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IMPARTING BIBLICAL THEOLOGY CROSS-CULTURALLY  
FOR TRANSFORMATION

A THESIS PROJECT SUBMITTED IN PARTIAL FULFILLMENT OF THE  
REQUIREMENTS FOR THE DOCTOR OF MINISTRY DEGREE  
IN GLOBAL AND CONTEXTUAL LEADERSHIP

BY  
MALCOLM REID  
ST. PAUL, MINNESOTA  
MAY 2016



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## LIST OF ABBREVIATIONS

BT	<i>Biblical Theology</i>
CMS	<i>Church Missionary Society of Australia</i>
IFES	<i>International Fellowship of Evangelical Students</i>
IGL	<i>India Gospel League</i>
IGLATA	<i>India Gospel League Australian Training Association.</i>
FLET	<i>Latin American Faculty of Theological Studies</i>
MOCLAM	<i>Moore College in Latin America</i>
MTC	<i>Moore Theological College</i>
PTC	<i>Preliminary Theological Certificate</i>
SEAN	<i>Seminario Por Extension Anglicano</i>
TEE	<i>Theological Education by Extension</i>

## ABSTRACT

Moore Theological College's Preliminary Theological Certificate (PTC) has been a vehicle to impart an approach to Biblical Theology (BT) not only domestically but also outside Australia. Course participation overseas has seen significant growth and this research identifies some of reasons for this as well some principles for imparting BT cross-culturally.

The first chapter of this study outlines the specific approach of the research. Four specific case studies are identified as being Latin America, India, East Africa and South East Asia.

A biblical foundation is laid down in the next chapter. Three themes that affect a BT of culture in the light of the expansion of the worldwide church are developed. This is followed by a literature review relating to four areas: the growth and the penetration of the gospel, culture and the context of mission, interpretation theory and theological education.

Chapter four outlines the approach to two of the sub-problems identified in chapter one: what dynamics led to the growth of the PTC course and what factors affect the transformative nature of the BT of PTC across the cultural divide

Correspondingly, the next chapter outlines the formal findings. The case area studies demonstrated that one of the key dynamics that led to the expansion of PTC

beyond denominational and geographical isolation was the role played by inter-denominational training organizations.

Chapter six identifies growth factors based on the model used and the significant role played by individuals identified as “connectors.” The chapter then identifies four threats to the impartation of the BT cross-culturally. Significantly, the chapter calls the readers not to quickly underestimate the power of Scriptures to speak to believers across-cultures.

The last chapter contains the personal reflections and journey of the researcher and some possible further research options.

## DEDICATION

This thesis report is dedicated to those who have left the comfort and security of Australia to serve the expansion of the Kingdom of God through the Church Missionary Society. But, in addition to this my, my wife, Leanne has lovingly encouraged me to continue this research – without which this thesis may never have been written.



## INTRODUCTION

A couple of generations of young men and women have come through Moore Theological College (MTC) well versed in a strong foundation of Biblical Theology and a commitment to exegetical preaching. A commitment to train people in local churches resulted in the present format of the Preliminary Theological Certificate (PTC). Furthermore as graduates of Moore took their place in serving overseas they took the Preliminary Theological Certificate course with them. This research shows the expansion of PTC overseas and asks why it has been so successful in helping to change lives and Christian communities.

This research shows how the success of the PTC is not primarily about delivering course content but about an approach to reading the Scriptures. This BT is culturally transferable and should encourage culturally appropriate application.

## CHAPTER 1: MAXIMIZING TRANSFORMATION

### **The Problem and its Context**

#### *Statement of the Problem*

This research aims to provide one real outcome – the components that are necessary to teach Biblical Theology across cultures that will maximize the possibility of the transformation of individuals and their cultural contexts. To do this it will focus on the outcomes of teaching the Sydney-based Preliminary Theological Certificate (PTC) overseas.

The missionaries and short term volunteers of the Church Missionary Society have been involved in teaching the PTC in cross-cultural contexts since 1988. The course was written initially for an Australian church ministry context but has increasingly been exported to overseas locations. It has been used both as an intensive course taught by short term teams using interpreters or as an intensive or ongoing course by cross-cultural missionaries in the language of the people. The problem is that its effectiveness for students in their context is assumed. This assumed effectiveness is especially the case with short term teams.

In response, this report compared the different contexts where the courses have been taught. The first context is that of Australian short term teams used in conjunction with the India Gospel League (IGL) teaching in India and Sri Lanka. The second context is courses taught by long-term missionaries in South America. Particular reference is

made to Chile and recent expansion into Cuba. The next context is East Africa with special reference to courses recently taught in the Anglican Diocese of Mauritius and in Tanzania. The last case study is of South East Asia. This will concentrate on Malaysia and Cambodia. These four contexts and the way the course has been taught in each has been contrasted and compared with specific reference to the contextualization of the BT component of the course.

In order to assess the course components of BT a biblical understanding of culture and ethnicity and other complementary themes is developed. Consequently, a review of associated literature follows looking at the growth of the Christian missionary movement, cultural values, translation and theological education. Research was undertaken to assess the growth of PTC worldwide as well in the particular contexts mentioned above. These four contexts have been studied in depth using a variety of tools which involve those teaching PTC and their teams as is the case of India and responses from students. Lastly, this study has made some conclusions that are specific to the use of PTC but also general comments about Biblical Theology and the benefits and dangers in teaching it in various cultural contexts.

### *Definitions*

**Biblical Theology:** The use of the term in this paper is that of the meta-narrative of the Scriptures.<sup>1</sup> It encompasses the unfolding revelation of the Bible through time that

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<sup>1</sup> Christopher J. H. Wright, *The Mission of God: Unlocking the Bible's Grand Narrative* (Downers Grove, IL: IVP Academic, 2006), 221.

provides the broader context to exegesis. An example of this use and important for this paper is Graeme Goldsworthy's paradigm.<sup>2</sup>

**Course:** A course in this paper refers to a set of subjects that lead to a qualification. In the paper the Preliminary Theological Certificate (PTC) is a single course.

**Cross-cultural:** is used in reference to at least two cultures interacting and is synonymous with the term intercultural.<sup>3</sup>

**Evangelical:** In this paper, an evangelical is a person or viewpoint built on two values: Firstly, a belief that all authority for life and faith comes from the Bible. Secondly, a need for a response to Christ and his gospel in order to enter into His Kingdom.

**Global South:** Historically, this part of the world was known as the "majority world" or the developing world. The global south includes the nations of Africa, Central and Latin America, and most of Asia, and some of the Pacific nations excluding Australia and New Zealand.

**Group:** In the context of PTC a group is a "study group." A study group can convene to study a subject of PTC or it can study numerous subjects and even courses. A group's members are hence not always consistent but in most cases the leader is.

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<sup>2</sup> Graeme Goldsworthy, *Gospel and Kingdom: A Christian Interpretation of the Old Testament* (Exeter: Paternoster Press, 1981); Graeme Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible* (Downers Grove, IL: InterVarsity Press, 2002); Graeme Goldsworthy, *Christ-Centered Biblical Theology: Hermeneutical Foundations and Principles* (Downers Grove, IL: IVP Academic, 2012).

<sup>3</sup> David A. Livermore, *Leading with Cultural Intelligence: The New Secret to Success*, Kindle ed. (New York: American Management Association, 2010).

**Mark:** In the context of this research a mark is the total score for a subject or examination. It is most often reported as a percentage. Marks are given to individuals but in this context an average mark for a group is reported.

**Missionary:** This is used in this paper to refer specifically to full connection (i.e., full-time) cross-cultural long term workers.

**Preliminary Theological Certificate (PTC):** This is a course originally designed for ministry trainees and non-clergy in Australia. It consisted of six subjects. However, these subjects also contribute to the Certificate in Theology and the Diploma of Biblical Studies. The PTC course sometimes has a different title (as do some of the subjects in different contexts). For instance, the PTC subject called “Introduction to the Bible” in India is translated “Promise to Fulfilment.” The course format was changed at the beginning of 2014, but the old structure is still being used overseas. The original format is referred to in this paper.

**Subject:** This research uses the word “subject” to refer to the teaching of a body of information. It is one unit of study that contributes to the overall course. Hence, “New Testament 1” in the context of the PTC is a “subject.”

### *Scope and Delimitations of this Research*

PTC is taught in a variety of contexts. This paper is concerned with four particular contexts and models. However, some generalized information from courses elsewhere will be applied.

The PTC course consists of six subjects. This paper will focus on the essence that underpins all of the courses, which is its Biblical Theology (BT) rather than individual

subjects. BT is a “strand” that weaves throughout all the subjects. In the minds of the Australian teachers of the course it is often the grasp of this strand or paradigm by students that is essential to success of the course and the student. This paper will not look specifically at the more advanced intermediate certificate in theology or the baccalaureate program being started in Chile.

The role played by Australian volunteers teaching PTC through African Enterprise is not dealt with in this research.

### *Assumptions*

There are a few assumptions that underpin this study. Firstly, it assumes that the Bible is God’s authoritative word and is directive for all life and ministry. Secondly, it is presumed that the gospel transforms individuals and their relational context including their identity, worldview and ministry. Thirdly, it is assumed that transformative theological education takes a unique role to facilitate that transformation. Thus theological education is not confined to the scholasticism of formal institutions. Lastly, the Holy Spirit uses minimal human understanding to bring new life and spiritual insight across-cultural chasms.

### **Research Question and Sub-problems**

The main research question is “What we can learn from the use of PTC about imparting relevant BT cross-culturally?” The answer will include the transformation of individuals and their broader social and cultural contexts. To reach this end point four sub-problems have been identified.

The first sub-problem is to develop a BT of culture and ethnicity. This will provide a hermeneutic that transcends people's cultural bound worldview.

The second sub-problem aims to assess how we can assess theological education and its transformative nature across cultures. This sub-problem assesses what factors are involved in teaching the Scriptures cross-culturally as well as successful paradigms in the growth of Christian movements. It involves a review of literature on the factors involved in the diffusion of Christianity. It will also focus on the issues related to communicating cross-culturally. Of particular interest is an assessment of worldview differences and how translators approach the cross-cultural gap when struggling with the Scriptures. This will provide further contours of a model to assess and increase the transformative nature of BT where there is significant worldview or values differences between teachers and students.

The third sub-problem is to specify what dynamics led to the growth of the PTC courses and hence what needs it has filled in the contexts in which it has been have studied.

The last sub-problem is discovering what factors affect the transformative nature of the BT of PTC across the cultural divide.

### **Setting of the Project**

#### *The Preliminary Theological Certificate in the World*

Given the importance of BT in the Australian context, this research project will review whether this has also had an impact beyond Australian shores and what factors will likely maximize that in cross-cultural contexts. The research focuses on the PTC

courses as taught overseas, especially in global south contexts. These courses and the contexts in which they have been taught are, in many cases, the result of the relationship and synergy between CMS and Moore College but also other partners such as IGL.

Moore College is a theological college in Sydney. The college prepares people for Christian ministry on the basis of the Bible being the inspired Word of God, containing all that is necessary for salvation. The college is over 150 years old and has been a significant influence in transforming the Sydney Diocese into a bulwark of evangelicalism in global Anglicanism. Its distance education program commenced more than 50 years ago but has been exported to numerous ministries in the global south who want to recapture a biblical foundation. The PTC course is a part the Diploma of Theology and presently has around 5,000 students in more than 50 countries, although students have come from 100 countries. At present, the diploma involves eighteen subjects. All subjects are available in English and Spanish; six subjects are available in Chinese traditional script. It will soon be available online in Chinese simplified script. Present, official and unofficial, translation projects are in Korean, Malay, Russian, French, Khmer, Hausa, Swahili, and Arabic and at least 8 different Indian languages have some subjects translated. There are translation requests for German, Myanmar, Vietnamese, simplified English, Serbian and Indonesian.

*The Church Missionary Society of Australia in the World*

CMS is one of Australia's oldest and largest missionary sending societies. Its roots go back to 1799 in England. The Society was derived from a small group of like-minded churchmen including John Newton who wrote "Amazing Grace" and William



Wilberforce who was involved in the abolishment of the slave trade in England. They were also the catalysts of the beginning of gospel work in Botany Bay in Sydney. The three-self principles, developing an indigenous church that is self-governing, self-financing and self-reproducing, was penned by Henry Venn, one of the first General Secretaries of the Society. These principles have been central to the Society's sense of partnership with local churches and its whole approach to missiology.<sup>4</sup> As a result, CMS UK was responsible for sending the first chaplains to Australia. Eventually, CMS NSW was formed 120 years ago as a local autonomous mission society.<sup>5</sup>

The Society is historically Anglican but often works in some places with other denominations and partners. It has a heart to partner and empower the local church overseas and in remote communities in Northern Australia who do not have resources or the capacity to execute missions on their own. The most recent vision is threefold: to reach gospel-poor peoples for Christ, to equip Christian leaders for Church and society and to engage churches in cross-cultural mission.

#### *CMS in Latin America*

CMS Australia has approximately 200 missionaries in 35 countries. It bolstered its presence in Latin America especially when it took over the care of South American Mission Society missionaries in the 1990s.

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<sup>4</sup> Wilbert R. Shenk, "Henry Venn's Legacy," *Occasional Bulletin of Missionary Research* 1, no. 2 (1977).

<sup>5</sup> Keith Cole, *A History of the Church Missionary Society of Australia* (Melbourne: Church Missionary Historical Publications, 1971).

One context of teaching PTC in other cultural contexts is through CMS missionaries who learn the culture and language of the recipients. The ministry of Grahame and Patty Scarratt who first went to Chile in the 1980s with the South American Missionary Society has been central to this. They recently returned to Chile after health issues brought them back to Australia in 1996. They originally started teaching the PTC and translated the first PTC courses in another language other than English – that is into Spanish. They then set up Moore College in Latin America (MOCLAM) and Life Change through Christ Trust, a publisher of many basic Christian books. PTC has spread to other countries in the region, and other missionaries from CMS have joined them, most notably Peter Sholl based in Mexico. Currently, there are 2100 students doing the course in Cuba, where the course has been taught by CMS missionaries and promoted and initially financed by Cuba for Christ. In Latin America PTC courses have been promoted through the International Fellowship of Evangelical Students.

#### *India and India Gospel League Teams*

The next context referred to in this research is more recent and involves the facilitation of teams of people from Sydney churches to teach courses in India. A significant partnership has evolved with the India Gospel League (IGL). IGL has been in existence since 1903. Since the 1990s their efforts changed to providing training and resources for independent church planters and movements. The planting movement continues to be a key pillar of their ministry which focuses on rural areas. However, for the thousands of new churches planted to survive, IGL knew from the beginning it had to train its pastors and evangelists. One part of their training program is to provide strong

biblical teaching. The link between churches and leaders in New South Wales and South Australia with IGL has resulted in the Australian Association of the IGL. In the past the leaders of these teams were linked with CMS. These teams also financially sponsor the pastors and other students doing the courses.

#### *PTC in Mauritius*

In 2008, the Anglican Church in Mauritius asked the Sydney Diocese to send people to teach the PTC course. Initially this resulted in a French speaker going to teach the course. What happened next makes this model significantly different from the first two models. Eric Ma Fat came to Sydney from Mauritius to be trained in the course which was to become the core curriculum for “the training of lay leaders throughout the Diocese and into the Province of the Indian Ocean (including the Seychelles, Reunion Island and Madagascar).”<sup>6</sup> This approach, as for others being taught in East Africa, is modelled on the role of the Diocese of Sydney in the global south of the Anglican Church.

#### *PTC in South East Asia*

The first registered overseas courses of PTC occurred in Indonesia. It started with missionaries trained at MTC. Since then the course has expanded in West Malaysia and in Sabah. Today the course is run by churches, an independent organization and the other by a diocesan training organization. Cambodia has only recently started running courses and it is included in this case study area.

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<sup>6</sup> David Mansfield, “Overseas Ministry”, The Archbishop of Sydney’s Anglican Aid <http://anglicanaid.org.au/overseasministry>, accessed October 5, 2012.

## **Importance of the Project**

### *Teachers of PTC*

The growth and variations in the contexts and use of the PTC material should be a great encouragement as readers see its service in the growth and maturity of the church bringing praise to the missionary God.

This research will help missionaries and other theological educators teaching in a cross-cultural situation think about the limitations they must accept and the possibilities that can be achieved. It will also help them determine whether the PTC approach or a modification of it may be beneficial. It may also benefit the training of cross-cultural missionaries.

### *Theological and Cross-cultural Educators*

As Moore College continues to expand its distance learning program overseas or divests its responsibility to local bodies like MOCLAM or those in Malaysia, this material may help them think through some of the contextual issues. It may be of help to other colleges in the global south or those leaders in regional areas who are responsible for theological education, including bishops and those involved in Church Planting Movements (CPM), in considering the benefit of teaching an approach to BT. This material may help in exposing them to different approaches and issues to consider.

### *To Students*

It is the hope of this writer that this project may help deliver a more holistic and more transformative effect on students and their ministries. It may also give them a voice.

Additionally, this research will argue for a more reflective approach for teachers as they consider their own theological formation and the cultural context they teach in. This in turn should clarify their teaching and aid in the development of a BT mindset in students who in turn will be encouraged to apply biblical teaching in their own context.

## CHAPTER 2: THREE BIBLICAL THEMES

### **Introduction**

The expansion of Christianity to differing cultures ever since the first century has seen two dynamics: the gospel message is both incarnate, operating within, embracing culture and at the same time transcendent, calling people to a larger story and loyalty than their own culture. Understanding this tension is of primary importance in teaching BT cross-culturally.

BT approaches the Scriptures picking up themes or motifs that stretch from Genesis to Revelation. Although it is beyond the scope of this chapter to develop a full BT of culture that takes into account these tensions, rather consideration will be given to three interrelated themes that constitute the scaffolding of a BT of culture. These themes of culture, scattering and the call to a meta-narrative demonstrate how the Bible draws readers from out of their cultural “embeddedness.”

The methodology used comes from Graeme Goldsworthy’s approach. This methodology is the basis of the PTC course and the chapter will illustrate the approach. Goldsworthy’s approach treats Scripture as a progressive revelation that can be described and traced. For instance, Goldsworthy uses the concept of the Kingdom of God to provide a matrix for understanding all of Scripture and how it relates to Jesus and the gospel. This matrix at its simplest level is how the Kingdom of God and its constituent parts, God’s people, in God’s place, under God’s rule, are expressed through different

covenants and contexts particularly in the Old Testament.<sup>1</sup> These constituents in turn are fulfilled in Christ.

Goldsworthy divides the Scriptures into three main epochs: the historical period, prophetic eschatology and New Testament fulfillment.<sup>2</sup> This chapter as it develops three unfolding themes will focus on the following five periods of Scripture: Creation and Fall, an Elect Nation, The Messiah, and the People of God Reborn. These themes are intertwined and will be developed progressively and in parallel.

The first theme explored is culture and how it is developed in the Scriptures. This theme will include the place of the nations outside of Israel in the Old Testament.

An important second theme in the Scriptures is that of scattering and gathering. This is the second theme of this chapter. It looks specifically at the scope of the mission of God in the Old and New Testaments. The scattering of people to the ends of the earth and yet the gathering of God's people around Israel and then Christ is explored.

The third and last theme considered is how the gospel and the meta-narrative of the Scriptures pull the believers beyond their cultural narrative. Every culture has "cultural narratives" and ways of thinking that form people's identity. This theme demonstrates how readers in local contexts are drawn from local narratives to their place in God's unfolding plan.

One last point needs to be observed about methodology. Truth is not only found in exegetical detail – although that is necessary. Truth can also be found in connections

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<sup>1</sup> Goldsworthy, *Gospel and Kingdom*, Goldsworthy, *According to Plan: The Unfolding Revelation of God in the Bible*.

<sup>2</sup> Goldsworthy, *Christ-Centered Biblical Theology*, 27.

and themes in Scripture. It is the latter, hopefully not at the exclusion of the former, which this chapter focuses on. Sometimes for the sake of space large sections of Scripture are summarized as the themes are developed.

### *Defining Culture and Ethnicity*

Our first theme requires a definition of ethnicity and culture. Ethnicity is primarily about identity derived from interaction with other groups. Ethnic identity includes those things that mark out one people group from another including a sense of shared language, heritage, geography and beliefs.<sup>3</sup> Thomas Eriksen defines ethnicity as “an aspect of social relationship between agents who consider themselves as culturally distinctive from members of other groups with whom they have minimal or regular interaction.”<sup>4</sup> Those aspects that mark different ethnic groups from each other are referred to as “ethnic markers.”<sup>5</sup> Culture is a much broader category. It is about daily life, values and interpretation. Linwood Barney, although writing some time ago, saw culture as an accumulation of ethnic group patterns.<sup>6</sup>

The word and the inherent concepts in “culture” have changed over time and are often used ambiguously. It is sometimes associated with the idea of “high” culture or

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<sup>3</sup> “Russell K. Nieli, “Selling Merit Down the River,” *Acad. Quest. Academic Questions* 22, no. 4 (2009): 46-47. Citing Joseph Crippen Timothy Alan Lopreato, *Crisis in Sociology: The Need for Darwin* (New Brunswick, NJ: Transaction Publishers, 1999), 267.

<sup>4</sup> Thomas Hylland Eriksen, *Ethnicity and Nationalism* (London: Pluto Press, 2002), 12-13. Cited by Ruth A. Reese and Steven Ybarrola, “Racial and Ethnic Identity: Social Scientific and Biblical Perspectives in Dialogue,” *Asbury Theological Journal* 65, no. 1 (2010): 67.

<sup>5</sup> Robert Boyd and Peter J. Richerson, “The Evolution of Ethnic Markers,” *Cultural Anthropology* 2, no. 1 (1987).

<sup>6</sup> G. Linwood Barney, “The Suprecultural and the Cultural: Implications for Frontier Missions,” in *Gospel and Frontier Peoples* (South Pasadena, CA: William Carey Library, 1973), 49.



cultured.<sup>7</sup> However, a century ago it came to be used in an anthropological sense denoting the life and practice of a particular group of people. Culture is not biological, it is a social construction. Hence Michael Rynkiewich writes:

Culture is a more or less integrated system of knowledge, values and feelings that people use to define their reality (worldview), interpret their experiences, and generate appropriate strategies for living; a system that people learn from other people around them and share with other people in a social setting; a system that people use to adapt to their spiritual, social and physical environments; and a system that people use to innovate in order to change themselves as their environments change.<sup>8</sup>

This research uses culture in this socially constructed and anthropological sense. Culture encompasses those things that are shared by people in the same culture. Such cultural artifacts include food, dress, governance, architecture and dance, to name a few. Culture provides order in human relationships and also social and legal structures to facilitate and create order in the community and world. Lastly, culture provides the cognitive structures needed to understand the world and process knowledge. In a sense culture is the result of people relating, cohabiting and collaborating around shared values and over generations.

Culture includes shared values that are taught or handed down from generation to generation. It is part of one's identity. The sense here is that culture is implicit and tacit, codifying experience and giving it meaning.<sup>9</sup>

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<sup>7</sup> Hegeman uses it more in this sense in the developmental transformation of creation. His biblical theology follows this definition. David Bruce Hegeman, *Plowing in Hope: Toward a Biblical Theology of Culture* (Moscow, Idaho: Canonpress, 2007), 37-40.

<sup>8</sup> Michael A. Rynkiewich, *Soul, Self, and Society: A Postmodern Anthropology for Mission in a Postcolonial World* (Eugene, Or.: Cascade Books, 2011), 19.

<sup>9</sup> "the meaning dimension of social life" Kathryn Tanner, *Theories of Culture: A New Agenda for Theology* (Minneapolis: Fortress Press, 1997), 31.

Culture provides relational structure. It informs people how to relate and whom to relate to. In the Vietnamese culture there is an elaborate language of personal pronouns that inform both participants of their status. Likewise in Australian aboriginal culture a structure of “skins” informs who is it possible for someone to speak to thus providing cultural taboos and a sense of exclusiveness. This is culture at work. But, it is not just about interpersonal relationships but also how someone relates to the divine or in Asian culture – the dead. Culture at its heart is about structured relationships.

There is no direct parallel for the term for “culture” in the Scriptures. However, this does not mean that the concept of culture is not there. It is there, narratives involving cultural artefacts and structures abound, and understanding the cultural background helps provide understanding of the original context of the passage. However, where parts of Scripture overlap with the above secular understanding of culture, in these cases the question asked is if the narrative or the treatment of culture helps one to make a Godly response to or understanding of culture.

The three themes developed in this paper show how even in ones cultural embeddedness the people of God are drawn to a larger story that defines identity.

### **Three Themes Unfolding in Scripture**

#### *Creation and the Fall*

It is important to grapple with the creation account because it sets the stage for culture to be developed and thus the place of culture in Scripture and the expansion of the

church. In the creation of the world, God takes what is chaotic and brings order.<sup>10</sup> God creates this world through his omnipotent word. The process of creation leads to the concept of separation, night from day and land from water. The process is careful and methodical. The concept of order and separation also implies hierarchy and order in relationships, especially when it comes to humanity and the animal kingdom.<sup>11</sup> Cultures create order in relationships and a way of viewing the world. God is communicating and creating structures that are the building blocks of culture.

In a fundamental sense culture is a human creation.<sup>12</sup> It is different from the rest of the created order, even though individuals may feel like captives of culture and are unable to step outside it. It is true that the building blocks of culture are there in Genesis 1, but there is not the sense that it is created by God. Culture is a creation of people, part of human nature, not part of divinely created nature.

Humanity, the pinnacle of creation, is made in God's image and likeness (Gen 2:7).<sup>13</sup> This likeness and image separates people from the rest of the created order. The two synonyms provide overlapping meaning. The cognate for "image" is used in the near Eastern world to refer to a mechanism where an image visually reinforced a ruler's

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<sup>10</sup> James McKeown, *Genesis* (Grand Rapids, MI: William B. Eerdmans Pub. Co., 2008), 21. Gordon J. Wenham, *Genesis. 1-15*, ed. Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker, Olivetree ebook ed., 60 vols., Word Biblical Commentary, vol. 1 (Waco, TX: Word Books, 1987). Comments on Genesis 1:1-3

<sup>11</sup> McKeown, 224.

<sup>12</sup> Andy Crouch, *Culture Making: Recovering Our Creative Calling* (Downers Grove, IL: IVP Books, 2008), 37.

<sup>13</sup> Gerhard Von Rad, *Genesis Commentary* (Philadelphia: Westminster Press, 1973).

authority over a geographical area.<sup>14</sup> In a similar way it also had a sense of vice regency – that is the “image” or person acted as a vice regent in a way similar to that of an ambassador representing the head of state and carrying commensurate power.<sup>15</sup> This usage is sustained by a divine commission for women and men to rule and be stewards of creation. “Likeness” has the more abstract meaning “to resemble” something in the sense of a model or blueprint.<sup>16</sup> Together the synonyms reinforce humanity as steward under the creator in a way that is not said of any other creature.

Western readers tend to see men and women being stewards in the world in individualistic terms.<sup>17</sup> However in Genesis 1 and 2 the “the blessing on the human beings in terms of reproduction and their dominion over the animals creates a picture of well structured , deeply defined relationships between the human couple themselves and between them and the animal kingdom.”<sup>18</sup> This develops a pattern of language and categorization which when done with others and passed down is essentially the business of culture. Culture as a relational structure is people collaborating together to develop social systems that order their cultural world and their interaction with the natural world. In doing so they meet their obligation to rule together through culture.

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<sup>14</sup> V. Philips Long and Moisés Silva, *Foundations of Contemporary Interpretation* (Grand Rapids, MI : Zondervan Pub. House, 1996), 575.

<sup>15</sup> This is the use in Gen 5:1-3. Nahum M. Sarna, *Understanding Genesis* (New York: Schocken Books, 1970), 12.

<sup>16</sup> McKeown, 26-27.

<sup>17</sup> Robert J. House, Leadership Global, and Program Organizational Behavior Effectiveness Research, *Culture, Leadership, and Organizations: The Globe Study of 62 Societies*, Kindle ed. (Thousand Oaks, Calif.: Sage Publications, 2004), 476ff.

<sup>18</sup> McKeown, 224.

Humanity in the Scriptures is seen both as an individual and as part of a relational world. It is important grasp the social dimension of humanity. Barth and Westermann move from a function definition of *imago dei* to link it with the divine plural of Genesis 1:26.<sup>19</sup> The force of this is to argue that people are by nature “relational” thus reflecting the Trinity.

Hans Walter Wolff provides an insight into the nature of humans as seen in the Old Testament. The word often translated as “soul” in English Bibles, comes from the Hebrew word *nepeš*. However, the usage is much broader than the English equivalent.<sup>20</sup> It shows people as needy with physical requirements such as food and drink but also of sexual and spiritual desire.<sup>21</sup> The stress, however, “lies on the individual being.”<sup>22</sup>

On the other hand, Wolff notes later in his work that individuals in the Scriptures are also part of social networks which include family, clan, tribe, nations and even congregational gatherings.<sup>23</sup> This echoes the Scriptures where the fate of an individual is often the same as the fate of the collective. An individual also may be judged as part of social or cultural grouping or independent of it (Jer. 31:29-30). Both a collectivist and an individualistic understanding of people are found in the Scriptures. Michael Hill is right

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<sup>19</sup> Westermann favours this approach. Claus Westermann, *Genesis 1-11: A Commentary* (Minneapolis: Augsburg Pub. House, 1984). Karl Barth, *Church Dogmatics.*, ed. T.F. Torrance and G W Bromiley, vol. III (London: T and T Clark, 2010), 1.183-87.

