla en parte del uso dinámico de la música contextualizada. La música en América Latina es uno de los rasgos culturales distintivos por el cual las personas, no sólo entienden, sino que sienten su identidad. El tango en Argentina, la salsa en Cuba, la cumbia en Colombia y la ranchera en México son sólo algunos de los muchos ejemplos de cómo la música ayuda a definir la nacionalidad y la identidad. Que la iglesia falle en desarrollar himnos arraigados en el contexto musical de América Latina es un problema importante para desarrollar y expresar teologías indígenas.

Juan Luis Guerra, de la República Dominicana, ha sido uno de los pocos que tomó los ritmos distintivos de la bachata y el merengue desde su contexto insular y los unió a su teología Pentecostal en la plaza pública. En lugar de retirarse a la escena musical Cristiana, el usa su música para misiones y evangelismo en la escena musical secular, introduciendo elementos claves del Evangelio Cuádruple Pentecostal en conciertos seculares y en sus álbumes seculares. Proporciona un modelo para la contextualización futura en esta y otras partes de América Latina. A medida que Dios redime a las personas, Dios puede redimir la música de las discotecas y bares, y respirar la vida y la vitalidad de la cultura latinoamericana de nuevo en las iglesias. Hay una creciente necesidad de que los Evangélicos tanto como los Pentecostales localicen su teología dentro de la música que ayude a moldear su

identidad como pueblo. La música verdaderamente contextualizada ayudará a que la iglesia llegue a la gente en la Plaza Pública sin esperar que ellos entren a nuestros edificios y servicios de adoración. Nuestra música les llamará y comunicará la vida y la belleza de nuestra fe a sus corazones y almas, así como a sus mentes.

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Samuel Lee

*An Eschatological Framework for Assessing the Effectiveness of
Business as Mission Companies*

Abstract

This paper attempts to address the following question: “What metric or indicator is most useful for assessing the effectiveness of BAM (Business as Mission) companies?” Several books have provided evaluative tools for assessing ministry viability and business effectiveness, but there are currently none that explicitly deal with a BAM measuring stick for holistic BAM effectiveness. This study thus will seek to offer several possible outlets for the emergence of a relational metric that can be used by BAM practitioners in a variety of different contexts. Specific avenues that will be explored include the business world, economic theory, the Christian canon, as well as church history.

Keywords: Business as Mission, effectiveness, Stakeholder Theory, Karl Marx, John Paul II, John Wesley, interdependence,

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Introduction

The term Business as Mission (BAM) was adopted at the Lausanne 2004 Forum Business as Mission Issue Group. From its inception the strategy uses business to assist in fulfilling the Great Commission (evangelism/reconciliation/discipleship), the Creation Commission (cultivation/productivity/stewardship), or the Great Commandment (transformation/new creation). In least-reached nations, hungry for business acumen and earning potential, BAM's unique approach has created a door for missions in hostile environments. In May of 2014, the Global Think Tank on Business as Mission published a report titled *Scholars Needed: The Current State of Business as Mission Research*.¹ It surveyed BAM practitioners and asked them the question: "What is the most obvious need for the BAM movement today?" The conclusive answers were, "Perhaps the most obvious need is for studies that assess the impact of business as mission, and identify the characteristics of the most effective BAM practitioners."² While several theologians and scholars engaged with business as mission have taken up the second question, the first question concerning metrics is ripe for initial inquiry.

This paper thus attempts to address the previous question: "What metric or indicator is most useful for assessing the effectiveness of BAM companies?" The paper begins with a literature review of BAM in regard to the effectiveness of Business as Mission models. The second section of the paper deals with three different views of BAM. The third section lays out possible biblical, historical, and economic foundations for BAM. The paper concludes by suggesting appropriate metrics that are most useful for evaluating the effectiveness of BAM.

Literature Review

With the intention to develop a metric to measure the effectiveness of the Business as Mission model, it is important to consider what has been written about the goal of BAM, and what suggestions have been made for statistical analysis. Originally there were three emerging "bottom lines" a socially responsible business should hold itself to: economic performance, social performance, and environmental performance.³ More recent practitioners and scholars have suggested a fourth metrical dimension: spiritual performance or impact (Steffen and Barnett 2006:118–19). If a BAM company has done well on all the four bottom lines, we can say that a BAM company is successful or fruitful.

The bottom lines suggested by the BAM Movement are adapted from Charles Kraft's structural integration of culture. Kraft divides culture into six major sectors: social subsystem, political subsystem, economic subsystem,

religious subsystem, technology subsystem, and communicational subsystem (Kraft 1996:122). Because every structure is connected and interdependent, Kraft suggests that each subsystem is interdependently integrated such that a transformation in one structure will impact another sector (Kraft 1996:124). Instead of separating missions into the various categories of development, evangelism, discipleship, profit, and creation care, the BAM movement desires to utilize a holistic praxis of mission.

In theory, BAM companies operate to maximize economic, social, environmental, and evangelistic outcomes. This principle is developed from Jed Emerson. Emerson argues that value defined in economic terms is only one of at least two ways to define value. But value can be defined by social accomplishments. Up to now ways of defining value have been dichotomized. Emerson makes the case that we need to unify the concept of value incorporating both the financial and the social. What he is suggesting is a blended assessment of returns (Emerson 2003:38–39). Building upon Emerson’s argument, BAM organizations maintain that the long existing dichotomy between financial, social, and evangelistic investments need to be considered as a unified whole.

However, in practice some BAM practitioners strive to deal primarily with people’s socioeconomic needs,⁴ thus putting a premium on the financial focus.⁵ For example, one multinational Christian MED organization evaluates its affiliate programs on six major performance standards. Four of these pertain to loan portfolio performance, one evaluates the program’s governance, and the final measure rates the program’s transformational focus. Consequently, many of these groups do not understand the importance of spiritual capital development.⁶

On the contrary, other BAMers become so focused on evangelistic dynamics that they do not make profits and thus lose investment capital.⁷ They are characterized by having a missions mind-set, a heavy reliance on donor subsidies, a tendency to be smaller scale, and an evangelistic metrics of success. Because profit is essential to the sustainability of BAM business,⁸ we cannot fall into the trap of justifying an unprofitable business by calling it ministry. Once the profitability objective is sacrificed, it fails to meet the criteria of a BAM business.

In recent years, quite a number of theological educators committed to the Oikonomia Network have argued that profit by itself cannot be the sole measurement for success,⁹ and that “real economic success” is value creation, or providing a service to the common good of society and making life better for many.¹⁰ Kenman Wong and Scott Rae add the concept of business conduct beside the concern for financial viability. Wong and Rae note, “God requires integrity in the workplace not because it’s profitable but because it’s right and honors him”

(Wong and Rae 2011:188).¹¹ Victor Claar and Robin Klay support this notion as they highlight the importance of the integration of morality and profit. These concerns convey the requirement of moral operation for business activity—the witness of spiritual attitudes in action (Claar and Klay 2007:17, 215).

The emerging challenge is thus to determine what metric is most useful for assessing the effectiveness of BAM business. Those who apply BAM as their mission model utilize business metrics to evaluate the business aspects but very few, if any, metrics are commonly recognized to evaluate the effectiveness of BAM businesses. Several books have provided evaluative tools for assessing ministry viability and business effectiveness, but there are currently none that explicitly deal with a BAM measuring stick for holistic BAM effectiveness. Although secular social enterprises, health-care and bioethics organizations create a performance assessment framework and evaluate their short-term outputs, most are hampered by a lack of commonly recognized metrics to assess their long-term outcomes (Ebrahim and Rangan 2010:2). The proceeding section will seek to offer several possible outlets for the emergence of a relational metric that can be used by BAM practitioners in a variety of different contexts. Specific avenues that will be explored include the business world, economic theory, the Christian canon, as well as church history.

Lesson from the Business World

Today, many corporations seek to maximize revenues for their external shareholders. According to the shareholder view, corporations exist to increase the holdings of those with company shares (i.e., company stock). In this way, someone like Milton Friedman would say that a corporation giving money away to some social cause is like stealing it from others to give to a social cause. That is borrowed virtue. Friedman notes that when an employee agrees to work for a company, “He has direct responsibility to his employers. That responsibility is to conduct the business in accordance with their desires, which generally will be to make as much money as possible” (Rae and Wong 2004:131). Friedman’s point is that any profit of a corporation belongs to the shareholders, and the company and employees are seen as a form of property from which to extract value for its shareholders. In this view, the company puts money at the center. People and company mission merely serve the core purpose of money (Rae and Wong 2004:146–51). Those who emphasize financial metrics of success exemplify the shareholder-centric view of business.

On the other hand, not-for-profit organizations or faith-based social businesses place emphasis on mission. Unlike for-profit organizations, these entities do not have shareholders and paying customers who benefit from their service. Instead, they have donors and philanthropists who help cover their operating

costs. When earning exceeds operating costs, the revenues are reinvested back to its program. This is a mission-centric paradigm for business. The dependence on philanthropists leads to two problems: 1) it makes it difficult for mission-centric organizations to scale up solutions to societal, environmental, or spiritual problems; and 2) it makes it hard to invest in staff and employees who serve its mission. Those who put mission such as church planting at the center are using a mission-centric paradigm for business and evangelistic metrics of success.

Other organizations, using stakeholder principles, suggest a way out of the two problems of mission-centric organizations. These businesses put people first, then mission, then money. The stakeholder view states that the context in which we can and should consider the place and role of a corporation is its place within the wider network of stakeholders. Here “stakeholders” refers to anyone who has a stake in the company – that is, anyone who is affected by the existence and the practices of the company. “Stakeholders” includes shareholders, employees, the community where a factory is located, the people living downwind from the smokestacks of the factory, as well as the residents downstream from where a factory is dumping chemicals into the water. Stakeholders – all those who in one way or another are affected by some company – are therefore a much wider category than shareholders. The stakeholder view of corporations assumes that we must consider the corporation’s impact on the wider community and society.¹²

The stakeholder theory of the corporation originally derived from a 1995 academic paper written by Thomas Donaldson and Lee E. Preston (Donaldson and Preston 1995). When Donaldson and Preston wrote their paper, they could not verify that the stakeholder theory guarantees higher profits and better business performance than shareholder-centric corporations. A recent study has attempted to fill this gap by providing empirical evidence. It was written up in the book *Firms of Endearment* (Sisodia, Wolfe, and Sheth 2007). The book presents how a select group of corporations operating under the stakeholder theory perform fourteen times better than the firms operating with shareholder principles (Sisodia, Wolfe, and Sheth 2007:751). These firms include Costco, Google, UPS, and Whole Foods.

This new paradigm ensures that people are critical to the company’s long-term success, because the future of business relies on interdependency, and value is co-created with stakeholders. It is convincing then that the most fruitful future businesses are entities that espouse their interdependent relationships with customers, with employees, with suppliers, and with communities. Therefore, my paper takes this cue from the business world and suggests that for BAM practitioners, it is necessary to shift from using either financial or evangelistic-centered metrics of success to focus instead upon people-centered metrics of success. In order to

establish a theoretical foundation for people-centered metrics of success, it is to scripture, Church history, and economic polices that I now turn.

Theoretical foundations

Because BAM is a Christian enterprise, our theoretical investigation will begin with theological underpinnings arising from the Old and New Testaments. In Chuck Gutenson's *Christians and the Common Good*, the author does a good job of summarizing the approach we should take to scripture as we think through the question of "what the Bible has to say" on the subjects of economics and commercial interactions. Gutenson notes that the Bible contains an ongoing narrative of God's interactions with his people (Gutenson 2011:36–42). What this overarching narrative gives us is a picture of how God wants us to live together, how God wants us to relate to him, and how God wants us to relate to each other. What, then, are these relationships supposed to look like? God intends for people to live in loving community with one another. More specifically, to live in loving community with one another means that all people are able to participate in interdependent relationships.

In short, like stakeholder principles, the central thread running through the scripture for our financial interactions is that of a community – mirroring the interdependent relationships among the persons of the Trinity – where all people meaningfully contribute to and receive from that community. Gutenson notes, "The life of the Trinity demonstrates for us neither independence nor dependence, but rather mutual interdependence as a way of being. This mutual interdependency is what God intends for us to model toward each other" (Gutenson 2011:74). With regard to Trinitarian theory, I want to examine Karl Marx's analysis, though Marx himself would not have imagined using his socio-economic toolset in this way. Marx is well known for his summation of humans as workers. His beginning point is that we are social creatures – relational beings. That is our nature as humans. Marx says that there are four types of alienation that occurs when humans are subjected to work: "1) Alienation from the object my production; 2) Alienation in the act of production; 3) Alienation from my species; 4) Alienation from my fellow individual humans" (Marx and Kamenka 1983:141).

Marx points out that this is a society based on commodity production, where profit maximization – based on the self-interest that is the invisible hand that moves the very market itself. This understanding of a commodity-based society inevitably leads us to view labor as simply one of the commodities. This means that people get treated as means rather than ends. The end is simply my own self-interest or, at best, the profit maximization of the businesses I am a part of, or the spiritual

fruits of the non-profit organizations. People become a commodity. But what has become of community? Marx's relational economic scheme envisions humans working together co-creatively, so that everyone contributes something creative and unique for the good of others in the community, just as everyone participates in the fruit of the shared well being.

John Paul II makes a similar case in his encyclical *Centesimus Annus*.¹³ John Paul II warns against two errors, which he calls materialism and economism. Materialism is the assumption that material things are more important than people. If we make decisions where our first thought is the effect that these decisions have on things, then there is a problem. It is materialism. The point is that our highest priority in building a business must be people instead of things. John Paul II also uses the term economism to refer to the attitude of measuring people solely on the basis of their economic value. This seems to be what Marx would call the commodification of people. John Paul II is very concerned with things like people's rights, inadequate wages for workers, and inadequate job security. Simply put, his focus is on people.

In church history, John Wesley also focused on the whole person (D. Wright 2012:70–83). He emphasized that God's grace can and should penetrate into every aspect of a person's life. Wesley was keen that his Methodist leaders acquire a basic knowledge of physical diagnostics and treatments. He compiled a little book of medical advice and treatments, and he made sure each Methodist society and Methodist preacher had access to one. The principle is that, whatever line of work we are in; we should strive to become holistically knowledgeable in all areas of possible service toward others. In addition, Wesley believed that "we are called to create workplaces that meet basic needs with fairness and compassion" (D. Wright 2012:73). This Wesleyan call to stand up for basic human needs among our co-workers extends to things like abusive bosses, unhealthy work loads, and job security, all carrying the potential of causing destructive levels of stress. Furthermore, Wesley was convinced that "we are called to create workplaces that embrace the principle of peacemaking" (C. J. H. Wright 2009:78). By looking for every opportunity to do good to someone above and beyond the minimum requirement, we become reconciling bridges to others, showing them that we want to stand with them.

Wesley wrote a book on medical care called *Primitive Physick* (D. Wright 2012:71). This was his way to get out some sort of standard on healthcare for the early Methodists. Wesley saw to it that each Methodist community had a copy of the book so when the preacher came to town the people not only would hear preaching but they could also get some medical care. Wesley did not stop with giving instruction. He also "set up apothecary shops so that they [Methodist communities]

could buy the best available treatments of the day at the affordable prices” (D. Wright 2012:71). Wesley’s life inspired others to follow his example; for example, “Boots Chemists Shops” came about from a very young man named Jesse Boot. He opened his stores following “specific ideas he took from John Wesley’s *Primitive Physick*” (D. Wright 2012:72).

It can thus be summarized that Wesley’s holistic approach focused on the physical as well as spiritual care. This sets Wesleyans apart, in that usually religious people focus on the spiritual and leave the physical to other venues such as social services and other governmental agencies. Wesley wrote, “External worship is lost labor, without a heart devoted to God. The outward ordinances of God profit much, when they advance inward holiness.”¹⁴ It is obvious that Wesley is telling us it is useless to worship God on the outside while not being moved to worship God on the inside. Wesley even put it so harshly to say you are wasting your time if you are not being internally transformed by your external worship. Wesley goes on to say that “the sure and general rule for all who groan for the salvation of God is this, — whenever opportunity serves, use all the means which God has ordained; for who knows in which God will meet thee with the grace that bringeth salvation?”¹⁵ Again, Wesley is giving us instructions in care for the whole person. Because we can never be sure how God will convey salvation, we must intentionally focus on the whole person.

Empirical Evidence

When BAM practitioners are ready to go to a mission field, it is frequently found that they start by either developing a business plan or an evangelism plan. However, very few, if any, highlight an ethnolinguistic people-centered plan. In the last twenty-five years of the twentieth century, the focal point of all missionary endeavors was unreached peoples. The concept of unreached people groups provides the metrics for assessing all missionary efforts (Casiño, Fujino, and Sisk 2012:20–21). The same principle can be applied to the BAM movement. The concept of a people-centered paradigm can offer the metrics for measuring the impact of BAM companies. Even though one can hardly find empirical evidence that people-centered metrics of success translate into better BAM holistic performance, it is critical to the development of future business as mission companies. The researcher discovered two BAM companies operating with people-centered metrics of success in Medellín, Colombia.

