

## **Lecture 14- Social Issues (25); Personal Undoing (26); Cross-Cultural Relations (27); Ecclesiology (28)**

*Since the divine Word is for all humanity, he is translated again in terms of every culture where he finds acceptance among its people.*

*-Walls, p.47*

*It is not the crusading mind but the crucified mind which will become the risen mind.*

*-Koyama, p. ix*

*The missionary movement in the nineteenth century found its theological dynamic in soteriology. Ecclesiology played no significant role in the development of mission theology... To put the matter in over simple terms, in the nineteenth century the doctrine of the church functioned primarily in defense of the church as institution.*

*-Shenk, p.150*

### **Key Terms**

“Modern split;” fundamentalism; liberalism; social gospel; individual conversion; “whole Gospel;” “God’s world mission;” context of conversion; incarnational model; crucified & risen; ecclesiology & soteriology; church & kingdom

### **Lecture Objectives**

- Briefly outline the issues in the “modernist controversies” especially with regard to the development of “modern missions.”
- Evaluate the “modernist controversies” in light of Scripture.
- Identify key principles gleaned from your evaluation and applications of these principles to the Gospel work in which you are involved.
- Briefly identify and outline issues that have surfaced in your life as the Lord has used this course and service to “personally undo” you.
- Sketch the broader context of conversion.
- Describe what is known as “incarnational ministry” and what is meant by “crucified mind.”
- Identify key implications of today’s discussion for the ministry to which we’ve been called.
- Describe the biblical relationship between one’s view of God’s world mission and one’s understanding of the church.
- Identify key implications of today’s discussion for your understanding of the work to which you have been called.

### **Social Issues**

I. The Modern Split

II. Twentieth-century Models

A. Social gospel

B. Individual conversion

C. “Contemporary”

III. Recovering the Whole Gospel

A. Conciliar (Ecumenical) Protestants

B. Evangelicals

C. Evaluation

IV. God’s World Mission

**Personal Undoing****I. Class Discussion**

As missionaries of the modern era were to find, encountering the reality of God beyond the inherited terms of one's culture reduces reliance on that culture as a universal normative pattern. A fresh standard of discernment is introduced by which the essence of the Gospel is unscrambled from one cultural yoke in order to take firm hold in a different culture.

-Sanneh, p.25

Those who, like Paul, felt the raw sharpness of the break with the past were constrained to interpret it as having occurred by the action of a God whose power exceeded one cultural expression of it.

-Sanneh, p.27.

**Cross-Cultural Relations****I. "The Wider Context of Conversion" Shenk, 85-102**

Discussion of Postulates

**II. Lingenfelter, Sherwood G. & Mayers, Marvin K. *Ministering Cross-Culturally: An Incarnational Model for Personal Relationships*. Grand Rapids, MI: Baker Book House, 1986.****III. "Crucified-and-Risen Resourcefulness" Koyama**

Koyama, Kosuke. *No Handle on the Cross: An Asian Meditation on the Crucified Mind*. London: SCM Press Ltd., 1976.

Preface, p.ix: "I believe that the crusading mind (I am using the term 'crusading' in a broad sense, referring to all kinds of 'crusading for...' and 'crusading against...') is a Christian mind if it is guided by the crucified mind. It is not the crusading mind but the crucified mind which will become the 'risen mind'. 'Jesus Christ crucified and risen...' And behind this observation an image is in my mind: 'No handle on the cross'."

p.5: "Resourcefulness...must be theologically judged and contextualized in order to become genuinely resourceful. Resourcefulness must then be crucified.... Asian church history is telling us today that often missionaries' resourcefulness has resulted in the impoverishment of native participation in the mission of God. Resourceful persons do not seek help from others. They know exactly what to do. They have 'better ideas'. They have 'better strategies'."

p.10: "The crucified mind is not a proof-sign-seeking mind. It is not a speculative-wisdom-seeking mind. Both 'signs' and 'wisdom' have substantial histories within the spiritual experience of man. But in the context of the apostolic preaching Jesus Christ is the Sign and Wisdom GIVEN to man. Proof-signs and speculation-wisdom are overshadowed by the living presence of Jesus Christ in whom the church has its foundation. The crucified Lord judges proof-theology and speculation-theology."