<sup>20</sup> Hans Walter Wolff, *Anthropology of the Old Testament* (London: SCM Press, 1974), 21, 24-25. See also John C. Rankin, “The Corporeal Reality of Nepeš and the Status of the Unborn,” *Journal of the Evangelical Theological Society* 31, no. 2 (1988): 158.

<sup>21</sup> Wolff, 10-14.

<sup>22</sup> Wolff, 22.

<sup>23</sup> Wolff, 214-219.

in understanding the essence of humanity as being inter-relational.<sup>24</sup> The Scriptures recognize that people are social beings and not just individuals.

God's blessing is for humanity to have a role in the world and to spread to all its far corners. In Genesis 2, Eden had boundaries and hence did not occupy the entire world (Gen 2:8). However, God gave the first inhabitants a commission to go to all the areas of the globe. There are five imperatives in Genesis 1:28: be fruitful, increase, fill, subdue and rule. These can be seen as positive in the sense of the "shepherding and guiding function of man."<sup>25</sup> It provides the platform for humanity to engage with the world and has been referred to as a "cultural mandate."<sup>26</sup> In these tasks "we see culture in seed form."<sup>27</sup> David Hegeman further reflects on this:

Man, because he is made in the "image" and "likeness" of God, is endowed with many extraordinary attributes which enable him to rise above the recurring, rhythmical processes of nature to impose his ideas and designs upon the original, "untouched" landscape. Undoubtedly, man's unique historical consciousness sets him apart from the animals and contributes to our ability to make culture that stands apart from nature. Men and women can perceive and reflect on what has gone on in the past, to choose to imitate what has been done before, or to deliberately stake out new creative territory.<sup>28</sup>

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<sup>24</sup> Michael Hill, *The How and Why of Love: An Introduction to Evangelical Ethics* (Kingsford, N.S.W.: Matthias Media, 2002).

<sup>25</sup> Norbert Lohfink, *Great Themes from the Old Testament* (Chicago; Edinburgh: Franciscan Herald Press ; T and T Clark Ltd., 1982), 179. Cited by McKeown, location 3180.

<sup>26</sup> Ronald E. Manahan, "A Re-Examination of the Cultural Mandate: An Analysis and Evaluation of the Dominion Materials" (D.Th thesis., Grace Theological Seminary, 1982).

<sup>27</sup> Hegeman, 26.

<sup>28</sup> Hegeman, 38-39.

In Genesis, the creation of humanity and their role as stewards paves the way for societal and political life.<sup>29</sup> Eden was always intended to expand as God's image bearers were commanded to take the paradise to the larger world.<sup>30</sup>

This in itself is not the creation of culture by God but how humans in relationship can express their God given role. The order of the garden paradise saw perfect relational harmony between humanity and God, between individuals, internally within people and between humanity and the rest of creation - culture existed; it was unified and operated as it should under God.<sup>31</sup> There was no ethnic diversity, just God's people living under God's rule, in God's ordained place.<sup>32</sup>

Paradise was shattered by rebellion. Humanity's freedom did have limits: "But you must not eat the fruit of the tree of the knowledge of good and evil. If you do, you can be sure that you will die" (Gen 2:17).<sup>33</sup> The curse of sin that issued from the fall affects all of life. The ripple effect of sin spreads through all parts of creation.<sup>34</sup> As a

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<sup>29</sup> Herman Bavinck, "Common Grace", *Calvin Theological Journal* 24, no. 1 (1989): 60.

<sup>30</sup> Beale has noted the temple imagery reflected in the creation story that is also reflected in the command to taking the Imago Dei to the ends of the earth.<sup>30</sup> G. K. Beale, *The Temple and the Churches Mission: A Biblical Theology of the Dwelling Place of God* (Leicester: Apollos, 2004); Gregory K. Beale, "Eden, the Temple, and the Church's Mission in the New Creation," *Journal of the Evangelical Theological Society* 48, no. 1 (2005).

<sup>31</sup> Contra William J. Larkin, *Culture and Biblical Hermeneutics: Interpreting and Applying the Authoritative Word in a Relativistic Age* (Eugene, Or.: Wipf and Stock, 2003), 193-5.

<sup>32</sup> Graeme Goldsworthy's schema for the establishment of God's Kingdom that begins in Eden. Graeme Goldsworthy, *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching* (Grand Rapids, MI : W. B. Eerdmans, 2000).

<sup>33</sup> In this thesis quotations will be from *The Holy Bible, New International Version*. (Grand Rapids: Zondervan House, 1984).

<sup>34</sup> David J. A. Clines, *The Theme of the Pentateuch* (Sheffield: Continuum /Sheffield Academic Press, 2001), 70.

consequence sin affected all areas of experience as human beings and relationships with others. Firstly, there is enmity between men and women. This is indicated by the blame game between Adam and Eve in chapter 3 (Gen 3:12) and then by the curse applied to the woman (Genesis 3:16) that could mean either or both that she would be ruled over cruelly by her husband or her desire would be to usurp the role of her husband.<sup>35</sup> This is suggestive of both a reversal in the order of gender relationships and an abuse of that order. Secondly, the curses bring pain into reproduction and work (Gen. 3:16-19). The expression of gender, work and relationships are implicit in culture. Culture forms the structure and expression of relationships and hence whatever shape culture takes from this point on it will be tarnished by sin. In the garden after the fall humanity is alienated from God, people are in inner turmoil as they struggle with guilt and sin, individuals are alienated from others and humanity is in conflict with the environment.

The result of the original sin is the breakdown of relationships (John 3:4 and Romans 5:12).<sup>36</sup> This is shown by Adam and Eve's three responses: guilt, shame and fear. Guilt is seen in knowing they had done what was wrong.<sup>37</sup> Shame and fear are seen in an attempt to hide from the creator and judge (Gen 3:8-10). Müller argues that since

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<sup>35</sup> Wenham, Comments on 3:16. Susan T. Foh, "What Is the Woman's Desire?," *The Westminster Theological Journal* 37, (1974/75).

<sup>36</sup> H. A. G. Blocher, "Sin," in *New Dictionary of Biblical Theology*, ed. T. Desmond Alexander and Brian S. Rosner (Leicester, England; Downers Grove, IL: InterVarsity Press, 2000), 781. The concept of 'original' sin uses this judicial approach that is also evident in the New Testament (e.g., John 3:4 and Romans 5:12). Henri Blocher, *Original Sin: Illuminating the Riddle* (Grand Rapids, MI: Eerdmans, 1999).

<sup>37</sup> This is revealed in the interrogative "Who told you that you were naked? Have you eaten from the tree that I commanded you not to eat from?" in Gen 3:11.



the fall these three responses are implicit in human worldviews the world over.<sup>38</sup> These responses provide the motivation for adhering to a relational structure. Müller's point is that some cultures are driven by a sense of guilt and the desire for innocence, others by a deep fear and the need for power, yet others by shame and the need for honor. These fears and needs are built into the values of particular cultures and they also are an expression of sin and dominance.

Humanity's first transgression shows the power of choice both separately and together. Vanhoozer interacts with the writing of philosophers such as Kant and Dilthey. Kant understood that people's behavior could not be explained by causal laws and in order to preserve a sense of morality he argues for humanity's freedom.<sup>39</sup> Dilthey approached the issue from another dimension arguing that people objectify their internal values and beliefs in the objects of culture.<sup>40</sup> Culture gives these beliefs, values and a structure when it comes to epistemology, institutions or history. "Culture proceeds from freedom" and that freedom allows humanity to express together "desire, duty and determination."<sup>41</sup>

Dilthey's view is not out of step with the pre-creation and post-fall narrative. Adam and Eve's descendants spread geographically and together they build cities and

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<sup>38</sup> Roland Müller, *The Messenger, the Message and the Community: Three Critical Issues for the Cross-Cultural Church Planter* (Osler, SK: CanBooks, 2013), 103.

<sup>39</sup> Kevin J. Vanhoozer, Charles A. Anderson, and Michael J. Sleasman, *Everyday Theology: How to Read Cultural Texts and Interpret Trends* (Grand Rapids, MI : Baker Academic, 2007), 21.

<sup>40</sup> Vanhoozer, 21-23.

<sup>41</sup> Vanhoozer, 22.

relational rules prescribing what is acceptable and what is taboo. The cultures formed can be the means by which they express their devotion to the divine or ourselves.

Despite the curse of sin God is merciful and chooses to continue to weave His redemptive plan through the world. The reversal of the fall will come through the very thing that perpetuates culture – the “seed” of a woman. The “seed” here can refer both to a particular descendant and to a group of descendants.<sup>42</sup> Readers are left to anticipate the identity of this descendant or descendants in the biblical narrative that unfolds. What is clear is that the redeemer will come in the cultural world of humanity.<sup>43</sup> Salvation will be clothed in flesh and culture.

Cultural advancement continues sometimes with neutrality, or with evil intent and sometimes with the blessing of God. With Cain and Abel the development of agriculture is used both in the service of the creator and in human rebellion. Cities are built and musical endeavor is used to record the sinful boasting of Lamech (Gen 4:23-24). Commenting on this, Keller states: “Farming is just one aspect of culture. The development of new music, new technologies that advance our ability ... all of these are the result of God’s opening his book of creation and teaching us.”<sup>44</sup> Cultural advancement not only can be used to advance sin but it can be humanity reflecting the

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<sup>42</sup> Entry on שָׂרָא in Francis Brown and others, *The Brown-Driver-Briggs Hebrew and English Lexicon* (Peabody, MA: Hendrickson Publishers, 1996).

<sup>43</sup> Victor P. Hamilton, *The Book of Genesis. Chapters 1-17 Chapters 1-17* (Grand Rapids, MI : W.B. Eerdmans, 1990), 199f. James Hamilton, “The Skull Crushing Seed of the Woman: Inner-Biblical Interpretation of Genesis 3:15,” *Southern Baptist Journal of Theology* 10, no. 2 (2006).

<sup>44</sup> Timothy J. Keller, *Center Church: Doing Balanced, Gospel-Centered Ministry in Your City* (Grand Rapids, MI: Zondervan, 2012), 109.

creator's goodness in creation. As in all community activity, God can be honored or dishonored and the same activity can do both and at different times.

This discussion of Genesis indicates that although culture is not created by God, giving it divine precedent, it is part of the nature of the social world in which humanity lives. There is, also, the divine commission for people, who carry the divine image, to spread to the ends of the world. The singular and geographically central cultural world of Eden will give way to spreading cultural diversity. This is a reaffirmation of the cultural mandate of Genesis 1. The "fall" does not end the cultural mandate since it is repeated in Genesis 9:

Then God gave his blessing to Noah and his sons. He said to them, "Have children and increase your numbers. Fill the earth...Anyone who murders man will be killed by man. That is because I have made man in my own likeness. Have children and increase your numbers. Multiply on the earth and increase your numbers on it. (Gen 9:1,5-7)

It was always God's plan to create a multicultural world. In teaching BT cross-culturally an understanding of the place of culture and its diversity effects the value they place on difference and eventually what may unite us.

Genesis 1-11 is considered to be a unified section – a "pre-history" of salvation and the foundation of a Christian worldview.<sup>45</sup> At the end of Genesis 1-11 there are two accounts which are designed to be read together. The Table of Nations, although prior to the Tower of Babel in the narrative, chronologically follows it. This is because the table shows the expansion of humanity positively, as the fulfilment of God's blessings for

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<sup>45</sup> Westermann,80

humanity to spread and multiply, while the Babel narrative shows that the “nations developed as a result of the confusion of languages.”<sup>46</sup>

This diaspora of humanity continues after the fall. The geographic spread and the diversity of humanity shown in the table is indicative of the fulfilment of Genesis 9:1-7.

In Genesis 10, the table of nations shows the division of the earth among Noah’s three sons. The last verse in the chapter parallels the first verse highlighting the purpose of the chapter:

These are the clans of Noah’s sons, according to their lines of descent, within their nations. From these the nations spread out over the earth after the flood (Gen 10:32).

Firstly, the table shows the geographical spread of humanity. The chapter revolves around the descendants of Noah.

Secondly, the table indicates how in the post-Babel world complex social networks, as demonstrated by ethnographic loyalties or markers, have developed. These are the reality of the world ever since.

The passage uses a variety of tribal, national and place names to categorize the divisions of people. These are shown in table 2.1.<sup>47</sup>

**Table 2.1. Genesis 10 divisions**

	Gen 10:5	Gen 10:20	Gen 10:31	Gen 10:32
Tongue	●	●	●	...
Clan	●	●	●	●

<sup>46</sup> McKeown, 66.

<sup>47</sup> Hays argues that ‘race’ plays no part in this division but language does imply ethnic diversity. J. Daniel Hays, *From Every People and Nation: A Biblical Theology of Race* (Downers Grove, IL; Leicester, Eng.: InterVarsity Press ; Apollos, 2003), Chapter 2.

Nation	●	●	●	●
Land	...	●	●	...
Generations	...	...	...	●

The terms used in the table are multifaceted and give insight into the social and ethnic diversity of humanity. The Hebrew word for “nation” used here and regularly in the Old Testament is decidedly political.<sup>48</sup> The word is associated with “kingdom” or “king” and can encompass entities from tribes through to imperial states such as the Babylonian Empire. It is distinctly different from another common term for “clan” (not found in this verse) that implies the most intimate of ties of family. Predominantly this term and the word for “land” are the references to territorial or geopolitical affiliations. Block points out that two basic types of nations existed in the near east at the time: regional states and national states. The first was a territorial unity under a head of State that had little to do with mono-ethnic unity, and the second was determined by affiliation with the dominant ethnic group.<sup>49</sup> Essential to both was territorial fixedness. The words reflect the importance of land for safety, prosperity and the “fullness of life” in the Old Testament and Ancient Near East.<sup>50</sup>

However, land was not all that structured life together. The word for “clan” in the table has familial connections. The use of “generations” in verse 32 of the passage also emphasizes relational attachments. Language was associated with kinship or nationality

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<sup>48</sup> Daniel I. Block, “Nations/Nationality,” in *New International Dictionary of Old Testament Theology and Exegesis*, ed. Willem VanGemeren (Grand Rapids, MI : Zondervan Pub. House, 1997), 966.

<sup>49</sup> Block, 968.

<sup>50</sup> Block, 968

and was a basis of distinguishing among members of the same ethnic group. The words used in the table show the multifaceted nature of the diversity of people.

However, despite the multifaceted nature of the world, the narrative at this point clearly sees that all nations of the world share a common ancestor – Noah. The table is clearly an indication that the grace of God given to humanity to spread throughout the whole earth sees some fulfilment. God’s blessing involves a vision for a culturally diverse humanity. However, not only blessing follows the descendants of humanity but also curse.

The prelude to chapter 10 with a diversity of humanity is the frustration to God’s plan that led to the tower of Babel. The narrative is saturated with the phrase “all the earth.” (Gen 11:1). The repetition indicates that this judgment and the blessing that follows will be the nature of the world after the fall.<sup>51</sup>

As humanity spreads the residents of Shinar come together in defiance against God. The Babel narrative is a prelude to the table of nations. Humanity’s arrogance to stand united against God brings judgment and in the confusion language was born as a divider of humanity. In the confusion God’s curse is not language but language is used to bring division and cause the spreading of humanity across the world.<sup>52</sup> This spread of humanity is a blessing and the fulfillment of the command to “be fruitful and multiply,

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<sup>51</sup> McKeown, 70-71.

<sup>52</sup> Sarita D. Gallagher, *Abrahamic Blessing: A Missiological Narrative of Revival in Papua New Guinea* ([S.l.]: Pickwick Publications, 2014); Stanley Hauerwas, *Christian Existence Today: Essays on Church, World, and Living in Between* (Durham, N.C.: Labyrinth Press, 1988), 49. Robert Vun, “Contextualisation and the Universality of Faith. How to Handle Diverse Ethnic Groups in the One Denomination?,” in *Anglican Missiology Consultation* (Trinity College, Melbourne: Anglican Church of Australia, 2000), 4.

increase greatly on the earth and multiply in it” (Gen 9:7). Often in the book of Genesis what seems as a curse is followed by blessing.<sup>53</sup>

The narrative highlights that humanity must not find unity in opposition to the creator. Brueggemann says it this way:

There are two kinds of unity. On the one hand, God wills a unity that permits and encourages scattering. The unity willed by God is that all of humankind shall be in covenant with him (9: 8-11) and with him only, responding to his purposes, relying on his life-giving power ... a (second) different kind of unity sought by fearful humanity organized against the purposes of God. This unity attempts to establish a cultural, human oneness without reference to the threats, promises, or mandates of God. This is a self-made unity in which humanity has a “fortress mentality.” It seeks to survive by its own resources.<sup>54</sup>

It is as if God forces this new humanity to go beyond ethnic and geographical boundaries to fulfill God’s appointed destiny for them.<sup>55</sup>

This chapter started by stating the three themes being following through the Scriptures. Regarding the first theme it has been shown how although culture is not an entity created by God, the foundations of it in the relational nature of humanity are evident. Culture can be used to serve the creator. After Babel culture becomes multifaceted. However, Babel is a reminder that culture is affected by sin and can be used as a weapon of resistance to God, but the missionary God continues to work amidst diversity to bring blessing.

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<sup>53</sup> David J. A. Clines, “Theme in Genesis 1-11,” *Catholic Biblical Quarterly* 38, no. 4 (1976): 55. (emphasis added)

<sup>54</sup> Walter Brueggemann, *Genesis* (Atlanta: John Knox Press, 1982), 82.

<sup>55</sup> Robert Vun, “Contextualisation and the Universality of Faith. How to Handle Diverse Ethnic Groups in the One Denomination,” in *Anglican Missiology Consultation* (Melbourne: Anglican Church of Australia, 2000).

The Genesis narrative has provided the starting place for the second theme – that of the scattering. Implicit in the creation of humanity is a mandate for humanity to spread to the four corners of the world. This is partially fulfilled in the table of Nations.

The spread of humanity is paralleled by the relational need to draw others to ourselves. As the Scriptural revelation of God unfolds the reader recognizes the importance of social and cultural groupings in the experience of humanity. These divisions mark out similarities and differences to one another.<sup>56</sup> The culture that binds those who engage in ministry are important to recognise in any cross-cultural ministry.

However, the call of people to a story a beyond their cultural embeddedness has not yet been observed. This will come in the next section.

### *An Elect Nation*

Genesis and Exodus show the movement of God’s people toward an identity as an elect people in a culturally diverse world. During this time God provides a cultural mediator to lead them to the Promised Land.

The predominant midrashic interpretation of the place of the call of Abraham is: “Babel is the last moment, the final act, before the Genesis of the elect.”<sup>57</sup> From the confusion of Babel, God’s rescue plan for humanity is to call one man, Abraham, to be the father of a mighty nation (Joshua 24:2). Abraham is called to leave some of his ethnic identity; his country, his people and his family to become the founder of another land,

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<sup>56</sup> Grenz uses the language of “unit awareness.” Stanley J. Grenz, “Culture and Spirit: The Role of Cultural Context in Theological Reflection,” *The Asbury Theological Journal* 55, no. 2 (2000): 47.

<sup>57</sup> Phillip Michael Sherman, *Babel’s Tower Translated: Genesis 11 and Ancient Jewish Interpretation*, (Leiden: 2013, 2013).



nation and name. This call came with the promise that his descendants would become numerous, that Yahweh would be their national deity and that He would give them their own territorial land:

The LORD had said to Abram, “Leave your country, your people and your father’s household and go to the land I will show you. “I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you.” ...The LORD appeared to Abram and said, “To your offspring I will give this land.’(Gen 12:1-3, 7)

Abraham would be blessed with a different and enlarged land. His identity is changed from a roaming Aramean to one whose name would be mighty, bringing him acclaim. God’s call is to leave the people who know him well, his kinsmen. Abraham’s call is a cross-cultural call.

The phrase in Genesis 18:18 that through Abraham “all nations on earth will be blessed” and the Greek “πάντα τὰ ἔθνη” (which is also in the LXX of the table of nations) has been of particular interest to biblical theologians and missiologists.<sup>58</sup> The singular term is used of all the nations of the world including Israel. However, the plural is used in the LXX to refer to non-Israelites and even to foreign nationals. For many, it has come to encompass the idea of “people group.”

At this point, God’s plans seem to focus on one people, but not exclusively. The inclusiveness of creation is starting to give way to a new people who will be given the law through Moses and be His chosen people. However, like Eden’s seed in the Fall,

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<sup>58</sup> Hans M. Weerstra, “Mission to the Nations: A Biblical Word Study of Ethnos,” *International Journal of Frontier Missions* 9, no. 3 (1992).

there is a reminder that God's plans will have an echo that will sound for all peoples.

Israel is not elected for their sake but the sake of all races and peoples.

The last half of the book of Genesis sees the development of the patriarchal line. Joseph comes on to the scene prophesying headship over the other 11 sons. This seems unthinkable until famine eventually forces the descendants of Abraham to leave their territorial lands for Egypt. Starting as a clan of the 12 sons of Israel they become numerous and metamorphose into 12 tribes over the period of their sojourn in a foreign land. It is here that Israel as an entity becomes identifiable, yet, like Joseph who intermarried, they are ethnically diverse. By the time the reader gets to the story of Moses there is a developing sense of the unity of God's people in slavery. As their population grows they stay in one particular district within Egypt. Their cohesiveness is apparent when Moses steps in to stop an injustice and is asked: "why are you hitting *your fellow Hebrew?*" (Exod. 2:13, emphasis added).

The story of Moses is also the story of a person caught between cultures.<sup>59</sup> After fleeing Egypt, he realizes that even in a foreign land he is an alien to his people (Exod 2:22). The future deliverer of Israel lives between two cultures - fitting into neither. This provided the foundation to his growing self-identity, firstly, as the one whom Yahweh knows face to face and secondly as a mediator between Yahweh and his people and between his people and Pharaoh (Deut 34:10). Jethro, for instance, describes him as "the people's representative before" God (Exod 18:19)." Ronald Hendel brings out Moses'

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<sup>59</sup> Andrew Reid refers to Moses as a 'third-culture-kid'. Andrew Reid, *Exodus: Saved for Service*, ed. Paul Barnett, Reading the Bible Today (Sydney South: Aquila Press, 2013), 62.

contradictory status and roles that made him the ideal cultural go-between as shown in table 2.2.

**Table 2.2. The Roles of Moses at Different Stages in the Exodus Narrative**

	Period 1	Period 2	Period 3
Geography	Egypt	Wilderness	Israel
Social status	Slave	Freeman	. . .
Ethnicity	Egyptian	(Midianite)	Israelite
Ruling authority	Pharaoh	Yahweh	. . .
Mediatorial role	Yahweh- people	Israelites-other nations	

*Source:* Ronald Hendel, “The Exodus in Biblical Memory,” *Journal of Biblical Literature* 120, no. 4 (2001): 617.

The identity of the Hebrews continues to develop under Moses. When he returns to his people in Egypt, he appeals to Pharaoh in the name of his people’s common God – the “God of Israel.” Exodus 5 is the first time this phrase is used in such a way and links the Hebrews with a common heritage (Exod 5:5). To strengthen the link in the same verse, the people of Israel are said to be his possession - presumably setting up a contrast with Pharaoh and his gods who think they own their Hebrew slaves (Exod 19:5). At this point clearly the Hebrews are portrayed as unique amongst the nations. In the same passage they are to be a holy nation and a kingdom of priests among the nations. Their distinction from the cultural world of the Egyptians was firstly, so they could become holy and dedicated to God but also to have a priestly function to the world. This priestly function is best understood in the light of the Abrahamic promise to be a blessing to the nations. At this point a picture emerges of a separate community that lives in relationship with God and in so doing draws those outside to join it.

The Passover, the first religious ceremony, is also indicative of the growing boundaries of what it means to be God's people. These boundaries are fleshed out by the expectation of those who want to join the community. Non-Hebrews were allowed entry into the community through circumcision and were encompassed by the salvation that came to the community as they participated in the celebration of the Passover (Exod12:40-49).<sup>60</sup>

With this developing sense of identity, they escape Egypt with a mix of people, a "conglomeration of lower class folk."<sup>61</sup> What is being observed is a permeable, not yet ethnically pure, refugee community without their own land.

While heading to Sinai, Moses' role as mediator is enhanced as a law-giver. As a nation, they enter into a covenant relationship with Yahweh. Their unity is clearly theocentric. As Yahweh's saved people, the shape of the communal life is given by the Torah with the associated promises of blessings and curses. The law encompasses several community "markers." Firstly, it produces a shared consciousness which has started in Egypt. The first four commandments show their common dedication to Yahweh. Secondly, things such as food laws, circumcision, prohibition of intermarriage, demarcation of who is in the community and who is to be ostracized, are indicative of cultural moral law and taboos. Thirdly, the Torah develops shared traditions and rituals. Lastly, there are clear obligations to the community through the last six commandments which speak to internal relationships. What was a permeable conglomeration of people is

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<sup>60</sup> Hays, 69-70.

<sup>61</sup> Hays, 67.

now becoming much more defined and those who join them also join in their salvation history.

Central to this cultural cohesion under the law is their shared history or memory. Firstly, in the “Song of the Sea”, the importance of shared salvation history of the Hebrews is illustrated. The people of God not only rejoice in God’s salvation in the past but that also becomes the foundation of victory in the future. The reference in Deuteronomy and beyond to the God of their fathers does a similar thing – getting his people to look to the past as a basis of the present and future confidence (Deut 1:1). The great “I am” of Exodus likewise portrays the God as the Lord of all their ancestral history and also of the future (Exod 3:6).

This referencing to the past in order to develop confidence in Yahweh is central to the orientation of everybody especially children in the community. Core values are transmitted down through the generations:

Be careful, and watch yourselves closely so that you do not forget the things your eyes have seen or let them slip from your heart as long as you live. Teach them to your children and to their children after them. Remember the day you stood before the LORD your God at Horeb, when he said to me, “Assemble the people before me to hear my words so that they may learn to revere me as long as they live in the land and may teach them to their children.” (Deut. 4:10-12)

The other clear referencing to the past in the Torah, that has impact on this discussion is found clearly in Deuteronomy 10:

For the LORD your God is God of gods and Lord of lords, the great God, mighty and awesome, who shows no partiality and accepts no bribes. He defends the cause of the fatherless and the widow, and loves the alien, giving him food and clothing. And you are to love those who are aliens, for you yourselves were aliens in Egypt.(Deut 10:17-19)

Even in the election of Israel and the forming of the unique identity through the practice of the Torah, Israel was not completely closed off from the rest of the world. As they were refugees, so they had to care for those outside the community and allow outsiders entrance into the community.

The theme of scattering is an important observation at this point. Israel was in one sense scattered to the nations when they went to Egypt but now there is a strong sense of gathering of all God's people around God and his word at the base of Sinai.<sup>62</sup>

This section is the first time that the emergence of the third theme that of a common story is explored. The community's common history has been shown, and this history is a source of information and comfort in how God has acted in the past when they were just "sojourners."

Under the judges and the prophet Samuel, the people of Israel move from an "association of tribes to a united monarchy, and in so doing achieve the status of a nation."<sup>63</sup> The golden era of David and Solomon provides a secure base for the extension of the kingdom that extends from Egypt into Mesopotamia. The gathering around Sinai and the language associated with it now shifts to Zion, the city of David.

In Zion the temple, Jerusalem, kingship and the land are interconnected. Theocracy ends up being replaced by a royal empire and a system of religion. The

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<sup>62</sup> The word for gathering is significant in Old Testament (קָהַל) it is parallel by the Greek word from which "church" comes.

<sup>63</sup> Block, 970.

promise of land is not without pain – Israel has to fight for it and rarely seems at rest.<sup>64</sup>

Alexander’s study of the promise of the land in the Old Testament makes this point:

While the promise of land was certainly fulfilled to some extent in the period covered by Genesis-Kings, it was never fully realized. Rather, fulfilment in the nation was but a preliminary stage and a symbol of climactic fulfilment. It is not surprising, therefore, that other Old Testament writers should envisage a future with a more permanent fulfilment of the territorial promise - one that would impact not just Israel, but all the nations of the earth.<sup>65</sup>

In Zion, things had changed with regard to the nations as well. Israel in one sense was settled, but there is a call for the nations to come to Israel. This is seen particularly in the Queen of Sheba who, in coming to marvel at King Solomon’s riches, also sees the wisdom of God. The role of Israel in the world seems decidedly centripetal or “attractional” at this point.<sup>66</sup>

In the book of Deuteronomy, the Hebrews are continually exhorted to remember God’s salvific acts that brought them out of Egypt (Deu 5:15; 16:3, 12 ; 24:18, 22). In the time of the Kings the Psalms continually remind Israel what God has done for them in the past. Psalm 105, for instance, provides a tour through history with the common theme of God being “mindful” of the covenant they shared. Israel was called to remember God’s

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<sup>64</sup> The whole concept of ‘rest’ in the Old Testament and New Testament echoes a partial but not complete fulfilment until the new age ushered in by Jesus.

<sup>65</sup> Paul. R. Williamson, “Promise and Fulfilment: The Territorial Inheritance,” in *The Land of Promise: Biblical, Theological, and Contemporary Perspectives*, ed. Philip Johnston and P. W. L. Walker (Downers Grove, IL: InterVarsity Press, 2000), 32.

<sup>66</sup> Terminology of Michael Hirsch Alan Frost, *The Shaping of Things to Come: Innovation and Mission for the 21st-Century Church* (Peabody MA: Hendrickson Publ., 2004), 13.

miraculous works and salvation.<sup>67</sup> The aim is clearly to bring about a renewal of covenant faithfulness. The next Psalm calls the people of God to remember the nation's former apostasy that they might not share in judgment but deliverance. However, this is not just a lesson for Israel. Like all wisdom literature, the Psalms appeal to the common needs of all humanity. The nations, using the ethnic marker mentioned earlier, are also called to worship the Almighty and seek consolation in God.<sup>68</sup> They are called in Psalm 76 to seek redemption in the God of Israel:

Surely your wrath against men brings you praise, and the survivors of your wrath are restrained. Make vows to the LORD your God and fulfill them; let all the neighboring lands bring gifts to the One to be feared. He breaks the spirit of rulers; he is feared by the kings of the earth (Psa 76:10-12).