The first BAM company is Brownies Del Club. Mark Wittig started this business. He taught at the Biblical Seminary of Colombia as a professor of missions. While he was teaching at the seminary, he began a neighborhood soccer

tournament, using the seminary's gym. He noticed that missionaries often get too busy with missions and lose focus on the people. One of the objectives of the soccer club was to bring the neighborhood together. There was no organized soccer club at the time. Mark organized a soccer tournament. The tournament was organized as a way to reach out to young men with the Gospel. The Christian Union Sports Club evolved out of this tournament. Today it "has 29 full-time sports staff, 88 soccer teams with 1,700 participants from the poorest neighborhoods of the city."¹⁶

Interestingly, after the sports ministry was up and running and young men were coming to Christ, some would ask: "Now what do we do to take money home to the family since we no longer want to be involved in crime?" Many of the young men were accustomed to making fast money as hit-men for the Medellín Drug Cartel. A spark of inspiration later came to Mark unexpectedly over dessert. When Mark would have Colombian friends over to eat, he would often serve brownies, and the usual reaction was one of delight, "ohh and ahh, we have never tasted anything so good!" "A little light bulb went on in Mark's head—why don't we make brownies and put our guys to work?!" To test the idea some samples of Mark brownies were taken to a major ice cream company. Two days later they called in their first order—they wanted 150 kilos of brownies. One of those young men by the name of Albeiro was hired to start making brownies in Mark's home. Today Albeiro manages 14 full-time employees and 11 salespersons. The goal for this business is to make the young men both self-sufficient as well as open up opportunities for missionary service. Presently the ministry serves as a launching pad for sports missionaries sent into the Arab/Muslim world.¹⁷

Rather than starting with a business plan, the company was born out of a vision to provide work and job training opportunities with the young men involved in the soccer club. Often Business as Mission (BAM) practitioners tend to put profitability or the Great Commission first, but Mark's Brownies Del Club is a reminder that the most important thing we can do is invest in people. In my interview with Mark, he noted:

Putting the matter before the Lord is very important. Also, making the objective "people" and not "money" is essential. Finding good leadership is crucial. The business would need to fill a felt need and/or be relevant within the market place. Seeking advice and counsel is always important. Perseverance! Not giving up with the first obstacles. Look around for resources—there are plenty of people and organizations who would want to give and support. (Wittig 2017)

The second example is *Ciudad Refugio* (City of Refuge), which is a growing inner-city homeless ministry founded in 1993 when Pastor Douglas Calvano began serving sugar water with bread to the homeless, addicted, and displaced. Twenty years later, the street outreach has grown into a multi-faceted undertaking that includes a rehabilitation and discipleship program for men and women, a feeding program, a shelter for homeless men, and a vibrant inner-city church.

City of Refuge currently operates a skills training program and micro-enterprise opportunities that sustain the ministry and train those in the rehabilitation programs.¹⁸ In my research, I was particularly drawn to this income-generating project *Manos que Obran* (Hands that Work). “Birthed out of the need to offer work and training opportunities to men and women graduating from the organization’s restoration programs, this program teaches skills in work ethics and responsibility management, thus providing graduates with marketable skills to increase employability.”¹⁹ It helps people stand up on their own feet and avoid dependence. Calvano said, “Churches tend to spiritualize everything. If there is a psychological problem, there is a psychological answer.” It is through this project that the City of Refuge is both self-sustaining and self-sufficient (Calvano 2017).

The goal of this project is to transition men out of the shelter and into the restoration program to begin restoring their lives and building their futures. They believe that “addiction, prostitution, and violence are external fruits of internal problems, and that through the time invested in their program individuals allow God to heal the roots in their lives that are producing the pain leading to addiction.”²⁰ In sum, “through daily Bible classes, counseling, and life discipline”²¹ the City of Refuge teaches “truth, life skills and healthy living habits while providing the opportunity for individuals to allow Christ to enter and heal their lives.”²²

Discussion

These two organizations have three commonalities: the pursuit of truth (Gospel); the pursuit of a “we-self”; and the pursuit of creative expressions of good will (love). First, I want to emphasize an environment of truth (the Gospel). Both organizations commit themselves to truth (the Gospel). A commitment to truth is not the same as simply refraining from lying. It is about cultivating a mentality where openness and honesty are the fallback position. An atmosphere pervaded by a steady stream of true information – i.e., the gospel – is a key to trust and to feelings of security at work instead of anxiety.

Second, I want to emphasize the pursuit of a “we-self” principle, which promotes partnership for living well. The we-self principle suggests that humans are innately relational, and success in life looks like mutual flourishing. It is clear that

both organizations teach that our well-being rises or falls with that of those around us. We are all in ministry together. This is the biggest key to employee/homeless loyalty. For example, if I know that the person I am working with is just as invested in my well being as his/her own, then I am not threatened by them. Rather, I am invigorated with desire to work with them. As a result, this idea of cultivating an atmosphere of we-self is important.

Third, both companies emphasize the importance of finding creative ways to express good will (love). Both firms try to make employees and homeless participants feel appreciated and valued. When we find creative ways to express good will (love) to others, they become more inclined to do the same. It is interesting that when others do find their own outlets for expressing good will through their work, people often feel like they have found the place where they belong. To use more specifically Christian language, a person's spiritual gifting may be coming through, producing the feeling that, "I was made to do this sort of thing."

Therefore, in terms of measuring the multiple bottom lines of a BAM company, I maintain that the best way to do this is to focus on the people-centered metrics, specifically the three pursuits: the pursuit of truth (Gospel); the pursuit of the "we-self" principle; and the pursuit of creative expressions of good will (love). Tom Morris in his book *If Aristotle Ran General Motors* uses something similar to my categories (Morris 1998). He structures his book according to four transcendentals, a theme very much in the Aristotelian tradition. Morris mentions: 1) Truth, 2) Goodness, 3) Beauty, and 4) Unity. The philosophical idea is that all objects will have these four transcendentals to some degree. And the claim is then made that all things need to exhibit these four transcendentals well if they are to flourish. For purposes of this study, we could say then that business interactions and workplace environments need to exhibit these four transcendentals if they are to truly flourish in the long run with holistic health. Workplace activity thus cultivates a certain ethos, a certain atmosphere that pervades the way everyone relates to each other at work. Morris wants to put everything ultimately under the heading of what he calls "the meaning of life" (Morris 1998:94).

By modifying the concept of Morris's "meaning of life" for purposes of this study, I want to suggest that a people-centered and *purpose-driven* (the meaning of life) metric is the most appropriate method for evaluating the effectiveness of BAM. Even though this metric does not provide a universal measuring stick for evaluating the effectiveness of the BAM movement, it offers a framework for evaluating employee satisfaction, loyalty, a sense of purpose, interdependence, connectedness, and ethics. It can thus be assumed that the people-centered, purpose-driven metric can provide a tool for BAM practitioners to measure the effectiveness of BAM.

Conclusion

This paper has attempted to describe a holistic framework for measuring effectiveness of a BAM company by pulling together the business world, economic theory, the Christian canon, as well as church history. Principles from scripture, church history, economic polices, and empirical evidence are integrated as indicators usable by BAM practitioners. The result is a people-centered, purpose-driven metric that is useful for assessing employee satisfaction, loyalty, a sense of purpose, interdependence, connectedness, and ethics. As we quantify the effectiveness of BAM companies, the question we must ask of any metric is: does it help equip and encourage BAM practitioners and stakeholders to glorify God and delight in Him, who is our common good?

In order to gain deep significance for mundane work, we need something beyond a framework in which God will eventually annihilate this world as he establishes a brand new Kingdom. Instead, we need an eschatological metric focused on God's ongoing transformation of the world. Thus, the bigger context of assessing the effectiveness of BAM companies is the incorporation of this framework into the new creation that God is indeed bringing about. In addition, as Miroslav Volf points out in his book *Work in the Spirit*, the BAM metric itself is not what is primarily significant. Rather, it is the faithfulness of our response to the call to work and business performance that is of utmost significance (Volf 1991:92–93).

End Notes

¹ Refer to <http://bamthinktank.org/wp-content/uploads/2014/05/BMIT-IG-BAM-Scholarship-and-Research-Final-Report-May-2014.pdf>

² Cf. *Ibid.*, 10.

³ For further discussion on the triple bottom, refer to (Savitz and Weber 2014)

⁴ C. Neal Johnson and Steven L. Rundle, “Distinctives and Challenges of Business as Mission,” in *Business as Mission* (Pasadena, Calif: William Carey Library, 2006), 24.

⁵ Eldred, 202.

⁶ *Ibid.*, 202-204.

⁷ Johnson and Rundle, 25.

⁸ Tetsunao Yamamori and Kenneth A. Eldred, *On Kingdom Business : Transforming Missions through Entrepreneurial Strategies*, Tetsunao Yamamori, Kenneth

A. Eldred, eds (Wheaton, Ill. : Crossway Books, 2003), 164.

⁹ Twenty one (21) theological educators belong to the Oikonomia Network and the Economic Wisdom Project. You can find out their names and articles at <http://oikonomianetwork.org/wp-content/uploads/2014/02/EWP-NewVersion.pdf>, retrieved on September 9, 2016.

¹⁰ This agreement is reflected in Element four of the Economic Wisdom Project, which notes that “Real economic success is about how much value you create, not how much money you make.”

¹¹ Parenthesis is added.

¹² Refer to <http://www.the-vital-edge.com/regenerative-business>, retrieved on January 29, 2017.

¹³ http://www.newadvent.org/library/docs_jp02ca.htm, retrieved on January 28, 2017.

¹⁴ <http://www.umcmision.org/Find-Resources/John-Wesley-Sermons/Sermon-16-The-Means-of-Grace> (1), retrieved on January 29, 2017.

¹⁵ *Ibid.*, (9).

¹⁶ <http://cusportsclub.co/who-we-are/history>, retrieved on February 4, 2017.

¹⁷ <http://cusportsclub.co/brownies-del-club>, retrieved on January 31, 2017.

¹⁸ <http://www.tscnyc.org/missions/projects/colombia-ciudad-refugio/?session-id=419ae369178b5570ffdd283f43667796>, retrieved on January 30, 2017.

¹⁹ <http://ciudadrefugio.org/micro-enterprise-manos-que-obran>, retrieved on February 2, 2017.

²⁰ <http://ciudadrefugio.org/restoration-program/>, retrieved on February 2, 2017.

²¹ <http://ciudadrefugio.org/restoration-program/>, retrieved on February 2, 2017.

²² <http://ciudadrefugio.org/restoration-program/>, retrieved on February 2, 2017.

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Shawn P. Behan

A Hermeneutical Congregation: A New Reading of Leslie Newbigin's Missional Ecclesiology through the "Congregation as Hermeneutic of the Gospel" Principle

Abstract

Within the Missional Church Movement, the work of Leslie Newbigin in developing a missional ecclesiology has been foundational. Yet often his ideas are not fully followed, rather just his language or overarching principles. Thus, a new reading of Newbigin's central idea for missional ecclesiology, the congregation as hermeneutic of the Gospel, is necessary. Looking at his initial work on this concept, expanded with the work of others, along with examples from churches, forms the content of this article. Ultimately, it provides a new way of reading Newbigin's missional ecclesiology for application in local churches.

Keywords: missional ecclesiology, Leslie Newbigin, Missional Church Movement, congregation as hermeneutic, community

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Introduction

At the turn of the century, commentators began reflecting on the recent past and trying to project the future of things to come. Ideas such as globalization were discussed, and the pending technological revolution was becoming noticeable on the horizon of global history. In the midst of this, a group of scholars and pastors embarked on a project looking at the current state of the Church in North America and came to a distinct conclusion, “Christianity in North America has moved (or been moved) away from its position of dominance as it has experienced the loss not only of numbers but of power and influence within society” (Guder 1998:1). Whether or not Christianity ever truly held dominance in North America, or was simply the outward expression of humanistic principles that espouse freedom of religion, is a debate left to the historians. The focus here is upon the movement that came out of that project, the Missional Church Movement (MC).

One of the major contributions of this movement has been in the development of missional ecclesiology, a theology of the church that builds upon mission. The growth of missional ecclesiology (Niemandt 2012) and a return to a focus upon the local congregation (Keifert 2000) has largely marked this conversation. Many of these ideas have connections to the theological principle of *missio Dei* and mission coming from the heart of God. This theological principle, taken into the local church and applied to the questions about what the church is and how it should be, is what brought about missional ecclesiology, and one of the earliest and most prominent people to do so was Bishop J.E. Lesslie Newbigin.

As rarely in modern times, the Church had in Lesslie Newbigin a bishop-theologian whose career was primarily shaped by his evangelistic and pastoral responsibilities and who yet made contributions to Christian thought that match in interest and importance those of the more academic among his fellow bishops and teachers. Their origin and destination in practice is what gave and continues to give such an extraordinary resonance to the oral and literary products of Newbigin’s creative mind and loving heart. On any reckoning that takes seriously the ecclesial location and reference of theology, Newbigin must be accounted an ineluctable presence in his era.¹

Geoffrey Wainwright begins his biography on Newbigin this way to establish his importance to the theological and missiological conversations of the twentieth century. A lifetime as a missionary, ecumenical leader, author, speaker, pastor, and educator has many contributions, but of note here is his work upon returning to England in 1974 after decades as a missionary in India. The Enlightenment’s

reclassification of the Western world, the splitting of church and mission into “two separate entities, responsible for two distinct tasks” brought about a deeply secularized or “neo-pagan” world in the West, which would spark Newbigin’s “reflections on missiology...in relation to the Western world” for the remainder of his life (Nikolajsen 2012:366). It is these reflections that the MC has picked up and built upon for the sake of their missional ecclesiology, because they are part of what made Newbigin “a giant in the fields of ecumenical and missionary theology in the twentieth century”(Weston 2996:viii). Yet, the MC has not always used Newbigin’s writings in their original form, often time borrowing his terminology but not necessarily his ideas.

Of particular interest is Newbigin’s work in *The Gospel in a Pluralist Society* (GPS), out of which the concept of the local congregation as a hermeneutic of the Gospel develops. GPS, which is only referenced three times in *Missional Church* (the book that is traditionally viewed as the start of the movement), developed some of the major underlying themes of the MC and the writings of its proponents. Of the references in *Missional Church*, one is made to preface a discussion about missional leaders (Guder 1998:219), and a second is about the necessity of churches being culturally bilingual for the purposes of translating the Gospel to their community (Guder 1998:237). Yet both hold the assumption of the first Newbigin quote in the book; “[F]or the church to live out an intimate engagement with the narrative of God’s action in Jesus Christ that shapes its life and thought, it must use personal and communal ways of knowing that reach beyond the merely rational” (Guder 1998:41). This statement, referencing the portion of GPS that is under study here, serves as an underlying theme to the *Missional Church* book and the MC movement. This congregation must know God intimately and must seek ways of relevant engagement with its surrounding community. That is why Newbigin’s concept is so important to this discussion.

Because Newbigin was a leading voice of the developing ecclesiological dialogue of the twentieth century, (Nikolajsen 2013:255) his voice must be read and applied with the utmost care to the church of the twenty-first century. The importance of Newbigin and his ideas, and the lack of depth of their use by the MC leads to my proposed new reading of his ideas; one that is closer to his original thought and that builds directly upon them for the purpose of applying them to local churches.

This application is so important because Jesus has left the world with the community of his followers, and the responsibility is upon those followers to represent him well for the glory of God and the reconciliation of creation. Michael Goheen (2002:355) states, “[S]ince Jesus did not write a book but left a

community to communicate the gospel of the kingdom, the church now played a central role in Newbigin's understanding of the gospel." This is why Newbigin is so important for the community of Christ followers in developing churches that represent the missional heart of God. And with such churches, the unity of the Body of Christ and the expression of Jesus' love – by and through his followers – may be seen in communities around the world. As Jesus taught, the unity of his followers will be identified in their love for each other (Jn. 17:34-35). It is this ecumenical unity that Newbigin strives for in his ecclesiology, and one that is obtainable through the missional ecclesiology he espouses. "For Newbigin, unity - a unity which was tangible and visible - belonged to the true nature of the church, and the demonstration of this unity was essential for the effective witness of the church" (Laing 2012:xvi). Thus, this missional ecclesiology serves a dual purpose – the increased day-to-day missional living of churches and their members, and the increased unity of churches across the theological spectrum.

For this purpose, we now embark on an expedition through Newbigin's missional ecclesiological thought. The focus of this will be upon Newbigin's concept of the local congregation as a hermeneutic of the Gospel found in GPS. With the chapter, where he lays out this concept, which is a large portion of what he builds toward throughout the book, he develops six main characteristics of such a congregation. We will take a look at the concept itself, then specifically focus upon the six characteristics with examples from congregations who are trying to live out just such an ecclesiological life.

The Six Characteristics

Newbigin's chapter in GPS (ch. 18) "The Congregation as Hermeneutic of the Gospel," begins this conversation with a depiction of the current crisis and need of the church in the West. Having abdicated its place on the moral and truth-directing high ground for society, during the modernization and secularization of the West,² the church must rethink its role in this new contemporary context (Newbigin 1989:222-223). In doing this it must strive to become the sign and foretaste of the Kingdom (Newbigin 1989:224). Therefore, to recover this position and purpose of the church, Newbigin puts forth his new idea about what the church should be. "I am suggesting that the only answer, the only hermeneutic of the gospel, is a congregation of men and women who believe it and live by it" (Newbigin 1989:227). This new idea is the concept that bears the name of the chapter, the congregation as hermeneutic of the gospel. Here he challenges the local congregation "to be in its own life an enacted interpretation of and witness to the good news that in Christ

God is making all things new.” (Rae 2012:190) It is because of this concept that such a congregation is necessary in communities around the world today.