p.37: "The 'my sheaf arose and stood upright' missiology was unequivocally enunciated by Pope Nicholas V to Henry the Navigator. This papal bull (1454) exercised a far-reaching negative colonial and religious impact upon the lives of millions of Asians for centuries to come:

Our joy is immense to know that our dear son, Henry, Prince of Portugal, following the footsteps of his father of illustrious memory, King John, inspired with a zeal for souls like an intrepid soldier of Christ, has carried into the most distant and unknown countries the name of God and has brought into the Catholic fold the perfidious enemies of God and of Christ, such as the Saracens and the Infidels.... We, after careful deliberation, and having considered that we have by our apostolic letters conceded to King

Affonso, the right, total and absolute, to invade, conquer and subject all the countries which are under the rule of the enemies of Christ, Saracen or Pagan. (fn to 'K.M. Panikkar, Asia and Western Dominance, Allen and Unwin 1959, pp.26f.')

Pope Nicholas lived in a world that did not have the telegram, television, jet planes and paperback books. His world-outlook was naturally severely limited. Yet, it was tragic that his APOSTOLIC letter was no more than a straight expansionist application of the Joseph's-dream theology....The Joseph-Nicholas... line of theology does not represent the apostolic line of the Gospel of Jesus Christ. Apostolic theology must be a 'stigmatized' theology. It must be rooted in apostolic self-denial. '...we have become, and are now, as the refuse of the world, the offscouring of all things' (I Cor. 4.13)."

p.38: "What does the STIGMA of Jesus Christ mean in our evangelism?...In rejecting the 'theology of the crusade for Christ' intuitively and emotionally, the Asians are indicating their genuine openness to the alternative, the theology of the STIGMA of Christ....(39)...The biblical salvation moves with the sign of the STIGMA of Christ, not with the religious campaign.

...I am simply saying that within the context of the apostolic church...the crusading mind must be baptized by the crucified mind so that human resourcefulness will become resourceful 'in the sight of God.'"

p.57: "There is today a profound sense of spiritual uneasiness among us....for all our enlightened understanding, we find our sense of identity disintegrating. Our existence is being threatened. Our communication is breaking down. Our sense of value is crippled. We feel ourselves to be living in a time of SPIRITUAL crisis for mankind...(58)

Our spirit is not breathing in a historical vacuum. Wherever we are today upon this planet we come under the powerful influence of Western civilization. It is sometimes called scientific-technological civilization or simply modernization. Our everyday experience confirms that this latest civilization is the most forceful and most universal civilization that has ever appeared on the horizon of the history of mankind.

Western civilization is a strong spiritual movement....It is a world-view in which human spiritual energy is directed toward 'this world' ('*saecularis*' meaning 'worldly', 'temporal'). Man is inescapably spiritual. It is the spirit of man that appreciates spiritual value. It is again the spirit of man that rejects spiritual value. Since it is the spirit of man that does these things, all HUMAN values carry inevitably the dimension of spiritual value....

'The Manifesto of the Communist Party (January 1848) by Marx and Engels is not simply a discourse on economic analysis. It is an outburst of human spirit against the spirit of social exploitation. It is in that sense a manifesto of human spiritual frustration and aspiration...(59)...Mao (Tse-Tung) spoke in his own way the message 'thou shalt not steal.' 'Thou shalt not steal' is a revolutionary as well as a spiritual message.

The 'apartheid' policy of the South African regime is a 'spiritual' movement. That is to say, it comes from a human spirit which is misdirected.

p.71: "God does not grab history. God penetrates history. This makes us hopeful. This heals us. Such work of God in Jesus Christ demands faith from us...Jesus Christ crucified...becomes most intensely 'baffling,' 'scandalous,' 'mysterious,' 'untamed,' 'not obvious' and 'not comprehensive' to us.