Psalm 110 extends the ministry of the King and priesthood to all the earth and Psalm 22 states that the ends of the earth will bow before the Lord's anointed. Commenting on Psalm 122 Christopher Ash makes a helpful comment: "the psalmist looks around Jerusalem with the eyes of faith. The Psalmist sees the place on earth which combines the presence of God, the security of the people of God, the harmonious gathering of the people of God and the just government of God's Christ."<sup>69</sup> God's plan encompasses the nations outside of Israel regardless of the cultural gap.

It is worth stopping here to note how idolatry figures in a biblical treatment of culture. Idols are cultural artifacts and they reveal deeply held values (Psa 106:35-38).

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<sup>67</sup> Clark Hyde, "The Remembrance of the Exodus in the Psalms," *Worship* 62, no. 5 (1988).

<sup>68</sup> Michael Landon, "The Psalms as Mission," *Restoration Quarterly* 44, no. 3 (2002).

<sup>69</sup> Christopher Ash, *Remaking a Broken World*, Kindle ed. (Crownhill, UK: Authentic Media, 2010), location 1297.



The Psalms and indeed also the prophets clearly maintain the distinction between the Creator, Yahweh, and His creation including the creation of men. Idols are seen to rob God of the glory due to Him as creator and they turn the created order on its head thus causing the condemnation of Scripture (Ps 115:4-8).<sup>70</sup> No cultic practice is beyond the critique and reach of Scripture.

Israel has become a nation state, but continues to have a role in the world. The Psalmist calls Israel back to the role they have in salvation history. In this section it is noted that all cultures come under the critique of the Lord of history.

#### *Summary*

God has revealed himself within the context of human culture. Tennent's summary of a Christian approach to culture has a helpful slant on revelation. God does this objectively but also to a particular people in the midst of culture:

On the one hand this means that God's free act of self-disclosure can be misunderstood and distorted by those to whom it is given. On the other hand, it also means that God's revelation perpetually stands as the objective basis for judging and/or affirming all cultures. John Calvin compared revelation to those with poor eyesight receiving glasses that enabled them to see God, the world, and themselves in a radical new manner.<sup>71</sup>

To follow on from the analogy of Calvin, wherever the people of God are found there is an imperative to recall their salvation history and their place in it. The revelation of God

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<sup>70</sup> Wright, 136ff.

<sup>71</sup> Timothy C. Tennent, *Invitation to World Missions: A Trinitarian Missiology for the Twenty-First Century* (Grand Rapids, MI: Kregel Publications, 2010), 173.

should shape how they view the present and the future. They are called to a narrative and role beyond their present experience and culture.

### **The Crux: the Messiah.**

Previously, the emergence of a particular grouping, the nation of Israel, indicated God's calling of a special grouping. God works within culture. His call is specific and yet His people are called to a story beyond their immediate culture. The specificity of God's people changes with the coming of the Messiah, the hope of Israel and the hope of the world. In the consideration of teaching BT across cultures it is important to observe the centrality of Christ and how this changes the identity of His people and their allegiance. Two sections of Scripture are discussed in the rest of this chapter: the narrative of the Samaritan Woman in John 4 and then the end of Colossians. The first develops the centrality of Christ and how that affects the three themes and the last provides an example of where a culture bound believer finds their true allegiance. These two passages are linked by a discussion of the expansion of the gospel in the book of Acts.

#### *John 4 – the Samaritan Woman*

The three themes encountered in the Pentateuch, the establishment of the Kings and the Psalms are further developed by the Christological fulfillment motifs in the gospels and particularly in the gospel of John. John 4 provides an excellent context to explore the three themes of culture, scattering and the call to a meta-narrative.

The setting of the narrative in the gospel of John and within Samaria is very important. Commentators have seen links between this chapter and the two preceding it especially the narratives of the Canaan wedding, the clearing of the temple and

Nicodemus discourse.<sup>72</sup> C. H. Dodd notably saw chapters 2-4 unified under one theme: “the old things have passed away, see, the new has come.”<sup>73</sup> Old Covenant religious and cultural purification rites are superseded.<sup>74</sup> The old wine is replaced by the new wine that Jesus supplies. The old temple centered worship gives way to a new type of worship. The old life under the old covenant is replaced with rebirth through Jesus.<sup>75</sup>

Secondly, the cultural setting of Samaria is equally important. This is brought out by the observation that “Jews have no dealings with the Samaritans.” Bultmann suggests this is a common proverb and Daube a reflection of a purity law implying defilement.<sup>76</sup> This is further compounded by deep historical religious rivalry between the Samaritans and the Jews over the temple, the Scriptures and the Messiah.<sup>77</sup> The sense of the parenthesis and its negativity is clear. The entrenchment from both sides of this intolerance is shown by the woman’s surprise and perhaps indignation that Jesus would speak to her because as she points out not only was she a woman (this is one significant cultural barrier) but also a Samaritan (John 4:9). There is no question that these are

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<sup>72</sup> D. A. Carson, *The Gospel According to John* (Leicester, England; Grand Rapids, MI : InterVarsity Press ; W.B. Eerdmans, 1991), 214-215.

<sup>73</sup> Cited by George R. Beasley-Murray, *John*, ed. Bruce M. Metzger, David A. Hubbard, and Glenn W. Barker, Olivetree ebook ed., 60 vols., Word Biblical Commentary, vol. 36 (Waco, TX: Word Books, 1999), 2:1- 4:42 Introduction.

<sup>74</sup> Beasley-Murray

<sup>75</sup> Beasley-Murray.

<sup>76</sup> Rudolf Bultmann, *The Gospel of John: A Commentary* (Philadelphia, Pa.: Westminster Press, 1971), 178. C. K. Barrett, *The Gospel According to St. John: An Introduction with Commentary and Notes on the Greek Text* (Philadelphia: Westminster Press, 1978), 232.

<sup>77</sup> Robert T. Anderson and Terry Giles, *The Samaritan Pentateuch an Introduction to Its Origin, History, and Significance for Biblical Studies* (Atlanta: Society of Biblical Literature, 2012). F. F. Bruce, *The Gospel of John* (Grand Rapids, MI : Eerdmans Pub. Co., 1983), 103.

deeply ingrained culturally mandated barriers. It is thus very significant that Jesus has chosen to speak to her breaking cultural norms.

The exchange between Jesus and the Samaritan woman is complex<sup>78</sup> but consideration here will be given to the two exchanges in the dialogue: the concept of living water and the nature of worship.

Jesus offers the woman the gift of “living” water (John 4:10). This water surpasses all the benefits of the water even from Jacob’s well- which was full of historical meaning. The gift of God in the Old Testament par excellence is the law, but the gift that eclipses even that is water that gives spiritual life. This spiritual life is available to the woman regardless of her genealogy, gender, ethnicity or sinfulness. The key issue for the woman is whether she is content with what she has through Jacob as a Samaritan, with its legal religion based on place, and to hold on to age old divisions that put her at enmity with God’s chosen people, Israel.<sup>79</sup> If she embraces faith in Jesus, the Jew, then she will enjoy this living water that leaps up to eternal life. This is a clear echo of the waters of God’s salvation of Isaiah 12:3 and a fulfilment of the eternal covenant in Isaiah 55:1-5.<sup>80</sup> This was available not only to her. In fact, in the context of the passage it is available to all the villagers who hear and respond in faith to the person of Jesus (John 4:36). Jesus is seen as the true Israelite, the true person who calls all people, regardless of their ethnicity and culture, to come to him for salvation. What Israel was unable to do

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<sup>78</sup> The complexity is seen by multitude of ways people approach the structure of the chapter. Benny Thettayil, “In Spirit and Truth: An Exegetical Study of John 4:19-26 and a Theological Investigation of the Replacement Theme in the Fourth Gospel,” (2007).

<sup>79</sup> J. Gundry-Volf, “Spirit, Mercy, and the Other,” *Theology Today* 51, no. 4 (1995): 512.

<sup>80</sup> Carson, 220.

Jesus did. Bright says that “all the hope of Israel and all the patterns which it assumed, are one, and are fulfilled in the Servant,” this servant being Jesus.<sup>81</sup>

Furthermore, the exchange foreshadows a revolution that Jesus brings to the location and nature of worship. Jesus responds to the woman’s query about the place of worship succinctly. Negatively, he states that geographical or ethnocentric places of worship will become obsolete under the Messiah Jesus. Positively, he says that the time has come. This new worship “can take place in and through him: he is the true temple (2:19-22), he is the resurrection and the life (11:25).”<sup>82</sup> From this time on history will take a decisive turn and spiritual worship is no longer defined by religious ethnicity, set places or times. Rather spiritual worship revolves around Christ.<sup>83</sup>

However, it should not be forgotten that Christ came in the context of culture. Jesus’ reply to the woman also reinforces his Jewish descent despite her misgivings (John 4:22). God chose to reveal himself in Jewish Palestinian culture in a particular time and place. In fact, Jesus became embedded in culture and revelation became personal. The apostle John says it this way earlier: “the Word became flesh and made his dwelling among us” (John 1:14). Encased in culture Jesus showed the Father.<sup>84</sup> The incarnation was a historical event. However, it also is cultural in the sense that God chose to work

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<sup>81</sup> John Bright, *The Kingdom of God, the Biblical Concept and Its Meaning for the Church* (Nashville: Abingdon-Cokesbury Press, 1953), 214.

<sup>82</sup> Carson, 224.

<sup>83</sup> P. J. Scaer, “Jesus and the Woman at the Well: Where Mission Meets Worship,” *Concordia Theological Quarterly* 67, no. 1 (2003): 10.

<sup>84</sup> John 1:18. Nathan Lovell, “Reflections on the Evangelical Challenge of Reading Scripture in Culturally Diverse Contexts,” (paper, Melbourne: Church Missionary Society of Australia, 2010), 5.

through language and cultural values. Jesus even used those values and way of life to teach – which is most clearly seen in the parables. Jesus also challenged the cultural and theological prejudices of the Jews and the Samaritans. In doing so, Jesus legitimizes culture giving it sanctity, but also leaves room for a critique of culture.<sup>85</sup>

When ministering cross-culturally Jesus indicated that two things need to be balanced. On one hand, believers and churches operate with a particular set of cultural values and beliefs. The church of Christ is not contained within any one culture of social group but will adapt to that culture. On the other hand, all Christians have a commitment to biblical narrative as part of their own identity. This in turn will affirm or judge cultural values and prejudices.

### *The People of God Reborn*

Jesus left the disciples with a mission in Luke 24. Reinforcing that the Scriptures are about his death he goes on to draw the implications for his people:

“Repentance for the forgiveness of sins will be preached in his name to all nations, beginning at Jerusalem. You are witnesses of these things. I am going to send you what my Father has promised; but stay in the city until you have been clothed with power from on high (Luke 24:46-49).

What followed was the remarkable cultural breakout that happened at Pentecost. Many commentators have seen in Pentecost a reversal of the curse of Babel.<sup>86</sup> As in Babel God scatters and as a response also reveals His purposes for the world through His elect people. Pentecost is a dispersion of salvation to all people in their own languages and in

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<sup>85</sup> Tennent, 182.

<sup>86</sup> This goes back at least to Leaney. Mikeal Carl Parsons, *Acts* (Grand Rapids, MI : Baker Academic, 2008), 36.

their own culture. His salvation purposes previously centered on the people of Israel, but Pentecost shatters that paradigm with the start of a new covenantal understanding that eclipses the giving of the Torah at Sinai.<sup>87</sup> Although this outpouring happens in Jerusalem, it will not be contained there. As the gospel spread, the land, the temple, the language and the culture of Judaism will no longer contain the Kingdom of God.<sup>88</sup> It was to spread to the ends of the earth fulfilling the creation mandate (Acts 1:8).

The plan of God for the spread of the gospel to the ends of the earth develops through persecution. The apostles and the church are scattered into the further parts of the Roman Empire which causes a rethink for the leadership. There is tension for the Jerusalem church and Peter as the preaching of the gospel sees converts who are not Jewish and who do not abide by the law. The vision and God's words to Peter that led up to the conversion of Cornelius were designed to shatter the cultural superiority of the mostly Jewish church (Acts 10-11). An important phrase in Acts 10 where Jesus is described as the "Lord of all" which means "the gospel can go to all, including the people of the nations (the Gentiles) such as Cornelius."<sup>89</sup> Cultural markers such as food or religious practice are not boundaries that stop the gospel nor should they be the defining mark of the people of God. This insight paves the way for the first multicultural church.

The founding of the church in Antioch is a watershed moment in the spread and enculturation of the gospel. A Greek speaking or Hellenistic church is born. The city was

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<sup>87</sup> Parsons.

<sup>88</sup> Sanneh says it this way: "translatability won out over territorial orthodoxy." Lamin O. Sanneh, *Translating the Message: The Missionary Impact on Culture* (Maryknoll, N.Y.: Orbis Books, 1989), 256.

<sup>89</sup> Darrell L. Bock, *Acts* (Grand Rapids, MI : Baker Academic, 2007), Comment on Acts 10:36-37.

a melting pot for at least six cultures: Greeks, Romans, Semites, Arabs, Persians and Jews. It is here that they are called “Christians” for the first time. It is an unusual term. Luke’s usage of the term implies that they were followers of the person named “Christ” to whom they gave loyalty above all others.<sup>90</sup> As in vast parts of the world today, for the Greeks and the Romans religion was cultural in nature and often linked with ethnicity. However, this group of people, the Christians, are not of one ethnic group - what binds this group together transcends racial and ethnic boundaries. This new vibrant spiritual movement was no longer a Jewish sect. What makes this a watershed moment is that this is not a simple addition of another congregation to a central Jewish church, but this is the church in its own right adapting to a new culture. This is the “acute Hellenization” of the gospel which at the same time is in continuity with the unfolding of God’s greater salvation plan.<sup>91</sup>

The idea of the birth of a new people of God is picked up in the epistles. In Ephesians two, God unites Jewish and Gentile believers as a new people – a third race (Eph 2:11-22). In Colossians, present cultural boundary markers and Old Testament barriers between the people of God and outsiders come tumbling down for “Christ is all and is in all” (Col 3:11). The apostle argued that the Colossians are to focus on Christ – who is a source of certain hope (Col. 3: 1-4). This is not some esoteric devotion, but a faith that transforms all of life. It is no accident that following these verses there is a series of virtue lists after a call to walk in ways worthy of new life in Christ (3:5-8). The

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<sup>90</sup> Stephen J. Strauss, “The Significance of Acts 11:26 for the Church at Antioch and Today,” *Bibliotheca sacra* 168, no. 671 (2011): 292.

<sup>91</sup> Sanneh, 274., Strauss: 296.



flow of Chapter 3 can be seen as various imperative statements beginning each paragraph, as in 3:5, 3:12, 3:18 and 4:2. These start with the negative paraenesis of 3:5 which occurs just before the house code. The emphatic statement in 3:17 is significant with the continued repetition of “all.” Paul’s basis of the appeal to marriage partners, parents and children, slaves and masters is based on Christological identity. The phrase ‘ἐν κυρίῳ’ is typical to many passages throughout the letter. The intent of the statement is not to question the validity of each authoritative relationship but to work or serve as unto Christ in whatever relationship the readers were in.

Paul affirms that certain social structures are necessary in this fallen, broken world in the household table (Col 3:18-4:1). Specifically, he affirms that God instituted the concept of limited delegated authority in families and society. All of these relationships are transformed - not only at a social level but internally because the hearts of Christians are changed – they have received a “spiritual circumcision.” The new believer’s identity is now with Christ. In fact, the new identity of the people of God “supersedes ethnic identity.”<sup>92</sup> Reese and Ybarrola study the place of ethnic identity in the New Testament and they find that Paul asserts that a person’s previous cultural identity gives way to a primary identity which is in Christ. People do not cease having an ethnic identity but after the call of the gospel it does not have the primacy it had before.<sup>93</sup>

The metaphor of the grafting in of non-Gentiles into the new Israel shows also that Christ does not obliterate cultural identity but redefines primary identity. This

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<sup>92</sup> Reese and Ybarrola: 71.

<sup>93</sup> Reese and Ybarrola, 73.

“grafting in” has a profound understanding of “our” history, because now Gentile believers share in the covenants and promises of the covenants (Rom 11:11-31). The salvation story that unfolds in the Old Testament is a story that Gentile converts draw on as well. They are the people of God.

On one hand Gentiles believe along with Jewish brothers and sisters that they have inherited the mantle from Israel but, on the other hand, the gospel has come to Gentiles in their place and culture. They have also been given the Spirit of God, which applies the word as they and Christ’s Gentile or mixed communities are molded into the likeness of Christ displaying the values of the Kingdom.<sup>94</sup>

The local gathering of Christians under Christ’s word is the new people of God. Robinson and Knox have looked in depth at the semantic use of the term *ecclesia* and were right in concluding that each physical gathering or congregation is “the church.”<sup>95</sup> The local church is God people, under God’s rule but in their place and their language. This understanding paves the way for the spread of the church throughout the world with the center no longer being Jerusalem, but wherever people gather around Christ. The movement of the scattering of the church to the four corners of the world is balanced by the gathering of God’s people in the local church. This is the diversified church of the world.

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<sup>94</sup> Roland Allen, *Missionary Methods: St. Paul’s or Ours?* (Grand Rapids: Eerdmans, 1989).

<sup>95</sup> Donald Robinson, “The Doctrine of the Church and Its Implication for Evangelism,” in *Donald Robinson: Selected Works*, ed. Donald Robinson, Peter Bolt, and Mark Thompson (Camperdown, NSW, Australia; Newton, NSW, Australia: Australian Church Record ; Moore College, 2008). D. B. Knox, “The Biblical Concept of Fellowship,” in *Church, Worship and the Local Congregation*, ed. Barry Webb, (Homebush West, NSW, Australia: Lancer Books, 1987).

It is also interesting to note how the gospel message spread through cultural structures. In Acts 16, the message of Paul and Silas travels through the familial networks of both Lydia and the jailer. In the case of Lydia, who was probably a God-fearer, the extended household and maybe even the patronage system enable the planting of the Philippian church.<sup>96</sup> The structures of ethnic identity are used to link people through hospitality and friendship to facilitate the spread of the gospel. However, it can be observed from the trumped up charges in Acts 16 that cultural language and structure can also try and prevail against the gospel (Acts 16:21). What is clear is that the Spirit of God utilizes cultural structures – meeting people and revealing the gospel in their context.

### *Summary*

In this survey of the New Testament has shown that Jesus is now the center of spiritual worship. Before His ascension Jesus called for future disciples to take the gospel beyond their culture. When the new church spread by persecution and realized that ethnicity no longer confined God, the gospel found fertile ground in Hellenistic culture. The gospel adapted in this new culture. The book of Revelation shows not only that the heavenly Jerusalem will be full of people from all cultures but that there is also a call to stand against aspects of culture that rally against the Lordship of Christ.

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<sup>96</sup> Lydia was equivalent of a ‘gateway’ to a social network. L. Michael White, “Social Networks: Theoretical Orientation and Historical Applications,” *Semeia*, no. 56 (1991): 28.

## Chapter Conclusions

### *Theme 1: Culture*

Having surveyed what the Scriptures teach about culture and ethnicity the following are some conclusions and applications. The creation account taught firstly, that men and women are created individually in the likeness of God. There is a commonality across all humanity and the wisdom literature and Psalms appeal to common needs. It was noted that although God did not create culture per se he created the climate for culture. His mandate was not just for humanity to spread geographically but also culturally. God, it would seem, takes delight in the diversity that culture would bring.

Likewise in the creation account it has been argued that the concept that men and women are inter-relational is a helpful way of balancing the individual versus collective aspect of experience. Tim Chester is perceptive in suggesting “every culture is part of our humanity”, and yet every person is unique.<sup>97</sup>

In the creation and especially in the Incarnation, God is a missionary God. In the New Testament church, this creation mandate to spread to the nations co-exists with the picture of local churches gathering gatherings in various locations.

The fall into sin reveals that culture can never be considered divine. Babel be a reminder that culture can and will rebel against God. For the original readers of Revelation who found themselves in the Roman Empire this had direct application. There

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<sup>97</sup> Tim Chester, *Unreached: Growing Churches in Working-Class and Deprived Areas* (Nottingham: InterVarsity Press, 2012), 44.

will always be a tension between affirming aspects of a culture and calling attention to idols and sin.

In the development of the law and Kingship in the Old Testament, it was noted that those outside Israel need to hear the call of the Lord of history. The prejudices of culture can destroy mission. On the coming of the gospel to the early church Lausanne reminds us:

Because men and women are God’s creatures, some of their culture is rich in beauty and goodness. Because they are fallen, all of it is tainted with sin and some of it is demonic. The gospel does not presuppose the superiority of any culture to another, but evaluates all cultures according to its own criteria of truth and righteousness, and insists on moral absolutes in every culture. Missions have all too frequently exported with the gospel an alien culture and churches have sometimes been in bondage to culture rather than to Scripture.<sup>98</sup>

In Colossians, believers are taught not to abandon the structures of culture but to have Christ as their primary identity. In the letter there is a strong Christology “that can provide a vivid picture of Christ who is not disembodied from cultural formation, but who is concrete enough to provide leverage for assessing how we should engage the particularities of culture.”<sup>99</sup>

Lastly, in Acts the translatability of the gospel was observed. The radical Hellenization of the gospel should also be a reminder that no culture has a monopoly on the gospel or its expression. The gospel and the meta-story of the Scriptures provide the counsel of God across cultures. This is the objective teaching of the Scriptures. However,

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<sup>98</sup> David Claydon and Evangelization Lausanne Committee for World Evangelization. *A New Vision, a New Heart, a Renewed Call*. (Pasadena, Calif.: William Carey Library, 2005), 714.

<sup>99</sup> Friesen cited by Tennent, 182.

through the work of the Spirit the process of applying biblical truth to life and culture is the focus of those who live with their culture. Application from Scriptures is not always crystal clear. In the light of this, it is not the place of cultural outsiders to prescribe how another should live and witness in their community. That leads to legalism and paternalism. The Spirit must be enabled to work through the word of God in each culture in which His community is planted.

*Theme 2: The Gathering and Scattering of God's People*

In reading the Old Testament and the New Testament Christocentrically there is a movement from inclusivity at creation to the elect and then a scattering to the nations. In the Gospels, Jesus is seen as the only true person and Israelite. Then in God's graciousness the church is scattered but inclusively gathers people from all cultures into a local gathering. The makeup and identity of the people of God restricts and expands through salvation history as shown in figure 2.1.

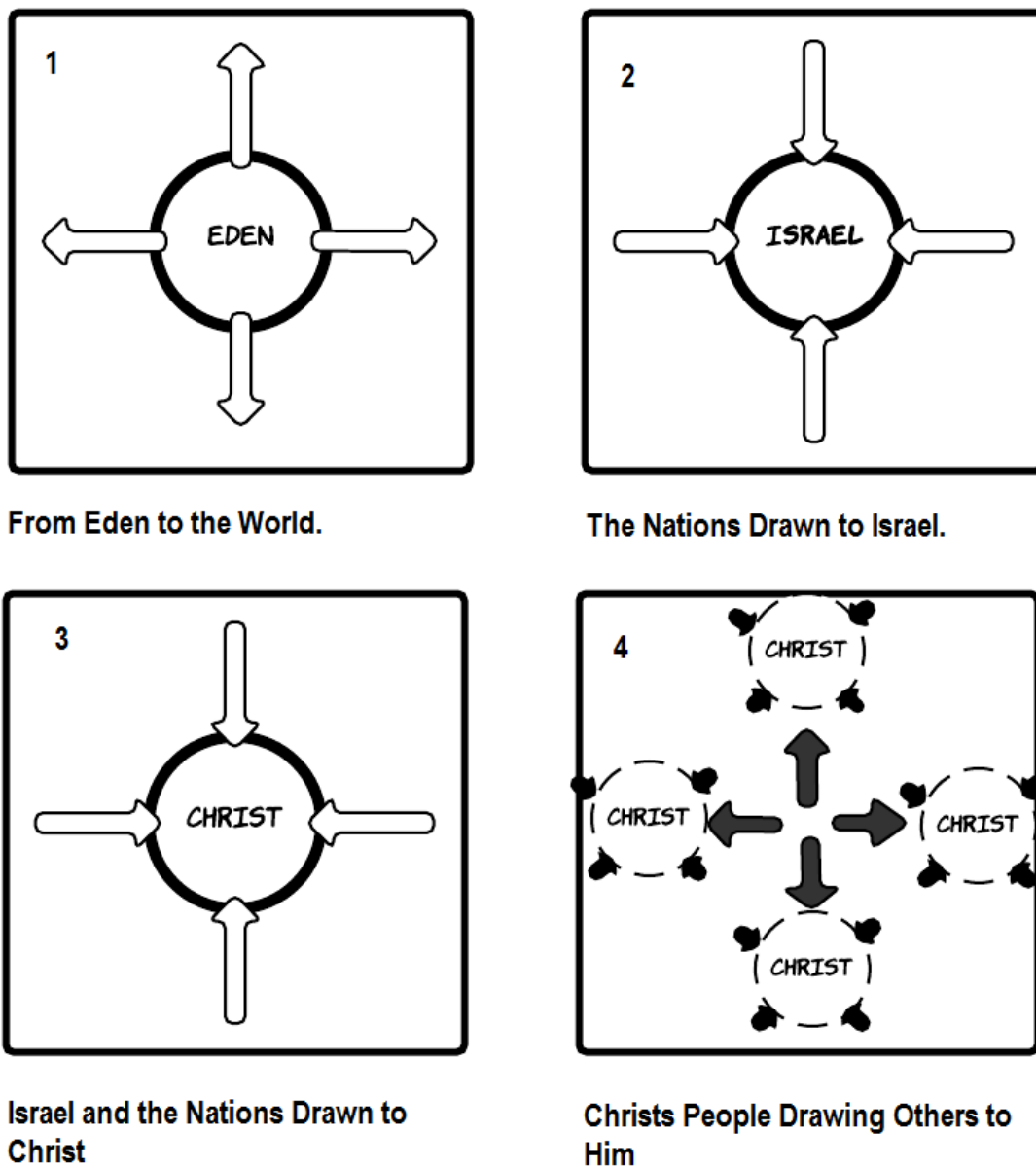


Figure 2.1. Scattering and Gathering

*Theme 3: Beyond Cultural Narratives to Scripture*

Time and time again in this survey of the Scriptures the role of meta-narrative has been noted. In the Old Testament, this has been the history of Israel or the prophetic

fulfilment of the covenants where even the non-Israelite in their midst gets caught up in the same narrative. Arriving at the New Testament it becomes clear that Jesus is the fulfilment, and the gospel becomes the narrative of the new people of God throughout the world. Biblical Christianity is a universalizing religion. It calls people beyond their culture and mind-set to another world. Thiselton, on the hermeneutics of narrative worlds, says that through narrative a reader is drawn into the world of the writer. In the same way viewers are drawn into the world of a movie, TV show or novel and “live” that reality. However, the Scriptural narrative transforms people in a much more profound way:

The effect of a reader’s participation in narrative-worlds may be transforming (it may)... Subvert, entice, create conditions for the possibility of identity and identification, stimulate imagination and project future worlds which potentially set in motion illocutions. They may also convey self-involving descriptions from a point of view, nourish solidarity by corporate remembrance and celebration, may affirm, challenge or create preconditions for the next step in the process of understanding.<sup>100</sup>

This is not about simply about genre within Scripture. It takes a persons vision from the particulars of their world to the biblical world. Our personal and cultural stories are swept up in the biblical narrative, and the God of the Scriptures is a God who acts within culture.

### **Towards a model**

The three themes surveyed here provide a process of engagement with culture and the Scriptures. Firstly, the people of God are drawn from their own specific culture to the

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<sup>100</sup> Anthony C. Thiselton, *New Horizons in Hermeneutics: The Theory and Practice of Transforming Biblical Reading* (Grand Rapids, MI : Zondervan Pub. House, 1992), 570.



gospel narrative. This is the role of BT. Secondly, individuals draw applications from Scripture that are specific to their culture. They may overlap with cultures elsewhere but it is the responsibility of the community of faith in that particular context to find their own specific application for their context. What is to be avoided is to call directly to people of another culture to live by your application. BT is indispensable in providing a deepening understanding of the gospel and a way to critique and live in the place God has assigned.

## CHAPTER 3: GROWTH AND CONTEXT

### **Approach**

Literature related to the study of imparting BT cross-culturally (and the factors that might result in the transformation of individuals and their contexts) is diverse and voluminous. This investigation comes under four sections. They are as follows.

Firstly, literature related to the growth and penetration of the church with particular reference to the translatability of Christianity is considered. The penetration and the growth of the church in the world provides the backdrop to PTC courses taught outside Australia. The study of literature in the areas of history and sociology has provided some reasons for the growth of PTC.

Secondly, the issues of culture and context are considered. Teaching the Scriptures across cultures by Westerners is fraught with difficulties and endless complexities. Such complexities are heightened when the chasm between the Western professional and their students includes language and cultural values. What might be assumed as a matter of translating universal truth from one context to the other may not be as simple and mono-directional. This section reviews the literature that unpacks some of the differences of worldviews and cultures. It also raises related issues such as the effect of their worldview on reading and the contextualization of theology.

The third section of this chapter reviews how interpretation theory comes to terms with these complexities. This focuses on relevance theory.