Newbigin establishes the problem that the gospel in the West now exists as “one element in a society which has pluralism as its reigning ideology”(Newbigin 1989:222), thus it “becomes a personal value, and discipleship is reduced to the private and the domestic” (Flett 2015:197). It is in answering this problem that the concept is developed, first out of the idea that “[T]he gospel interprets creation and history for the people God” (Newbigin 1989:198). Newbigin then inverts this concept to show that in its hermeneutic of the gospel, “the congregation is the ‘central reality’ by which the gospel might become ‘credible,’ might claim to be public truth” (Newbigin 1989:198). In this, it must be a visible congregation, re-establishing its word, sacrament, and office (or structure) in a way that garners questions and provides a counter life to that which is offered by the culture (Newbigin 1989:198-203). “The congregation as hermeneutic of the gospel is called to be visible, a concrete and historically continuous society” (Newbigin 1989:202), while also constituting itself within its movement beyond itself. It is in this movement, that the missions of the church is exercised, in the spirit of the deep imbibing of the ideologies and faiths it encounters (in his conversation about engagement with other faiths) (Newbigin 1995:184), which will in turn bring about its own redefinition and identification - being “changed and learn(ing) new things” (Newbigin 1989:124). Yet, dependent on God to reveal Himself to those with which this congregation engages (Newbigin 1989:224-225). And it is in the visible move of the church, in missions, into the world surrounding it that confronts the powers of darkness and reveals the reign of Christ (Flett 2015:206). This movement is one in the visibility of the Cross and the special (in-)visibility of the resurrection (revealed to those God chooses) (Flett 2015:203-206).³ This movement is possible because Christ, who is the central point and goal of history, has broken down all walls - which are only rebuilt by those who reject him (Flett 2015:207) The church, then, must strive to regain its place by being involved in the community, reminding it of its place within the reign of God - the eventual judgment of all by God (Newbigin 1986: 124-150).

Newbigin then develops six characteristics of such a community, based in the love and mission of God as seen in the visible cross and invisible resurrection. “It is in the local congregation that the credibility of the gospel becomes apparent, for that is the place where a real community of men and women, of young and old, of stranger and friend, are gathered into the reconciled fellowship of the body of Christ, hear the declaration that their sins are forgiven, and feast together at the table of the Lord” (Rae 2012:195). This congregation is marked by these six

characteristics that we will be unpacking for the remainder of this article. Each characteristic will be described by Newbigin's thought, expanded with the ideas of others, and examples given from churches living out these characteristics.

A Community of Praise

The first characteristic Newbigin develops - what he believes is also its most important (Newbigin 1989:227) - is that this sort of community will be one of praise. This is a praise that provides both freedom and thanksgiving - freedom in discovering the true self in the reverence of the only One who is worthy of it, and thanksgiving in the understanding of our sin and the gracious gift of God's mercy (Newbigin 1989:227-228). These two elements, freedom and thanksgiving, are what define a community of praise based in the scriptures and acting as an interpretation of those scriptures to its surrounding community.

The freedom Newbigin describes is freedom from sin and expectation, freedom to be themselves in the worship of their Creator. Dietrich Bonhoeffer would include in this a freedom that engages the other in love and respect. "It means awakening in believers true freedom for God and others. The Church, which is the new humanity redeemed in Christ, is the community in which this other-centeredness is realized and practiced with the hope of being finally consummated at the *eschaton*" (Franklin 2007:115). Thus, a praising community based in freedom will not only willingly offer reverence to God, but they will freely offer themselves to others.

The other main element, thanksgiving, is commonly held in conjunction with praise. "Basic to praise is thanksgiving, understanding that we only stand in God's presence by an act of his grace. Such gratitude is not containable," it becomes "an overflow of the joy experienced by those liberated from bondage," and thus "expands beyond our horizons to encompass our neighbor" (Flett 2015:210-211). Thanksgiving, offering of praise and self in response to the gracious gift of mercy, is not just a response, its a missional response - it witnesses and spills over to those around us. Because of this, worship also serves as an element of mission in this congregation. In Acts 2, we see a congregation with worship at its center. Here, "the church is seen to be dedicated to worship as that which informs the community and inspires it to act with love and caring concern with and for the community" (Cowan 2013:60). It is this type of worship that this congregation will exemplify.

Ruth Meyers discusses a church attempting to live out such praise (they use the language of worship) as part of the mission that the church undertakes. She provides some quotes from congregants of this church - All Saints' Episcopal Church in Chicago - and then gives her own conclusion. "Perhaps, then, by manifesting God's fierce love for the world in all its complexities, worship at All

Saints' is itself mission, just as the congregation's food pantry and relationship with a congregation in Sudan are also mission" (Meyers 2010:39). For them, their praise is an act of mission, sharing with guests and the rest of the community the love, freedom, and thanksgiving that make up part of their identity as Christians. This church, like others who also engage praise as an element of mission (in particular the Orthodox tradition, which sees the full liturgy as part of mission and an act of praise) (Ware 1997:264-306), are simply living out what it means to be a community of praise as Newbigin envisioned.

A Community of Truth

A Christian congregation is a community in which, through the constant remembering and rehearsing of the true story of human nature and destiny, an attitude of healthy scepticism can be sustained, a scepticism which enables one to take part in the life of society without being bemused and deluded by its own beliefs about itself. And, if the congregation is to function effectively as a community of faith, its manner of speaking the truth must not be aligned to the techniques of modern propaganda, but must have the modesty, the sobriety, and the realism which are proper to a disciple of Jesus.⁴

This description of what it means to live as a community of truth is a challenge to this congregation. As Newbigin argues, this congregation will be marked by their counter plausibility structure, one that offers a different perspective and story of human history (Newbigin 1989:228-229). This story, hinging upon the Jesus event, allows this congregation to participate within society while also acting as a counter-cultural agent. Thus, it calls the congregation to engagement with their community on the grounds of truth – truth about themselves and the community as seen from the ultimate truth – Jesus Christ.

As Robert Coleman (2006:16) depicts in *The Master Plan of Evangelism*, the Gospel is not just the teaching about Jesus Christ, but all "that the revelation of that life in Christ includes the way he lived and taught others to live." This living includes speaking the truth about Christ and the salvation available through faith in him as well as acting like him in love and mercy towards the rest of creation – enacting the salvation received through Christ. Coleman shares a model of Jesus' plan for evangelism and engagement with the waiting world, one that includes the selection of his disciples, training (through teaching and modeling) them for this ministry, consecrating them, delegating power to them, supervising them, and ultimately calling them to replicate disciples to do the same (Mt. 28:18-20). Living

out the truth of Jesus, linchpin of history and savior of humanity, is what makes this congregation one of truth. A truth lived out in the community in which the church is located and which calls that community towards the God who redeems it.

It is just this sort of congregation that Corey Johnsrud is studying in a recent *Covenant Quarterly* article. “In order for congregations to increase their capacity for understanding and joining God’s mission in the world, they must first have a sober and true accounting of their current reality, which requires honest conversations and communal discernment” (Johnsrud 2016:31-32). It requires truth telling of the self (the congregation), the community (the world), as well as the Gospel. The first two, self and community, are what the Veritas seminar attempts to guide and provide space for. This then extends to the telling of the truth of the Gospel, which allows for truth telling in mission as well. Living as a community of truth means being shaped by the (new) “plausibility structure” (Newbigin 1989:228) of the Gospel, which causes us to engage “with the world and (expose its) false claims to power” (Flett 2015: 211). It is no simple task to truthfully evaluate and discuss ones self, the world, and the Gospel. But under the guidance of the Holy Spirit and the shaping of the Gospel, this congregation stands as an example of Truth to its members and the surrounding community.

A Community Deeply Involved in the Concerns of its Neighborhood

This congregation is to be a place where the Gospel overflows in word and action to the surrounding community. Newbigin defines the local church as “God’s embassy in a specific place” (Newbigin 1989:229). It is in this place, the surrounding neighborhood and context of a church, that the congregation is truly itself. Every member must be either part of this neighborhood or committed to it, bringing about the truth of the Gospel in the context that surrounds the building itself, both in proclamation of and in living out the Gospel. If either of these is neglected – not being about the neighborhood or not being about the Gospel – then this congregation loses its place as a Church of God, it is no longer the *ekklesia* of Christ.

But what does it mean for the congregation to be about its neighborhood? It means that they are embedded in a larger community, concerned with the things that concern its neighbors, preaching the Gospel both in word and in deed. “Bonhoeffer notes that when Jesus says to his disciples, ‘You *are* the salt of the earth,’ he means they will be his witnesses in the totality of their existence, both in word *and* deed, proclaiming *and* acting” (Franklin 2007:101). The *ekklesia* of Christ cannot be a place all about itself, nor can it be a place all about missions in the world; it must be both.

Instead of being totally consumed with itself (the church which has forgotten its neighborhood), or totally concerned with its community (the church that has forgotten the Gospel), “the church is to be ‘God’s embassy in a specific place,’ meaning that it is and remains a foreign presence, but one for this place” (Flett 2015: 211). It is fully concerned with what is going on in the community surrounding it, but it does so as a verbal and physical representation of the Truth. This congregation is in a neighborhood and must be a part of that neighborhood as a sign of the Kingdom of God. “While each neighborhood church is called to be a sign, foretaste and instrument of God’s kingdom, she is to do so in light of *who* she is and *where* she is ministering” (Woodward 2012:171). Thus, it must exercise a level of intentionality in engaging with its community, becoming aware of its needs, and meeting those needs as best it can as a representative of God’s kingdom. This intentional engagement comes out of its nature as a missionary church of a missionary God. “It actually moves beyond the walls of the church and engages in missionary ‘points of concentration’ (Newbigin) such as evangelism and work for justice and peace” (Bosch 1991:373). And sometimes this being engaged in the community and working for peace can be costly.

David Forney (2008:69-71) provides an example of this in his depiction of the Confessing Church of 1930’s Germany. He shows that its leading members “journeyed outside the gate” to “listen to the one who... bears the abuse Jesus endured.” And in this they developed The Barmen Declaration as a way to strengthen and encourage German Christians to resist the heresies of Hitler’s Nazi government and stand for the Gospel (Forney 2008:71). This group of leaders, led by the Spirit, ventured into the community and took a stand against tyranny that looked to harm people, and they paid for it as well. Banishment, imprisonment, and even death laid ahead for some of the members of the Confessing Church. Yet they were compelled by the Gospel and a desire to live it out; to be engaged and work for the sake of peace and truth in the community.

A Community that Prepares and Sustains People for the Exercise of the Priesthood in the World

Newbigin calls out the royal priesthood of all believers imparted by Christ in the New Testament, showing that it is a priesthood that must be exercised. “But the exercise of this priesthood is not within the walls of the Church but in the daily business of the world” (Newbigin 1989:229). It is through its engagement with the world that the congregation displays and practices the priesthood they received from Christ. This congregation must “follow the High Priest as the one who alone

fulfills” the task of standing before God on behalf of the people, and standing before the people on behalf of God (Flett 2015:211). Newbigin argues that living out this priesthood takes two key elements: the training (in discipleship) of each member for this type of life (with the attached continual training and support that is necessary), and the embracing of diversity.

This type of discipleship is different than discipleship of recent church history; it is a missional discipleship - formed around engagement “in mission and being intentional about faithful discipleship” (Maddix 2013:17). This type of discipleship is about a way of living, acting, thinking, and being that reflects the Gospel and our relationship (personally and corporately) with Jesus Christ. “People share meals, serve others, discuss issues of culture in relation to their Christian convictions, and pray without beginning with specific invitations to accept the gospel” (Maddix 2013:20). This is a community that is focused on discipleship for the purpose of being a light to the nations. They form their practices of discipling around principles of: contextualization, redemption of all creation, acts of compassion/justice/mercy, hospitality, cross-perspectival dialogue, and working for the freedom of those in bondage and oppression (Maddix 2013:22-25). This new type of discipleship, focused on the growth of the individual in community for the sake of God’s mission in the world, requires discipling as a way of life. Which is where Newbigin’s second principle, that of diversity, becomes important. “Newbigin advocates the recognition of the wider gifts of the body and the different forms of expression such gifts take. There exists no uniform style of evangelism or of Christian discipleship. Only in the diversity of gifts can the body fully exercise its royal priesthood” (Flett 2015:212). Thus, this type of community will embrace diversity, explore new ways of discipleship, and support the various gifts and callings of its members in reaching the neighborhoods and peoples that surround them.

It is this type of discipleship that served as part of the emphasis of Alan Roxburgh in his consulting with the Churches of Christ Conference of Victoria and Tasmania when they invited him to help revitalize their network of churches (Cronshaw 2015:322). In this process, Roxburgh taught these pastors and ministries to not “read Scripture in an attempt (just) to master it but let Scripture read them” and through this develop a new way of approaching their communities – one which was respectful of the various gifts and leadings of each congregation and its members (Cronshaw 2015:322-323). In this, congregations are better prepared to engage their communities as a hermeneutic of the Gospel.

A Community of Mutual Responsibility

This type of congregation will be an *actual* community. Newbigin (1989:231) states, “that we grow into true humanity only in relationships of faithfulness and responsibility toward one another.” Though communities are often considered as simply a gathering of individuals, this congregation will be a community of people who are responsible to each other, for each other, and with each other – a fellowship. Fellowship will not just be a Christian code word for gathered together, but rather a way of life that leads each person into deep relationship, accountability, authenticity, and responsibility with other members of the congregation; thus creating a true community. Bearing in itself, “the type of social concerns it will see in the wider society,” this community strives to be, “‘a different social order’ and so manifest ‘relationships of faithfulness and responsibility toward one another’” (Flett 2015:212). Because of this, this congregation will be formed by the Gospel while also living as a sign and foretaste of the Gospel. They become a witness of something different than society at-large, and thus serve in centripetal mission as well as the centrifugal movement we normally see in the missions of the church. But this mutual responsibility has some other key markers of community as well, namely authenticity.

This authenticity is both lived out in the congregation and in the surrounding community. In this congregation, it is an authenticity of confrontation, forgiveness, acceptance, unity, and hospitality (Minatera 2004:42-51). In describing authenticity and confrontation at Christ Fellowship, Milfred Minatrea (2004:46) shows the experience of one of their pastors that, “the only way a church becomes ‘real’ enough to ‘speak the truth in love’ is through establishing authentic relationships that value personal accountability.” It is these types of relationships that form the bedrock of this congregation that function as a community of mutual responsibility. Sharing all the aspects of their lives with each other, holding each other accountable, challenging each other to deeper faith and missions, all of these are signs of a true community of Christ. And it is through these relationships that this congregation can reach out to the world in authentic love for the witnessing of the Gospel. “The church is sent into the world, citizens of one Kingdom, living in another” (Minatera 2004:49). It is in this role that the congregation must live out its Kingdom citizenship in its earthly locale.

A Community of Hope

Hope is one of the defining characteristics of such a congregation, because Christian hope, that is hope in a crucified Lord for salvation of all creation, is not only so different from our current society that it is rendered unthinkable, it

is beyond comprehension - requiring the new plausibility structure of the Bible. “[T]he gospel offers an understanding of the human situation which makes it possible to be filled with a hope which is both eager and patient even in the most hopeless situation” (Newbigin 1989:232). This congregation will be one defined by hope, a hope that comes from the biblical plausibility structure that assures of the reconciliation of all creation by Christ (Newbigin 1989:101).

The hope to which this congregation strives “is directed to the reality of the resurrection, a reality not yet generally visible, but a present reality nonetheless” (Flett 2015:212). Thus, “[T]he church is grounded and exists within this reality,” which is only possible, “when, ‘local congregations renounce an introverted concern for their own life, and recognize that they exist for the sake of those who are not members, as sign, instrument, and foretaste of God’s redeeming grace for the whole life of society.’” It is a hope that is founded in Christ, lived out in the congregation, and extended to the community for the purposes of their salvation and God’s glory. This type of hope, a plausibility structure built on hope, takes deeper reflecting and the engrafting of hope as an attitude of the mind and heart, a way of life, for this congregation.

This hope comes from Jesus Christ and is centered in the eschatological future to which he taught. “For Christian faith lives from the raising of the crucified Christ, and strains after the promises of the universal future of Christ” (Moltmann 1967:16). Yet it is not an all-future hope. In hoping for the future, it is changing the present with a hope that derives from the current reality of the risen Christ. This hope, based in Jesus Christ, is for the Kingdom and representative of the King. Its what drives this congregation to missions, sharing their hope with the rest of creation. “By living in the world and anticipating in the kingdom of God, the Church has to become critically and prophetically involved in all spheres of society” (Kim 2005:107). It changes the world today with the hope of a life fully lived, which can only happen by participating in the risen Christ. Thus, it is a present and future hope, one that pushes the congregation toward missional engagement. It is in this hope that the congregation seeks to live out its place as the “sign, instrument, and foretaste of the Gospel” (Newbigin 1989:233) before a watching world.

The (West) German Catholic Church, in the wake of World War II, Nazi Germany, and Vatican II, strove to develop a way forward to heal from past mistakes, address their history, and connect with the future not only of the Church but of their community as well (Thompson 2016:387-388). They completed this task through the diocesan synodic document “Our Hope” in 1975. This hope, what the (West) German Catholic Church would reestablish itself upon, both critiqued and reflected upon the teachings of the Church, ultimately determining that the

hope that exists in Jesus Christ to confront sin and reconcile the world to himself is the only way which the Church can exist in the world – “conform(ing) to hope’ – to live as a ‘counterweight’ to the hopelessness of the modern world” (Thompson 2016:356). Thus, it is through hope that the Church is not only established, but the way in which it engages with the community-at-large. It is by hope that the Church gets its name, the Body of Christ.