The mind inspired by the idea of a comprehensive-obvious God produces passive answer-theology instead of lively invitation-theology. One of the unfortunate characteristics of the Christian mission in Asia has been the presentation of the Gospel of Christ in terms of a slogan; 'Jesus is the Answer' ...In my culture it would be understood as saying that Christianity works mechanically, therefore it has no significant spiritual dimension. But the real issue is not a cultural but a theological one.

Jesus Christ means a continuous STORY, not a *DEUS EX MACHINA ANSWER*. 'I am the way, and the truth, and the life; no one comes to the Father, but by me' (John 14:6). This passage is not saying that Jesus is the answer. Instead, Jesus is inviting us to come and walk with him. What is the use of knowing the way if one does not walk on it? No! Unless one walks on the way, one does not know the way."

p.72: "He (Jesus Christ) is more interested in establishing a relationship than in giving answers. He is the God who is faithful to the Son of the Covenant (devoted relationship). He stands firmly in the biblical tradition."

p.75: "Jeremiah and Jesus placed their trust in the forsaking God! Theirs is no longer the faith built upon God's obvious answer. They believed in God even though God did not answer! It is the profoundest possibility of faith in the covenant relationship. Here we do not see an answer-theology. We see instead a relationship-theology. In spite of all cruel odds, they believed in the invitation of God to walk with him, even though their agonizing questions were unanswered!"

p.102: "Is Jesus Christ 'on a tree' (Gal. 3.13) or is he in the Pentagon? What is evangelism other than pointing to the crucified Lord (Gal. 3.1)? Can anyone make an 'offensive' out of the one who 'was publicly portrayed as crucified'? I sense here evidence of a militant teacher-complex which has made Christianity in Asia historically superficial and docetic."

p.106: "I do not think Christianity in Asia for the last four hundred years has really listened to the people. It has ignored the people. It has ignored the people's deep aspiration and frustration. It has ignored and even condemned the people's moral strivings and sensitivities. In short, it has ignored God, who asks 'where are you'? It has listened to its bishops, theologians and financial sponsors eight thousand miles away."

p.112: "The risen mind is a GIFT which comes to us as we watch him as he 'took the bread and blessed and broke it...' TWICE, once before the crucifixion and once after the resurrection."

p.113: "The risen mind is not a quietist mind. It is not an activist mind. It is 'always abounding in the work of the Lord' because it is guided by the experience gained at the two tables of the Lord. It is 'steadfast, immovable' in the way the crucified and risen Lord is. It is a resourceful mind RECEIVING its resourcefulness from the Jesus Christ crucified and risen. Its resourcefulness is basically crucified-and-risen resourcefulness. It is that of faith, hope, and love. It is not a self-generated resourcefulness. It is not afraid of meeting people of other living faiths. It is 'steadfast, immovable' with them, yet it knows how to conduct, with all sincerity, profitable 'table talks' with them since it has been in training at the table twice. It remembers the truth of the crucified Lord--the crucified truth--and how this truth should be communicated by self-denial. It respects history. It refused to 'handle' history."

### Ecclesiology

I. "The missionary movement in the nineteenth century found its theological dynamic in soteriology. Ecclesiology played no significant role in the development of mission theology...To put the matter in

over simple terms, in the nineteenth century the doctrine of the church functioned primarily in defense of the church as institution.”

- Shenk, 150

“This was the theological womb of the modern missionary movement: missionary theory based on soteriology as personal experience...As a result, the emphasis in missionary practice fell largely on the ecclesiastical and sociological aspects of the church—its organization, growth toward independence of foreign sponsorship, numerical expansion, and affiliations with other church bodies, rather than its ecclesiological dimension.”

- Shenk, 151

II. “Evangelism, Church, and Kingdom” (Hiebert)

- A. Avoid reductionism
- B. Partial integration
- C. The king and the kingdom

III. Ecclesiology and Mission in Ephesians, Colossians, Titus, I Peter

- A. Evangelical Presbyterian Church of Ghana, Presbyterian Church in Japan, etc.