Finally, this review considers material related to theological education. This includes the Theological Education by Extension movement and issues related to theological education in the global south. How the issue of contextualization applies in theological education is also considered.

The outcome of this exploration will be to develop some contours of a model that will be used to assess the transformative nature and operation of PTC cross-culturally.

### **Penetration and Growth**

#### *Networks in New Testament*

This section addresses two salient points: the penetration of the world Christian movement happens via social networks and it occurs more readily when the message is not hard to grasp or adhere to.

Michael White, a historian who applies sociological theory, works from the standpoint that society is a dynamic network where connectedness can be assessed.<sup>1</sup> White links the transition and growth of urban centers in the Roman Empire to the infiltration of Christians.<sup>2</sup> White is not alone in this. Socialist and historian Rodney Stark argues that one of the reasons the church grew phenomenally in the first four centuries was the networks provided by urbanization. Links to other networks in the city, like the church, became possible because of the social and physical changes that came with urbanization and migration such as isolation and spread of disease. In addition the

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<sup>1</sup> White, "Social Networks."

<sup>2</sup> L. Michael White, "A Sense of Belonging," *Frontline*, no. April (1998). <http://www.pbs.org/wgbh/pages/frontline/shows/religion/why/appeal.html>, accessed August 18/08/2014.

morality of the burgeoning Christian community was attractive against the failing pagan culture.<sup>3</sup>

In the cities the internal relationships within social networks were weakening allowing deviation from normal expectations and at the same time making people open to new sects and cults.<sup>4</sup> Individuals who associate with both an internal group and an external group provide the key for integration. Integration of an external group, the Christian community, into a society or culture can happen over time and even the adoption of values can follow. This eventually results in harmonization, which influences both groups:

The process of harmonization between network segments may involve both the discarding of certain cultural symbols and the synthesis of new ones out of the existing stock. The result may go to the level of a cultural worldview shift, even though some of the basics symbols and social structures will closely resemble that which went before.<sup>5</sup>

The process of harmonization referred to above does get raised in some literature but under different guises. Jonathan Ingleby wrote citing two biblical illustrations showing an openness to accommodation or harmonization.<sup>6</sup> In the case of Abraham, the patriarch adopted some of the concepts of Canaanite religion without embarrassment.

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<sup>3</sup> Rodney Stark, *The Rise of Christianity: How the Obscure, Marginal Jesus Movement Became the Dominant Religious Force in the Western World in a Few Centuries* ([San Francisco, Calif.]: HarperSanFrancisco, 1997).

<sup>4</sup> White's terminology is "high (external) linkages with low or declining density (internal relationships/ group identity) will produce assimilation" White, "Social Networks: Theoretical Orientation and Historical Applications," 32. Stark, 144.

<sup>5</sup> White, "Social Networks: Theoretical Orientation and Historical Applications," 33.

<sup>6</sup> Jonathan Ingleby, "The Hermeneutical Principle in Relation to Contextual Mission Training," in *Contextualisation and Mission Training: Engaging Asia's Religious Worlds*, ed. Jonathan Ingleby, Tan Kang San, and Tan Loun Ling (Oxford: Regnum, 2013).

Ingleby states that Abraham was “rather gentle and accommodating” and yet without any question of “disloyalty to Yahweh.”<sup>7</sup> The second example used is that of the Jerusalem Council in Acts 15. This indicates how Jerusalem believers did not want to create a burden for Gentile converts but rather wanted to make it easier for them to convert and become established in the church.

The idea of the gospel accommodating easily to a new culture in a way that facilitates growth is noted in a gamut of scholarly and popular writing. Lamin Sanneh and Andrew Walls provide important case studies.<sup>8</sup> Sanneh uses the terminology of translatability. He argues that God is not captive to any culture, and the very act of Christian evangelism and scriptural translation indigenizes the gospel.<sup>9</sup> This translatability of the gospel means that it was able to captivate the Hellenistic world. Sanneh argues that the early Christians could have done mission by two means, either diffusion or translation.<sup>10</sup> For Sanneh “diffusion” is a centralized mono-cultural and mono-linguistic model.<sup>11</sup> His view is forged by extensive experience and understanding of the African context. Sanneh argues that this is the model of Islamic expansion.<sup>12</sup> The center will ever remain as Mecca and the only truth language in which to understand the

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<sup>7</sup> Ingleby, 18-19.

<sup>8</sup> Sanneh, Lamin O. *Translating the Message : The Missionary Impact on Culture*, (Maryknoll, N.Y.: Orbis Books, 1989). Andrew F. Walls, *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith* (Maryknoll, N.Y.: Orbis Books, 2002); Andrew. F. Walls, *The Missionary Movement in Christian History* (New York: Orbis Books, 1996).

<sup>9</sup> Sanneh, 7.

<sup>10</sup> Sanneh, 33.

<sup>11</sup> Sanneh, 33

<sup>12</sup> Sanneh., 33, 252-56.

divine is Arabic - the language of the Quran.<sup>13</sup> The other option for Christians was to do mission by translation. The mission of the churches was by culturally appropriate conveyance resulting in reception and adaption. “Ultimately this gives the gospel a multifaceted pluralist character while preventing the imposition of a uniform monolithic template.”<sup>14</sup> It is this very translatability to a culture that provides a popular base for mission and of the reform and renewal of a growing church.

Andrew Walls is well-known for his understanding of the transmission of the Christian faith across the world. For Walls there is no fixed cultural element in Christianity but “the spread of the influence of Jesus” is radical and innovative.<sup>15</sup> There is no fixed center of Christianity. Walls not only accepts the translatability and the acculturation of Christianity but he also notes that the decline of churches is possible as they become institutionalized and hierarchical not reaching out with vitality and passion to those within the local cultural framework. Neither Sanneh nor Walls have jettisoned the historic apostolic gospel. Walls summarizes what is referred to as the “gospel test”:

Nor are there different gospels for different kinds of people, or for different situations. There is only one good news of salvation through Jesus Christ, resting on one event, the death and resurrection of the divine son. But, the scope of that event, and of the gospel on which it rests, is beyond the most comprehensive

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<sup>13</sup> Sanneh, 252-76.

<sup>14</sup> Sanneh, 37.

<sup>15</sup> Walls, *The Missionary Movement in Christian History*. Others have also added to this discussion. E.g. Philip Jenkins, *The Next Christendom: The Coming of Global Christianity* (Oxford: Oxford University Press, 2002).

description of it as experienced by any person or by any part of the redeemed creation.<sup>16</sup>

Roland Allen, although writing half a century earlier, sees the implications of this.<sup>17</sup> Essential to the Jesus movement is the independence of churches.<sup>18</sup> Roland Allen wrote of the Apostle Paul's missionary endeavor to plant churches. The argument is that the apostle was able to leave new churches to the oversight of converts instead of trying to control them. He argues against the hierarchical control of churches and emphasizes the need for immediate, intense, and a local experience of prayer and community. The problem is that any local gathering within a few years often formalizes a structure and roles. This heightened control may in turn slow growth.

#### *Diffusion and the Strength of Weak Ties*

White and Stark note the importance of social networks in the birth of Christianity. Sociologists who focus on understanding society today also provide an insight into the nature of networks that facilitate the diffusion of ideas. It needs to be noted that use of "diffusion" here is broader than that used by Sanneh. For Rogers diffusion is a general process by which an innovation, including the gospel, "is communicated through certain channels over time among the members of a social system."<sup>19</sup> In recent times this sociological literature has caught the eye of

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<sup>16</sup> Walls, *The Cross-Cultural Process in Christian History: Studies in the Transmission and Appropriation of Faith*.

<sup>17</sup> Allen.

<sup>18</sup> Allen, 12.

<sup>19</sup> Everett M. Rogers, *Diffusion of Innovations* (New York, N.Y.: Simon and Schuster, 2003), 5.

missiologists.<sup>20</sup> One principle of interest to this research is that change often happens through key agents - interpersonal persuasion is foundational.<sup>21</sup> However, Rogers does not provide definitive principles in how a movement like PTC manages to diffuse in some areas but not in others.

More helpful in this area of study is Granovetter's approach based on sociometric analysis.<sup>22</sup> Granovetter's starting point is to presume that the strength of a tie between people is determined by a combination of four elements: the amount of time spent together, the emotional intensity, the intimacy (mutual confiding), and reciprocal services.<sup>23</sup> The literature talks in terms of strong, weak or absent ties. Granovetter studied the impact of weak ties. The backbone of the analysis is that although strong ties have a certain attraction they are not the primary way ideas spread or "go viral."<sup>24</sup> In fact, a weak tie that exists between acquaintances in a network is often the key relationship. The people on the edge of two different networks provide a bridge for the diffusion of a new idea. Granovetter's main premise is extremely valuable because it argues that new ideas are more likely to travel over large relational distances via weak ties. Cliques and close

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<sup>20</sup> E.G. Wilbur P. Stone, "The Diffusion of Christianity among Urban Chinese People in Diaspora: The Case of Metropolitan Kuala Lumpur, Malaysia" (Asbury Theological Seminary, 2003).

<sup>21</sup> Rogers, 174-5, 339.

<sup>22</sup> Mark. S Granovetter, "The Strength of Weak Ties," *American Journal of Sociology* 78, no. 6 (1973).

<sup>23</sup> Granovetter, 1361.

<sup>24</sup> Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference* (Boston: Little, Brown, 2000), 18.



groups are more immune to new ideas and people.<sup>25</sup> This may seem counter intuitive and paradoxical at one level, but he sums it up this way: “weak ties, often denounced as generative of alienation are here seen as indispensable to an individuals opportunities and to their integration into communities; strong ties, breeding local cohesion, lead to overall fragmentation.”<sup>26</sup>

The implications for this are that people on the periphery of social or cultural networks can be the best facilitators of new ideas. This person could be a missionary or another outsider. However, it does not follow that they may be the best facilitators of change. Granovetter hints at this when he says: “while the first adopters of innovations are marginal, the next group, (‘early adopters’) are a more integrated part of the local social system than the innovators.”<sup>27</sup> So, different types of people and networks are necessary for change to be effected.

The principles of network, diffusion and translatability are applied to mission by Wilbur Stone in his analysis of church growth in Kuala Lumpur.<sup>28</sup> He studied Chinese churches which had shown significant growth in the late 20th century and the early 21st century. Stone argues that like many immigrants in a new country, Chinese migrants were particularly open to Christianity. Three aspects are of particular importance. Firstly, identity as a minority fused easily with Christianity because the Chinese minority saw

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<sup>25</sup> Granovetter, 1370.

<sup>26</sup> Granovetter, 1378.

<sup>27</sup> Granovetter, 1367.

<sup>28</sup> Stone.

that this religious community could stand up against the Islamic majority. Secondly, close familial networks provided an openness to the more relational small group outreach of the churches. Thirdly, the Chinese mindset is not so much about intellectual conviction as about experience. The Chinese churches and particularly the Pentecostal churches provided a culture of early involvement without the necessity of public acknowledgement. He found that if a religious framework or community is open to “trialability”, and seeks to close the cultural gap between it and outsiders then inclusion and conversion may follow more easily.<sup>29</sup> Rambo and Sogaard are important in Stone’s analysis because in an Asian context affective and behavioral changes are preliminary and necessary for cognitive change.<sup>30</sup>

When Stone looks at whether there is a synergy between the growth of Christianity in the Chinese Churches of Kuala Lumpur and the diffusion theory of the likes of Rogers, the following points are of interest to this study. Firstly, it was seen that new personal networks facilitate the adoption of an innovation. “Fictive kinship “relationships were significant in the growth of the church, and the strength of weak ties through small groups was also significant.<sup>31</sup>

Secondly, there were various change agents involved and multiple factors that contributed to reducing resistance and to enhancing receptivity among the urban Chinese

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<sup>29</sup> Stone, 285.

<sup>30</sup> Lewis R. Rambo, *Understanding Religious Conversion* (New Haven: Yale University Press, 1993). Viggo B. Sogaard, “Dimensions of Approach to Contextual Communication,” in *Word among Us* (Dallas, TX: Word Publishing, 1989).

<sup>31</sup> Stone, 304.

in Kuala Lumpur.<sup>32</sup> They include: the mobilization of the laity; the substrata of small cell groups for effective follow up and networking; multiple congregations related to ethnicity, language or age, and the formation of satellite congregations. He notes that conversion is a multifaceted experience, and this is even more the case when it comes to diffusion across cultures.<sup>33</sup>

Stone argues that the urban context plays a key role in the diffusion of innovations and that Pentecostals have been the most successful in impacting urban centers around the world. Pentecostalism's powerful group dynamics foster a new sense of identity in converts and disciples that is in contrast to most mainline churches. Their large community size helps both exposure to new ideas and the adoption of new practices. This is observed in the Pentecostal movement in Latin America, which is one of the contexts of this study.

### *The Indigenizing and the Pilgrim Principles*

It would seem today, as in the early church, that for a church to consistently grow it needs to find new networks or opportunities to expand existing social networks. Andrew Walls talks about two operating principles when it comes to the growth of the church: the indigenizing and the pilgrim principle. The indigenizing principle is essentially the same as the concept as the translatability of the gospel. The gospel finds root in all cultures but at the same time it transcends that culture. The latter is the pilgrim principle. Walls summarized it this way:

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<sup>32</sup> Stone, 181ff.

<sup>33</sup> Stone, 292-93.

Just as the indigenous principle, itself is rooted in the gospel, associates Christians with the particulars of their culture and group, the pilgrim principle, in tension with the indigenizing and equality of the gospel by associating them with things and people outside their culture and group, is in some respects a universalizing factor.<sup>34</sup>

These two principles are also evident in the next section on the literature on cultural engagement.

### **Culture and Worldview**

In order to assess whether PTC has been transformative in different cultures, there is a need to come to terms with literature related to a disconnection between different worldviews. This chapter discusses literature related to worldviews and the related issue of contextualization. Then literature related to cultural value differences illustrates the disjunction between Australian and other cultural values. This latter section provides the basis of the research approach in later chapters.

Everyone has a worldview.<sup>35</sup> Charles Kraft talks of worldviews as cultural structured presumptions and Paul Hiebert as the “givens” of a persons reality.<sup>36</sup> In the literature, the concept of worldview is not doubted. Some authors have linked it back to Polanyi’s idea of tacit knowledge.<sup>37</sup> According to Polanyian epistemology knowledge does not need to be verbalized or reproduced. In fact, behavior is often driven by a tacit

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<sup>34</sup> Walls, *The Missionary Movement in Christian History*, 9.

<sup>35</sup> Francis A. Schaeffer, *He Is There and He Is Not Silent* (Wheaton, IL: Tyndale House Publishers, 1972).

<sup>36</sup> Charles H Kraft, *Anthropology for Christian Witness* (Orbis Books, 1996), 52., Paul G. Hiebert, *Anthropological Reflections on Missiological Issues* (Grand Rapids, MI : Baker Books, 1994), 38.

<sup>37</sup> David K. Naugle, *Worldview: The History of a Concept* (Grand Rapids, MI : W.B. Eerdmans Pub., 2002).

“knowledge” which is extremely influential.<sup>38</sup> This has led to a number of analogies between this tacit knowledge, or worldview, and cultural behavior.

Two analogies are particularly prominent, that of an iceberg and an onion. The onion approach in the secular field was applied by Hofstede and involved three layers: symbols, heroes and rituals before a core of values. Christian anthropologists, Linwood Barney and Eugene Bunkowske, model a worldview core surrounded by a layer of values, then the more observable layer of institutions, and finally an outer layer of behavior.<sup>39</sup> Barney writes

It is one thing to describe or share artefacts and observable patterns of behavior. It is quite another thing to discover the functions of these in the culture as a whole and it is still more difficult and demanding to decode meaning at the level of values, ideology, cosmology and worldview. The Culture of a specific society is an integrative, functional, systematic whole which gives order to the life of that particular people.<sup>40</sup>

The iceberg analogy demonstrates that observable behavior is the product of underlying values and worldview considerations.<sup>41</sup> Ruth Julian uses this sort of analogy to build upon the anthropological insights from Luzbetak and Mushete.<sup>42</sup> Three levels of

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<sup>38</sup> Naugle, 189. His understanding of Polanyi is reinforced by Dale Cannon, “David Naugle on Worldviews,” *Tradition and Discovery* 33, no. 1 (2006).

<sup>39</sup> Keller, 90.

<sup>40</sup> Linwood Barney, 49-50.

<sup>41</sup> Naugle, 189. Also a key illustration in E. Randolph O’Brien and Brandon J. Richards, *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible*, Kindle ed. (Downers Grove, IL: IVP Books, 2012).

<sup>42</sup> Louis J. Luzbetak, *The Church and Cultures: New Perspectives in Missiological Anthropology* (Maryknoll, N.Y.: Orbis Books, 1988), 223. Ngindu Mushete, “Modernity in Africa,” in *Trends in Mission: Toward the Third Millennium*, ed. William Jenkinson and Helene O’Sullivan (Maryknoll, N.Y.: Orbis Books, 1991), 144. Cited by Ruth Julian, “Ground Level Contextualization,” in *Local Theology for the*

culture are portrayed: the foundational level, the structural level and the surface level.<sup>43</sup> The foundational level is those innate rules for life and deep values. These are the answers to the worldview questions of James Sire: questions about meaning, life, death, and spirituality.<sup>44</sup> This level is where pre-understandings reign. The second level identified is the structural level. This is the level of functionality and rationality. It is the level up from hidden foundational presuppositions which give rise to “thoughts, ideas, beliefs and rationale.”<sup>45</sup> It is the level of cultural systems such as family, health, law and education. The last level is that observed on the surface of people’s lives. It is behavior, clothing, communication and relational rules. Although ordinarily culture begins at the foundational level and then moves up through the structural level, this is not always the case. Some education or doctrinal pre-understandings can stay at the structural level never penetrating one’s worldview. An example of this would be Nicholls’ approach where a doctrinal understanding of biblical authority does not affect cultural pre-understanding that may be affected by such things as folk religious beliefs.<sup>46</sup> The immutability of some beliefs, according to Carson, makes them non-negotiable.<sup>47</sup> An

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*Global Church: Principles for an Evangelical Approach to Contextualization*, ed. Matthew A. Cook (Pasadena: William Carey Library, 2010), 59.

<sup>43</sup> Julian, 59.

<sup>44</sup> James W. Sire, *The Universe Next Door: A Basic World View Catalog*, 2nd ed. (Downers Grove, IL: InterVarsity Press, 1988), 17.

<sup>45</sup> Julian, 59.

<sup>46</sup> Bruce Nicholls, *Contextualization: A Theology of Gospel and Culture* (Illinois; Exeter: Intervarsity ; Paternoster, 1979). Cited by Julian, 59.

<sup>47</sup> D. A. Carson, “A Sketch of the Factors Determining Current Hermeneutical Debate in Cross-Cultural Contexts,” in *Biblical Interpretation and the Church: Text and Context*, ed. D. A. Carson (Exeter: Paternoster Press, 1984).

understanding of the difference between worldviews is important in the task to teaching cross-culturally if a shallow response is not the desired outcome.

The categorization of worldviews is covered by many authors.<sup>48</sup> Roland Müller proposed three main worldviews: guilt, shame and fear based worldviews.<sup>49</sup> Guilt based worldviews are consistently found in Western societies. Müller argues that this worldview's root is in the pax Romana of the ancient world.<sup>50</sup> Almost every issue comes down to deciding right versus wrong or guilt or innocence. Müller argues that most Westerners avoid feeling guilty but at the same time stand up for personal rights. The Western church has been built upon Tertullian, the Greek and Latin classics, and Calvin - all of whom Müller argues has led to a legally based approach to morality and faith. This echoes Krister Stendahl who in the 1960s wrote what was considered a ground breaking article about the Western reading of the apostle Paul.<sup>51</sup> Stendahl argues that Westerners read into his conversion an introspective conscience or an internal moral struggle.<sup>52</sup> However, in Asian and Middle Eastern cultures such is not the case. An individualized and internalized moral sense of right and wrong is replaced by a collective shame-based culture.<sup>53</sup>

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<sup>48</sup> Examples of categorization are: Sire, Paul G. Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change* (Grand Rapids, MI : Baker Academic, 2008).

<sup>49</sup> Roland Müller, *Honor and Shame: Unlocking the Door* ([Philadelphia, Pa.]: Xlibris Corp., 2000).3

<sup>50</sup> Müller, 120-121.

<sup>51</sup> Krister Stendahl, "The Apostle Paul and the Introspective Conscience of the West," *Harvard Theological Review* 56, no. 03 (1963).

<sup>52</sup> Stendahl, 199-215.

<sup>53</sup> Richards and O'Brien, Chapter 5.

Müller in more recent writings has implied that this characterization of the West as being driven by guilt and innocence may not, in fact, continue to be the case.<sup>54</sup> It could be argued that the West now has become based on a pleasure seeking and pain or suffering avoidance worldview. The demise of the influence of the Western church particularly in Europe and even in Australia combined with the rise of an aggressive atheism in academia would support this view.

The second worldview typology referred to by Müller is that of a shame and the honor based society. In Elizabethan English and some parts of the West there are still notions of shame but it is particularly individualistic in focus. Shame based cultures however have a much more corporate understanding of shame. Shameful deeds may be covered up and denied but are often avenged on a corporate basis. Shame is not against just an individual but against an ethnic unit such as a family or tribe. When shame is removed the honor of the tribe is restored.<sup>55</sup> The opposite is also true, that when an individual is honored the whole tribe is honored.

The concept of what makes a hero highlights the differences. In the Western world a hero is one who in the “the midst of a crooked and perverse world, right still reigns and has the upper hand.” Those from shame-based worldviews, on the other hand, cling to the idea of maintaining honor in the midst of a shameful and alienated world.”<sup>56</sup> This is often the worldview found in the Middle East and the Islamic world.

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<sup>54</sup> Müller, 112.

<sup>55</sup> Müller, 142.

<sup>56</sup> Müller, 143.



The last worldview typology that Müller builds is those that are fear based. “Based on their worldview, these people view the universe is a place filled with gods, demons, spirits, ghosts and ancestors. Since man needs to live at peace with the powers around him, he often lives in fear of destructing that peace and bringing the wrath of some power against him.”<sup>57</sup> This fear could be of other people or political systems such as socialism but more importantly the supernatural. In many parts of the globe, the realm of the dead and the spirits is as real as the world of the living, and one affects the other. In this worldview, power is in the hands of those who control the unseen – the shaman or witch doctor. In an Indonesian context “the modin is no longer a mere official but an intermediary with the spirit world.”<sup>58</sup>

Müller’s three worldview typologies are not tightly defined, and it is acknowledged that infinite variations occur. Nor are types geographically or historically bound since each can be found in all major cultural groupings. However, it is a primary typology that can assist an observer grapple with cultural differences and biblical emphases.

The problem of worldviews is that often unexamined and heart felt beliefs can also be universalized or absolutized. The early missionary expansion in the 19th century

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<sup>57</sup> Müller, 133.

<sup>58</sup> Andrew Beatty, *Varieties of Javanese Religion: An Anthropological Account*, Cambridge Studies in Social and Cultural Anthropology, 111 (Cambridge, U.K.; New York: Cambridge University Press, 1999), 244-5.

worked hand in hand with the enlightenment worldview. In many cases, under this endeavor, only surface behavior was changed, and apostasy or syncretism followed.<sup>59</sup>

One of the outcomes of this early expansive imperialism has been the captivity of Christianity and theological education to the Western worldview.<sup>60</sup> Arguing from an Asian viewpoint Song argues:

A faith that is not able to take such a leap and sees nations and peoples outside the immediate sphere of the Christian Church play a constructive role in God's purpose for the entire world, is less than a prophetic faith. The tradition of western Christianity has tended to foster this kind of faith in the non-western world. Direct links established between the churches in the West and their offshoots in other parts of the world have not helped to broaden the scope of faith of the latter. Moreover, western theology, with its West-centered norms and concepts, has done much to strengthen and ensure the one-way traffic of faith from the West to the rest of the world.<sup>61</sup>

This indicates that the Western worldview has had an effect on theology outside the West.<sup>62</sup> The effect of this worldview is seen in three ways. Firstly, the subject-object dichotomy and the distinction between thought and action or facts and experience has resulted in a stark dualism that does not exist in other cultures (or at least not to such an extent). This dualism is also manifest in a view of the world that sees a clear ontological distinction between the spiritual and the physical. The latter gives precedence to a

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<sup>59</sup> Hiebert, *Transforming Worldviews: An Anthropological Understanding of How People Change*, 311f.

<sup>60</sup> Tite Tiéno, "Christian Theology in an Era of World Christianity," in *Globalizing Theology: Belief and Practice in an Era of World Christianity*, ed. Craig Ott and Harold A. Netland (Grand Rapids, MI : Baker Academic, 2006), 46f.

<sup>61</sup> Choan-Seng Song, "From Israel to Asia: A Theological Leap," *Ecumenical Review* 28, no. 3 (1976): 260.

<sup>62</sup> Yung Hwa, *Mangoes or Bananas?: The Quest for an Authentic Asian Christian Theology* (Oxford, England; Irving, Calif.: Regnum International, 1997). D. J Bosch, *Transforming Mission* (New York: Orbis, 2004). Song.

scientific and deterministic worldview. The result is a two-tiered iron-clad universe with the upper realm of high religion, with one main God and a lower realm of science that Hiebert writes about.<sup>63</sup>

This dualistic tendency feeds into the second way that a Western worldview is reflected in theology: that of individualism. Charles Taylor in a source analysis of the Western worldview sees that the Western view of the self as autonomous came out of the Protestant Reformation. The locus of authority moved from the socio-cultural hierarchy to ourselves. The subsequent shrinking of the spiritual and the communal left the West with the notion of a wholly independent individual. The consequence for Taylor is that the West has produced this idea of the buffered self which lives disengaged from the socio-cultural environment.<sup>64</sup> Taylor's autonomous self and the self-serving nature of Western society is symptomatic of an individualistic society.

Thirdly, the upshot of this is a levelling of society. Society is reduced to an egalitarian state with the only moral order being a voluntary leaning to the betterment of all and an appeal to continual progress.<sup>65</sup> The only authority is "self." The church or a corporate entity has diminished as has the authority of the word of God.<sup>66</sup>

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<sup>63</sup> P. G. Hiebert, "The Flaw of the Excluded Middle," *American Society of Missiology Series*, no. 43 (2009).

<sup>64</sup> "Charles Taylor and a Secular Age" interview with Charles Taylor by Ruth Abbey and James McEvoy aired on August 15, 2010 on ABC Radio Program.

<sup>65</sup> D. Stephen Long, "How to Read Charles Taylor: The Theological Significance of a Secular Age," *Pro Ecclesia* 18, no. 1 (2009): 97.

<sup>66</sup> Edward Rommen, *Get Real: On Evangelism in the Late Modern World* (Pasadena, Calif.: William Carey Library, 2009).

These Western attributes of dualism, individualism and levelling of society can be a particular problem in teaching the Bible cross-culturally. This is especially the case if a naïve epistemology absolutizes these values or fails to realize their existence.

It may also be the case that the categories of Western systematic theology are a reflection of their own culturally bound epistemology. Hwa Yung highlights this:

The gospel for too long has been proclaimed in a truncated form. It is now increasingly recognized that western theology has been deeply flawed by the incorporation of Greek dualism into Christianity in the Early Church period. This resulted in the sharp dualistic distinctions between soul and body, and spirit and matter, and led eventually to the split between evangelism versus socio-political action! But this unbiblical distinction has marred much of Christian mission thinking in the past two centuries! Consequently, the gospel is often presented in a distorted manner, with half of it being proclaimed at best. . . . So long as we fail to show that the gospel speaks holistically to all of life, many in Asia will simply deem it irrelevant!<sup>67</sup>

Systematic theology in this case is a step removed from the text. It is closer to the discipline of historical theology than to exegesis and BT which exhibit a closeness to the text itself.<sup>68</sup>

Taber's approach is to help readers question their hermeneutical glasses.<sup>69</sup> These glasses put rational theology above the Bible. Taber points out that a Western reading of the Scriptures is pervaded by a historical and philosophical worldview steeped in Platonic scientific rationalism. It is argued that a multiplicity in understanding the Scriptures does

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<sup>67</sup> Hwa Yung, "Key Trends in 21st Century Mission," in *Summer Under the Son* (Victoria, Australia: CMS Vic, 2005).

<sup>68</sup> Some argue that exegesis BT and systematic theology work directly with Scripture. E. G. Gregg R. Allison and Wayne A. Grudem, *Historical Theology: An Introduction to Christian Doctrine: A Companion to Wayne Grudem's Systematic Theology* (Grand Rapids, MI : Zondervan, 2011), 32.

<sup>69</sup> Charles R. Taber, "Is There More Than One Way to Do Theology: Anthropological Comments on the Doing of Theology," *Didaskalia (Otterburne, Man.)* 5, no. 1 (1993).

not necessarily means a lack of assent to the authority of the Bible. Hermeneutics is a two-way street for Taber: one particular way of understanding of the text can enlighten another view of the text.

Horrell recognises what Taber has highlighted but does not seem to want to be thrown into a biblical relativism that denies any trans-cultural truth. Horrell states “if there is a basis for the dialogue that transcends our culture, traditions and doctrinal persuasions, it is Scripture itself.”<sup>70</sup> There is a temptation to agree except for the fact that the Bible is itself is in cultural dress. The Old Testament is pervaded by the culture of the Hebrews and the New Testament by superstitious Hellenistic culture. It is unlikely one could distil the “carrier” of cultural practice from the original concoction in the Scriptures leaving what is ahistorical, asocial with a universal “meaning.”<sup>71</sup>

Richards and O’Brien’s accessible work *Misreading Scripture with Western Eyes: Removing Cultural Blinders to Better Understand the Bible* makes the following points. The problem with reading is that cultural mores interpret the world and the text. Our pre-understandings result in “different gut-level reactions to certain behaviors” that then “affect the way we read the Bible.”<sup>72</sup> The problem is that many are quick to presume that language “adequately describes” all of reality and that reality can be captured by

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<sup>70</sup> J. Scott Horrell, “Doing Theology: An International Task,” *Evangelical Missions Quarterly* 41, no. 4 (2005).