Conclusion

Having now reviewed the six characteristics, the question is how does a congregation go about becoming such a hermeneutic? First and foremost is that they must embed themselves in scripture. Daily reading the Bible, all of the Bible, will begin to shape the lives of this congregation and its members to the Word of God – binding it on their hearts (Deut. 6:6). To do this, developing Bible reading plans (of many different types for the many different people in the congregation) is necessary. As well, developing ways for the congregation to hear the whole Bible spoken and taught from the pulpit is necessary (Catholic, Orthodox, and high liturgical Protestants have plans that may help). Second, this congregation must openly dialogue amongst itself about the concerns, deficiencies, gifts, and passions of its various members. Knowing who does what well and who is passionate about an issue will help in developing plans for community engagement. Third, having already found out about people’s gifts, passions, and needs, developing individualized ways for people to grow closer to God individually and communally is the next step. Fourth, this congregation must get into its surrounding community and ask questions, find out about the important issues, and ways in which they can partner with the community for its flourishing. Fifth, this congregation must develop ways to properly evangelize the community it has now engaged. As Peter tells us, we must “always be prepared to give an answer to everyone who asks you to give a reason for the hope that you have” (1 Pet. 3:15b). Thus, they must teach each other how to give these answers and embark on conversations about their faith and the hope that is evident in their lives. This leads to six, the need to be reminded of the hope in Jesus Christ to redeem all of creation. This hope is the defining marker of this congregation, thus every member must openly expose this hope everywhere they go. To do this, they must be reminded of it regularly from within the congregation itself. These are but a few of the steps necessary to begin crafting this congregation as a hermeneutic of the Gospel, and many more may be developed as this congregation embarks on this task. It will not be easy, but nowhere does Christ promise ease for those that follow him.

Why would a congregation want to do this? It is the role of the church, in seeking to follow the Holy Spirit, to reach out to its surrounding community with the arms of Christ and interpreting the words of the Father, Son, and Holy Spirit in proclamation and action, for the glory of God and the living out of the Kingdom on earth as it is in Heaven. Newbigin offers this role as a challenge to every local congregation. “By describing the congregation as the only hermeneutic of the gospel, Newbigin reminds us that the gospel can only take bodily form. The gospel is no free-floating message, no individual belief system. It creates, shapes and sustains a people, a body. This congregation is a visible entity in history” (Flett 2015:213). Thus, this type of congregation must seek to live out the characteristics Newbigin lays out in his description of such a community. But it cannot live them out individually; they must be lived out together. They mutually support and enhance each other, so to live out one is to live out them all. It is not an easy task - or everyone would do it - but it is a necessary and proper one. The consequences of such a congregation are vast for both the future of the Church (in particular in the West) and for the future of society. And I will leave the final word to Newbigin on the subject.

If the gospel is to challenge the public life of our society, if Christians are to occupy the “high ground” which they vacated in the noontime of “modernity,” it will not be by forming a Christian political party, or by aggressive propaganda campaigns. Once again it has to be said that there can be no going back to the “Constantinian” era. It will only be by movements that begin with the local congregation in which the reality of the new creation is present, known, and experienced, and from which men and women will go into every sector of public life and claim it for Christ, to unmask the illusions which have remained hidden and to expose all areas of public life to the illumination of the gospel. But that will only happen as and when local congregations renounce an introverted concern for their own life, and recognize that they exist for the sake of those who are not members, as sign, instrument, and foretaste of God’s redeeming grace for the whole life of society.⁵

End Notes

¹ Geoffrey Wainwright, *Lesslie Newbigin: A Theological Life* (Oxford: Oxford University Press, 2000), v.

² Though Newbigin is specifically talking to the Church in the West, and MC movement has narrowly focused on Western Christianity, I believe that the ideas of the Newbigin and the MC can be readapted for churches all around the world. The details of this process are beyond the scope of this article, and since Newbigin and the MC discuss exclusively the West, that will be the context of this discussion.

³ Newbigin's discussion of election (which is beyond the scope of this article) can be found in Newbigin, *The Gospel in a Pluralist Society*, 80-88, Newbigin, *The Open Secret*, 68-78, & Weston, *Lesslie Newbigin, Missionary Theologian*, 48-53.

⁴ Newbigin, *The Gospel in a Pluralist Society*, 229.

⁵ Newbigin, *The Gospel in a Pluralist Society*, 232-233.

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From the Archives: E. Stanley Jones and Nellie Logan

Every archives and special collections has a few collections that are the true treasures of their collections; those collections that they are known for, and for which scholars travel on a regular basis to use.¹ For the B.L. Fisher Library at Asbury Theological Seminary, the E. Stanley Jones Collection is one of these special treasures. E. Stanley Jones (1884-1973) is known worldwide for his writing, his missionary work in India for the Methodist Episcopal Church, his political endeavors to avoid World War II as he served as a liaison between President Franklin D. Roosevelt and the Japanese Embassy in the days leading up to Pearl Harbor. Nominated for the Nobel Peace Prize, friend of Mahatma Gandhi, and founder of the Christian Ashram Movement as a brilliant example of contextual theology, he has been written about in numerous books and articles.



E.S.J. and his wife, Mabel

However, even a treasure like this can hold surprises. Among the correspondence in this collection is the personal and very moving letters between E. Stanley Jones and Miss Nellie Logan from 1903 to 1943. Miss Logan is as forgotten

a person, as Jones is exalted in history. Mary Nellie Logan was born May 6, 1870 in Maryland, where she lived with her parents, Berkley and Ellen R. Logan and her older brother Wesley M. Logan. On April 5, 1894 her mother died, and shortly afterward Nellie became a schoolteacher in Baltimore. She would live with her widowed father and brother until her father's death on November 3, 1914, when she continued living with her bachelor brother until his death on October 19, 1934. From then on she lived alone with a housekeeper until she died on November 14, 1950. She never left Baltimore for more than a few short trips. She never married or had children or nieces or nephews. She was a schoolteacher her entire life, and when she died she was buried in the same small family plot in Mt. Olivet Cemetery in Baltimore as her parents and her brother, forgotten as the end of any family line with no descendants.

Mary Nellie Logan is not the subject of books or articles. Her passing made barely a ripple in the waves of history. And yet, she was connected to one of the most important religious figures of her day. He wrote to her with deep love and affection, would visit her in Baltimore when able, and could not bring himself to call her plain "Nellie," but always "Miss Nellie." So who was this person, and what brought her into the heart of a spiritual giant like E. Stanley Jones? In his spiritual autobiography, *Song of Ascents*, written when he was 83, Jones writes,

I am a very blessed person, for I had a friend, a real friend, a lifelong friend, and the memory of her lingers like a benediction. Everyone called her "Miss Nellie." Miss Nellie Logan was her full name. She was tall, stately, queenly, and affectionate, with a streak of sternness in her commanding presence. I went to her as my teacher when I first started school. A lifelong friendship grew up. She was with me in the great crises of my life with counsel and understanding wisdom.²

Miss Nellie Logan also played a key part in E. Stanley Jones' conversion, as he notes,

... on one of those times my beloved teacher, Miss Nellie Logan, knelt alongside of me and repeated John 3:16 this way: "God so loved Stanley Jones, that he gave his only begotten Son, that if Stanley Jones will believe on him he shall not perish, but have everlasting life." I repeated it after her, but no spark of assurance kindled my darkened heart. The third night came; before going to a meeting I knelt beside my bed and prayed the sincerest prayer I had prayed so far in my life. My whole life was behind that simple prayer: "O Jesus, save me tonight." And he did!³



E.S.J. at Leisure

E. Stanley Jones writes later in the same book,

Miss Nellie could take me to the threshold of the Holy of Holies, but only my Redeemer could take me to the heavenly Father, Jesus my one mediator... When my mother was dying she called Miss Nellie and said to her: "These years I have prayed for Stanley. Now I am going. I'm turning him over to you, for you will take up my vigil of prayer for him." Miss Nellie said to me years later: "I've been true to the entrustment." I cannot think of Miss Nellie without thinking of that phrase: "I've been true." She was "true" as a friend, a counselor, a Christian- everything that a noble woman could be. "How blest are they who have had a friend." I've had a friend- Miss Nellie, - my schoolteacher, my teacher. I adore Christ; I reverence Miss Nellie."⁴

From this time, she became a close confidant to a man considered to have no equal in his time, with the exception of Billy Graham. The correspondence between the two is a touching tribute to how the humblest, most faithful servant of God, can influence the kingdom of God in ways far beyond human understanding.

In a letter written to Miss Nellie from Asbury College about 1904 (but only dated Sept. 28), a young E. Stanley Jones writes, “Really Miss Nellie you do not know what an inspiration your life is to me and how your thoughts open up to me new avenues that I otherwise would never have got an insight into. I’m better for having known you.”⁵ In another letter from Asbury College, perhaps in 1906, E. Stanley Jones writes Miss Nellie desiring her to experience sanctification. He writes, “How I long to see you have it [sanctification]- Miss Nellie, for which I have long been burdened in prayer knowing of what use you would be in the service of God. You have been a help (for I shall never forget your words of kindness as I knelt, broken-hearted and sinful at Memorial altar) and an inspiration to me... how I now treasure your advice and of what service you have been to me. Then I covet for you, both on your own account and for your usefulness in the service of the Master, a deeper experience in Him. The Lord grant it.”⁶

After Jones went to India, he continued his correspondence with Miss Nellie, writing in 1913,

I awoke this morning with a feeling of homesickness or something akin to it. I had dreamed nearly all night- so it seemed- of you. And in what capacity? A missionary! I thought that you had arrived unexpectedly and I could hardly believe my eyes. But the thing that made me feel kind of troubled was that you looked so pensive and sad and worried as if you had done something terrible in coming out! Then I was playing Bishop a good part of the night and trying to get you located. I chose school work for you, but there were so many schools clamouring for you (after I had made a speech on your fine qualities before the Cabinet) that we hardly knew what to do with you! And then your letter came. So I’ve been feeling “Baltamorish” all day. And really it isn’t a bad feeling.⁷



E.S.J. in India

In October of 1915, almost a year after Miss Nellie's father had passed away, Jones heard of his death and wrote,

How glad I was to receive your letter the other day. But was pained to hear that your father had passed away. A year and I did not know it all that time. I am sorry, but I know how you must have felt. I always looked on him as my boyhood favorite. He always seemed to take such an interest in me. The box of tools he gave me made me have a very warm spot in my heart for him. But more than that he always impressed me with his gentle kindness. I know you know where the Everlasting Arms are and you are leaning upon them.⁸

In 1926 and 1928, E. Stanley Jones tries to drop the "Miss" from his address to "Miss Nellie," but by 1931 he seems to have given up and gone back to using the old affectionate term. Letters show "Miss Nellie" supported his mission work with money, often gathered from the women at the church, and in sending him gifts of some of the latest books, or small mementos. There are also letters from Jones' wife and daughter showing she thought of their work as well.

In a trip to the U.S. in 1928 and 1929, E. Stanley Jones apparently spoke very highly of Miss Nellie in front of the people of the Memorial Church in Baltimore. She apparently chided him on this and he responded,

Your splendid letter came and I felt apologetic that I had made you feel that way. It was a very unfair advantage I took of you on that occasion and I don't blame you for being flustered (?) but I meant every word of it and more. It was not flattery, it was sheer gratitude. Yours has been one of the noblest lives I have ever seen. I felt the Memorial people just took you so for granted that I should speak and call attention to an obvious fact.⁹



Portrait of a Young E.S.J.

In 1934, on hearing of the death of Miss Nellie's brother, E. Stanley Jones wrote to her,

I have just heard indirectly (from Mrs. House in fact) that your brother has passed on. This is a very delayed note, but it comes with my deepest sympathy at this hour of your lonesomeness. But I know what kind of Christian you are and I know that you will not merely bear all this, but will use it. You are fine and beautiful and Christian and this will make you more so. God bless you.

I talked to a group of teachers out here the other day and I told them what you as a teacher had meant to me. I meant it. It has meant more than almost anything in my life.¹⁰

However, E. Stanley Jones wrote more than just personal praise and familial condolences. In 1931, he wrote to Miss Nellie,

I have been having some interesting times with Gandhi and the national leaders. Gandhi and some of the leaders took a strong attitude of opposition to organized Christian Missions. I wrote him an open letter. He saw that it was hurting his cause badly so he explained away his sharp phrases and when I saw him he took back the whole thing. At least it appeared so to me, though I am not saying that in print. Then this week in the *Indian Social Reformer* the editor who had been very bitter against missionaries printed an article from the *Fellowship*, the paper in which I discuss, "To Proselyte or to Convert- Which?" He printed it with approval! I was amazed. The fight is now over for they have accepted our position. It is too good for words. I was afraid that they would take the attitude of Turkey under swaraj. Gandhi is going to stay with a friend of mine while in Britain. It is fine for she is a fine Christian woman.¹¹



Meal at one of E.S.J.'s Christian Ashrams

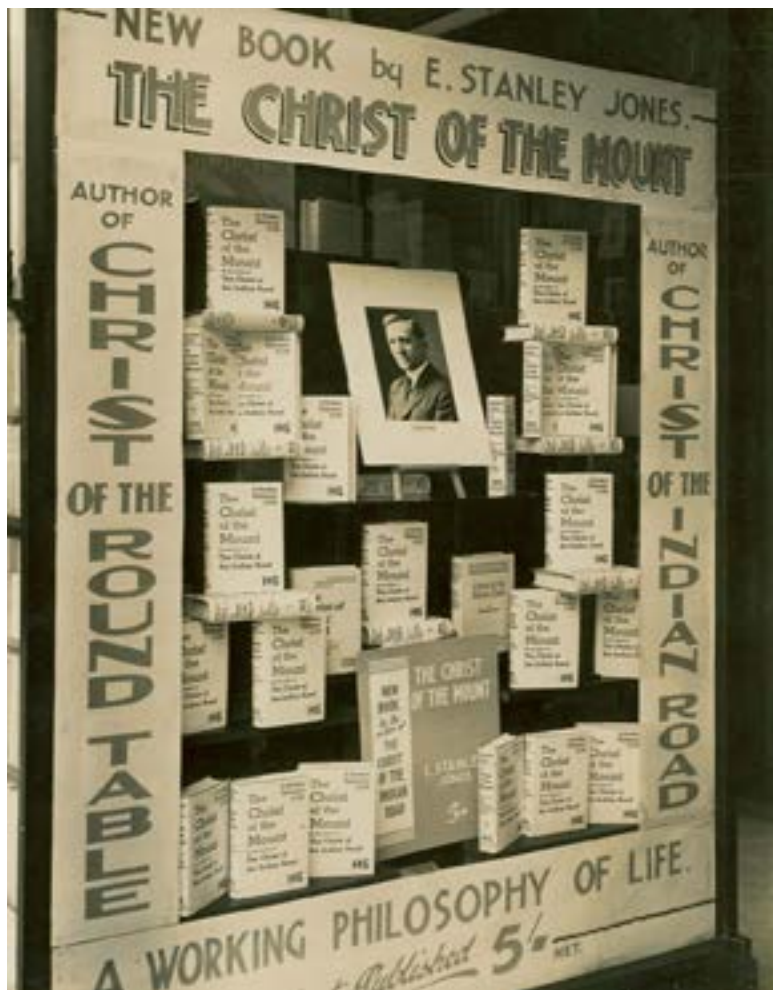
Besides political news, he also told colorful stories from India, including the following about a leopard hunt at Sat Tal,

I have not given myself to big game shooting in India, but when the villagers came and told me that a leopard had killed a large lungur (black-faced monkey) and begged me to kill it I consented. The leopard always comes back for a second feed the second night so the villagers built me a machan up in a tree nearby which was a bed covered with branches so that it made a little hut up there. There was just enough place to peek out at the leopard when he came. A villager and I got up in the machan at 5 o'clock in the evening and the leopard appeared twice but was very wary and each time went back. The third time he came into full view about 8:30 at night and I let go and there was a terrific roar. He rolled down under our machan to about a hundred and fifty feet below us. We did not dare to go down at night to see as a wounded leopard is a very dangerous beast, but the next morning the men found him and brought him in triumph back to the bungalow. It was a very happy set of villagers who brought him back, for the leopards ravage their cattle a great deal. The lower monkey fell into the hands of the leopard but the higher monkey through cunning and firearms got the leopard! They say the way a leopard gets the lungur is to sit down under the tree in which a lungur is found and sway back and forth with glaring eyes until the lungur with sheer fright falls out of the tree into the leopard's clutches.¹²

E. Stanley Jones also wrote to Miss Nellie about his failed efforts to arrange a last minute peace between Japan and the U.S. government in December of 1941,

You must feel badly, as I do, about the break-down of our peace efforts. I am quite sure that the Japanese at Washington were entirely sincere. They entrusted me with a message to take to the President by word of mouth. They would not even allow me to write it. I saw him on last Wednesday and had a most satisfactory visit with him. I was taken in a back way—off the record as it were, so that I didn't have to face newspaper people at the close. As late as Saturday night¹³ the Japanese sent me a wire asking me to be sure to come to Washington on Monday. They even wanted to have a dinner for me to thank me for what I had done. They said the "Embassy is your home." Alas, it is now their prison. But I have no regrets that I tried. Those who want war have now got it to the full. God forgive them that they ever wanted it.¹⁴

From the letters written to “Miss Nellie” it also appears that she collected information to help Jones with some of his books, and he in turn always had his publishers send her a copy of his work. He even sent some writings he received from others to her for editing and her opinion on if something was publishable or not.