<sup>71</sup> “The idea that one could at any time separate out by some process of distillation a pure gospel unadulterated by any cultural accretions is an illusion. But because the gospel is about the Word made flesh, that gospel, which is from the beginning to the end embodied in culturally conditioned forms, calls into question all cultures, including the one in which it was originally embodied.” Lesslie Newbigin, *Foolishness to the Greeks: The Gospel and Western Culture* (Grand Rapids, MI : W.B. Eerdmans Pub. Co., 1986), 3-4.

<sup>72</sup> Richards, location 300.

language.<sup>73</sup> Richards and O'Brien's further point is that brothers and sisters from different cultural worldviews are needed because "All of us read some parts faithfully and misread other parts. Because of our different worldviews, we often misread different parts."<sup>74</sup>

### *Contextualization*

This section considers the dissonance between different cultures and worldviews in thinking and acting theologically. In teaching BT across cultures, there is a need to struggle with the ever-growing body of material on contextualization. This growth is the result of the worldwide missionary endeavor and the changing face of the global church.<sup>75</sup> Charles Kraft sees contextualization as a dynamic, ongoing activity of reinterpreting the gospel to fit new contexts. Kraft in the meantime also dilutes the authority of Scripture seeing it as an "inspired classic casebook."<sup>76</sup> Stephen Bevans looks at it from a slightly different perspective arguing that contextualization is an understanding of the Christian faith from another cultural perspective.<sup>77</sup> Hwa prefers to look at it as a process:

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<sup>73</sup> Richards, Chapter 3.

<sup>74</sup> Richards, location 2414.

<sup>75</sup> R Musasiwa, "Contextualization," in *Dictionary of Mission Theology: Evangelical Foundations*, ed. John Corrie, Samuel Escobar, and Wilbert R. Shenk (Nottingham, England ; Downers Grove, IL: InterVarsity Press, 2007), 66.

<sup>76</sup> Charles H. Kraft, *Christianity in Culture: A Study in Dynamic Biblical Theologizing in Cross-Cultural Perspective* (Maryknoll, N.Y.: Orbis Books, 1979), 134, 202. See discussion in David J. Hesselgrave and Edward Rommen, *Contextualization: Meanings, Methods, and Models* (Grand Rapids, MI : Baker Book House, 1989), 61-62.

<sup>77</sup> Stephen B. Bevans, *Models of Contextual Theology* (Maryknoll, NY: Orbis Books, 2010), 3.

We will define contextualization as the total process wherein reflection and action are combined as the indigenous church, having properly grasped the meaning of the gospel of Christ from within its own culture, and socio-political and economic realities, seeks, on the one hand, to live out its new faith in accord with the cultural patterns of the local society and, on the other, to transform that society and individuals therein.<sup>78</sup>

Writing in the field often focuses on either models or the need. The latter is often cast in negative terms based on the poor track record of the Western missionary movement. This provides the starting point of another discussion.

One of the early non-Western writings on the topic was that of Swami Bharati in “Living water and Indian Bowl’.<sup>79</sup> Bharati does not use the identification “Christian” because this equates with a form of Western evangelical cultural colonialism – “Churchianity’. The Swami treads a well-worn path of criticism of British missionary colonialism. The book’s main argument is that the living water of the gospel cannot be imparted to the people of India in an English tea pot. The gospel for India must be drunk from an Indian bowl - in a language and culture that the Hindus can understand and respond to. Bharati states:

There may be thousands of genuine reasons to follow a western way of worship in Indian churches, but we have a yet stronger reason to adopt indigenous forms: we are Indians and we are biblical. . . .We would prefer to survive in our water, of course removing the unbiblical scum from it.<sup>80</sup>

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<sup>78</sup> Hwa, 13-14, Daniel Shaw, “Contextualizing the Power and the Glory,” *International Journal of Frontier Missiology* 12, no. 3 (1995): 157-160.

<sup>79</sup> Dayanand Bharati and I.S.P.C.K, *Living Water and Indian Bowl: An Analysis of Christian Failings in Communicating Christ to Hindus, with Suggestions toward Improvements* (Delhi: ISPCK, 2004).

<sup>80</sup>Bharati, 84.

The author wants to demonstrate the lazy and controlling approach of the Western missionaries who too quickly fall back on previous traditions. Bharati's analysis provokes the question of how far one would go to argue for cultural obeisance for the sake of evangelism to fellow Hindus.

Important in any discussion of contextualization is Paul Hiebert's foundational article.<sup>81</sup> Hiebert writes of seven implications for contextualization. Firstly, the gospel can be communicated in a way that is understood. Secondly, contextualization allows the observation that form and meaning are linked in many societies. Thirdly, he argues conversion and discipleship are more than a matter of cognitive consent as often presented by Westerners. Conversion also involves emotions and the will. Next he argues that historical contexts matter in the preaching of the gospel. Fifthly, any true missionary endeavor across cultures must be done in unity and with humility. Hiebert's last two points are defensive, arguing that his form of contextualization has a strong view of sin that in turn preserves the gospel while not leading to syncretism.

Hiebert argues for finding a cultural expression of the gospel that is termed "critical contextualization."<sup>82</sup> It is critical contextualization because it steers a course between syncretism and an imprinted colonial theology and ecclesiology that would not result in an indigenous faith and church. Hiebert outlines this critical contextualization that both exegetes culture and the Scriptures. In turn, it keeps syncretism in check because it takes the Bible seriously, recognises the need of the Holy Spirit and makes the

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<sup>81</sup> Paul G. Hiebert, "Critical Contextualization," *International Bulletin of Missionary Research* 11, no. 3 (1987).

<sup>82</sup> Hiebert, "Critical Contextualization.", 104-111.



universal church a hermeneutical community allowing open discussion and a sense of accountability.

There have been several attempts to classify models of contextualization.<sup>83</sup> Schreiter identifies three different models or approaches to the issue of culture as it relates to a local theology. The first is the translation model that comes from a positivist dualistic mind-set. Later on he argues that practitioners of this approach barely scratch the surface when it comes to culture, failing to dig deep to underlying symbolism and world view. The second, the adaption model, is based on Western philosophical categories applied to ecclesiology. Lastly, the contextual model is based on an ethnographic approach. This is Schreiter's preference because it is more likely to endure and it takes the local cultural context more seriously.

Schreiter goes beyond saying that all cultures have themes or analogies that can be useful in explaining the gospel of Christ to saying that each culture already has Christ and that a theologian's job is to uncover that.<sup>84</sup>

Following on from Schreiter is another Catholic theologian, Stephen Bevans. He is a critical realist who proposes six models of contextualization.<sup>85</sup> Bevan's aim is to help readers understand the multiplicity of approaches to the subject and to simplify a complex reality. The six models surveyed cover a two diametrical spectrum starting with the Translation model on one end and the Countercultural model on the other with the

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<sup>83</sup> Robert J. Schreiter, *Constructing Local Theologies* (Maryknoll, N.Y.: Orbis Books, 1985).

<sup>84</sup> Schreiter.

<sup>85</sup> Bevans.

Anthropological, Praxis, Synthetic, Transcendental models in between. Bevans tries very hard not to promote one model above the other, and it is clear that they are not mutually exclusive. In many of the case studies in the book, it becomes evident that many could fit more than one model. So, Hesselgrave's approach had some characteristics of the last model as well as the first and Koyama's had elements of the translation model as well as the synthetic.<sup>86</sup> Bevan's sacramental epistemology has a preference for a strong creation theology at the expense of soteriology.

In recent years, perhaps belatedly, evangelicals have entered into the discussion of contextual models.<sup>87</sup> Moreau focuses on evangelical models of contextualization, and rather than base the schema of evangelical models of the normative role of Scripture he frames the models in terms of flow. Firstly, linear models and methods are those where there is one direction of a host context struggling with the exegesis of Scripture and culture. Herbert's critical contextualization is an example of this as is the Camel Method used in the Islamic world.<sup>88</sup> The second is that of a dialogical approach where there is a two-way flow of information and insight. The entities involved in such a dialogue are various. Bruce Nicholls, for instance, includes dialogue with God, with the text of the

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<sup>86</sup> David J. Hesselgrave, *Communicating Christ Cross-Culturally: An Introduction to Missionary Communication* (Grand Rapids, MI : Zondervan, 1990); Hesselgrave and Rommen, *Contextualization: Meanings, Methods, and Models*. Koyama is an Asian theologian who was also on staff at Union Seminary. He is most known for Kosuke Koyama, *Water Buffalo Theology* (Maryknoll, NY: Orbis Books, 1999).

<sup>87</sup> A. Scott Moreau, "Evangelical Models of Contextualisation," in *Local Theology for the Global Church: Principles for an Evangelical Approach to Contextualization*, ed. Matthew A. Cook (Pasadena: William Carey Library, 2010); A. Scott Moreau, *Contextualization in World Missions: Mapping and Assessing Evangelical Models* (Grand Rapids, MI: Kregel Academic, 2012); A. Scott Moreau and others, *Evangelical Dictionary of World Missions* (Grand Rapids, MI ; Carlisle, Cumbria, UK: Baker Books ; Paternoster Press, 2000).

<sup>88</sup> Moreau, "Evangelical Models of Contextualisation," 174-77.

Bible, with the local church and lastly with the broader international community of God's people.<sup>89</sup> Category three is that of cyclical models and methods:

Those who utilize them recognize that contextualization is not a one-time process and that it will never really be complete. Building on insights of the hermeneutical circle (or spiral)... Envisaging that the process results in an ever tightening spiral that intertwined is our experience of life, the text of Scripture, new ways to see Scriptures in light of life experiences, and new approaches to experiencing life.<sup>90</sup>

An example of this approach is Rene Padilla or Kraft's dynamic equivalence model or the model used by Hesselgrave's application of the Apostle Paul's church planting cycle. The last of Moreau's categories is a grab bag of organic models and methods such as that utilized by Church Planting Movements.<sup>91</sup> Moreau does not favor one approach more than another. In the end, Moreau unearths the complexity of the practice of contextualization.

In 2010, the Globalization of Mission Series produced a volume of papers that attempted to enunciate principles for an evangelical approach to contextualization. It was written with the express purpose of dealing with some serious complications that were raised by evangelicals in the contextualization debate. The two questions it hoped to answer are "is cultural location determinative of theology?" and "how does one create a contextual theology that demonstrates dialogue and not some pre-packaged theological

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<sup>89</sup> Moreau, "Evangelical Models", 179.

<sup>90</sup> Moreau, "Evangelical Models", 183.

<sup>91</sup> Moreau, "Evangelical Models", 188-192.

system?”<sup>92</sup> Some papers in this volume are relevant for consideration. Matthew Cook deals with whether theology can be both contextual and objective. Cook argues that everything one does is socially located. For Cook the need is to “create theology and the means of verifying theology from different social locations, which will give us confidence of faithfulness to the scriptural judgments no matter what culture we are using.”<sup>93</sup> Cook’s argument is that special revelation is advanced and given more depth as the voice of a variety of cultures is heard unpacking God’s word in their context.

Toren’s article unpacks the concept of a super-cultural core that is essential to Bevan’s translation model. The main point is that a Westerner’s need for super-cultural grounding is not mutually exclusive to cultural embeddedness. Toren writes

On the one hand, the nature of language, of the cultural locatedness of all our theological reflection and of the development of theological thought led us to the conclusion that it is impossible to produce a once-for-all adequate formulation of this gospel core. Such a formulation would always need to use specific language and therefore reflect perceptions of a particular culture. Important elements of the message would be tacitly implied and only in other contexts would it become apparent that they need spelling out elsewhere... On the other hand we have been able to affirm that there is a universally valid gospel which testifies to God’s once for all self-revelation of Jesus Christ’s salvation, to which the canon gives a normative testimony. This self-revelation is indeed humanly accessible.<sup>94</sup>

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<sup>92</sup> Rob Haskell, “Introduction: Aim and Themes of the Project,” in *Local Theology for the Global Church: Principles for an Evangelical Approach to Contextualization*, ed. Matthew A. Cook (Pasadena: William Carey Library, 2010), x.

<sup>93</sup> Matthew A. Cook, “Contextual but Still Objective?,” in *Local Theology for the Global Church: Principles for an Evangelical Approach to Contextualization*, ed. Matthew A. Cook (Pasadena: William Carey Library, 2010), 84.

<sup>94</sup> Benno van den Toren, “Can we See the Naked Theological Truth?,” in *Local Theology for the Global Church: Principles for an Evangelical Approach to Contextualization*, ed. Matthew A. Cook (Pasadena: William Carey Library, 2010), 106-7.

Julian delves further into worldview and pre-understanding in the essay in this volume.<sup>95</sup> After building a base of the effect of pre-understanding in hermeneutics, her next task was to look at the value of worldview in the process of contextualization. Theologians often either assume that they do not have pre-understandings or if they do that it is assumed that it is possible to negotiate them “without interaction with others who have different worldview assumptions and pre-understandings.”<sup>96</sup> This comes from a naive assumption that an objective theology exists. Julian identifies that the very worldview that has “enables us to hear God” is within “our culture.”<sup>97</sup>

Julian identifies three “guardrails” in the hermeneutical process that should take place in contextualization.<sup>98</sup> Firstly, theologians and teachers need humility. This is followed by a sensitivity to the Holy Spirit. Lastly, the object of study should also be other theologies which are historically or culturally diverse from ones own. This article leaves a warning and a challenge. The warning is that the hermeneutical spiral may lead evangelicals to non-evangelical positions.<sup>99</sup> The challenge is that the role of outsiders is to point cultural insiders to the task of applying and contextualizing theology and not doing that for them.<sup>100</sup>

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<sup>95</sup> Julian, 61-69.

<sup>96</sup> Julian, 64.

<sup>97</sup> Julian, 65.

<sup>98</sup> Julian, 67.

<sup>99</sup> Julian, 68.

<sup>100</sup> Julian, 68.

The last voice in contextual literature is that of Timothy Keller.<sup>101</sup> Keller sees contextualization as an inevitable process. The danger is all “surrendering the gospel entirely and morphing Christianity into a different religion by over adapting it to an alien worldview.”<sup>102</sup> However, the danger of not contextualizing is distorted ministry and enculturation by the inhabited culture. The process of contextualizing is an ongoing and deepening dialogue between the Scriptures and culture. The gospel for Keller requires two attitudes for “faithful and sound contextualization”: that of humility and confidence that the truth can meet people in their context.<sup>103</sup> Keller implores those entering new cultures to explore beliefs that respond to God’s grace or allow an opening for the gospel. However, there will also be those “defeater” beliefs or pre-understandings which will oppose or simply not enable a connection with the teaching of the gospel. The approach in “Center Church” is to start with the first and show the inconsistencies with the second.<sup>104</sup>

Additionally some authors have suggested that there is a role in the hermeneutical process to challenge Western assumptions. Hiebert targets those who are epistemologically naïve as those who “reject the notion that their interpretations of Scriptures are colored by their history and culture.”<sup>105</sup> There is a need to move to a more

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<sup>101</sup> Keller, Chapters 7-10.

<sup>102</sup> Keller, 93.

<sup>103</sup> Keller, 116.

<sup>104</sup> Keller, 124.

<sup>105</sup> Hiebert, *Anthropological Reflections on Missiological Issues*, 92.

nanced epistemological realism and critical realism where both Scripture and the culture are the focus of exegesis.

The way forward is to expand an understanding of hermeneutics to include the Western reader. Secular phenomenologists use a concept of “bracketing” where a researcher realizes they do not approach any study with a mental blank slate. Instead they put their convictions “on hold” and suspend judgment.<sup>106</sup> Suspending judgement allows a review of a researcher’s epistemology and culture in the light of new findings. The resulting feedback mechanisms, hopefully, transcend the hermeneutical morass of their own pre-understanding.

Following such an approach does not necessarily mean putting aside foundational Christian principles. Muck and Adeney write about living in the context of another major religion. These writers approach the issue in this way:

It may sound strange to suggest that people who have given their lives to Christian mission should lie aside their convictions as they meet those to whom they are sent. Even though this bracketing of convictions is a temporary stage, an intentional withholding of judgment for purposes of seeking understanding, is still awkward. Being willing to go through this process of withholding judgment about the customs and beliefs of others, however, brings positive results that far outweigh the temporary discomfort with experience.<sup>107</sup>

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<sup>106</sup> Lea Tufford and Peter Newman, “Bracketing in Qualitative Research,” *Qualitative Social Work* 11, no. 1 (2010).

<sup>107</sup> Terry C. Muck and Frances S. Adeney, *Christianity Encountering World Religions* (Grand Rapids, MI ; Oxford: BakerAcademic ; Lion [distributor], 2009), 252-3.

Muck and Adeney's spiral of knowledge acquisition is presented in figure 3.1:

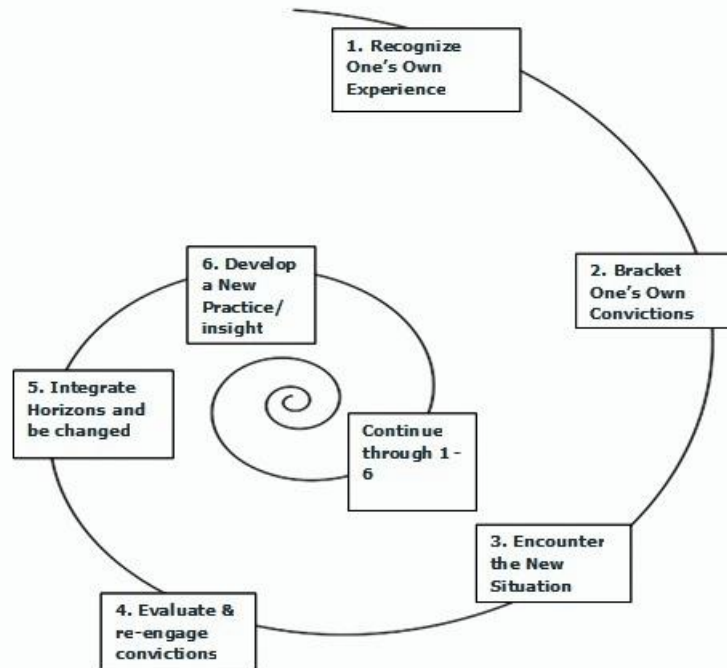


Figure 3.1. Muck and Adeney's Knowledge Acquisition Cycle

Source: Muck and Adeney, 228

The spiral indicates an increasing grasp of cross-cultural understanding like a hermeneutical spiral. Muck and Adeney talk about bracketing obvious differences such as mode of dress, patterns of authority, laws and customs, but also ways of behaving or relating with others that are different. Without this process they argue the cross-cultural communicator is rendered unable to understand religious differences. Bracketing must be seen as part of an ongoing process for the Bible teacher.



### *Cultural Values*

There is a large body of literature that examines and attempts to synthesize the variety and relationships between worldviews and culture. Two approaches will be considered: those of Douglas and Hofstede.

Mary Douglas, an anthropologist, first describes the approach in *Natural Symbols* and then *Purity and Danger*.<sup>108</sup> Douglas proposes a spectrum of cultures with two dimensions that are referred to as “group” and “grid”. The concept of “group” pertains to a social grouping or network which indicates how tightly bound the group is as well as the members’ relationships with outsiders. The concept of “grid” is indicative of ranking or hierarchy that is applied to members of groups. Douglas’ two-dimensional spectrum results in four cultural typologies: the strongly hierarchical group, the strongly bounded group that she referred to as an enclave, the extreme individuals and the last grouping which is characterised by highly external social forces, perhaps even fatalism and no sense of belonging. In this latter grouping are placed marginal groups such as prisoners, the very poor and even the Queen of England.<sup>109</sup> This group and grid theory has been developed from a static model to what is now called Cultural Theory.

What has been significant in this model is that it introduces the idea of both competition and the irreconcilable differences between cultural groupings. Caulkins notes the reason for this: “blame, opportunity, risk, control, nature, and human agency are all

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<sup>108</sup> Mary Douglas, *Purity and Danger* (1966); Mary Douglas, *Natural Symbols: Explorations in Cosmology* (London; New York: Routledge, 2003).

<sup>109</sup> Mary Douglas, “A History of Grid and Group Cultural Theory.” In *Young Foundation*. University College London, 2007.

conceived differently in the different quadrants.”<sup>110</sup> The problem with the application of this theory is that it is often applied to segments or cultures within western English-speaking society. There has been little done applying the model to cross-cultural situations.<sup>111</sup> Measuring the two dimensions is problematic, and no standardization exists. This approach does raise the issue that different cultural groups are often unable to see the world from another perspective.

The second approach is provided by Hofstede.<sup>112</sup> The tool developed has been used in the education, training and corporate fields to highlight differences in culture and how to work with people across the cultural divide. Hofstede’s multi-nation study of company personnel results in six dimensions in which to understand cultural differences. These are as follows. Firstly, power distance (PDI) has to do with a sense of hierarchy (large distance) and an egalitarian social structure. A low PDI is indicative of a very segregated authoritarian approach. It is “the extent to which the less powerful members of institutions and organizations within a country expect and accept that power is distributed unequally.”<sup>113</sup> Individualism (IDV) considers the degree of social integration. A low IDV indicates a culture that breeds individualism. The third dimension is Masculinity (MAS). This does not refer to gender per se but rather measures traditional male qualities

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<sup>110</sup> D. Douglas Caulkins, “Is Mary Douglas’s Grid/Group Analysis Useful for Cross-Cultural Research?,” *Cross-Cultural Research* 33, no. 1 (1999): 112.

<sup>111</sup> Caulkins: 116. It has been applied to intercultural workplace: Richard G. Lewis, “How Cultures Work: A Roadmap for Intercultural Understanding in the Workplace,” *Evangelical Missions Quarterly* 45, no. 1 (2009).

<sup>112</sup> Geert H. Hofstede, *Culture’s Consequences: Comparing Values, Behaviors, Institutions, and Organizations across Nations* (Thousand Oaks, Calif.: Sage Publications, 2001).

<sup>113</sup> Hofstede, *Culture’s Consequences*, 98.

like assertiveness and performance against relational and quality of life perspectives. Cultures with a low score are autocratic. Uncertainty Avoidance (UAI) is about how a person deals with the future and their need of control. People with low UAI require a structured environment. The next dimension is Pragmatism. This measures:

How every society has to maintain some links with its own past while dealing with the challenges of the present and future, and how societies prioritize these two existential goals differently. Normative societies who score low on this dimension, for example, prefer to maintain time-honored traditions and norms while viewing societal change with suspicion. Those with a culture which scores high, on the other hand, take a more pragmatic approach: they encourage thrift and efforts in modern education as a way to prepare for the future.<sup>114</sup>

The last dimension is indulgence. It identifies a society's balance of gratification against the control of desires.<sup>115</sup>

Although there is some acknowledgement in the literature of the shortfall of Hofstede's research, the model is widely used and accepted.<sup>116</sup> It is simple and extremely practical in providing numerical values that can be used in comparing collective cultural dimensions for most of the world's nations. Of course one of the limitations is that nation states contain a variety of people groups and sub-cultures that are significantly different to the dominant ethnic group.

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<sup>114</sup> Geert Hofstede, "The Hofstede Centre", The Hofstede Centre <http://geert-hofstede.com/cultural-tools.html>, accessed October 23, 2014. Scores for this dimension come from Geert H. Hofstede, Hofstede Gert Jan, and Minkov Michael, *Cultures and Organizations: Software of the Mind: Intercultural Cooperation and Its Importance for Survival* (New York: McGraw-Hill, 2010), 255-58.

<sup>115</sup> Geert Hofstede, "Dimensionalizing Cultures: The Hofstede Model in Context," *Online Readings in Psychology and Culture* 2, no. 1 (2011). <http://dx.doi.org/10.9707/2307-0919.1014>, accessed October 23, 2014.

<sup>116</sup> Ana Maria Soares, Mino Farhangmehr, and Aviv Shoham, "Hofstede's Dimensions of Culture in International Marketing Studies," *Journal of Business Research* 60, (2007).

Table 3.1 uses Hofstede's country tool to compare Australia, India and Chile (the focus of this present study).

Table 3.1 Hofstede's comparison of Australia, Chile and India

Hofstede Score	Australia	Chile	India
Power Distance	36	63	77
Individualism	90	23	48
Masculinity	61	28	56
Uncertainty Avoidance	51	86	40
Pragmatism	21	31	51
Indulgence	71	68	26

*Source:* Geert Hofstede, "The Hofstede Centre", The Hofstede Centre <http://geert-hofstede.com/cultural-tools.html>, accessed October 23, 2014.

What this indicates is that there is a great disparity between all three cultural contexts. Australians are well known for their individualism and their egalitarianism but this significantly contrasts with that of India and Chile. There is a clear need for Australians to be aware of this cultural dissonance when teaching overseas.

### **Translation and Relevance Theory**

This review has considered some of the factors in the growth of Christianity and the disjunction between cultures and worldviews. When the disjunction between cultures includes language, this adds another level of complexity.

Bible teachers or theological educators come with any number of assumptions. One is that because the Bible has been formative and life-changing in the experience of the teacher then it should naturally be so in the recipients. Another assumption is that because the message is translatable then the language and conceptual universe behind language is also easily transferable.

*Assumption: Easily translatable*

In order to examine the second assumption there is a need to understand the concept of meaning in translation. It is accepted that words and hence language do not contain meaning.<sup>117</sup> Words are symbols that are translated by hearers.<sup>118</sup> Michael Agar makes the observation that although grammars and dictionaries reveal static word meanings it is culture and community which provides the context in which meaning is understood. The latter is dynamic. In fact, Agar talks about meaning becoming the thread that ties language and contemporary culture together. Agar refers to this as “languaculture.” This languaculture “shapes consciousness, shapes ways of seeing and acting, ways of thinking and feeling.”<sup>119</sup> However, because language is more than words on a page, miscommunication happens often and unless the teacher is part of the culture there is no way to learn from those miscommunications.<sup>120</sup> The greater the miscommunication the more incomprehensible is the link between the source and target languaculture.

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<sup>117</sup> Jim Harries, *Theory to Practice in Vulnerable Mission: An Academic Appraisal* (Eugene, Or.: Wipf and Stock, 2012), 6.

<sup>118</sup> Kathleen Callow, *Discourse Considerations in Translating the Word of God* (Grand Rapids: Zondervan Pub. House, 1974), 68.

<sup>119</sup> Michael Agar, *Language Shock: Understanding the Culture of Conversation* (New York: Perennial, 2002), 71.

<sup>120</sup> Agar, 256. Carol Orwig, “Language Shock: Understanding the Culture of Conversation,” *Encounters Mission Journal*, no. 46 (2013): 3.

The concept of meaning and its transference across the linguistic divide is one of the driving passions of the Vulnerable Mission movement.<sup>121</sup> The movement's most well-known advocate is the African missionary and linguist Jim Harries. Harries uses a number of models to demonstrate how meaning shifts between translations. A term translated from one language with a specific semantic range to another language may only contain part of that semantic range but also includes extra semantic meanings. One of Harries' models to explain this is to use a geographical model of the shape of a word and the synonyms it encompasses. This "shape" may overlap with the word it is translated into, but the translated word also will include quite different synonyms and hence have a completely different geographical shape.<sup>122</sup> The meaning of the word has shifted from the original context. This "shift" may require compensation in local teaching that can radically diverge from the original intent sacrificing some fidelity in translation.<sup>123</sup> Decisions are made as to the meaning chosen to communicate even though some of the complexities of the text are known.<sup>124</sup> The shift occurs because "language interacts with the culture or way of a people."<sup>125</sup> However, the other reason for the shift is that the structure of language is often different. Harries and others in the movement argue

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<sup>121</sup> Stan Nussbaum, "Vulnerable Mission: Radical Fringe or Common Practice?." <http://www.jim-mission.org.uk>, accessed April 9, 2014.

<sup>122</sup> Jim Harries, *Vulnerable Mission: Insights into Christian Mission to Africa from a Position of Vulnerability* (Pasadena, California: William Carey Library, 2011), Chapter 7.

<sup>123</sup> John Callow John Beekman, *Translating the Word of God* (Grand Rapids: Zondervan Pub. House, 1974), 33-34.

<sup>124</sup> Donna Toulin identifies as much as eight meaning levels of a text, "When "Literal" Is Inaccurate: A Multi-Dimensional Approach to Translating Scripture Meaningfully," *International Journal of Frontier Missiology* 3, no. July-September (2011): 127-137.

<sup>125</sup> Harries, *Theory to Practice in Vulnerable Mission: An Academic Appraisal*, 10.

that for these reasons theology, or the Bible, should only be taught in local languages and a foreigner must not only learn the language but live within the culture.<sup>126</sup>

*Assumption: Relevant*

The other assumption of Bible teachers is that because the Bible has been formative and life-changing in the experience of the teacher then it should naturally be so in the recipients. This raises the issue of relevance. Terminology in this section needs to be explained. The words “understanding” and “meaningful” are often used synonymously. However, the concept of relevance is more specific. It is dependent on the hearer and the context.<sup>127</sup> Something is considered relevant if it connects with hearer’s life or mind and brings changes that have tangible benefits.<sup>128</sup> There is a whole discipline connected to Relevance Theory. “Relevance” in this context is all about expectation. If something is not deemed relevant it does not get a hearing by an audience. One collection of writers defined it this way: “Relevant communication connects with our thoughts and changes them in some way. The more the changes, the more relevant it is to us.”<sup>129</sup> Deirdre Wilson isolates some of the core assumptions on relevance theory.<sup>130</sup> Firstly, there are a multiple of interpretations for any spoken utterance. What speakers intend and

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<sup>126</sup> Harries, *Theory*, 94. Jim Harries, “Pragmatic Linguistics Applied to Bible Translation, Projects and Inter-Cultural Relationships: An African Focus,” *Cultural Encounters* 5, no. 1 (2009).