Early Image of an E.S.J. Book Display for One of His Many Books

In one of the last letters the archives has from Miss Nellie (or more likely a draft of a letter), she writes her thoughts on Jones' 60th birthday,

In thinking of your 60th birthday thoughts wandered back to the first time I saw you as a little boy, and to your deployment into the powerful preacher and deep thinker of today. And in that development, Stanley, I can now see where I have helped to shape your life, so don't be grateful to me- I am grateful to you every day for the blessings that I have received thro' you. So [...] with gratitude! You owe me nothing. I only wish I could claim such honor. You are too extravagant in your statements for in my letter you said you owed me much- almost your soul. What did you mean by that, Stanley?¹⁵

In an earlier letter (or possibly a draft of a letter) to Jones from the same year, Miss Nellie wrote,

You said last June when you visited me, "To think of living in one place all these years"- meaning me. It is strange that my fate has been to do that very thing because of home conditions when the one desire of my life has always been to travel and see the world. As I look back over my life I have no regrets for I have tried to keep solemn promises made with the full consent of my will. However I have traveled thro' books, lectures, and letters from my friends who were more fortunate than I. And now you have shown me a bit of Mexico. My imagination enabled me to hear your donkeys bray, your canaries singing and to enjoy your beautiful sunset- thank you so much! Thro' these avenues I have gone all over the world and enjoyed it. I am grateful to my Heavenly Father for giving me imagination!¹⁶

The correspondence seems to end around 1946, although Miss Nellie did not pass away until November 14, 1950 in Baltimore at 80 years of age. E. Stanley Jones would die on January 25, 1973 in India at 89 years of age. These two individuals could not have been more different in terms of fame and recognition, but God brought these two kindred souls together, so that Miss Nellie could encourage and advise E. Stanley Jones, covering his work with prayer, and E. Stanley Jones could inspire and encourage a lonely school teacher rich in faith, to see the wonders of God's world.



**An Elderly E.S.J. Giving the Three-Fingered Sign of the Ashram Movement
for “Jesus is Lord”**

The archives of the B.L. Fisher library are open to researchers and works to promote research in the history of Methodism and the Wesleyan-Holiness movement. Images, such as these, provide one vital way to bring history to life. Preservation of such material is often time consuming and costly, but are essential

to helping fulfill Asbury Theological Seminary's mission. If you are interested in donating items of historic significance to the archives of the B.L. Fisher Library, or in donating funds to help purchase or process significant collections, please contact the archivist at archives@asburyseminary.edu.

End Notes

¹ All images used courtesy of the Archives of the B.L. Fisher Library of Asbury Theological Seminary who own all copyrights to these digital images. Please contact them directly if interested in obtaining permission to reuse these images.

² *Song of Ascents*, E. Stanley Jones. Nashville, TN: Abingdon Press, 1968, p.43.

³ *Song of Ascents*, E. Stanley Jones. Nashville, TN: Abingdon Press, 1968, p.27.

⁴ *Song of Ascents*, E. Stanley Jones. Nashville, TN: Abingdon Press, 1968, p.44.

⁵ Letter dated "Asbury Sept 28" from ARC 1982-002, box 2, folder 3.

⁶ Letter dated "Asbury College Mar. [1906?]" from ARC 1982-002, box 2, folder 3.

⁷ Letter dated "Sitapur Mar 16 '13" from ARC 1982-002, box 2, folder 6.

⁸ Letter dated "Lucknow Oct. 21 '15" from ARC 1982-002, box 2, folder 6.

⁹ Letter dated "Kendallville, Ind. Jan. 26, '29" from ARC 1982-002, box 2, folder 7.

¹⁰ Letter dated "Peshawar, Feb. 20, 1934" from ARC 1982-002, box 2, folder 7.

¹¹ Letter dated "Sitapur July 9, 31" from ARC 1982-002, box 2, folder 7.

¹² Letter dated "Lucknow January 28, 1940" from ARC 1982-002, box 2, folder 7.

¹³ This would have been the evening of December 6th. Early the next morning the Japanese bombed Pearl Harbor and on Monday the 8th war was officially declared on Japan. On Thursday the 11th war was declared on Germany and Italy. E.S.J. wrote this letter to Miss Nellie on the next day, Friday, the 12th of December.

¹⁴ Letter dated "New York December 12, 1941" from ARC 1982-002, box 2, folder 8.

¹⁵ Draft of letter dated “Baltimore Dec. 25, 1943” from ARC 1982-002, box 2, folder 11.

¹⁶ Draft of letter dated “June 21 or 22, 1943” from ARC 1982-002, box 2, folder 11.

Book Reviews

The Work of Theology

Stanley Hauerwas

Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

2015, 304 pp., paper, \$28.00

ISBN: 978-0-8028-7190-9

Reviewed by Zachariah S. Motts

Stanley Hauerwas characterizes his body of work as occasional responses to questions and needs in the church rather than an attempt to create a systematic theology. *The Work of Theology*, since it reflects upon the reception of Hauerwas's work, his methods, and his understanding of what doing theology entails, is also not a systematic exploration. Instead, *The Work of Theology* offers the reader a collection of essays on several topics with some thematic connections. Each chapter is titled with "How to..." but this does not mean that the reader will end up with an overview of how to do the work of theology. Since the author himself has "disavowed being systematic" (270) and describes being a theologian as a task which carries "a kind of ambiguity that means you are unsure whether what you have done is theology" (252), a collection of loosely-connected essays seems appropriately illustrative of Hauerwas's work.

The content of the essays do more to show the reader the work of theology than explain the work of theology. It is a treat to watch Hauerwas do theology as he converses with Barth, MacIntyre, and Yoder, as he contemplatively chews through a recent book, or as he examines the implications of human rights and charity. One does not come away from this book with a theory about how to do theology, but one does come away with the sense of having followed Stanley Hauerwas around his theological workshop as he has twisted the clamps, pounded some nails, and sanded the edges on a few of his theological projects.

That being said, *The Work of Theology* also is concerned with housecleaning. It is a book written after Hauerwas's retirement, at the latter end of a productive

scholarly career, and many portions deal with Hauerwas's reflections on how he understands his own work or are responses to criticism of his work. This is especially seen in the fact that the postscript is devoted to Nicholas Healy's *Hauerwas: A (Very) Critical Introduction*. There are times when I thought this self-interpretation of his career was effective and gave the reader real insight into how Hauerwas sees what he did as a theologian from the other side of retirement. As reflexive as the title is, I thought "How I Think I Learned to Think Theologically," was an enjoyable, helpful essay. However, I did think the contours of the book would have been cleaner if "How (Not) to Retire Theologically" had completed *The Work of Theology* and the response to Healy had been left to the debates of academic journals.

Even so, for someone who wants to watch the work of theology happen, there are many illuminating essays within this collection. There were also times when I laughed out-loud while reading this book, especially in the essay "How to Be Theologically Funny" which, predictably, has its surprising and funny moments. The quality of the writing and the scholarship makes *The Work of Theology* an enjoyable read for a more academic audience.

The Elusive Quest of the Spiritual Malcontent: Some Early Nineteenth-Century Ecclesiastical Mavericks

Timothy C. F. Stunt

Eugene, OR: Wipf & Stock

2015, xvi, 359 pp., hardback, \$66.00

ISBN: 978-1-4982-0931-1

Reviewed by David Bundy

Throughout the history of Christianity there have been figures, variously called saints, heretics, or mavericks. These visionaries were unwilling to accept the status quo and searched for alternative forms, organizations, and theologies, in various combinations. Some successfully drew adherents to new movements or orders; most of them were difficult to live with or serve under. They, their movements and their perspectives are often difficult to write about, or understand at a distance, because of the scattered (or lost or suppressed) sources and because it was in the interest of no particular established ecclesiastical tradition or academic institution to track their presence and influence.

There are a plethora of such characters that grace Stunt's book. The volume has sections devoted to Quakers (pp. 7-65), Irvingites (pp. 69-88) and

Brethren, of the English varieties (pp.91-292). The readers encounter Quakers William Allen, Luke Howard, and the Gurneys, but also independent minded Irish Quakers. There is a chapter on Quaker relations with the Brethren (pp. 32-58) enhanced by a case study of “John Jewell Penstone, Quaker and Plymouth Brother,” (pp. 59-65). Two chapters explore the lives of the people and social/theological issues involved in “Trying the Spirits” among the early Irvingites. The chapters on the Brethren are stunning in their breadth, use of sources and establishment of connections to other ecclesial strands and religious movements. The essays, normally significantly revised and updated from earlier publications, comprise an introduction to these important traditions and the individuals who founded or shaped them. But there is so much more!

Anyone seeking to understand Western European and British varieties of what has often been called evangelicalism during the nineteenth and twentieth centuries needs to look in the index of this volume replete with data, bibliographical references to unpublished and rare sources. Among the people who scholars of the Holiness Movements may be surprised to find are Catharine Booth, George Müller, Reginald Radcliffe, Lord Radstock, William Pennefather, James Hudson Taylor, and Henry Varley, among others. Scholars of French Protestantism will discover a complete essay on the Solteau family (pp. 283-292) as well as references to the Monod dynasty. Educators will discover influences and friends of educational pioneer J. H. Pestalozzi. Most Pentecostal scholars will be surprised by the discussions of the Irvingites. Each of these individuals named were part of other expansive (often overlapping) networks extending across Europe, Africa, Asia, and the Americas.

These references, and hundreds more, are not the result of forced efforts to include names in the narrative! They are crucial to the stories told and reveal, as in no other volume to my knowledge, the vast networks of individuals that transgressed ecclesiastical boundaries to make common cause with others who shared elements of their concerns. Historians have not been kind to these people. Stunt demonstrates that sometimes these persons were deliberately written out of the history. Such was the case in the historiography of the China Inland Mission and James Hudson Taylor. Stunt’s work demonstrates that it is essential to include those groups and individuals considered by many ecclesiastical historians to be marginal in the larger story in order to better understand it. Indeed, when Stunt’s work is taken seriously, it will require a rethinking and reordering of much of the historiography of “evangelical” faith in the French and English worlds of the nineteenth century. Crucial to that reordering will be to find ways to examine the ways in which the ecclesiastical silos are not sufficient to explain even the development of the particular tradition in the silo! Stunt’s work point a way forward.

The volume is a summary of decades of patient research by Stunt in archives of Europe, and of his rereading of published materials in light of his archival work. The result is a masterpiece of scholarly work, with a full scholarly apparatus, which will serve as a model, and reference tool, for scholars as they seek to deal with mavericks as well as more well-defined Christian churches and movements!

The Mind of the Spirit: Paul's Approach to Transformed Thinking

Craig S. Keener

Grand Rapids, MI: Baker Academic

2016, xxiii, 404 pp., paper, \$32.99

ISBN: 978-0-8010-9776-8

Reviewed by Timothy J. Christian

As just one among many of his 2016 publications, prolific New Testament scholar Craig S. Keener presents the Apostle Paul's understanding of the human mind, both its corruption through sin and its redemption and renewal through Christ, in his new monograph *The Mind of the Spirit: Paul's Approach to Transformed Thinking*. He does this by exegeting the eight most pertinent Pauline texts on the mind and identifies them as such: the corrupted mind (Rom 1:18-32) [ch. 1], the mind of faith (Rom 6:11) [ch. 2], the mind of the flesh (Rom 7:22-25) [ch. 3], the mind of the Spirit (Rom 8:5-7) [ch. 4], a renewed mind (Rom 12:1-3) [ch. 5], the mind of Christ (1 Cor 2:15-16) [ch. 6], a Christlike mind (Phil 2:1-5; 3:19-21; 4:6-8) [ch. 7], and the heavenly mind (Col 3:1-2) [ch. 8]. As is his custom, Keener's major focus and scholarly contribution here is his comparison of the NT with the ancient Greco-Roman and Jewish texts pertaining to the cultural, social, historical, philosophical, and rhetorical backgrounds of the NT. As such, Keener provides a highly technical and thorough scholarly investigation of Paul's understanding of the mind in his first century Greco-Roman and Jewish contexts that is geared toward scholars and advanced students.

One major issue with this book is that it reads something like a disjointed commentary, not like a carefully crafted monograph, because (1) it is far too data-laden with little analysis (synthesis, implications, applications, etc.) and (2) it deals with these Pauline passages almost in isolation and fails to show carefully how they relate to each other. As a result, the book lacks a thesis, something standard for

researched monographs, because it places far too much attention upon exegesis of these eight biblical texts while never getting around to arguing a specific point. While exegetical comments and notes upon the text of scripture are helpful and should always be the bedrock of scholarly research (especially the superb quality provided by Keener), those in and of themselves do not make a defensible, cogent thesis.

Another major problem has to do with the lack of implications and applications of Keener's work. Part of this has to do with the issues mentioned above (overemphasis on exegesis and a lack of thesis). But the other factor is that Keener spends less than 5% (13/280 pages) of this book dealing with implications and applications (pp. 253-265 [Conclusion and Postscript]), though a third of the introduction promises important implications for theology and the church today (xx-xxii). In the end, Keener leaves this topic far too stunted. Related to this is Keener's interdisciplinary goal: "I hope that clarifying some of Paul's psychology in this book will provide Christian psychologists and counselors better ways to articulate his principles in their own language" (xxii). The problem with this is twofold. First, Keener's whole work is inaccessible to non-specialists of NT studies, especially given its heavy exegetical emphasis. Second, Keener only mentions psychological implications on 2 pages in the whole work (pp. 260-261), which really only amounts to a hope that it has inspired continuing research by psychologists and counselors, although it itself is not an example of interdisciplinary work. So then, this section was stunted and this interdisciplinary goal was not achieved.

My strongest critique of this book is its structure. Intermingled within Keener's exegesis of these eight texts are various Greco-Roman and Jewish views of the mind from a vast array of ancient texts and authors. Often times, these ancient views are provided abruptly and sequentially in a paragraph having a sense of leaps in topics. In addition, given my other critiques above concerning the overemphasis upon exegetical commentary, I think that the book could be structured in a much more helpful way. Instead of constantly and frequently describing various Greco-Roman and Jewish views of the mind as they relate to each of the eight passages, a better structure would be to have 3 parts: Part I (Ancient Greco-Roman and Jewish Views of the Mind), Part II (Paul's View of the Mind), and Part III (Implications and Applications for Theology, the Church, and the World). This would not only allow for a broader readership in that it provides introductory material (Greco-Roman and Jewish background) upfront, but it would also allow for a more traditional thesis driven monograph that would also solve the issues with stunted sections promised in the introduction. Such a revision would be quite a feat, but in the long

run it would make the work more accessible to non-experts and better suited to argue a clearly defined thesis on Paul's understanding of the mind.

It must be reiterated, however, lest one wrongly infer that Keener's work has nothing useful to offer, that this book is nevertheless extremely impressive. It is an excellent scholarly resource on the topic and a landmark for Bible scholars and Classicists alike regarding ancient views of the mind. Keener's vast citation of primary literature is so needed and yet so rare in the field of NT studies where the trend seems to be that the majority of scholars are familiar with only the biblical text and not so much its comparative Greco-Roman and Jewish literature. This work, therefore, is a treasure trove of novel insights into Paul's view of the mind set against his first century context and it will be a standard resource for those scholars interested in this often-neglected topic.

Advocating for Justice: An Evangelical Vision for Transforming Systems and Structures

Stephen Offutt, F. David Bronkema, Robb Davis, Gregg Okesson, Krisanne Vaillancourt Murphy

Grand Rapids, MI: Baker Academic

2016, 224 pp., paper, \$23.00

ISBN: 978-0-8010-9765-2

Reviewed by Jeremy B. Griffin

I have often heard evangelicals say that to change evil and to further justice in the world the solution is to change one heart and one person at a time through the gospel. This view holds that as an individual changes, then their family will change, and then their community will be transformed, and the transformation finally trickles up to the systems and structures of society. This view is often evangelicals' modus operandi for their engagement in justice in the world, yet I wonder if this is the best approach, and is it a biblical one? In *Advocating for Justice*, the authors argue that there is a better way for transformation, and they believe the better way is by working for justice through advocacy.

The authors define transformational advocacy as "an intentional act of witness by the body of Christ that hold people and institutions accountable for creating, implementing, and sustaining just and good policies and practices geared toward the flourishing of society" (173). They argue that advocacy starts from the doctrine of the Trinity and not from responding to issues and problems in the

world. If advocacy starts with an issue in a community, take trafficking for example, then the issue becomes the sole focus and starting point for how to work for justice. The authors posit that advocacy must begin with the nature of the Triune God who created the world as a perfect place with perfect shalom, but sin distorted this shalom. In the creation story they say, “God fashions humans as image bearer for faithfully representing his nature (including his power) in the world” (62). Yet sin corrupted humans, the powers and structures of this world. They argue that sin is never only personal, but enters the very fabric of the societies that humans create, which include political, economic, and social facets of life.

The authors use the language of powers as they speak about institutional evil. Shalom and justice is predicated upon human action that God wills, and the powers that humans create from their actions should image the Trinity. These powers form a certain ethos, and over time the powers drift from God’s rule and become dangerous and sometimes evil. Then people accept the institutional powers and structures as normal, when the powers are not operating the way they ought to be. The authors claim that, “Politics should likewise reflect the best interest of the citizenry, reflecting the God who rules the world with a power that creates, nurtures, and integrates. This is to say that human structures receive input from human imaging” (63).

What is the solution to working for justice in structures? The church, God’s new humanity, is to be the primary witness to the powers and structures, and the church works for God’s rule to be extended into policies, structures and social institutions. The power the church has in their witness is through the incarnation, life, death, and resurrection of Jesus Christ, given to the church through the Holy Spirit, the primary Advocate. In the final part of the book, the authors give practical examples of churches and organizations who are advocating for justice.

This book is a landmark book for evangelicals. Numerous current evangelical books write about the poor, transformation, justice and mission, but have little to say about the issues of systemic evil structures. Evangelicals do not always know what to do with these evils. Evangelicals have developed a robust theology of how to deal with personal sin, yet the serious fault in evangelical theology is how to biblically deal with fallen structures of society.

This book is the work that I have been waiting for in the evangelical world to fill the gap in speaking about fallen structures. It clearly argues that advocating for justice is not something to add on to existing church practice, nor is it a fad, but advocacy comes from the very heart of God, and it is part and parcel of discipleship in the Christian life. The authors are successful in granting evangelicals a theology of the why and how to deal with structural evils. The book should be

welcomed with open arms by Christians already engaged in advocating for justice at structural levels, yet the book is excellent for Christians who have questions about how and why to proceed in advocating for justice with their church, school, or other organization.

The Early Prophets: Joshua, Judges, Samuel, and Kings, The Schocken Bible Vol. 2: A New Translation with Introductions, Commentary, and Notes

Everett Fox

New York, NY: Schocken

2014, 843 pp., hardback, \$50.00

ISBN: 978-0-8052-4181-5

Interviewed by Rabbi David J. Zucker

A fair question surely is, “Do we really need another Bible translation?” The answer in this case is, “yes,” because Fox brings a special quality to this work. Like the first volume in this series, *The Five Books of Moses, the Schocken Bible Vol. 1*, (1995) Fox’s rendition of the Hebrew reflects the Bible’s aural quality, its rhythms of Hebrew speech. He “aims to highlight features of the Hebrew text that are not always visible or audible to Western audiences” (ix). This includes play-on-words or puns that are part of the original text. Unlike the earlier volume, here Fox has reduced the number of hyphenated words and likewise cut down the number of words in brackets. Further, Fox has simplified his translations, forgoing the more literal words such as for example “New-Moon” and simply replacing it with month. In the Translator’s Preface Fox challenges the reader, writing that “this is not a book to be encountered passively” (xii) nor is it simply to be viewed or heard. He wants us to engage with his work, to wrestle with it, to make it ours. One way to aid us in this task, is that in addition to stressing the aural quality of the book, all nouns including people’s names are written in transliteration, hence Moshe, Yehoshua, Gid’on, Sha’ul and the like. While Hebrew-cognizant readers will realize that these are the original pronunciations, seeing/hearing them gives the text a different quality. He also translates words more literally, picking up the force of repeated roots in verbs where the Hebrew denotes emphasis. For example, they “committed sacrilege, yes sacrilege” which NRSV renders simply as “broke faith”, (*vayim’alu . . . ma’al* – Josh 7:1) or Jephtha’s rebuke to his daughter, “You have cast, yes, cast me down” which NRSV renders as “You have brought me very low” (*bachrey’a hichr’atini* – Judg 11:35). Fox also regularly transliterates and translates place names, so that the first time a

locale is used we learn its meaning: Gilgal/Circle, or Gilgal/Rolling (depending on the context – see Joshua 4:19, 5:9); Ai/The Ruin, and Ramat Lehi/Jawbone Height.

Six centuries of Israelite history are featured here, from the beginning of the Conquest (which actually was piece-meal, not accomplished at one go), to the destruction of the southern kingdom of Judah. This material represents over twenty percent of the Hebrew Bible. Unlike the collection of the literary prophets, Isaiah through Malachi, the books of the Early Prophets (*Nevi-im reshonim*) – Joshua, Judges, Samuel, and Kings progress chronologically, c. 1200 BCE to about 586 BCE. As Fox explains in his Introduction, these works “look at a long series of events, including wars, tribal rivalries, dramatic changes in leadership, and the intrusion of great empires, through the prism of a divine-human relationship” (xxi).

The composition of these books, when, and by whom, remains a matter of scholarly debate and discussion. Martin Noth in the last century had suggested a unified theory, now often referred to as the Deuteronomistic History (DH, or Dtr), but that view has been challenged and many scholars suggest a two-part writing, one in Judah largely in the seventh century, the other within the period of the fifty-year Exile in Babylonia, c. 586-538. As Fox notes, the “message that emerges is that while God will always rescue Israel, it will not be a pleasant experience, with the possibility of extinction ever present.” He goes on to say, “This is not the conventional way to write or sing about ancestors, nor is it in the usual manner in which court scribes, employed by kings, go about their work” (xxv).

In these four great books (six, if you utilize the standard two parts of Samuel and Kings) different emphases emerge. The book of Joshua addresses the Conquest, but it is filtered through the view of it being a conditional gift from God. The chieftains of Judges are a mixed lot, offering both good and bad leadership. Judges associates success with obedience to God’s ways. The book(s) of Samuel portray the early talented and far from perfect rulers of Israel. Kings modulates the human-based dynastic triumphs, instead suggesting that loyalty to God is the main measure and condition for worldly success.

Each of the books has its own introduction, and Fox offers a variety of details that might include the structure of the book itself, and its literary importance. There also are limited sub-chapter elucidations, and running commentary/explanatory notes at the bottom of most pages.

At the close of the volume, there are a list of commonly recurring names in the Early Prophets. Here one finds explanations as to how to pronounce their names in Hebrew, how they are commonly translated in English and who or what they are. Place names are underlined. For example, Mitzpa (*mitz-PAH*) [Mizpah]: Important fortified settlement in Binyamin, in the border area between the two

kingdoms. Navot (*nab-VOTE*) [Naboth]: Farmer whose land is seized by Ah'av and Izevel following his murder. Earlier he explained that Ah'av is Ahab and Izevel is Jezebel. For God's sacred name, Fox uses the locution YHWH. In the General Introduction he mentions that readers might choose to substitute such possibilities as "the Lord' or 'the Eternal' . . . *Adonai*, or *Ha-Shem* ('the Name')" (xix).

Called to Witness: Doing Missional Theology

Darrell L. Guder

Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

2015, xvi, 203 pp., paper, \$25.00

ISBN: 978-0-8028-7222-7

Reviewed by Shivraj K. Mabendra

A missiological masterpiece, *Called to Witness*, is Darrell Guder's third important book in The Gospel and Our Culture Series. The first two volumes include the acclaimed *Missional Church* (1998) and *The Continuing Conversion of the Church* (2000). Darrell Guder, a champion advocate of the missional church and missional theology, is the Henry Winters Luce Professor Emeritus of Missional and Ecumenical Theology at Princeton Theological Seminary, USA. His present book builds on the theme of missional ecclesiology within the framework of missiological-theological reflections. Originally a collection of essays and papers published during 1998-2013, the work deals with the following mega-themes: scripture, theology, Christology, church, and ecumenism, among others. It is primarily a case for reinterpreting the missional aspect of theology for the church. As such, it is an inevitable resource for missiological reflections with special reference to ecclesiology.

The Trinitarian concept of *missio Dei* is one of the central focuses of Guder's missional theology (chapters two and ten in particular, plus elsewhere). Having discussed the emergence of theology of mission and its transition into missional theology (in chapter 1), he brilliantly sums up the *missio Dei* consensus and highlights its significance by placing the discussion in the context of the Christendom legacy. Christology is the focus of the third chapter, where confessing Christ as the lord of the missional church is strongly argued for. Chapters six and seven deal with the missional authority of the Bible and scriptural formation of the

missional community utilizing the framework of missional hermeneutics. Guder uses “missional hermeneutics” to refer to “the interpretation of the scriptures in terms of the fundamentally missional vocation of the church of Jesus Christ” (90). Chapters four and five develop the missional theology of the church by re-envisioning and re-imaging the church of Christ as a missional community. The mark of this newly envisioned community, the post-Christendom church, is supposed to be significantly Nicene or apostolic in its faith, life and work. Christendom has been arguably seen as representing what is called an ecclesiology without mission!

In chapters eight and nine, under the intriguing idea of “Worthy Walk,” Guder powerfully engages with the ethical-theological issues of missional formation of the community and the missional formation of the leadership of the community from a historical perspective. The goal of mission as the formation of biblical community and the development of missional leadership in the patterns of apostolic paradigms, over against the Ordered patterns of Christendom, have been intuitively dealt with in these chapters. In the final chapter, yet another inevitable area of missional engagement – “missional ecumenism” – has been brought to the table (178). Having traced a brief history of the modern ecumenical movement and praised its passion to global church unity, Guder also laments over the evaporation of that passion in ecumenical churches such as the Church of South India (192), and highlights the emerging new challenges that call the church to engage and re-engage in missional ecumenism.

Every chapter, with its specific theme of reflection, has been meticulously articulated to promote the idea of missional conversion or transformation of the church. That a variety of themes dialogue with each other on the mega-theme of missional ecclesiology throughout the book is a real strength of author’s expert scholarship. However, as a reproduction of previously published articles, the book does not claim to have descriptive new data but continues to provide fresh prescriptive inspirations for the experts in the field of study. Further, to the beginners, Guder’s title may appear a bit misleading, giving the impression of a practical guidebook on how to do mission and missiology or how to engage in witnessing Christ. It does serve as a guide but primarily for academic theologizing with a call to be missional. The lack of much needed index and bibliography is regrettable. Thankfully footnotes are intact and thus helpful. The book is useful for all interested in deeper engagement with key missiological issues in the life of the church.

The Holy Spirit

Stanley Hauerwas and William H. Willimon

Nashville, TN: Abingdon Press

2015, 100 pp., paper, \$13.99

ISBN: 978-1-4267-7863-6

Reviewed by Scott Donahue-Martens

In *The Holy Spirit*, Stanley Hauerwas and William Willimon continue their tradition of producing excellent scholarship that combines deep theological concepts with historical creeds and beliefs, all while underlining practical implications for the modern church. Their work primarily responds to the pervasive neglect of the Holy Spirit in the 21st century church. God is active in the world through the Holy Spirit. As Christians, our task is to submit ourselves to God and that activity. The introduction establishes that *The Holy Spirit* was written to help Christians grasp the necessity of the Holy Spirit, especially with regard to the Spirit's communal essence.

Chapter 1 explores the assertion that the Holy Spirit is not an addendum or afterthought to the trinity, she is fully God. Each member of the trinity fully embodies the others, just as they are fully embodied. Thus, their actions are communally done in harmony and without hierarchy. A strength of the work is its reliable scholarship that reminds the reader of the central importance of the Holy Spirit to ecclesiology, ecumenism, and faith in general. By briefly discussing early church councils, creeds, and heresies, the authors reveal the deficiencies caused by neglect of the Holy Spirit. At the same time, the reader does not have to trudge through cumbersome details and dates because the purpose of exploring ancient sources is to discuss both modern and practical implications. If we are to comprehend aspects of God, we must understand aspects of the Holy Spirit, as a full and active member of the trinity. God's Spirit draws believers into a tradition and community that extends beyond our time and place.

In chapter 2, the authors link the birth of the church with the outpouring of God's Spirit. God's work in human affairs is neither over nor distant because the God who spoke in the Bible speaks to us today through the Holy Spirit. The church derives its very existence and purpose from the Holy Spirit. The authors attempt to correct an understanding of the Holy Spirit that is purely immaterial by offering corporeal examples of the Spirit's work and practical implications for Christians and the church. The book utilizes an ecumenical approach by applying numerous perspectives from different denominations. At the same time, the authors do not shy away from their roots in the Wesleyan tradition.

The book culminates in chapter three which discusses communal sanctification as the embodiment of the Holy Spirit's presence. Hauerwas and Willimon combine tradition with trajectory to discuss sanctification in the 21st century. If the church is going to thrive in the 21st century, it must embrace the Holy Spirit as central to life itself. Christian life is found in the Spirit's creation of communal holiness. Critical of individual Christianity and philosophy based solely upon personal piety and self-reliance, the authors provide an alternative understanding of sanctification that honors the tensions between God and human agency, in addition to the tension between personal and communal Christianity.

The final chapter provides theological rationale for the need of the Holy Spirit based on eschatology and *telos*. The ability of the writers to take what are often abstract theological concepts and translate them into everyday life leaves the reader feeling that they not only better understand the Holy Spirit, but they also better understand what to do.

The accessibility of *The Holy Spirit* is not to the detriment of its content. The book is an excellent source for those wishing to refresh their understanding of the Holy Spirit, or for those who have not had the opportunity to study the topic before. It is an introduction to the topic that clearly summarizes the theological and practical importance of the Holy Spirit. Readers looking for a textbook or a deep analysis on a particular facet will likely find the book lacking; however, the breadth of their approach is remarkable. The authors' practice of applying the gamut of the Wesleyan Quadrilateral creates an appropriate balance of sources and produces a deeply faithful, relevant, and practical work. Hauerwas and Willimon have once again laid out the role of Christians in the 21st century by stressing the unavoidable, yet neglected, importance of the Holy Spirit.

Gospel of Glory: Major Themes in Johannine Theology

Richard Bauckham

Grand Rapids, MI: Baker Academic

2015, xvii, 238 pp., paper, \$18.95

ISBN: 978-0-8010-9612-9

Reviewed by Michael Tavey

In this book, Richard Bauckham analyzes the Gospel of John from a theologically thematic position. Throughout the book, he brings insight to various

themes within the Gospel. These themes include prominent ones that have been in discussion amongst scholars within the academic realm for some time, such as Johannine sacramental theology, how the Gospel of John interprets the death, resurrection, and exaltation of Jesus, and the use of dualism within Johannine thought and expression. Simultaneously, however, he also addresses themes that have rarely before been discussed, such as the use of “individualism” within the Gospel and how the Jesus of John compares/contrasts to that of the Jesus of the Synoptic Gospels.

In reference to well-discussed themes, Bauckham provides a new sagacity for interpreting and understanding them, thereby giving a refreshing perspective upon them. Instead of agreeing with some scholars who espouse an “ultra-sacramental” viewpoint or other scholars who claim no sacramental theology exists within the Gospel, Bauckham brings focus upon the soteriological realities within John’s sacramental language, while also revealing how these realities far exceed his sacramental language. Additionally, with careful attention upon exegetical detail, Bauckham reveals how John uses the book of Isaiah to show how Jesus was glorified and exalted within the very process of crucifixion and death. Finally, Bauckham brings fresh insight to the topic of dualism, as used within the Johannine Gospel (i.e. light/darkness, world/God the Father, earth/heaven), by analyzing it from a narrative position. In so doing, he explains how dualism functions within the narrative, and how it also adds specific and broad theological meaning to the Gospel as a whole.

In reference to Johannine themes rarely discussed amongst scholars, Bauckham significantly adds to the theological understanding of the Johannine Gospel. It is perplexing why such little attention has been given to such themes. Far from being minor, these themes are paradigmatic for understanding the Gospel as a whole, and helps elucidate other prominent themes that exist throughout the Gospel. Out of the few of these discussed themes, two stand out. First, by analyzing how John uses “individualism” within the Gospel, Bauckham acutely reveals how, according to John, salvation is a highly personal, intimate, and individualistic reality. Yet, salvation is not merely confined to an “individualistic” existence or experience. Rather, salvation is best understood and experienced within a communal aspect (i.e. Church). Thus, Bauckham perceptively frames salvation within the context of 1) the individual person, but not at the neglect of the Church, and 2) an ecclesiological setting, but not at the expense of the individual. Secondly, and lastly, Bauckham relates the “Johannine Jesus” with the “Synoptic Jesus” in a highly complementary way, thus providing a clear picture of the identity of the “real” Jesus. As a result, Bauckham significantly helps one understand Jesus from a canonical position.

Bauckham's book will indeed provide teachers, students, pastors, non-pastors, and others with an acute understanding of the "major themes within Johannine theology," which will enable them to better understand the Gospel as a whole.

Paul, Apostle of Liberty (2nd Ed.)

Richard N. Longenecker

Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

2015, 407pp., paper, \$34.00

ISBN: 978-0-8028-4302-9

Reviewed by Taylor S. Brown

The field of Pauline studies has become a hotbed of scholarly debate in the last half-century. Of course, the Pauline corpus has always been an active area of study throughout Christian history. From Origen to Luther to Lightfoot, the Pauline Epistles have formed a major core of the study of the New Testament and Christian origins. As the writer of the earliest Christian texts and the first Christian theologian, the study of Paul's work is imperative for any student of the biblical text and the history of Christianity.

While the study of the Apostle's work has been a constant for the past two millennia, with the rise of modern, historical-critical methodology, the study of Paul's writings has expanded exponentially. Modern, scholarly movements such as the New Perspective on Paul, the "Paul Within Judaism" school, and the "Apocalyptic Paul" school have initiated new ways of reading and integrating the deep wells of Pauline theological thought.