<sup>127</sup> Kevin Higgins, “Diverse Voices: Hearing Scripture Speak in a Multicultural Movement,” *International Journal of Frontier Missiology* 27, no. 4 (2010): 189.

<sup>128</sup> Harriet S. Hill and others, *Bible Translation Basics: Communicating Scripture in a Relevant Way*, Kindle ed. (Dallas, TX: SIL International, 2011), location 416-436.

<sup>129</sup> Hill and others, location 436.

<sup>130</sup> Deirdre Wilson, “Relevance and Understanding,” in *Language and Understanding*, ed. Gillian Brown et al. (Oxford; New York: Oxford University Press, 1994), 44.

what they imply is one thing but how they are heard and understood is completely another. Secondly, not all of the possible interpretations are as easily processed as others. The mind takes the easiest path first and interprets incoming datum that fit established or expected knowledge and experience.<sup>131</sup> The third and fourth assumptions involve “general criterion’. All hearers have a general criterion that is “powerful enough to exclude all but at most a single interpretation, so that having found an interpretation that satisfies it, the hearer needs look no further: it will never be more than one.”<sup>132</sup> Hence, according to Ernst Gutt the “communicator’s responsibility is to express himself in such a way that the first interpretation that will come to the hearer’s mind and that he will find optimally relevant will indeed be the one the communicator intended to convey. The fulfilment of this condition is crucial, since the audience has no other means by which to determine what the communicator wanted to communicate.”<sup>133</sup> Relevance and processing ease are often determining factors in whether communication has an impact and requires significant work of the communicator.

Hill, Unger, Gutt, Hill and Floyd have written a non-technical training course on biblical translation.<sup>134</sup> In this, the writers make a link between relevance and what they term “cognitive benefits”:

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<sup>131</sup> Hill and others, *Bible Translation Basics: Communicating Scripture in a Relevant Way*, location 445.

<sup>132</sup> Wilson, 45.

<sup>133</sup> Ernst-August Gutt, *Relevance Theory: A Guide to Successful Communication in Translation* (Dallas, Tex.; New York: Summer Institute of Linguistics ; United Bible Societies, 1992), 53 (check).

<sup>134</sup> Hill and others, *Bible Translation Basics: Communicating Scripture in a Relevant Way*.



For us to feel that communication is relevant, it has to change what we know in some way. We continue searching until our expectations of cognitive benefits are satisfied. As soon as we find information we already have that combines with the text that leads to enough cognitive benefits, we assume that we have selected the context the speaker intended.<sup>135</sup>

The implications of this material in Bible teaching is that people's pre-understanding affects relevance and hence the impact of the material. New information will be eliminated if there is no connecting point with previous information or experience. Rather, new information is more likely to have an impact when it combines with already established information. Keller's approach, which has already been discussed, of tapping into aspects of culture that confirm Christian truth before tackling defeater beliefs supports this.<sup>136</sup> The other possibility is that people will take a truth taught and segment it in the institutional level of cultural knowledge. Ruth Julian argues that this does not lead to deep cultural change.<sup>137</sup> Instead, this leads to a split between formal doctrinal beliefs and deeper cultural values that may be expressed in folk religion.<sup>138</sup> Neither of these outcomes is the hope of Bible teachers and hence must be considered when assessing teaching BT cross-culturally.

### **Theological Education**

The aim of this part of the literature review has been to consider modes of contextual theological education with particular reference to those outside of the formal

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<sup>135</sup> Hill and others, location 828.

<sup>136</sup> Keller, 123.

<sup>137</sup> Julian, 68-72.

<sup>138</sup> Julian, 70-73.

full-time institution. Consideration is given to the approach of Theological Education by Extension (TEE). Although the TEE movement eclipses PTC in terms of geographical spread, they do bear comparison. Next, this brief survey considers the contribution of Robert Banks, Tan Kang San of CMS Asia and others on the broader picture of Theological Education and contextualization.

*The global state of Theological Education*

Theological education and its contextualization across the globe has not achieved what many have hoped. The Edinburgh conference in 1910 sought to envision a future of global cooperation in areas of theological training.<sup>139</sup> A century later at “Edinburgh 2010” this vision had been only partially realized.<sup>140</sup> Three things are worth noting from Werner’s review. Firstly, there has been a decline in theological books published by Asians or Africans.<sup>141</sup> Next Werner notes that curriculum and models of theological education have in most cases been transferred “without much of adaption” from the West to South.<sup>142</sup> This has meant that ongoing “social, economic changes, demographic shifts and increasing urgency of interfaith realities which are affecting the life of churches” have not been reflected in the theological education sphere.<sup>143</sup> Rather models of how to

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<sup>139</sup> Dietrich Werner, “Theological Education in the Changing Context of World Christianity -- an Unfinished Agenda,” *International Bulletin of Missionary Research* 35, no. 2 (2011): 4.

<sup>140</sup> Werner, 10.

<sup>141</sup> Werner.

<sup>142</sup> Werner.

<sup>143</sup> The Birmingham 2010 process resulted in a 2011 consultation: “Agenda 21 for Common Collaboration in Theological Education,” *International Partnership and Funding Strategies for Theological Education* (2011). <http://www.oikoumene.org>.

do contextualised theology are needed.<sup>144</sup> Lastly, this has also been accompanied by a loss of ownership by churches in the South dissolving the link between church, mission and theological education.<sup>145</sup> A collaboration process started after Birmingham 2010, in light of the above, calls for “new programs of distance learning, e-learning and connected, interactive programs for theological education.”<sup>146</sup> TEE has provided such distance learning in the past and will be the next consideration.

### *Theological Education by Extension*

In reviewing the literature related to TEE, this approach will look at a small number of significant articles. TEE began as the experiment of the evangelical Presbyterian Seminary in Guatemala with the aim of renewing and growing the church.<sup>147</sup> Wayne C. Weld wrote in 1974 that the movement in Latin America had 10,500 students and had expanded to the regions of Africa, Asia, the Caribbean, Europe, North America, and Oceania.<sup>148</sup> There were four different levels of the program at that stage with barely any graduates above the diploma certificate level.<sup>149</sup> Three main arguments underpinned the approach. The first thing was that it made theological education available in diverse geographical locations to people who were sociologically and

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<sup>144</sup> Birmingham.

<sup>145</sup> Werner, 13.

<sup>146</sup> Birmingham.

<sup>147</sup> Kenneth B. Mulholland, “A Guatemalan Experiment Becomes a Model for Change,” *International Review of Mission* 71, no. 282 (1982): 153.

<sup>148</sup> Wayne C. Weld, “Current Status of Theological Education by Extension,” *Theological Education* 10, no. 4 (1974): 226.

<sup>149</sup> Weld, 227.

economically diverse.<sup>150</sup> Secondly, it focused on providing for the needs of servants in the church regardless of whether they were pastors or not. Finally, Ward argues, that it utilized the most recent developments in adult education from North America.<sup>151</sup> Ward writes that the program provided three kinds of fulfillment: it breaks free from the constraints of a top-down ecclesiastical system, it allows people to stay in their own locality and it provides functionality by allowing alteration of the resources to suit the realities of local people.<sup>152</sup>

TEE is as much a vision as it is a theological education movement. Kinsler writes:

The numerical and geographical expansion of the extension movement from a handful of experiments in Latin America at the end of the 1960s to 300 or 400 programs with perhaps 100,000 students around the world at the end of the 1970s – has been extraordinary. During this decade the initiative of the extension movement has passed from small, marginal, ill-equipped schemes led by expatriate missionaries to large, well-endowed efforts run by major theological institutions and promoted by associations of theological schools.<sup>153</sup>

Fifteen years after its conception, despite significant growth, the movement had its critics even within the founding institutional church. Going on the offensive, Kinsler debates the role of theological education. Although to strive for excellence is noble, the role of theological education is not serving the “given structures and vested interests of the

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<sup>150</sup> Ted Warren Ward, “Theological Education by Extension: Much More Than a Fad,” *Theological Education* 10, no. 4 (1974): 247.

<sup>151</sup> Ward, 248.

<sup>152</sup> Ward, 257.

<sup>153</sup> F. Ross Kinsler, *Ministry by the People: Theological Education by Extension* (Geneva, Switzerland; Maryknoll, N.Y.: WCC Publications ; Orbis Books, 1983), 15.

established system of ministry.”<sup>154</sup> Instead, the approach of TEE is breaking with past patterns to develop locally based leadership. Kinsler provides a vision and a step by step process using TEE to ensure the freedom and development of local churches.<sup>155</sup> This leads to his argument against an “elevated” concept of mission that focusses on ordination and not on reaching out to their impoverished context.<sup>156</sup> This is a vision statement that wants to redefine the whole church and an alternative approach to the tasks of theological education.<sup>157</sup>

Sam Burton a decade ago provides a helpful overview of the approach and development of TEE.<sup>158</sup> Elucidating a railway analogy of regular seminars combined with reading material and reflection on field experience he outlines the learning principles of the program.<sup>159</sup> These are: use small steps as your progress, encourage active responding and immediate answers, learning is self-pacing, and there is feedback to assess the program.<sup>160</sup> Burton points out some of weaknesses of the approach. TEE

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<sup>154</sup> F. Ross Kinsler, “Theological Education by Extension: Service or Subversion,” *Missiology* 6, no. 2 (1978): 183.

<sup>155</sup> Kinsler, “Theological Education”, 189-191. F. Ross Kinsler and James H. Emery, *Opting for Change: A Handbook on Evaluation and Planning for Theological Education by Extension* (Pasadena, Calif.; Geneva, Switzerland: W. Carey Library ; Programme on Theological Education, World Council of Churches, 1991), 5.

<sup>156</sup> Kinsler, “Theological Education by Extension: Service or Subversion,” 193.

<sup>157</sup> Kinsler follows this argument through eight years later. F. Ross Kinsler, “Equipping God’s People for Mission,” *International Review of Mission* 71, no. 282 (1982): 133.

<sup>158</sup> Sam Westman Burton, *Disciple Mentoring: Theological Education by Extension* (Pasadena, Calif.: W. Carey Library, 2000).

<sup>159</sup> Ted Ward, “The Split-Rail Fence: Analogy for Professional Education,” *Extension Seminary* 2, (1972).

<sup>160</sup> Burton, Chapters 5-6.

programs lack textbooks and materials and many of them are not adapted to the local context. Burton, also found there was a lack of trained teachers and also a deficiency of a connection between students and teacher. There were often cross-cultural problems in “terms of communication and understanding.”<sup>161</sup> The latter was especially the case when the teacher was a missionary. In addition, it took a long time to complete TEE training, it lacked accreditation but also what was learnt was not integrated into life or ministry.<sup>162</sup>

The TEE program was been helpful early on in Latin America and Africa and most recently in the growing churches of India and China. It is unknown whether it has had a reformative effect on churches in Latin America but a decade ago Burton questioned whether it was a force of contextualization.

### *The backdrop of the West*

Theological education even in the South cannot escape the influence of the West – especially as a background to its development. Theological education in the West is seen to be fragmented and confusing. Tan Kang San, who has not only worked in Asia but in theological education in the UK, sees that formal theological training in the West has been in decline.<sup>163</sup> This has been contributed to by the declining value of theological education in the view of churches, and the professionalism and fragmentation of a

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<sup>161</sup> Burton, 72-73.

<sup>162</sup> Burton, 73. Burton draws on Elliston for these points. Edgar J. Kauffman J. Timothy Elliston, *Developing Leaders for Urban Ministries* (New York: P. Lang, 1993).

<sup>163</sup> Tan Kang San, “What Is Theological About Contextual Mission Training,” in *Contextualisation and Mission Training: Engaging Asia’s Religious Worlds*, ed. Jonathan Ingleby, Tan Kang San, and Tan Loun Ling (Oxford: Regnum, 2013), 2.

specialized but not integrated approach in seminaries and theological colleges.<sup>164</sup> This is Edward Farley's major concern.<sup>165</sup> Max Stackhouse adds his voice to this increasing cacophony noting the lack of real mission involvement.<sup>166</sup>

### *Contextualized Theological Education*

Tan Kang San's criticism of past theological education in Asia is that theological institutes in the post-independence era produced managers who maintain the status quo of the existing institutionalized church.<sup>167</sup> The approach is often non-contextual not addressing underlying worldview values. However, at the same time significant mission movements in Asia saw the development of non-formal in-house training programs.<sup>168</sup> These programs face significant challenges. Tan Kang San also advocates that, in addition to training in theology, students should be produced who can "analyze and understand the contexts", especially the major-faith contexts in which they live.<sup>169</sup> The context of Asia is so thoroughly different from that of Europe that what is envisaged is

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<sup>164</sup> Robert J. Banks, *Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models* (Grand Rapids, MI : W.B. Eerdmans Pub., 1999), 144-147; San, 3.

<sup>165</sup> Banks, 19-24. Banks does a good and thorough job of surveying most of the thinkers at the end of the last century. John Bolt, "Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models," *Calvin Theological Journal* 35, no. 1 (2000); Philip Turner, "Reenvisioning Theological Education: Exploring a Missional Alternative to Current Models," *Christian Century* 117, no. 4 (2000).

<sup>166</sup> Max L. Stackhouse, *Apologia: Contextualization, Globalization, and Mission in Theological Education* (Grand Rapids, MI : Eerdmans, 1988), 9.

<sup>167</sup> Stackhouse, 8.

<sup>168</sup> Stackhouse, 9.

<sup>169</sup> Stackhouse, 8-10.

for “theology to be constructed in order to match particular contexts.”<sup>170</sup> What is evident with this approach is that it is more eclectic than the Western models of theological education and yet at the same time more integrated within the context of Asia. Also, in terms of a systematic theology the categories used by the West are not that same as those used in other world contexts.

What is apparent in this discussion, thus far, is that theology done locally and through a theological study may look different the world over. Paul Siu writes that what is needed is for the West to renounce its hegemony of theology which gives the impression they both have a monopoly on God and how to construct theological investigation and systematization.<sup>171</sup> Siu writes from an East Asian context, and isolates theological and cultural steps in the process of constructing theology in an Asian context.<sup>172</sup> Firstly, freedom must be given for those outside the West to explore doctrine. This does not mean that the gospel or systematic theology is redefined obliterating its content but that the gospel is translated into the “thought forms and the daily lives of people with whom we communicate in any given culture.”<sup>173</sup> Next theology must interact with the religious texts and heritage of this area. Finally, it must deal with the pain and suffering of the people of East Asia. Patricia Harrison writes an article on “Bridging Theory and Training” in which she advocates the position that like TEE in the past, not

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<sup>170</sup> Ingleby, 22.

<sup>171</sup> Paul Siu, “Theoloizing Locally,” in *Local Theology for the Global Church: Principles for an Evangelical Approach to Contextualization*, ed. Matthew A. Cook (Pasadena: William Carey Library, 2010), 148-150.

<sup>172</sup> Siu, 155-159.

<sup>173</sup> Siu, 156.



only must the right people be trained, those who are already involved in ministry but also “prioritise training in contextually relevant settings.”<sup>174</sup> This must drive curriculum.<sup>175</sup> Of course, there are limitations and pitfalls in such an approach. There are the pitfalls of syncretism and parochialism but the dangers of rearing a further generation of un-contextualized leaders are also significant.<sup>176</sup>

### Conclusion

This review has covered material in four areas: the penetration and growth of the church, culture and worldview, translation and relevance theory and theological education. Each area has contributed to either background to this research in the case of the growth of the church, or informed the research approach in the case of cultural values and worldview. In addition this review has provided criteria in the analysis of research results.

The stated aim of this literature review was to develop some contours of a model that will be used to assess the transformative nature and operation of PTC cross-culturally. Adeney and Much’s spiral is helpful in this regard if combined with a hermeneutical model that takes into consideration the approach of BT. Four contours come out of this discussion. Firstly, the resulting model needs to take into account the

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<sup>174</sup> Patricia Harrison, “Bridging Theory and Training,” in *Local Theology for the Global Church: Principles for an Evangelical Approach to Contextualization*, ed. Matthew A. Cook (Pasadena: William Carey Library, 2010), 198-199. She also wrote on TEE: Patricia Harrison, *Evaluation T.E.E.: A Theological Cinderella?* (Taipei: Asia Theological Association, 1977); Patricia J. Harrison, “Forty Years On: The Evolution of Theological Education by Extension (T.E.E.),” *Evangelical Review of Theology* 28, no. 4 (2004).

<sup>175</sup> Harrison, “Bridging Theory and Training,” 202.

<sup>176</sup> Harrison, 209-211.

teacher's worldview that affects thinking and living. Secondly, this should lead to a practice of bracketing and active theological reflections. Thirdly, the aim of teaching BT across cultures should be measured by the relevance observed in the lives of students. The fourth and last contour is to teach BT in such a way that leaves locals to apply their understanding in ways that are both culturally appropriate and prophetic in their own location.

## CHAPTER 4: THE RESEARCH PROCESS

### Chapter Introduction

The main objective of this research is to ascertain from the use of PTC how best to impart relevant BT cross-culturally. Subsequently, the research approach was structured around four sub-problems. Firstly, consideration was given to developing the building blocks of a BT of culture. The second sub-problem was to assess theological education and its transformative nature across cultures. It involved a survey of literature on the translatability of Christianity and issues of culture and context. These first two sub-problems were the focus of the last two chapters. However, the next two chapters focus on the last two. They are: what dynamics led to the growth of the PTC course and hence what needs it has filled in the contexts where it has been studied. Secondly, what factors affect the transformative nature of the BT of PTC across the cultural divide.

The project uses a mix of research methodologies focusing on contextual and cultural influences to determine their effect on the teaching of PTC.<sup>1</sup> The approach complies with Creswell's concurrent triangular design.<sup>2</sup> Quantitative and qualitative design is applied to different aspects of the research and the data of each compared. Survey instruments have both quantitative and qualitative outcomes.

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<sup>1</sup> In accordance with R. Burke Johnson, Anthony J. Onwuegbuzie, and Lisa A. Turner, "Toward a Definition of Mixed Methods Research," *Journal of Mixed Methods Research* 1, no. 2 (2007); Ann Carroll Klassen and others, "Best Practices for Mixed Methods Research in the Health Sciences," (Bethesda, MD: The Office, 2011). <http://obssr.od.nih.gov>.

<sup>2</sup> John W. Creswell, *Research Design*, Kindle ed. (Sage: 2009), location 4573.

This research had a preliminary phase, which is discussed below, and was followed by the research phase which consisted of a statistical review of Moore Colleges PTC results for overseas groups, surveys of students, teachers and teams, and lastly interviews with key participants. This chapter outlines the research approaches taken.

### **Preliminary Research Approach**

In developing background material to understand the conflict of cultural worldview and to understand the process and issues of translation as they may apply to PTC, three translation projects conducted by Australians were reviewed.<sup>3</sup> These were the translation of the New Testament into the Kunwinjku language of the Northern Territory in Australia, the translation of the New Bible Dictionary into Khmer in Cambodia and a review of the Swahili translation of the PTC notes used in East Africa.

In addition, a pilot survey was conducted in Tanzania in Swahili and in Malawi in English. Those who taught these units were interviewed. This initiated some minor changes to the survey. These responses were added to the next phase.

### **Statistical Research using Moore College Statistics and other Indices**

The research involved qualitative use of marks and group data from PTC units taught the world over since 1988. However, the external studies department undertook a change in data management in 1998 which means that data before this date were considered unreliable and inconsistent for statistical comparisons.

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<sup>3</sup> These interviews used an ethnographic approach. James P. Spradley, *The Ethnographic Interview* (Fort Worth, Fla.: Harcourt Brace Jovanovich College Pub., 1979).

It should be noted that worldwide data available were also incomplete because there are several international agents for PTC that do not collate their data with MTC. For instance, PTC has been translated into Russian and is taught in Kazan. However, these Eurasian ministries are coordinated through an MTC independent partner in the United Kingdom. Data were available on Russian translations but they are inconsistent. Hence none of the data for the UK was included. In addition there are external studies agencies in Kuala Lumpur, in George Whitfield College in South Africa and in Latin America were only some of the data may be available.

In 1991 Kinsler wrote that there were at least 40 different models for evaluating theological education.<sup>4</sup> At the time the accreditation model which used external experts to critique and verify an institution's educational delivery was the predominant model and this is still the case in Australia. The external studies courses of MTC have never been accredited and the wide cross-cultural audience of the courses makes evaluation based on the outcomes sought by stakeholders extremely difficult. Instead this research focused on the comparison of overseas group marks with each other and against the aggregated marks from Australian students. The dataset was from 35 different countries. Since this research is focused on the BT that stands behind the PTC course, measures of those units that introduce this are preferred. These units being: Introduction to the Bible,

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<sup>4</sup> Kinsler and Emery, *Opting for Change: A Handbook on Evaluation and Planning for Theological Education by Extension*, 11. With the wide spread use of the internet and various hybrid models especially of distance learning this is almost impossible to how many models of evaluation of theological education exists. For example Steve Delamarter and Daniel L. Brunner, "Theological Education and Hybrid Models of Distance Learning," *Theological Education* 40, no. 2 (2005).

Old Testament 1, New Testament 1 and Promise to Fulfilment.<sup>5</sup> These measures, although quantitative, would not provide all the detail the research needs from individuals who have either been students or teachers of PTC.<sup>6</sup> Additionally, other information was required such as the cultural context of the study groups which could not be ascertained from quantitative data alone, hence the need of other qualitative measures such as surveys and interviews.

The MTC data were also analyzed to confirm whether there is any correlation with language, standard of living and value differences. Data from the United Nations and the Hofstede Center were utilized to this end. Additional data were collected from partner organizations such as CMS, Moore Theological College External Studies Department affiliates and the India Gospel League and its affiliates.

This research compared the PTC score of countries against the Human Development Index (HDI) to assess whether educational and development differences impacted scores. The HDI score for a country is based on composite indices which cover areas of human development such as life expectancy, education measures such as literacy and school enrolment, and standard of living. The index has been produced annually since 1990 by the United Nations. It is considered to be reasonably robust.<sup>7</sup> Due to the

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<sup>5</sup> Peter Bolt, *Introduction to the Bible* (Newtown, N.S.W.: Moore Theological College, Dept. of External Studies, 1994).

<sup>6</sup> Creswell, location 690.

<sup>7</sup> James E. Foster, Mark McGillivray, and Suman Seth, "Composite Indices: Rank Robustness, Statistical Association, and Redundancy," *Econometric Reviews* 32, no. 1 (2012). HDI does not take into account non-economic inequality but the Inequality-adjusted Human Development Index recommended by Peterson is not as easily accessed and is not the focus of this research. Lauri Peterson, "The Measurement of Non-Economic Inequality in Well-Being Indices," *Social Indicators Research* 119, no. 2 (2014).

complexity of yearly comparison this research compared PTC results to the HDI decade scores until more frequent scores are given by the United Nations Development Program.

This research also tries to quantify the language differences when the units are taught across a language divide or where the notes are only available in English and that is not the locally preferred language. It became too difficult to use something like the index provided by the Foreign Service Institute (FSI) which indicates five levels of language difficulty for English speakers.<sup>8</sup> Rather the analysis in this research is simply to compare instances where PTC is taught in English to a mainly English-speaking audience, the course taught wholly in another language and finally the course taught through interpreters to another language group where notes are usually provided in a language other than English.

Two issues with the data are noted. Firstly, there are official language translations of PTC which include Chinese, Malay and French but there are also many languages into which the notes have been translated, albeit unofficially including Spanish and many of the Indian languages that IGL uses. Secondly, although PTC notes have been translated into multiple languages by IGL the use and influence of each different language is hard to discern in the data.

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<sup>8</sup> “Effective Language Learning”, Effective Language Learning  
<http://www.effectivelanguagelearning.com>, accessed November 25, 2014.

Lastly, group outcomes were correlated against the Hofstede cultural dimensions discussed in the previous chapter. However, not all countries have been scored by the Hofstede Center.<sup>9</sup>

### **Survey use and Approach**

Quantitative data were obtained from questionnaires done by students, teachers of units and team members both via paper and online using Qualtrics software.

#### *Questionnaire 1: Students*

The first survey was of overseas PTC students. It was anticipated that two African student groups, at least two Indian groups, a Cambodian group, at least one Latin group as well as some Malaysian students would be surveyed. Questionnaires were translated into Swahili, Tamil and Marathi, Spanish, and Khmer. Most Malaysian courses are taught in English. Translators who were exposed to the PTC course were used for translating the questionnaire and the responses.

This survey instrument was available in two forms: online and as paper-based questionnaires. The former was used in contexts like Latin America and Malaysia where the internet was available to students and the latter in other contexts like India and Africa that had less access to technology. The survey was implemented from January 2013 to September 2015.

The questionnaire contained 16 questions (Appendix A). It was designed to provide the mostly quantifiable results that could be compared across language groups.

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<sup>9</sup> Geert Hofstede and Michael Minkov, "Values Survey Module 2013 Manual," (2013). <http://www.geerthofstede.nl/dimension-data-matrix>, Accessed November 14, 2015.



The aim of this questionnaire was to assess an understanding of the BT of the course context as well as its personal or ministry impact.

Apart from demographic questions the first focus of the questionnaire was ten questions that required a typical five-level Likert scale response to “elicit attitudinal” information from students.<sup>10</sup> Two of these were phrased negatively or reversed to indicate response or acquiescence bias given the power distance experienced when a person from the west teaches PTC.<sup>11</sup> In the online version of the survey, the order of the statements was randomly generated by the software used. There were only three questions in the survey requiring written responses. It was necessary to keep these to a minimum given that the researcher did not have the linguistic skills to understand some answers and the expense of translators needed to be minimized. The last questions involved selected responses on whether the students would recommend the course and who they thought it would benefit. The five categories of people suggested in the survey were: Pastors, Evangelists, Church Leaders, Children or Youth Leaders and Church members.

### *Questionnaire 2: Teachers*

This closed questionnaire was in English and completed online. It was aimed at people who had taught PTC in a variety of countries outside Australia with a particular emphasis on those who taught in India, the Spanish world, East Africa and the Province

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<sup>10</sup> Louis M. Rea and Richard A. Parker, *Designing and Conducting Survey Research: A Comprehensive Guide*, Kindle ed. (San Francisco: Jossey-Bass, 2005), location 2002.

<sup>11</sup> Rea and Parker, location 1554.

of the Indian Ocean. Given the variety of contexts of the teachers this survey had a display logic enabling certain questions based on the choices made by respondents. Questions focused on five areas. Firstly, demographic information was gathered, then general information about the last unit they taught. The third block of questions focused on the language the unit was taught in. The fourth section focused on the context of the unit. One question in this section (figure 4.1) focused around Likert responses on significant areas of difference between teachers and students.

There is often areas of differences between the teacher(s) of PTC and students in a cross cultural situation. How do you rate the following areas in terms of how each factor affects whether students understand the biblical theology of the the course?

	Not at all Important	Very Unimportant	Somewhat Unimportant	Neither Important nor Unimportant	Somewhat Important
Theological differences	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Language difference	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Standard of living	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Cultural values	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Level of education	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Figure 2.1. Teacher Survey Question

The next question in this section asked respondents to respond to statements about their general understanding of mission by a Likert scale. These questions looked for responses that reveal any underlying naïve epistemology, paternalism and an understanding of the principles of contextualization.<sup>12</sup> Answers were scored from -2 to +2 to reveal paternalistic tendencies and a scale of contextualization.

<sup>12</sup> Some of these items came from email messages to the author by David Williams and Judith Calf in 2013 who have both worked overseas and in training with CMS Australia. Some of their suggestions were also used in questionnaire 3.

The last major section focused on how teachers assessed the BT of the course they taught. Unstructured responses were sought to two significant questions: “What ways other than the exam did you assess that students understood the BT of the PTC courses?” and “Were there times when you were aware that some students didn’t grasp the BT of the course?” Specific examples were encouraged. This section also asked about whether students pay for the course – which was considered a significant issue in the case of Indian students who receive full funding including travel and food.

In addition to the general survey of teachers a very limited online questionnaire for Australian short term team members who had been to India to teach PTC in 2012-2013, was collected. The purpose of this was to review members’ experience and cross-cultural attitude. This was especially relevant since some criticisms have been leveled at STM participants for their pervasive ethnocentrism and individualism.<sup>13</sup> Questions were based to a small extent on two sources: Kyeong-Sook Park’s work on STMs and paternalism and to a lesser extent Murray Decker on the spiritual formation of STM participants.<sup>14</sup> However, given the small number of responses this survey does not hold any statistical value outright but will be treated much like a small case study.

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<sup>13</sup> Alex G Smith, “Evaluating Short-Term Missions: Missiological Questions from a Long-Term Missionary,” in *Effective Engagement in Short-Term Missions: Doing It Right!*, ed. Robert J. Priest(Pasadena, CA: William Carey Library, 2008).

<sup>14</sup> Kyeong-Sook Park, “Researching the Effect of Short-Term Missions Experience on Paternalism among Students from Selected Christian Colleges in the United States” (Trinity Evangelical Divinity School, 2007), Ph D diss, Kyeong-Sook Park, “Researching Short-Term Missions and Paternalism,” in *Effective Engagement in Short-Term Missions: Doing It Right!*, ed. Robert J. Priest(Pasadena, CA: William Carey Library, 2008). Sherwood G. Lingenfelter and Marvin Keene Mayers, *Ministering Cross-Culturally an Incarnational Model for Personal Relationships* (Grand Rapids, MI : Baker Academic, 2003), 29-35. Murray. S. Decker, “Student Sojourners and Spiritual Formation: Understanding the Intersection of Cross-Cultural Adjustment and Spiritual Disorientation,” in *Effective Engagement in Short-Term Missions: Doing It Right!*, ed. Robert J. Priest(Pasadena, CA: William Carey Library, 2008).

The first section of this questionnaire, after obtaining demographic information, focuses on the participants' experience on team and especially their motivation. The second section reviews their cultural understanding both prior to and after mission. One significant question is shown in figure 4.2.

Reflect on your attitudes to other cultures as you answer the below questions (click the button that applies). The left section is about you generally. The right section is whether the team & trip experiences really helped change you in that area.

	Select the answer that BEST describes you AS YOU REALLY ARE)				Is this even more true of you after your experience on team		
	Strongly agree	Agree	Disagree	Strongly disagree	Yes- More true of me	No -About the same	No- Less true of me
I enjoy interacting and living with people from different cultures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I know the cultural values and religious beliefs of other cultures.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I try and adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I speak differently to suit different cross-cultural situations.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I am generally a bit suspicious or scared of people from a different culture	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Figure 4.2. Team Member Survey

Two questions in this section also repeat two questions from the PTC teachers' questionnaire on contextual differences. This allowed comparison between the two questionnaires.

The last section of this questionnaire targets perceived outcomes of the short term mission. This is particularly helpful given that some studies have revealed that there are

few long term outcomes for participants of American short term teams and yet one of the reasons given by IGL for continuing to accept Australian teams is for the change it brings for Australian participants.<sup>15</sup>

### **Interviews of Key People**

Multiple case studies of locations where PTC has been taught are based on interviews of individual teachers of PTC, local mission partners and leaders in East Africa, Latin America, and India.<sup>16</sup> Interviews were done in person by the researcher, either face to face or over Skype. In most cases, these interviews have been transcribed. Grounded theory provided the theoretical base of these interviews requiring constant redefinition of categories in the light of ongoing data and analysis.<sup>17</sup> However, there was no associated coded analysis because of cultural diversity. Secondary data on locations and history were also gleaned from the literature. Initial interviews were logged and a schedule is provided (Appendix D). Added to this is the experience of the author who in addition to teaching PTC generally in various Australian contexts taught Old Testament 1 in Nasik, India with a team in 2012.

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<sup>15</sup> Kurt Alan Ver Beek, "The Impact of Short-Term Missions: A Case Study of House Construction in Honduras after Hurricane Mitch," *Missiology* 34, (2006); Kurt Alan Ver Beek, "Evaluating and Improving the Impact of Stm on Participants. Lessons from the Sapling: Review of Quantitative Research on Short-Term Missions," in *Effective Engagement in Short-Term Missions: Doing It Right!*, ed. Robert J. Priest (Pasadena, CA: William Carey Library, 2008).

<sup>16</sup> Multiple case studies as defined by Robert K. Yin, *Case Study Research: Design and Methods* (Los Angeles, CA: Sage Publ., 2013), Chapter 6.

<sup>17</sup> Kathy Charmaz, *Constructing Grounded Theory: A Practical Guide through Qualitative Analysis* (Los Angeles : Sage Publ., 2011), 23-37.

### **Chapter Conclusion**

This research project was conducted in 2013-2015. The figures from MTC External Studies Department are a valuable source of statistical information. The strength of the surveys was patchy at the student level since the level of responders varied between locations. A total of 204 surveys were received. The majority of surveys received came from India and the least from a few Latin American countries such as Guatemala. The interviews provided a rich source of material. Together these three sources of material do provide an adequate depth of material to answer the two sub-problems: what dynamics led to the growth of the PTC course and hence what needs it has filled in the contexts studied, and, what factors affect the transformative nature of the BT of PTC across the cultural divide.

## CHAPTER 5: GLOBAL AND CASE STUDY OUTCOMES

### **Introduction**

Overseas enrolments in PTC were first recorded in 1987 and have grown to the present day where these enrolments are as significant as those in Australia. This chapter seeks to unpack quantitative and qualitative data to start to assess what has led to this growth globally as well as in particular geographic areas. This data allows the development of some conclusions as to whether this growth has been paralleled by the implementation and application of the courses underlying BT. The chapter has three overall sections.

Section one will look at the global growth of PTC. It will reveal three phases of growth of which the last has been the most significant. This coincides with the translation of the courses into other languages. This section also discusses the rationale for and theological background of the role of the course in the Sydney Diocese's position in the global south. This section also shows that marks are affected by the mode of teaching and that those students taught through a translator tend to do more poorly. It is also shown that those with higher living and education standards do better while the effect of cultural differences is negligible.

The second section reviews the results of the survey instruments. These include the surveys of students and teachers. It shows there is room for optimism about how PTC is changing the lives and ministry of students in the locations where the surveys were

completed: in Latin America, in India, in East Africa and in South East Asia. The chapter will also highlight some of the difficulties in the methodology.

The last section draws on the interviews of key people who taught courses, and in some cases reside, in Cambodia, Chile, Malaysia, India, Sri Lanka, Mauritius, Mexico, Cuba, Tanzania, Mauritius, Mexico, Argentina and Malawi. The interviews, as well as historical and statistic information, paint a picture of the role of PTC in their locations. The chapter also draws some preliminary conclusions.

### **PTC Statistics**

The strength of the data dealt with in this section is the sheer volume of statistical information available. Individual marks were not used but rather study group statistics.<sup>1</sup> The dataset consists of the results of 2,228 overseas groups and 22,598 enrolments between the years of 1987 to the end of 2014. This comprises the results from groups in 35 countries. For comparison the collaborative results of 31 subjects studied in Australia numbering 27,225 enrolments from 1997 to the end of 2013 were also utilised.<sup>2</sup> Figure 5.1 shows these enrolments compared over time:

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<sup>1</sup> This is in accordance with the arrangement with MTC and protects the privacy of students.

<sup>2</sup> Enrolment counts are a count of individuals enrolled per subject. If one student doing two subjects will be counted as two enrolments.



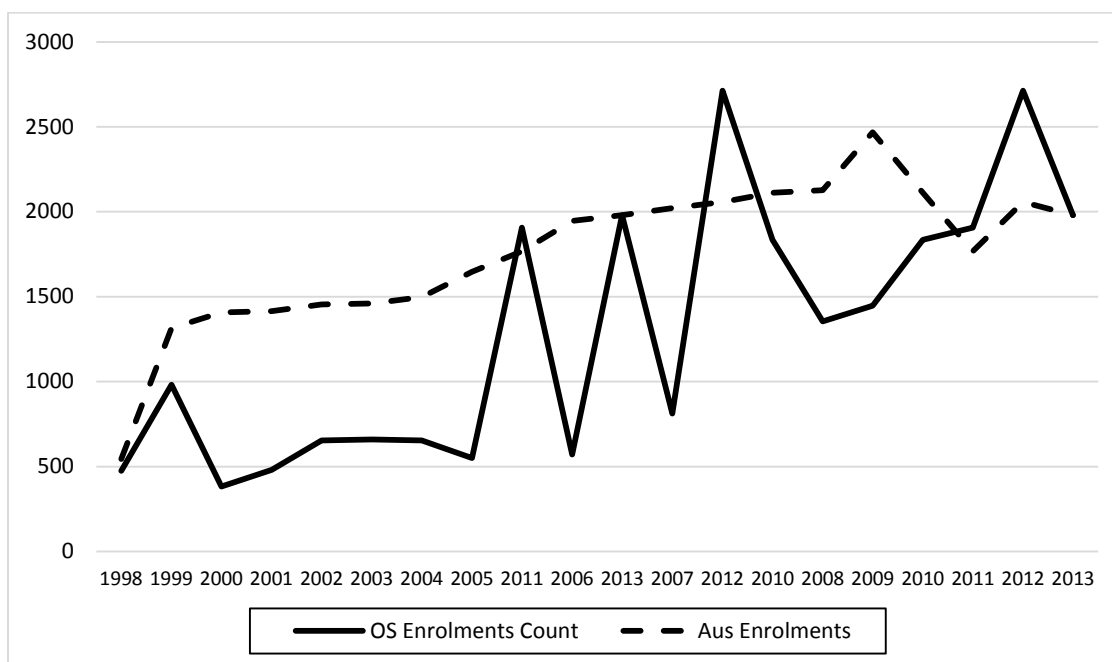


Figure 5.1. Comparison of Australian vs Overseas Enrolments

PTC subjects officially started to be used overseas in 1987 to the expatriate community in Indonesia. This was followed by units offered in South Africa and Malaysia in 1991. Table 5.1 show the growth of enrolments by region.

**Table 5.1. PTC Enrolments by Region**

Year	Region			
	Pacific	Latin America	Asia	Europe/ Middle East
1988	...	...	22	...
1989	...	...	30	...
1990	...	...	48	...
1991	...	...	61	...
1992	...	...	50	...
1993	...	...	158	...
1994	...	...	98	...
1995	...	...	59	4
1996	...	...	66	6
1997	...	...	90	...
1998	...	...	112	2
1999	...	199	527	...
2000	...	68	105	176
2001	...	199	135	120
2002	...	310	180	102
2003	...	197	216	114
2004	...	132	276	176
2005	...	191	166	178
2006	...	194	92	275
2007	4	...	483	316
2008	...	460	594	241
2009	23	345	663	377
2010	19	452	1,021	307
2011	36	...	1,510	206
2012	68	...	1,861	599
2013	195	...	1,449	225
<b>TOTAL</b>	<b>345</b>	<b>1257</b>	<b>7581</b>	<b>2271</b>



Figure 5.3. Enrolments in South Africa and Asia

To understand the start of PTC one must grapple with the mindset of the Sydney Diocese and how it sees its place in the world. In the 1960s, against the backdrop of the rise of liberal theology in the Western church, a revolution was developing in Sydney. Moore Theological College through D. B Knox and others, championed a strong scholastically informed reformed evangelical theology that transformed the diocese and its churchmanship.<sup>4</sup> Stuart Piggin characterises it this way: “the chief work of ministry was to teach the Bible where alone God reveals himself; the chief work of the theologian was to defend the inerrancy of the Scriptures; and the chief glory of the believer was to hear and learn the Scriptures.”<sup>5</sup>

In later years this led those in the Diocese of Sydney and especially its theologians and leaders to develop, not just a resilience against liberalism in the Anglican Communion, but also a fervour to fight for its theological values beyond its own shores. Peter Tasker said of this period:

I went to college in the 1960s. . . . One of the subjects with Don Robbie was BT and we asked where do we buy the textbook. He said that there is no textbook, just bring your Bible and we will work out what BT is. This was the best thing that ever happened to me.<sup>6</sup>

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<sup>4</sup> Archbishop Mowll and T.C. Hammond were also aware of the threat of liberalism before the 1960’s.

<sup>5</sup> Stuart Piggin, *Evangelical Christianity in Australia: Spirit, Word, and World* (Melbourne; New York: Oxford University Press, 1996), 185.

<sup>6</sup> Peter Tasker, interviewed by author, July 4, 2013. The reference here is to Donald Robinson who also wrote on the subject: Donald Robinson, Peter Bolt, and Mark Thompson, *Donald Robinson: Selected Works* (Camperdown, NSW, Australia; Newton, NSW, Australia: Australian Church Record ; Moore College, 2008).

From there leaders in the Diocese, motivated by a vision for the spiritual growth of the laity, reworked BT into the PTC. While this was going on, small group ministry started in churches.

One fitting analogy made of the mindset of Sydney Anglicans is of the indomitable Gaulish village in Asterix comic books. Like them “they are possessed by remarkable inner fortitude” and “an almost casual confidence about them drives their opponents to distraction. They have a clear sense of shared identity in the face of what seems like insurmountable opposition.”<sup>7</sup> Sydney Anglicans are opposed at home by liberals and by revivalists.<sup>8</sup>

By the 1980s Moore College graduates inspired by the tools of BT and exegetical preaching were heading overseas. It is notable that most CMS missionaries from NSW are graduates of MTC.<sup>9</sup> The initial involvement in Malaysia and Indonesia came through MTC graduates. Peter Tasker ran the PTC courses in Malaysia during this time. He relates what happened:

In Malaysia the church mostly operated in English although we did have a number of Tamils who had a separate Tamil speaking service. Usually four older people who were lay readers ran that service. My thought was how could I help train lay leaders? And that’s where PTC came in. They were all good English speakers and they all passed the PTC course. I believe that they became far more effective lay preachers after they had done PTC. They were far better able to understand the Bible and how the Bible hangs together.<sup>10</sup>

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<sup>7</sup> Michael P. Jensen, *Sydney Anglicanism: An Apology* (Eugene, Or.: Wipf and Stock, 2012), 1.

<sup>8</sup> Liberal opposition by Muriel Porter, *Sydney Anglicans and the Threat to World Anglicanism the Sydney Experiment* (Burlington, VT: Ashgate Pub., 2011). Revivalist and Pentecostal opposition by Piggin.

<sup>9</sup> In 2013 62% of all active missionaries CMS NSW were trained at MTC.

<sup>10</sup> Peter Tasker, interviewed by author, July 4, 2013.

In Indonesia a similar scenario is observed. Philip Sinden started using the PTC material at All Saints in Jakarta in around 1998. The participants were mostly expatriates from around the world and although the teaching and small group discussions happened in English some of the materials were translated into Bahasa Indonesia. Philip says of this:

We did come up with a rough translation of the materials into Bahasa Indo, but this did not really address the issue of culture and contextualisation. That was a stage in the course development we were not really able to explore properly, so we were not able to train a local leader to carry an Indo stream forward.<sup>11</sup>

However, during this period George Whitfield College in South Africa provided much of the initial growth. This college continues to have a significant link with MTC especially as its first Principal was also a Principal of MTC. Since the early nineties PTC has been offered as a correspondence program that is administered by the College.<sup>12</sup> However, the College eventually came up with their own program called Explore, which was at a slightly lower level but more adapted to the local context.<sup>13</sup> This explains the drop off in PTC around 1998. The usage by the college does however inflate the statistics.

The slow growth of this period was substantially due to individual missionaries and pastors who ran courses locally for their own people. There was little thought to

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<sup>11</sup> Philip Sinden, email message to author, September 1, 2015.

<sup>12</sup> The first subject of the course: David Seccombe and others, *Explore the Bible* (Muizenberg, South Africa: Whitfield Publications, 2015).

<sup>13</sup> Nathan Lovell, email message to author, September 1, 2015.

developing larger regional networks and the external studies department was a small addition to the PTC network.

*Phase 2. 1998-2006 - The Start of Larger Developments: Latin America and the Global South.*

In the light of the above graph the second period does not indicate a decline from 1998-2006 but rather a slow build up. But there is another matter not so evident in the figures. The period lacks reliable figures of one of the biggest seed beds of PTC – Latin America. Grahame and Patty Scarratt who originally went to Chile to work with the Mapuche people started using PTC in English to train an ordinand of the Anglican Diocese of Chile.<sup>14</sup> In Australia in the early 1990s translation into Spanish was started. The translation was independent and it is widely accepted they were the first to translate the notes. The slow but sure work of the Scarratts would prepare the way for the expansion seen in the next phase.

As the “center of gravity in the Christian world” was shifting “inexorably southward” southern member churches of the Anglican Communion were eclipsing their richer northern counterparts in terms of their member base.<sup>15</sup> Add to this the connectivity and ease of travel that allows people over international borders to keep in touch with those with whom they have a similar mindset and you have previously powerless and disconnected voices striking a unified voice.<sup>16</sup> Their common wish to keep a Bible based

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<sup>14</sup> Graham and Patty Scarratt, interviewed by author, June 14, 2013.

<sup>15</sup> Jenkins, 2.

<sup>16</sup> Global South Anglican Online, <http://www.globalsouthanglican.org>, accessed 28 November, 2015.

faith in the face of much the same opposition Sydney had faced in previous decades led to a common alliance.<sup>17</sup> Sydney Anglicans became a voice for biblical evangelicals and traditionalists along with CMS Australia.<sup>18</sup> Its theologians have produced theological resources for the movement.<sup>19</sup> The relationship has also helped the expansion of PTC in particular to Africa. This has been aided by the important appointment of a Sydney based bishop with missionary background to build relationships with bishops in the global south.

This movement and the link with the Sydney Diocese has opened doors throughout the global south and particularly in Africa. The bishop mentioned when asked about the growth of PTC and the translation of PTC notes says that this expansion into the global south has only increased in the last 15 or more years. He elucidates this further:

I believe one of the key reasons for (this growth) is upheaval within the Anglican Communion. Through the ordination of a practicing homosexual as Bishop. There have been parts of the Anglican Communion which though not evangelical but high church, who have mainly been planted through United Society for the Propagation of the Gospel, have opposed this. It is these groups, because of Peter Jensen's vision, that we started as a diocese developing fellowship links and encouraging leaders of these churches.<sup>20</sup>

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<sup>17</sup> Henry Luke Orombi, "What Is Anglicanism?," *First Things* Aug/Sept 2007, (2007).

<sup>18</sup> Colin Reed shows how in the 1950s and 60s during the East African Revival links were formed with evangelical Australia. Colin Reed, *Walking in the Light* (Melbourne: Acorn Press, 2007).

<sup>19</sup> Peter G. Bolt, Mark D. Thompson, and Robert Tong, eds *The Faith Once for All Delivered* (Sydney: Australian Church League, 2005); The Lambeth Commission on Communion, *The Windsor Report* (London, 2004).

<sup>20</sup> Peter Tasker, interviewed by author, July 4, 2013.



This commitment led to numerous visits and the strengthening of ties with those in the global south and the embracing of PTC in many places flowed out of these relationships. However, its implementation was always only after invitation. Along the way the commitment of MTC saw the start and expansion of the external studies department which has been significant in the African churches, and helped by the leadership of Peter Jensen, Sydney Anglicans have become a voice for biblical evangelicals and traditionalists along with CMS Australia. The slow growth in Africa, as shown in table four, is a direct result of this and the role of CMS in Tanzania among other East African counties.

**Table 5.2. PTC Enrolments in Africa by Country**

Year	Country							
	Egypt	Ethiopia	Seychelles	South Africa	Sudan	Tanzania	Uganda	Zimbabwe
1989	...	...	...	22	...	...	...	...
1990	...	...	...	14	...	...	...	...
1991	...	...	...	3	...	...	...	...
1993	...	...	...	1110	...	...	...	...
1994	...	...	...	1125	...	...	...	...
1995	...	...	...	1227	...	...	...	4
1996	...	...	...	522	...	...	...	6
1997	...	...	...	432	...	...	...	...
1998	...	...	...	360	...	...	...	...
1999	...	...	...	255	...	...	...	...
2000	...	...	...	33	...	...	...	...
2001	...	...	...	3	...	...	...	...
2002	...	...	...	42	...	...	...	...
2003	7	57	...	132	...	...	34	...
2004	...	134	...	69	...	5	3	...
2005	...	43	...	15	...	4	...	...
2006	...	66	...	9	...	...	2	...
2007	...	...	...	9	40	...	98	...
2008	...	18	...	60	...	...	105	...
2009	...	71	...	39	...	...	128	...
2010	...	81	...	36	...	...	39	...
2011	...	...	11	126	...	9	...	...
2012	...	...	19	99	...	25	...	...
2013	...	...	18	72	...	17	...	35
Total	7	470	48	5814	40	60	409	45

*Phase 3. 2007 – 2013. Language and Culture*

The third phase shows remarkable growth. The following graph shows the explosion of PTC being taught in languages other than English overseas.

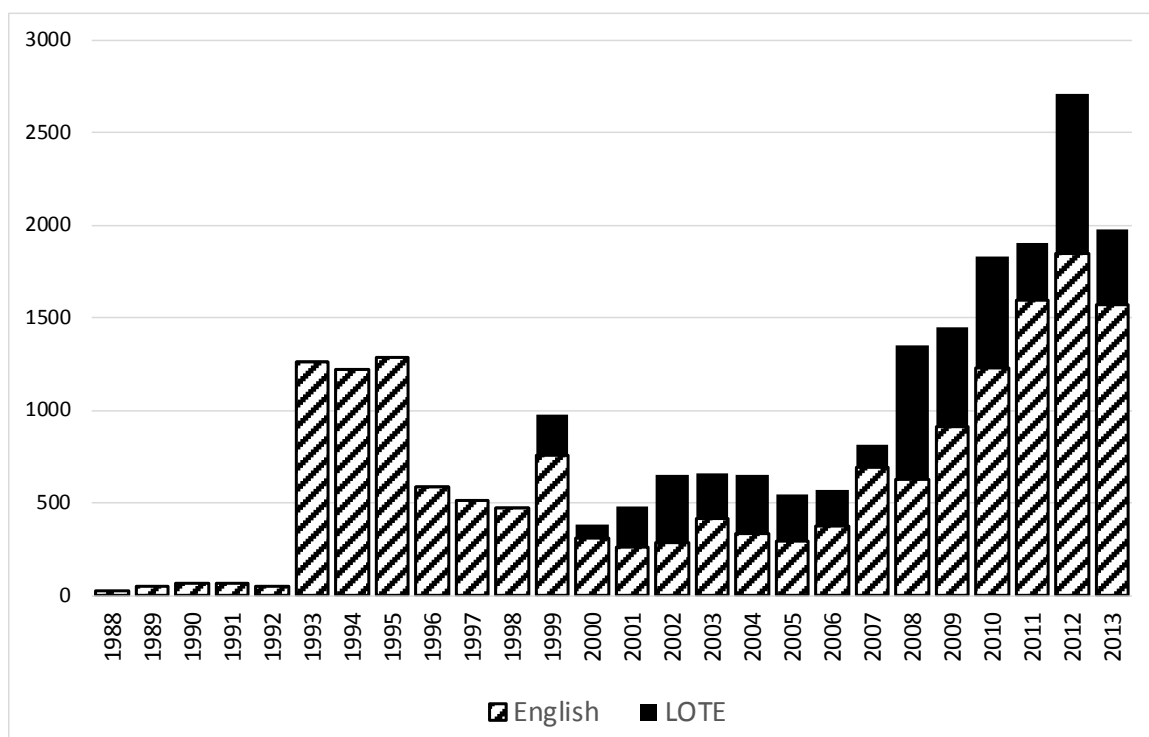


Figure 5.4. Enrolment by Language Category

LOTE is any Language Other Than English

The figures also do not take into account courses that have chosen to be run independently such as those run in Cambodia, in the Lake Rikwa Diocese in Tanzania and in the Diocese of Sabah.

There are at least four trends that led to the growth after 2008. These include the teaching of small teams going to India, the phenomenal growth in Kuala Lumpur, the growth in Latin America and the continual rise of Sydney's role in the global south Movement. The former phase had laid the foundation that eventually led to the expansion of the PTC to broader networks including ethnic groups.

One significant reason for the growth of the course has been the development of the translations of the notes. The following table shows the “official” translations of the course notes and hence the language it was taught in.

**Table 5.3. Official Language Translations of PTC**

Subject	Language	Commenced
Chinese Introduction to the Bible	Chinese	1995
Chinese New Testament 1	Chinese	1996
Chinese Old Testament 1	Chinese	1996
Chinese Romans	Chinese	1997
Chinese Reformation Church History	Chinese	2000
Malaysian Introduction to the Bible	Malay	2009
Korean Introduction to the Bible	Korean	2010
Korean New Testament 1	Korean	2010
French Introduction to the Bible	French	2011
French Ephesians	French	2012
French New Testament 1	French	2012
Malaysian Doctrine 1	Malay	2012
Malaysian Ephesians	Malay	2012

However, this only captures some of the data as there are numerous unofficial translations of subjects, especially in Africa and India. The latter happens when subjects are almost entirely taught through an interpreter.

This expansion does raise some significant questions that have not yet been addressed in any study. For instance, do language, education or diverse cultural values make a difference to the comprehension of the BT of the course? Although statistics based on average marks cannot definitively answer such questions they may help. Hence,

scatterplots were used to assess whether there was any relationship between language, education and economic well-being and lastly cultural values and marks.

In regard to language, although it impossible to be exact given the nature of the data preserved, the following graphs try to represent three language categories in which courses are taught. The firstly category (Figure 5.5) was where the course was taught in English and where there was no translation into another language. In most cases this occurred with an English-speaking audience. The second category (Figure 5.6) was those courses taught through an interpreter in the majority language of the students. The last category (Figure 5.7) was those courses taught in the native language of the audience where that language is not English.

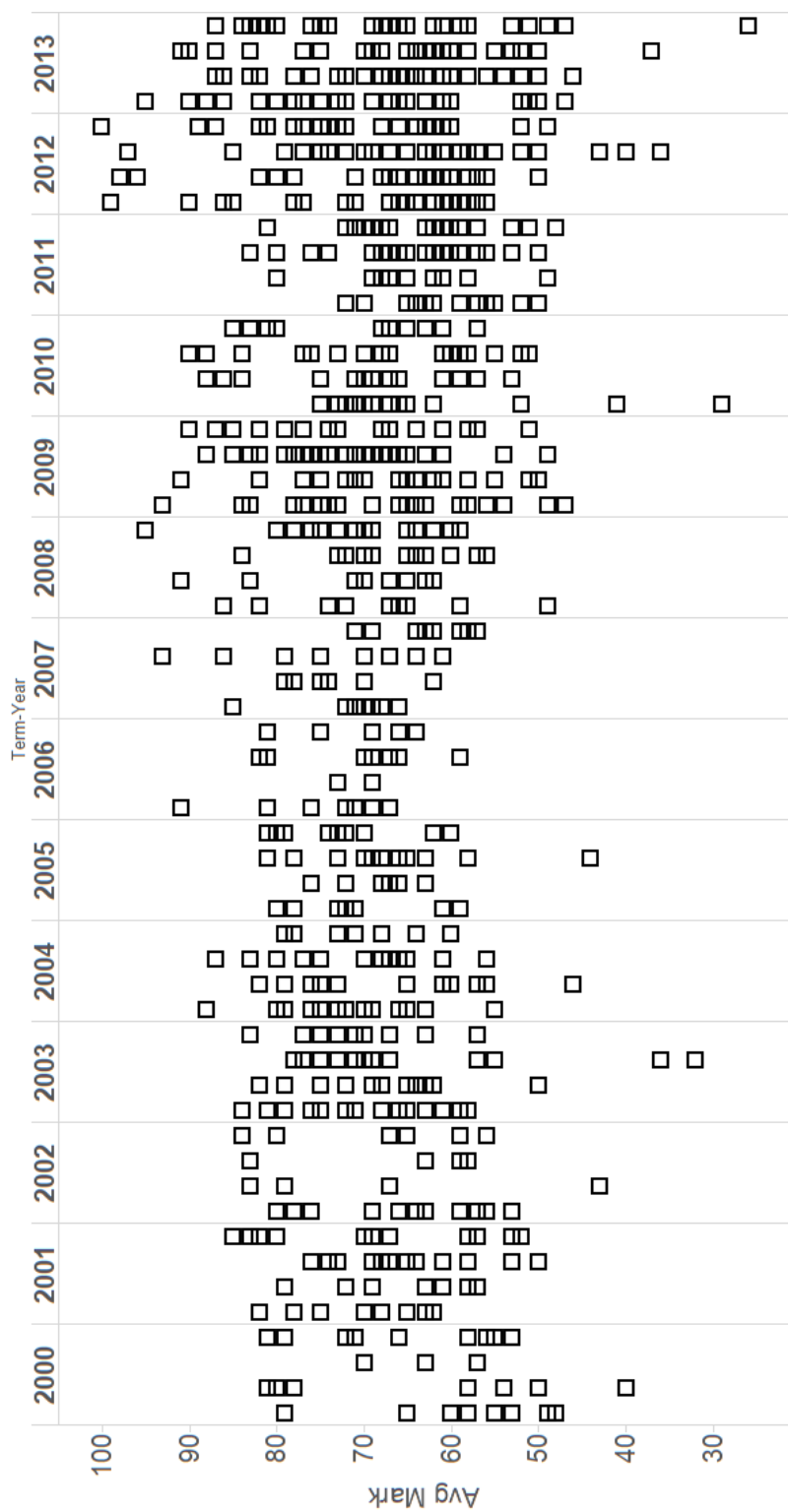


Figure 5.5 Average Mark of Students Taught in English

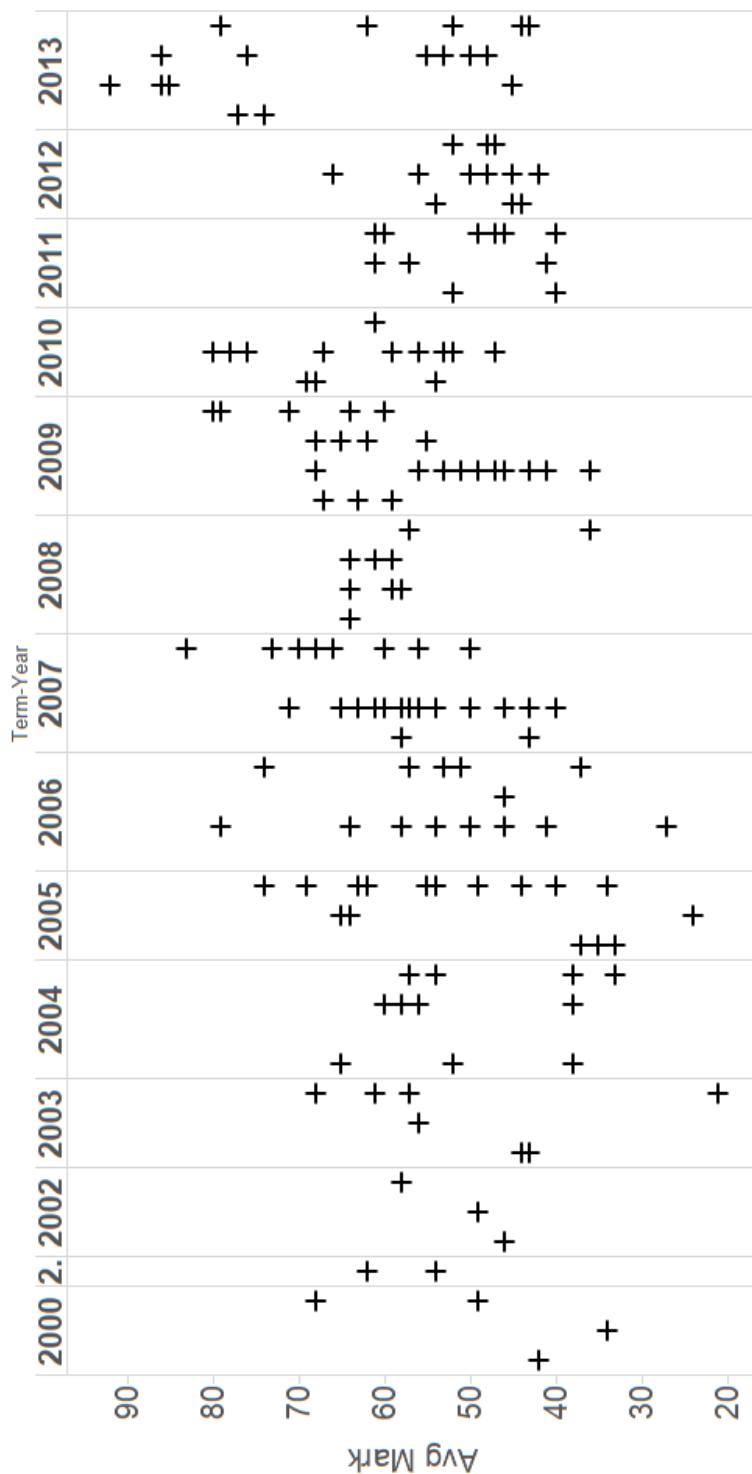


Figure 5.6 Average Marks of Students Taught through an Interpreter.