In the wake of these newer hermeneutical approaches, it is important to have a good working knowledge of past Pauline interpreters, upon whose work today's top scholars build their own analyses. Here, the second, expanded edition of Richard N. Longenecker's classic *Paul, Apostle of Liberty* comes into the current field of monographs on Paul as a breath of historically invigorating air. Longenecker has been at the forefront of New Testament and Pauline studies for the past five decades, writing key works on everything from apostolic exegesis of the Old Testament (*Biblical Exegesis in the Apostolic Period*, 2nd ed., Grand Rapids: Eerdmans; Vancouver: Regent College Publishing, 1999) to commentaries on several New Testament books, including the Word Biblical Commentary entry on

Galatians (*Galatians*, WBC 41, Dallas: Word, 1990) and his *magnum opus* on Romans for the New International Greek Testament Commentary series (*The Epistle to the Romans*, NIGTC, Grand Rapids: Eerdmans, 2016).

When *Paul, Apostle of Liberty* was originally published in 1964, it was one of Longenecker's first major monographs and an important evangelical entry in the field of Pauline studies. It was also somewhat ahead of its time in relation to its delineation of subjects such as Paul's Jewish background, his interaction with the Law, and his praxis. Indeed, reading the text today it is surprising how well Longenecker anticipated later hermeneutical developments and movements.

Longenecker provided detailed exegesis on such issues as Paul's view of the Law and how it acted as a good, *pro tempore* measure circumscribed by faith, the subjective genitive rendering of *pistis Iēsou Christou* as "the faithfulness of Jesus Christ" (thereby anticipating the work of Richard Hays by roughly 20 years), and the Pauline "I" usages in Romans 7:7-25 as fundamentally referring to fallen humanity's condition "in Adam" as opposed to those who are "in Christ"; not—as Luther and his followers have supposed—as referring to both non-Christians and Christians.

These and other exegetical treatments are worth reading in themselves. However, with the new edition Longenecker has added an additional 112-page addendum detailing the history of Pauline interpretation over the past 2000 years. The addendum truly shines though in Longenecker's appraisal of major movements in Pauline scholarship that have occurred since he initially penned the book in 1964. Of considerable note here are Longenecker's assessments of E. P. Sanders' and James D. G. Dunn's work in the New Perspective on Paul, and of the narrative and intertextuality approach championed by scholars such as Richard B. Hays. Longenecker's appraisals of these and other scholarly developments in the field are measured, informative, and charitably critical.

There are few criticisms that I can really level against the book, chiefly because it is simply unfair to be excessively critical of a text written over fifty years ago. The only real criticisms that I can level are in the new addendum. The first criticism is that Longenecker leaves out some major scholarly voices in his assessments, namely figures like N. T. Wright, John M. G. Barclay, Ben Witherington III, Gordon Fee, and a few others. The other criticism is that Longenecker neglects to interact with the recent "Apocalyptic Paul" and "Paul Within Judaism" schools of thought. While I value the insights from scholars in these camps, as an interpreter of Paul I see problems with the approaches and would have liked to see a seasoned exegete like Longenecker interact with them.

Despite these minor criticisms, the new, expanded edition of *Paul, Apostle of Liberty* is a great and elucidating read. Not only were many of Longenecker's

conclusions ahead of their time in 1964, but even now they still provide extremely valuable insights into the background, teaching, and praxis of the Apostle. Combined with the 112-page addendum, the book is a valuable addition to any biblical studies library and a fitting companion piece to Longenecker's *magnum opus* NIGTC Romans commentary.

Paul and the Gift

John M. G. Barclay

Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

2015, 672 pp., hardback, \$66.50

ISBN: 978-0-8028-6889-3

Review by Isaiab Allen

How did Paul understand the economy of God's dealings with humanity? For Augustine, Luther, Wesley, Sanders, and others, the meaning of *grace* was pivotal. John Barclay argues that *grace* belongs to a broader conceptual field that must illumine Paul's theology. The anthropological category of *gift* "covers a sphere of voluntary, personal relations that are characterized by goodwill in the giving of some benefit or favor and that elicit some form of reciprocal return that is both voluntary and necessary for the continuation of the relationship" (3). Eighteen chapters (named below) are divided into four parts. Part I, "The Multiple Meanings of Gift and Grace" outlines the terms.

1. "The Anthropology and History of the Gift" – Barclay discerns which concepts were intrinsic and which were ancillary to *gift/grace* by examining diverse ancient literature. Unlearning some common assumptions is needed, as ideologies regarding what constitutes "pure gift" color readings. Barclay claims that we must "understand the 'pure' gift as a cultural product," in order to "resist the modern tendency to take it as a natural or necessary configuration" (52). *Gift* contrasts with transactions like *wages* or *sale*, but interpreters have polarized these forms of interaction to the exclusion of reciprocity. In Paul's context, *lack* of reciprocity violated *gift*. The assumption that "gift by definition should be free of reciprocity or return... is a modern construction" (63).

2. "The Perfections of Gift/Grace" – Essentially, *gift* strengthens relational bonds; but writers often aim for more poetic pizzazz, definitional precision, or argumentative force, especially to "rhetorically disqualify alternative

construals as inadequate or misleading”(173). To accomplish this, writers may articulate a *perfection* (Kenneth Burke’s term), the “tendency to draw out a concept to its endpoint or extreme” (67).

Barclay delineates six *perfections*: *Superabundance* – lavishness, quantity, and scale; *Singularity* – intention or character of the giver; *Priority* – sequence and initiative; *Incongruity* – relative worth of the recipient, *Efficacy* – impact upon the nature or agency of the recipient, *Non-circularity* – the escape of the gift from an ongoing cycle of reciprocity.

Absolutizing the notion of *gift/grace* is unnecessary, and no specific configuration of *perfections* is intrinsic. Emphases on certain *perfections*, “revolv[ing] around unexamined assumptions” (174), can distort readings of Paul. By explicating authors’ configurations of these *perfections*, Barclay hopes to ameliorate this polarizing tendency.

3. “Interpreting Paul on Grace: Shifting Patterns of Perfection” – Using his rubric of *grace-perfections*, Barclay identifies the salient emphases of key theological thinkers. Marcion perfected the singularity and incongruity of grace; Augustine, its efficacy and incongruity; Pelagius, its priority and superabundance; Luther: incongruity, priority, and singularity, but not efficacy; for “Luther takes Romans 7... as Christian experience” (113); Calvin: priority, incongruity, and superabundance, but not non-circularity or singularity, given Calvin’s strong emphasis on judgment (129). Barclay similarly analyzes Barth, Bultmann, Käsemann, and Martyn, revealing the “need for a different form of analysis” (192). 4. “Summary of Conclusions to Part I” closes the section.

In Part II, “Divine Gift in Second Temple Judaism,” Barclay amplifies the logic of God’s grace in select writings. He observes neither transactional “works-righteousness” nor homogenous “covenantal nomism,” but rather, arrangements of *grace-perfections* particular to each author.

5. “*The Wisdom of Solomon*” – This apocryphal text insists that God always has a reason for either judgment or mercy. For God’s grace to be indiscriminate would call into question his goodness and justice. Good gifts are “not wasted, ineffective, or inappropriate” (199).

6. “Philo of Alexandria” – Philo perfects the *singularity*, *superabundance*, *priority*, *efficacy*, but not the *incongruity* of grace; yet Barclay reasons that Philo can be considered “a profound theologian of grace” (238), because *incongruity* is not its defining characteristic.

7. “The Qumran *Hodayot* (1QH^a)” – These hymns do not consider divine and human agency mutually exclusive. Only *unaided* human capacity is denied (248).

Modern assumptions “miss the sense of wonder, even shock” at the incongruity of God’s grace expressed in these hymns (261).

8. “Pseudo-Philo, *Liber Antiquitatum Biblicarum*” – Because of the “indestructible commitment to Israel” through which Pseudo-Philo views (salvation) history, Barclay identifies *priority* as its prime perfection. God’s grace may appear incongruous, benefitting rebellious Israel, but it befits God’s choice to involve Israel in his plan since Creation.

9. “4 *Ezra*” – The dialogic mode conveys Ezra’s dynamic transition from conceptualizing God’s activity in the world as inscrutable to seeing that, with the “endpoint” (287) properly in view, all curses and blessings are meted out with perfect, eternal justice. Grace only *seems* incongruous or suffering innocent from humanity’s limited perspective. Labeling this view “works-righteousness” betrays an anachronistic theological lens.

10. “The Diverse Dynamics of Grace in Second Temple Judaism” – E.P. Sanders’ “covenantal nomism” (*Paul and Palestinian Judaism*) reflects too simplistic an analysis of Jewish faith. Grace is discussed everywhere, but not everywhere the same (158). Barclay’s survey demonstrates that the *incongruity* of grace was a matter of debate. “*The difference between an incongruous and a congruous gift is a difference in one perfection of grace, not a categorical distinction between grace and non-grace*” (317).

Barclay argues that interpreters impose *incongruity* as the quintessential *perfection* of grace. “Irrationality and injustice are the double problematic of incongruous grace” (318), so Paul’s perfection of God’s grace as incongruous implicitly engenders the need for an explanation of how “a seemingly arbitrary action of God matches a deeper rationality” (318). Gifts strengthen relational bonds, but the rationale of God’s grace simply does not correspond to pre-calculated systems of worth that privilege certain segments of humanity on the basis of ethnicity, gender, or social status.

In Part III, “Galatians: The Christ-Gift and the Recalibration of Worth,” and Part IV, “Romans: Israel, the Gentiles, and God’s Creative Gift,” Barclay applies the rubric of *grace-perfections* to analyze Paul’s magisterial letters. Though not a verse-by-verse treatment, Barclay provides a robust theological commentary with a firm grasp of their literary and historical-ideological context.

11. “Configuring Galatians” – Barclay’s incisive introduction to the historical, logical, and interpretive issues in Galatians is refreshingly readable and generally non-controversial. Barclay contends that “*every reading is determined by the way it construes and organizes the polarities of the letter*” (338) and shows how grace, configured uniquely by Paul, fits within Galatians’ argument. He then compares and contrasts his own analysis with Luther, Dunn, Martyn, Kahl, and others.

12. “The Christ-Gift and the Recalibration of Norms (Galatians 1-2)” – In Galatians, Paul opposes the conventional reasoning that socially-established standards of value qualified or disqualified people for divine gifts. Within the church, some advanced these value systems, even though “the Christ-event,” Barclay later writes, “upstages every system of worth established on other grounds” (445). Circumcision, “A central token of cultural capital” for Jews (363), is unnecessary for Gentiles, because God’s grace “belongs to no subset of humanity, but is destined for all” (361). Paul does not downplay responsible human agency nor address a *quid pro quo* economy of grace. “Faith is not an alternative human achievement... but a... recognition that the only capital in God’s economy is the gift of Christ” (383).

13. “The Christ-Gift, the Law, and the Promise (Galatians 3:1-5:12, with 6:11-18)” – Barclay sees ἐξ νόμου (and equivalents) as cultural code for “system of worth.” Paul discounts “both circumcision and uncircumcision” (393), because neither brings status with God. Barclay summarizes: “Galatians represents a consistent attempt to remap God’s dealings with humanity from the perspective of the Christ-event” (421).

14. “The New Community as the Expression of the Gift (Galatians 5:13-6:10)” – Barclay describes how the gospel undermines “the categorical distinction between ‘theology’ and ‘ethics’” (440). Describing this logic in Romans, he writes, “That new life cannot be said to be active *within* believers unless it is demonstrably acted out *by* them” (503).

15. “The Creative Gift and Its Fitting Result (Romans 1:1-5:11)” – Barclay reconciles “a conundrum that renders the early chapters of Romans the greatest stumbling block for interpreters of Paul” (466) by showing that eternal life as both reward *and* incongruous gift are only incompatible when one assumes *incongruity* as grace’s prime attribute. Persons transformed by the Spirit lead lives that befit eternity.

16. “New Life in Dying Bodies: Grace and the Construction of a Christian *Habitus* (Romans 5:12-8:39; 12:1-15:13)” – Paul perfects the *incongruity* of grace in Romans but not *non-circularity*, so Barclay emphasizes a theological distinction: “The divine gift in Christ was *unconditioned* (based on no prior conditions) but it is not *unconditional* (carrying no subsequent demands)” (500). Empowered by Christ’s resurrection, a believer’s life is an “‘eccentric’ phenomenon,” “not some reformation of the self, or some newly discovered technique in self-mastery,” (501) and not “detached from bodily practice” (516).

17. “Israel, Christ, and the Creative Mercy of God (Romans 9-11)” – The *incongruous* grace of God constituted Israel and saved its patriarchs; now, it incorporates Gentiles. They are saved, not because of their worthiness, but because

of God's love. "God pays no regard to their preexisting capital" (539). Not simply generous in a generic (impersonal) sense, God *loves* the recipients of his grace. Paul sees the salvation of all Israel as the logical outcome of a grace as generous as that displayed toward Gentiles. 18. "Conclusions" synthesizes the entire study.

Barclay is highly sensitive to literary context and appears to have no partisan agenda. He exercises deliberate methodological transparency from start to finish. His analytical rubric forges a constructive new direction for dialogue on divine grace, especially in Paul. This review only touches the surface. Readers will doubtless find areas of profound illumination as well as disagreement.

Though he examines representative literature in Greek, Hebrew, and Latin, Barclay does not base his analysis in particular lexemes; he engages an anthropological understanding of *gift* and related concepts. Barclay discusses relevant words in the brief Appendix: The Lexicon of Gift: Greek, Hebrew, Latin, and English (575-582). The Contents (vii-xiii) trace Barclay's argument and may help locate topics of interest; but compared to the Bibliography (583-626), Index of Authors (620-627), and Index of Ancient Sources (630-656), the Index of Subjects (628-629) seems thin.

Is Barclay's rubric objective? Might one constitute, include, exclude, promote, or subordinate *grace-perfections* differently? Barclay mentions "the attribution of saving power to God *alone*" (325), so could the *monopoly* of divine gift be perfected? His process for arriving at these six was painstaking, but was it also particular?

What about other construals of authorial emphases? Barclay writes that Paul "does not perfect the *efficacy* of grace... to the degree expected by some of his interpreters" (446); yet he seems to downplay Paul's emphasis on *efficacy*, given how crucial the *transformation* of the Spirit is in Barclay's arguments.

The Second Temple texts Barclay examined do not precisely represent Paul's cognitive environment. Some might not have been contemporary (4 Ezra), accessible (*Hodayot*), or familiar. To the extent that Paul was probably acquainted with their arguments, Barclay's comparison and contrast is valid.

Barclay's chief contributions in this volume: 1) constructing a new framework for analyzing conceptions of grace; 2) probing *gift/grace* as an anthropological category; 3) in-depth analysis of several Second Temple Jewish construals of grace; 4) integrating a contextually astute reading of Galatians and Romans; and 5) incisive critical dialogue with both the "new perspective" and the Augustinian-Lutheran tradition. Barclay plans to explore other dimensions of *gift/grace* in a subsequent volume (4).

Students of Paul, Second Temple Jewish and ancient Christian literature,

as well as historical theology should become familiar with Barclay's arguments. Scholars will interact with them for years, yet the book will enrich a thoughtful pastor's congregational preaching and theological instruction. I highly recommend it as a theological resource for courses on Paul. Barclay brings this generation closer than ever to answering the question: "what did *Paul* mean by grace?" (328).

Do We Need the New Testament? Letting the Old Testament Speak for Itself

John Goldingay

Downers Grove, IL: InterVarsity Press

2015, 184 pp., paper, \$22.00

ISBN: 978-0-8308-2469-4

Reviewed by Benjamin J. Snyder

Do We Need the New Testament is provocative, but the subtitle better expresses what the book is about, i.e. *Letting the Old Testament Speak for Itself*. What most modern Western Christians struggle with—do we need the OT? —is intentionally turned on its head—do we need the NT? Goldingay intends to help readers realize that not only does the NT depend heavily on the OT, but that there is little distinctive about the NT (which does not imply unimportance). In Goldingay's words "Jesus did not reveal something new about God. What he did was embody God" (163).

The introduction notes that Origen (d. AD 254) was the first to mean the entire OT by the term "old covenant." For his predecessors and contemporaries it always referred specifically the Mosaic covenant (10). This is a needed reminder that the scripture used by the early church was what we call the OT and that the NT was still being written throughout the first century. Even when the NT was read as scripture itself, this did not immediately throw into question the relevance of the OT.

Chapter 1, "Do We Need the New Testament?" articulates what Goldingay identifies as unique about the NT (which, in his view, is not very much). For example, Jesus' sacrifice was not "new" but the "ultimate expression of God's love and power" (11). A similar point is made regarding narrative development, mission, theology, promise and fulfillment, spirituality, and ethics. The only thing "new" was resurrection hope since this cannot be clearly established on the basis of the OT. Yet, even this belief was already mature before the NT writings.

Next, in chapter 2, “Why is Jesus Important?” he argues that the *NT* is only important because it tells us about Jesus (33). Moreover, it is not in *what* he taught but *how* he taught (36). Nearly everything that Jesus represents is already found in the God of the OT. Even, his death is viewed as the “logical terminus of the story” wherein God allows humanity to kill him (39).

Goldingay asks in chapter 3, “Was the Holy Spirit Present in First Testament Times?” He contends that “normal” OT figures such as Abraham, Joseph, Ruth, and Hannah experienced the same indwelling Spirit as NT believers, only that they did not speak of it in those terms (57-8). However, Joel’s prophecy (2:28-32) and its subsequent fulfillment in Acts 2 testify to a “new form of the Spirit’s presence,” which helps us understand Paul’s encounter with the Ephesian disciples of John the Baptist in Acts 19 (58). For Goldingay, God’s Spirit equals God’s presence. Thus, the Spirit *can* be taken away as evidenced by the numerous examples where the church no longer exists where it once did (51). He avoids answering the question at the individual level.

In Chapter 4, “The Grand Narrative and the Middle Narratives in the First Testament and the New Testament,” Goldingay identifies certain text groupings (i.e. Gen–Kgs and Chr–Ezra–Nehemiah; Daniel) that supposedly formed worldview-guiding memories (middle narratives), *not history*, for ancient readers. Modern readers, in light of Jesus, prematurely construct an overarching story (grand narrative) instead of starting with the middle narratives. This leads to wrong assumptions about the latter; at a minimum their temporal, ethnic, historical, and other constraints are ignored (71). He then interprets certain NT books through the lens of these middle narratives and assumes that their authors read these just like himself.

Goldingay’s chapter 5, “How People Have Mis(?)read Hebrews,” helpfully points out that OT sacrifices were *often* not connected with sin in any way, although he makes it sound like they were not at all (92). Jacob Milgrom, whom he cites in support of his argument, makes precisely the opposite point concerning Leviticus (unless I have misunderstood Milgrom). As such, typology and metaphor are necessary for Goldingay to explain how the author of Hebrews could have possibly connected Jesus’ execution with Levitical sacrifice. Yet, the author of Hebrews specifically links Jesus’ work with the Day of Atonement (note that Lev. 16 is absent from this chapter and Scripture index) where sin is explicitly linked with sacrifice (e.g., Lev 16:16, 21, 30, 34). He is right to note that modern readers import their assumptions to the text and that overcoming the unfamiliar territory of the OT requires much effort in learning (94-5). Later he claims, “Whatever new

potential there is in Jeremiah's new covenant, it is not realized in the congregation that Hebrews addresses" (98). Yet, the Qumran community also believed that God had instituted the New Covenant with their community and they both taught one another and avoided evil just as the early believers did. Thus, his point here remains in question.

Chapter 6, explores "The Costly Loss of First Testament Spirituality" where he observes that the neglect of the Psalms by Western Christians has led to superficial and self-centered modes of worship. In contrast to John Howard Yoder, he maintains that pacifism is alien to both the OT and NT and that "imprecatory psalms are for us to pray, who are not victims" (113). Accordingly, allegorical interpretation of the Psalms, to which people turn when the text becomes uncomfortable, hinders their intended ethical impact on readers (117).

The NT is not even mentioned in chapter 7, "Memory and Israel's Faith, Hope and Life," a thoughtful reflection on the nature of the OT as a "deposit of Israel's memory" (119). Goldingay insists on a difference between "history" and "memory," but the distinction is semantic. Modern historians recognize that *all* types of historiography (including ancient) are selective and not merely "hard facts," and that they contain conflicting information and ambiguity (122). That said, he rightfully observes that scripture as a "construction of memory . . . is the means whereby the past might frame the present" (130, 134). Especially insightful is the notion that remembering also involves the intentional forgetting of certain things (121).

In chapter 8, "Moses (and Jesus and Paul) for Your Hardness of Hearts," Goldingay argues that the NT does not make any ethical demands that are superior to those of the OT. This should not be surprising since the NT authors were operating out of a Jewish ethical worldview. His treatment of the "household codes" is disappointing since many NT scholars believe that Paul is progressive when compared to the larger culture. There is no doubt that OT slavery was very different than its Greek and Roman counterparts, but there are numerous similarities as well, e.g., it served as a socio-economic "safety net." It is true that the NT does not directly counter slavery as an institution, but Goldingay falls prey to his own lament that modern readers evaluate scripture using modern standards. Indeed, the Gospel undermined the foundation upon which slavery was built. Slavery was law and the Roman Empire was no democracy, so to expect Paul to launch a popular protest movement is anachronistic. Thus, his claim that the NT "represents an impoverishment of traditions, an impoverishment which allowed gross injustice to flourish in Christian countries through the centuries" is problematic (147). Instead of attempting to establish superiority in one direction or another, the comparison

between the OT and NT could have been much more nuanced.

Finally, Goldingay, in chapter 9, “Theological Interpretation,” makes his most controversial arguments about the relationship between OT and NT. His three points are, first, interpretation should be theological but not Christocentric, thus throwing into question assertions such as that advanced by Francis Watson: “There can be ‘no interpretative programmes that assume an autonomous Old Testament’” (163). Second, it should be “theological but not trinitarian” (165). This, of course, depends on the fact that the NT itself never speaks of a “trinity” and is a “piece of church tradition” (169). Finally, it should be “theological but not constrained by the rule of faith” (169). He notes that Irenaeus does not use the “rule of faith” against the Valentinian heretics, but simply insists on respecting the “contextual meaning” of scripture (170). How one answers what exactly theological exegesis is and the weight that church tradition should play in interpretation will determine the level of discomfort the reader will experience in this last chapter. Although I do not agree with everything suggested by Goldingay, hopefully his articulation of these issues will produce positive fruit which disequilibrium can offer.

It is common for OT scholars to emphasize the independence of the OT while NT scholars emphasize the radical importance of Jesus for OT interpretation. While Goldingay certainly does the former, he also makes some advances to show their interrelatedness. The fresh thinking and provocative position (for some readers) of this book make it a stimulating read. Undoubtedly, not everyone will agree with everything put forward by Goldingay, but it is a delight to read the perspective of an OT specialist on this topic. His weaker points tend toward his interpretation of the NT itself but this is to be expected.

John, His Gospel, and Jesus: In Pursuit of the Johannine Voice

Stanley E. Porter

Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.

2015, 297 pp., paper, \$30.00

ISBN: 978-0-8028-7170-1

Reviewed by Garrett Best

In this collection of essays, Stanley Porter explores a variety of topics related to the Fourth Gospel. Porter has worked extensively with the Johannine writings in recent years resulting in his coauthored work with Andrew Gabriel: *The Johannine Writings and Apocalyptic: An Annotated Bibliography* (2013). As the subtitle

suggests, his goal is to pursue the unique Johannine voice. Five chapters deal with how John has structured and shaped his presentation of Jesus. In chapter 2, Porter argues that the Gospel was intended to be a public proclamation that was written for the wider world rather than for a single Johannine community. In chapter 4, he analyses how the prologue has been studied by form, source, musical-liturgical, and functional critics. He concludes that functional criticism has been the most helpful in pointing to the incarnate *logos* as a pervasive theme. In chapter 5, he asserts that the “I Am” sayings function as a Johannine device for developing the Christology of the Gospel. In chapter 7, spurred by Pilate’s crucial question, “What is truth?” (John 18:38), Porter studies the meaning of ἀληθ- root words in John. Finally, in chapter 8, he attempts to demonstrate that the Passover has been underappreciated as a pervasive theme in the Fourth Gospel.

The remaining chapters deal with a variety of subjects. In chapter 1, Porter propounds a possible timeline for the relationship between the canonical Gospel and two other important manuscripts (P. Rylands Greek 457 and P. Egerton 2) concluding that the canonical Gospel is the earliest. In chapter 3, he pushes back against the pervasive scholarly exclusion of John from historical Jesus research. He endeavors to show that John draws on an “independent common tradition” (86) similar to the Synoptic material which attests to its possible authenticity. In chapter 6, Porter studies John’s multivalent use of “Jews” because John’s Gospel has so often been labeled anti-Semitic. Finally, in chapter 9, he concludes by arguing that John 21 was likely original or added very early to John’s Gospel by the same author who wrote John.

Many of Porter’s suggestions throughout the book challenge prevailing scholarly consensus and will no doubt prove controversial. For example, he believes it likely that John was written between 70-90 C. E. but allows for the possibility John was written before 70 (31); that John and the Synoptics present two separate temple cleansings (77-78); and that chapter 21 forms an original and essential part of the Gospel (chapter 9). His most controversial assertion is that John should be afforded a rightful place next to the Synoptics in historical Jesus research (chapter 3).

Despite the many strengths of this book, I offer two critiques. First, although the brevity of the essays makes the material accessible, it also leaves readers wanting more. Porter acknowledges that each essay is “a preliminary exploration” (12). The book is often too advanced for the layman and too brief for the scholar. Second, because each essay treats a different topic, some chapters are more successful than others. The essays on P. Rylands Greek 457 and P. Egerton 2’s relationship to the canonical Gospel, the Gospel as public proclamation, and

the “I Am” sayings are Porter at his best. Other essays are not as convincing. For example, in his essay on truth in John (chapter 7), he is at pains to show that John uses truth in two senses: relational and propositional. After straining to label five passages as propositional (John 8:44-46; 16:7; 17:17; 18:37-38; 21:24), he admits that the propositional aspect of truth is “clearly less important in John’s Gospel” (197). It seems another agenda is driving Porter’s desire to insist that John’s Jesus teaches propositional truth. I was not convinced.

This collection of essays will be interesting to students interested in research on the Fourth Gospel. The brief essays allow Porter to cover a wide range of topics while at the same time whetting readers’ appetites for more. The footnotes are thorough and point readers to further resources. In this scholarly yet accessible work, he has done a service in calling attention to the importance of John’s Gospel. No doubt, his provocative suggestions will be discussed for years to come.

Books Received

The following books were received by the editor's office since the last issue of *The Asbury Journal*. The editor is seeking people interested in writing book reviews on these or other relevant books for publication in future issues of *The Asbury Journal*. Please contact the editor (Robert.danielson@asburyseminary.edu) if you are interested in reviewing a particular title. Reviews will be assigned on a first come basis.

Abernethy, Andrew T.

2016 *The Book of Isaiah and God's Kingdom: A Thematic-Theological Approach*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-2641-4. Price: \$25.00.

Anderson, Garwood P.

2016 *Paul's New Perspective: Charting a Soteriological Journey*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-5154-6. Price: \$45.00.

Barclay, John M. G.

2016 *Pauline Churches and Diaspora Jews*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7374-3. Price: \$48.00.

Bazyn, Ken

2016 *Soul-Wrestling: Meditations in Monochrome*. South Bend, IN: St. Augustine's Press. ISBN: 978-1-58731-769-9. Price: \$30.00.

Bird, Michael F.

2016 *An Anomalous Jew: Paul among Jews, Greeks, and Romans*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-6769-8. Price: \$28.00.

Blackwell, Ben. C.

2016 *Christosis: Engaging Paul's Soteriology with his Patristic Interpreters*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7391-0. Price: \$40.00.

Brett, Mark G.

2016 *Political Trauma and Healing: Biblical Ethics for a Postcolonial World*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7307-1. Price: \$28.00.

- Brotzman, Ellis R., and Eric J. Tully
 2016 *Old Testament Textual Criticism: A Practical Introduction*.
 2nd edition. Grand Rapids, MI: Baker Academic.
 ISBN: 978-0-8010-9753-9. Price: \$24.00.
- Cherry, Constance M.
 2016 *The Music Architect: Blueprints for Engaging Worshipers in Song*.
 Grand Rapids, MI: Baker Academic.
 ISBN: 978-0-8010-9968-7. Price: \$22.99.
- Chung, Paul Seungoh
 2016 *God at the Crossroads of Worldviews: Toward a Different Debate about
 the Existence of God*. Notre Dame, IN: University of Notre
 Dame Press. ISBN: 978-0-268-10056-8. Price: \$50.00.
- Coulter, Dale M. and Amos Yong, eds.
 2016 *The Spirit, the Affections, and the Christian Tradition*. Notre Dame,
 IN: University of Notre Dame Press. ISBN: 978-0-268-10004-
 9. Price: \$60.00.
- Coutts, Jon
 2016 *A Shared Mercy: Karl Barth on Forgiveness and the Church*.
 Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-
 4915-4. Price: \$39.00.
- Davies, J. P.
 2016 *Paul Among the Apocalypses?: An Evaluation of the 'Apocalyptic Paul'
 in the Context of Jewish and Christian Apocalyptic Literature*. New
 York, NY: Bloomsbury T&T Clark.. ISBN: 978-0-567-66728-
 1. Price: \$120.00.
- Davis, Ellen F., Austin McIver Dennis
 2016 *Preaching the Luminous Word: Biblical Sermons and Homiletical
 Essays*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co.
 ISBN: 978-0-8028-7423-8. Price: \$33.00.
- Duesing, Jason G., Thomas White, and Malcolm B. Yarnell III, eds.
 2016 *First Freedom: The Beginning and End of Religious Liberty*.
 Nashville, TN: B&H Publishing Group.
 ISBN: 978-1-4336-4437-5. Price: \$24.99.
- Georges, Jayson and Mark D. Baker
 2016 *Ministering in Honor-Shame Cultures*. Downers Grove, IL:
 InterVarsity Press. ISBN: 978-0-8308-5146-1. Price: \$24.00.
- Goheen, Michael W., ed.
 2016 *Reading the Bible Missionally. Trauma and Healing*. Grand Rapids,
 MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-
 7225-8. Price: \$35.00.

- Halík, Tomáš
2016 *I Want You to Be: On the God of Love* Notre Dame, IN: University of Notre Dame Press. ISBN: 978-0-268-10072-8. Price: \$25.00.
- Hill, Matthew Nelson
2016 *Evolution and Holiness: Sociobiology, Altruism and the Quest for Wesleyan Perfection*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-3907-0. Price: \$30.00.
- Hirsch, Alan
2016 *The Forgotten Ways*. 2nd edition. Brazos Press. ISBN: 978-1-58743-386-3. Price: \$24.99.
- House, Donald R., Sr.
2016 *Earn All You Can: Getting Rich for Good*. Nashville, TN: Abingdon Press. ISBN: 978-1-5018-0840-1. Price: \$16.99.
- Kaplan, Grant
2016 *René Girard, Unlikely Apologist: Mimetic Theory and Fundamental Theology*. Notre Dame, IN: University of Notre Dame Press. ISBN: 978-0-268-10085-8. Price: \$50.00.
- Keener, Craig S.
2016 *Spirit Hermeneutics*. Reading Scripture in Light of Pentecost. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7439-9. Price: \$48.00.
- Köstenberger, Andreas J., L. Scott Kellum, Charles L. Quarles, eds.
2016 *The Cradle, the Cross, and the Crown: An Introduction to the New Testament*. 2nd edition. Nashville, TN: B&H Publishing Group. ISBN: 978-1-4336-8400-5. Price: \$59.99.
- Lee, Gregory W.
2016 *Today When you Hear his Voice*. Scripture, the Covenants, and the People of God. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7327-9. Price: \$30.00.
- Levering, Matthew
2016 *Engaging the Doctrine of the Holy Spirit: Love and Gift in the Trinity and the Church*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4992-7. Price: \$44.99.
- Lim, Johnson T.K.
2016 *Narrative Artistry and Theological Meanings in Genesis 1-11*. Singapore. Word N Works. ISBN: 981-05-4018-3.
- Mathewson, David L., and Elodie Ballantine Emig
2016 *Intermediate Greek Grammar: Syntax for students of the New Testament*. Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3072-7. Price: \$32.99.

- McConville, J. Gordon
2016 *Being Human in God's World: An Old Testament Theology of Humanity.* Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-4896-8. Price: \$27.99.
- Merida, Tony
2016 *The Christ-Centered Expositor: A Field Guide for Word-Driven Disciple Makers.* Nashville, TN: B&H Publishing Group. ISBN: 978-1-4336-8574-3. Price: \$29.99.
- Merkle, Benjamin L.
2016 *Ephesians: Exegetical Guide to the Greek New Testament.* Nashville, TN: B&H Publishing Group. ISBN: 978-1-4336-7611-6. Price: \$24.99.
- Paas, Stefan
2016 *Church Planting in the Secular West. Learning from the European Experience.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7348-4. Price: \$34.00.
- Porter, Stanley E.
2016 *The Apostle Paul. His Life, Thought, and Letters.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-4114-8. Price: \$40.00.
- Radner, Ephraim
2016 *Time and the Word. Figural Reading of the Christian Scriptures.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7220-3. Price: \$50.00.
- Raschke, Carl A.
2016 *Critical Theology: Introducing an Agenda for an Age of Global Crisis.* Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-5129-4. Price: \$22.00.
- Reid, Barbara E.
2016 *Wisdom's Feast. An Invitation to Feminist Interpretation of the Scriptures.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7351-4. Price: \$16.00.
- Reisacher, Evelyne A.
2016 *Joyful Witness in the Muslim World: Sharing the Gospel in Everyday Encounters.* Grand Rapids, MI: Baker Academic. ISBN: 978-0-8010-3084-0. Price: \$22.99.
- Taylor, Marion Ann, Heather E. Weir, eds.
2016 *Women in the Story of Jesus.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7303-3. Price: \$35.00.
- Thiselton, Anthony C.
2016 *Discovering Romans. Content, Interpretation, Reception.* Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7409-2. Price: \$22.00.

Thompson, James W., and Bruce W. Longenecker

2016 *Philippians and Philemon*. Grand Rapids, MI: Baker Academic.
ISBN: 978-0-8010-3339-1. Price: \$30.00.

Van Engen, Charles E., ed.

2016 *The State of Missiology Today: Global Innovations in Christian Witness. Agenda for an Age of Global Crisis*. Downers Grove, IL: InterVarsity Press. ISBN: 978-0-8308-5096-9. Price: \$35.00.

Wendel, Susan J., and David M. Miller

2016 *Torah Ethics and Early Christian Identity*. Grand Rapids, MI: Wm. B. Eerdmans Publishing Co. ISBN: 978-0-8028-7319-4. Price: \$35.00.



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