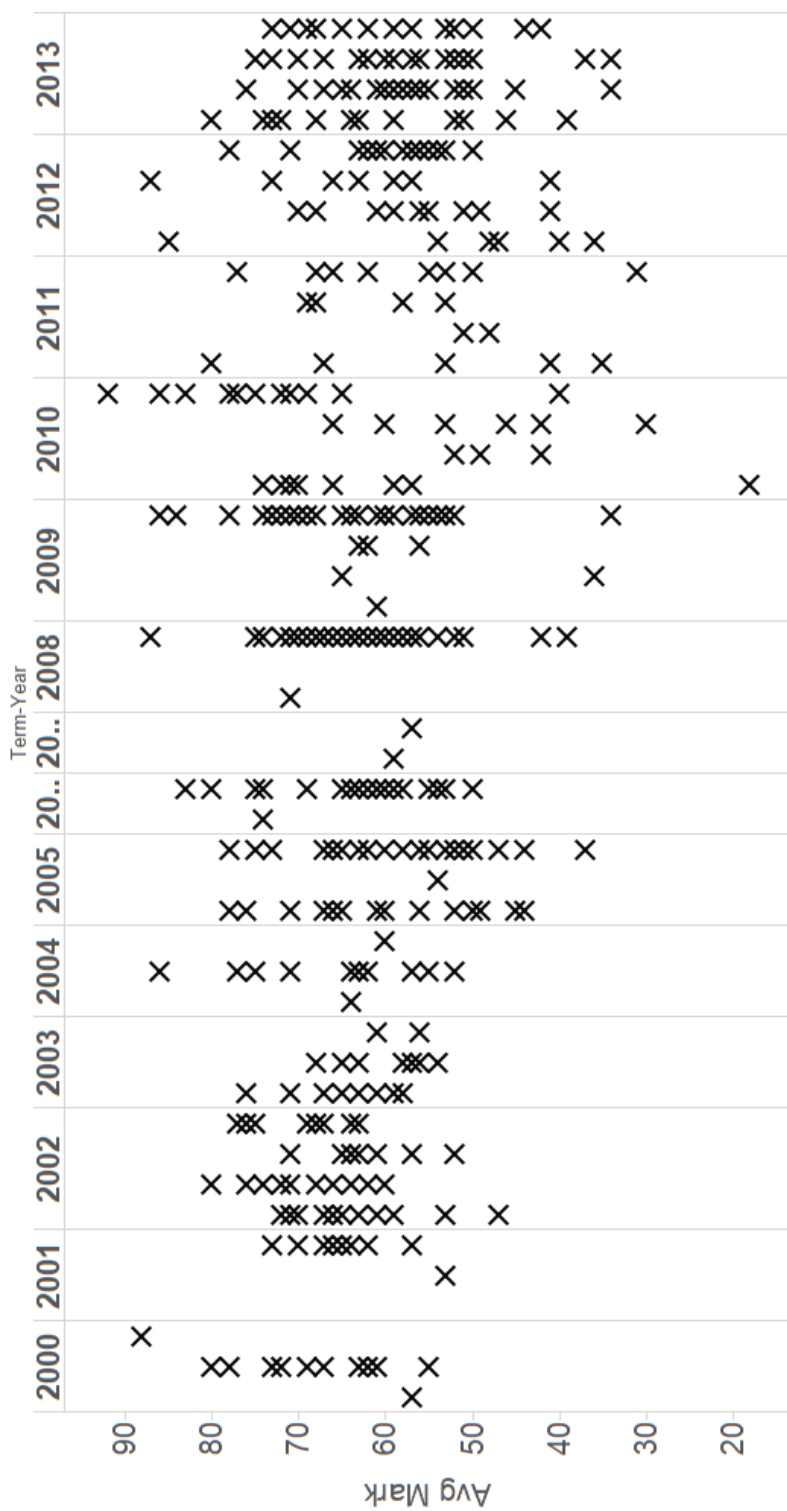


Figure 5.7 Average Marks of Students Taught in a LOTE



Figure 5.5 shows that students taught in English have the most consistent marks. Those in taught through an interpreter tend to do worse although not in all cases. Those in taught in their local language are more in line with those taught in English. There is no perceivable difference between the three groups when it comes to standard deviation. One problem with data is that in the Indian contexts students who have done the course but are unlikely to pass usually opt for a participation certificate and this is not accounted for in the statistics.

To further help analysis the average marks and average standard deviation across different languages are presented below in table format. It is for the Introduction to the Bible course which outlines the BT of the PTC. The darker the shading the higher the average marks of groups in a particular country and taught in a particular language. For comparison Australian groups tend to have an average of 65 percent and a standard deviation of 15. This analysis confirms that the India groups which are taught through a translator on the average do worse than those taught in their first language. For instance Swahili groups in Tanzania do better than most other African country groups taught in English such as Egypt, Kenya, Liberia, Madagascar and Nigeria.

Unit	Consol	Country	Language						
			Chinese	English	French	Indian	Malay	Russian	Spanish
ITB		Argentina						63.00	
		Chile						63.00	
		Cuba						69.50	
		Egypt		36.00					
		Ethiopia		60.60					
		Fiji		56.00					
		Hong Kong	70.50	65.89					
		India				51.08			
		Indonesia		64.80					
		Kenya		52.50					
		Liberia		48.00					
		Madagascar		36.00					
		Malaysia	53.40	65.41			53.57		
		Mauritius		67.00	60.33				
		Mexico						63.38	
		Mongolia		83.00					
		Nigeria		45.75					
		Panama						63.00	
		Russian Federation					62.00		
		Seychelles		51.00					
		Singapore		70.87					
		Solomon Islands		65.00					
		South Africa		72.86					
		Tanzania							53.33
		Uganda		55.83					
		United Arab Emirates		61.20					
		Vanuatu		56.67					
		Vietnam		71.00					
		Zimbabwe		69.00					

Figure 5.8. ITB Average Marks by Country and Language

However, some of the difference may be accounted for by socio-economic and educational differences. Hence, average marks per year per country were analysed against the Human Development Index (HDI) to ascertain the effect of role and living standards on PTC outcomes. These are here graphed as a scatter diagram (Figure 5.9) and analysed using a linear trend model that indicates a significant relationship between the living standards and education on PTC marks. The higher the HDI the more likelihood of better PTC marks. Poorer African countries like Liberia, Kenya and Nigeria had low

average marks but Ethiopia, although having a low HDI did well in PTC marks. Indian results were spread and better than expected from their HDI. As expected those countries with high HDIs did more consistently well including Latin American countries like Argentina and South East Asian countries like Malaysia and Indonesia. However, Indonesia probably betrays a problem with the data since its elevated results would be effected by a significant percentage of expatriates in their study groups.

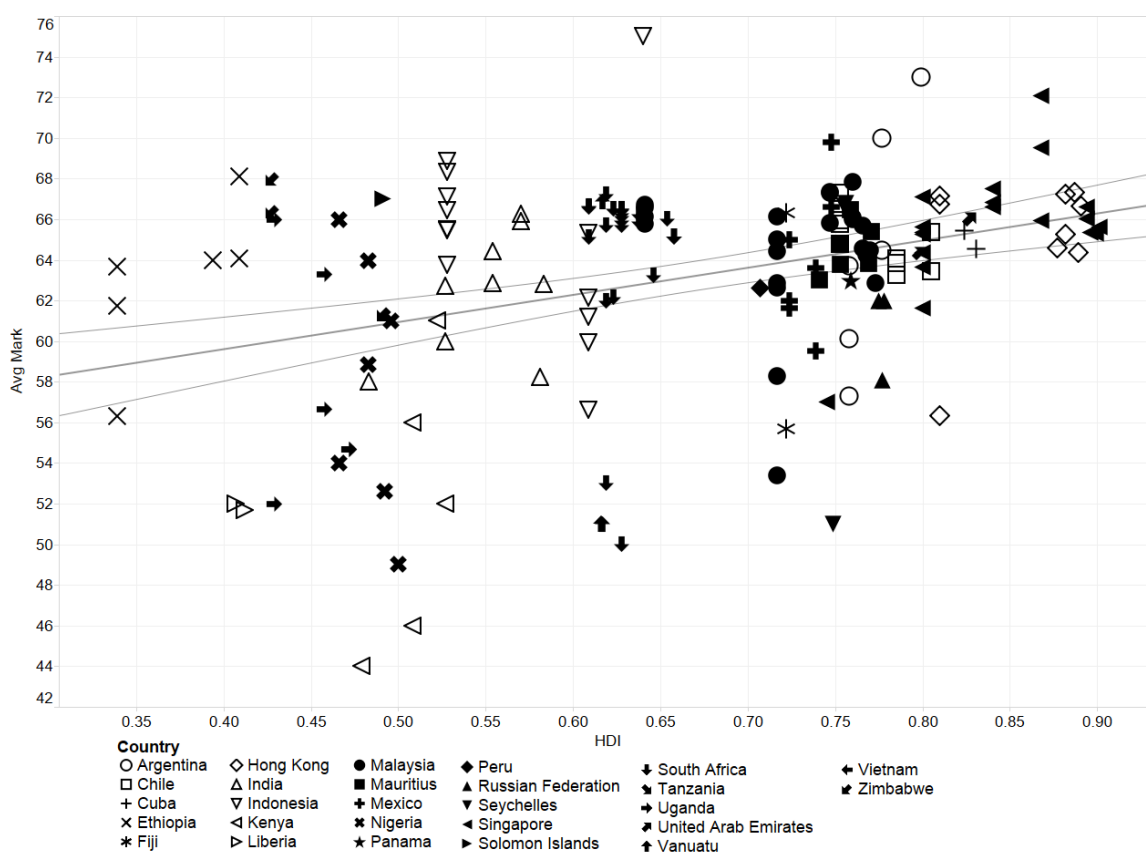


Figure 5.9. HDI and PTC Marks

A linear trend model is computed for HDI against Avg Mark. The model shows significant relationship with at  $p \leq 0.05$  indicating a relationship between marks and HDI. Standard error is 4.84

The last analysis done using PTC results concentrated on the effect of cultural values. The investigation graphed Hofstede's cultural dimensions of individualism versus

collectivism (IDV), power distance index (PDI) and uncertainty avoidance index (UAI) against average marks while also noting country scores. The graphs with trend lines in figure 5.10 are shown below for the countries where scores are available.

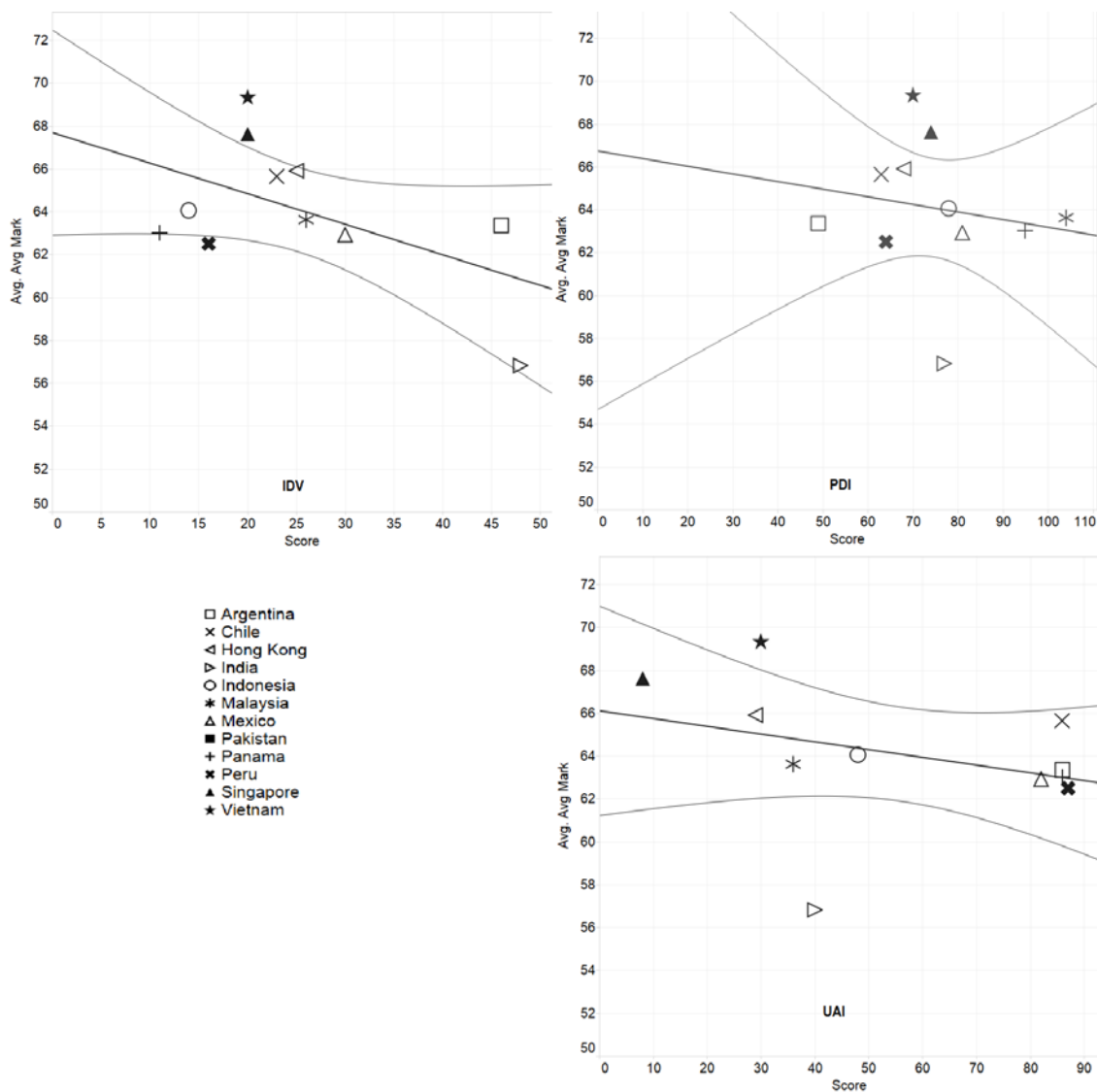


Figure 5.10. Hofstede (IDV, PDI, UAI) by Average Mark

P-values are as follows: IDV: 0.09, PDI: 0.62, UAI: 0.31. The R-squared values tend also be low indicating the line is a great fit for the marks.

Two trend lines, those for PDI and UAI, do not show a relationship with PTC marks. The IDV trend line does indicate that there may be a relationship between individualism scores and PTC results but it is statistically unlikely.<sup>21</sup> However, the low number of countries which presently have Hofstede scores makes any conclusion difficult to make.

This first section of the chapter has used a significant amount of quantitative data and sought to find trends and relationships within the data as well as with other external data such as the Human Development Index and Hofstede's cultural values. Three periods of PTC development were detected and the development of other language resources were synonymous with later growth. But, the teaching of the PTC courses in other languages brought with it many issues. There is ground to conclude that teaching through an interpreter is not as effective as teaching in a student's first language. It is also not surprising that PTC results are higher in contexts of high economic well-being and education level. However, the role of cultural differences in the teaching of the material is unclear.

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<sup>21</sup> Daniel G. Murray, "Tableau Your Data! Fast and Easy Visual Analysis with Tableau Software," (Indianapolis, IN: J. Wiley and Sons, 2013).

## Surveys

### *Research Quality Response*

The quality of this research is seen by how the four case study areas responded to survey instruments or interviews. Table 5.4 shows the total surveys returned for students and teachers and the amount of interviews conducted overall.<sup>22</sup>

**Table 1.4. Survey and Interview Statistics**

Region	Interviews	Teacher Surveys	Students Surveys
East Africa	6	3	36
India/SL	5	8	96
Latin America/Spain	5	7	8
SE Asia	2	4	34
Other		1	
<b>TOTAL</b>	<b>18</b>	<b>23</b>	<b>174</b>

### *Teacher Surveys*

The majority of respondents to the survey were long term missionaries, with some short term team leaders and pastors. All those surveyed had taught PTC cross-culturally and more than half had taught PTC in the last year.<sup>23</sup> Eighty percent of respondents taught in a context where the first language of their students was not English. The languages directly taught in or delivered through a translator are shown in table 5.5.

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<sup>22</sup> One teacher survey was eliminated because of failure to provide enough responses. See Appendix C for main nationality of people taught.

<sup>23</sup> Survey was closed at the end of 2014.

**Table 5.5 Languages PTC was taught in**

Languages taught without translators	Languages taught via translators
English	Hindi
Khmer	Marathi
Spanish	Punjabi
Swahili	Tamil
	Sinhala
	Chichewa

This demonstrates that almost exclusively the situation in which PTC is delivered through a translator is in India and Sri Lanka through the IGL network or in a few countries in Africa through African Enterprise.

There are often areas of difference between the teachers of PTC and students in a cross-cultural situation. Respondents ranked five factors as to how each factor affects whether students understand the BT of the course. This is shown below:

**Table 5.6. Factors that Make a Difference to Understanding BT of PTC**

	Language difference	Standard of living	Level of education	Theological differences	Cultural values
Not at all Important	0	1	0	0	0
Very Unimportant	5	5	2	2	3
Somewhat Unimportant	1	2	3	1	2
Neither Important nor Unimportant	1	7	1	1	6
Somewhat Important	12	4	13	15	7

These average responses are grouped by country in table 5.7.

**Table 5.7. Factors affecting BT by country taught in**

Country taught in	Difference the following factors make to BT (av)				
	Culture	Education	Language	Std Living	Theology
Bolivia	3.0	5.0	5.0	4.0	3.0
Cambodia	4.5	5.0	5.0	4.5	5.0
Chile	5.0	4.0	5.0	4.0	5.0
Fiji	5.0	4.0	5.0	5.0	4.0
Guatemala	5.0	5.0	2.0	1.0	5.0
India	4.0	5.0	4.3	3.3	5.0
Malawi	4.0	5.0	5.0	4.0	5.0
Malaysia	3.0	3.5	3.5	4.5	3.5
Mauritius	2.0	3.0	2.0	2.0	5.0
Mexico	3.5	3.5	3.5	3.0	3.5
Spain	4.0	5.0	4.0	2.0	5.0
Sri Lanka	4.0	5.0	2.0	3.0	5.0
Tanzania	5.0	3.0	5.0	2.0	5.0

These questions were worded in such a way that weighted these differences as not being important. Yet, most responses indicated that the respondents thought they were significant. The darker part of the shading gradient indicates the differences not considered important. The scores of Mauritius, which is very much a country closing the economic gap with the West, are not surprising. Language is seen as a significant difference except in Guatemala, Mauritius and Sri Lanka. Theological differences across the board are seen as a significant difference.

There is some differentiation between teachers living long term in the location as opposed to those who visit as part of a short term team. It must be noted that many short term team leaders return to the same culture regularly. The table 5.8 show the difference in the averages and standard deviation of the two groups:



**Table 5.8. Resident verses Visitor on Factors**

Average	Difference the following factors make to BT				
	Culture	Education	Language	Std Living	Theology
Living	4.17	3.42	4.17	4.33	3.67
Visiting	3.86	3.43	4.57	4.86	3.86
Difference	0.31	-0.01	-0.4	-0.53	-0.19

Std Deviation	Difference the following factors make to BT				
	Culture	Education	Language	Std Living	Theology
Living	1.34	1.38	1.27	1.23	1.18
Visiting	1.46	1.13	0.79	0.38	1.07
Difference	-0.12	0.25	0.48	0.85	0.11

The fact that those living in the culture and who have learnt the language rate that as a more significant difference is not surprising and yet culture is seen as less of a difference. These individuals also are less diverse in their views on the difference that a student's background theology makes in the teaching of BT. However, surprisingly they see it as only marginally less of an issue than those who visit the culture.

Comments by teachers to this question had some significant parallels across regions. Theological differences were significant in two ways. Firstly, the theological background of the students before they did the course was seen as significant, whether it be the Pentecostalism of students in Sabah or the dispensationalism and liberation theology of students in Latin America. Secondly, the theological practice and expectation of some students after being exposed to the BT of the courses had the potential to create anxiety with local ministers. One teacher comments on the response of students: "This year, they shared with me their concern about the quality of sermons they had been

hearing lately, and felt they were not very well linked to the Bible, and kept harping on one side of “the local issue’. Perhaps something of our PTC exegetical approach was beginning to shine through.”<sup>24</sup>

The education background of students was a significant factor. The differences between those from rural areas and urban areas was seen as significant in some cases. The level of the English notes and that used by lecturers needed at times to be lowered and cultural understanding increased. This is illustrated by the comment below:

In third world countries where we use English, the lecturers MUST become culturally aware; the lecturers MUST reduce the language from Tertiary level to 6th class level. . . . The level of education (*of students*) must be primary at least. However, when they are fired up by the Spirit of God and they want to know more of His word, they find a way to learn - and they are so thankful.”<sup>25</sup>  
However, in the Latin American context one teacher commented that although initial problems of education levels are not insurmountable: they can be overcome with “patience and repetition.”<sup>26</sup>

The issue of cultural differences in some cases came down to individual teachers and their background, that is to say, “It is very important to have some understanding of the issues that may lead to misunderstanding or which need to be thought through and addressed with special care. Having grown up in Africa and worked there for many years I am privileged to have some understanding of these matters - but still do not get “into their skin.” Time to discuss and talk things over with participants is important - not just to

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<sup>24</sup> To maintain confidentiality survey respondents if quoted are referred by a reference. The context of the teacher can be looked up in Appendix E using the reference. This quote is from R\_bd.

<sup>25</sup> Respondent R\_1s

<sup>26</sup> Respondent R\_56

“teach.”<sup>27</sup> In the Asian contexts the significant differences of the worldview enhances the difficulty: “The mystical, legalistic, Buddhist, anthropocentric default settings make it an uphill battle, but are precisely the reasons why it is so important to do.”<sup>28</sup>

However, in the Indian and Sri Lankan courses the use of interpreters was thought to reduce cultural and linguistic misunderstanding: “Working with translators seems to overcome some of the issues, such as cultural values, that may in other circumstances have been an issue. Likewise using translators appears to negate the potential difficulties that could arise from language differences.”<sup>29</sup>

Respondents seemed to be positive about the value and uptake of the BT of the course and even the preaching model that was delivered. But it was the underlying BT that was developed by the courses over time. This was captured by one teacher: “My experience is that most students start to understand BT during the first course they undertake and then the understanding increases with subsequent courses.”<sup>30</sup> However, this is even better if they receive “week in / week out modelling of preaching and leading which they receive in their churches.”<sup>31</sup>

One other issue of importance was raised, at least in South America, by a long term missionary:

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<sup>27</sup> Respondent R\_0t

<sup>28</sup> Respondent R\_8b

<sup>29</sup> Respondent R\_bj

<sup>30</sup> Respondent R\_9v

<sup>31</sup> Respondent R\_9k

Here in South America, sometimes political values may have influence (on people's reading of the Scriptures). For example, if people have a background in liberation theology, BT will appear to be trying to write out of the Bible things they see as important. Since the emphasis in teaching of BT is on more "theological" subjects, such as salvation, temple, etc etc, there is a good chance that a tutor won't be able to deal very well with challenges about issues such as poverty and political oppression, which are ever present subjects here (contextual information added).<sup>32</sup>

The format of how the course was run varied throughout contexts. MOCLAM teachers taught small groups weekly over ten or more weeks or in one case over 3 months. There were two main exceptions to this format by MOCLAM teachers. In one case an ex-missionary continued to teach from Australia by Skype to a small group. This required significant preparation by students:

The students study the Unit before the class, using the observation questions provided. The class began with their questions that come out of the study they have already done, going through the unit section by section. If there are no questions then we revert to the observation questions to see how they have been answered. The main points are then emphasised.<sup>33</sup>

The other alternative in MOCLAM was taken when a teacher was visiting a location to teach over a short period. It was then run much more like an intensive course.

IGL teams generally taught over 3-4 full days and most of the students, who tended to be pastors or their wives travelled to the location. The general format is captured below:

Three teaching sessions of one and a half hours each day on the Tuesday, Wednesday and Thursday and one session on the Friday morning. Each session comprised a lecture component of about forty five minutes followed by discussion

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<sup>32</sup> Respondent R\_cT

<sup>33</sup> Respondent R\_56

groups for about the same time. Each discussion group had about fifteen members. On the Tuesday, Wednesday and Thursday there was an extended break for lunch after the two morning session, followed by a short day test over thirty minutes. On the Friday there was the single session followed by a break of about an hour and then the final day exam over two hours.<sup>34</sup>

In East Africa the format varied immensely according to the location and time available. In Mauritius the material was presented by a student and then discussed under the oversight of the teacher. In Tanzania the format was formal teaching followed by small group discussion.

In Asia, the Cambodian format was similar to MOCLAM which is also how the course tends to run in Australia. In Kuala Lumpur the course was taught mainly in a lecture format. In Fiji the course was much like a school room format but with pre-reading and contact via email.

Overall the ways in which the PTC course has been taught in individual sessions show significant variations particularly in Latin America. There has been no sense that the course content constricts the presentation and in more visual or oral cultures such as India more use is made of graphic presentations and separate men's and women's small groups are used to fit into cultural patterns.

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<sup>34</sup> Respondent R\_bj

**Table 5.9. PTC Teachers Responses to Likert Statements**

**Abbreviations are: Strongly Disagree, Disagree, Neither Agree nor Disagree, Agree and**

**Strongly Agree.**

Question	SD	D	NAD	A	SA	Mean
If I give money to an overseas agency for a certain ministry, it should only be used for the purposes that I have decided on.	0	7	3	7	2	3.21
It would be better to have local indigenous leaders trained to teach PTC than have it taught by Australians	0	0	2	12	5	4.16
It is NOT crucial for someone who wants to be a missionary to be trained in culture and language even if it takes several years	11	6	2	0	0	1.53
Older people have much wisdom to offer young people whether they are educated or not	0	2	4	10	3	3.74
If an indigenous church is in disarray, the missionary should intervene in the way he/she feels is best.	1	8	7	2	1	2.68
Biblical theological education from Moore College is easily transferrable to churches in other parts of the world.	0	6	3	7	3	3.37
God's word if taught well has obvious application to any culture	0	1	1	2	15	4.63
In my teaching context PTC doesn't need to be changed much to be relevant	0	3	2	12	2	3.68
I don't think it would be possible to teach BT to the illiterate	11	8	0	0	0	1.42

Teachers were asked in the survey to make Likert style responses to nine statements that were designed to test the respondent's approach to contextualisation and to measure any evident paternalism. They are listed in table 5.9 as well as combined responses. Kyeong Sook Park defines paternalism as:

An attitude, tendency, or disposition to relate to others as if they were children. Specifically paternalism is based on a benevolence with an assumption of superior knowledge, experience and skills giving one the right to make decisions and exercise authority on behalf of others, for their own good, without giving them full and equal respect and the right to determine their own agendas.<sup>35</sup>

An example of a question that may bring out a high paternalism response is: "If an indigenous church is in disarray, the missionary should intervene in the way he/she feels is best." Responses were also scored as to whether they showed a tendency toward contextualization or paternalism. These responses and scores for paternalism and contextualisation are given in table 5.10.

**Table 20. Contextualization and Paternalism Scores**

	Contextualization	Paternalism
Mean Score	2.79	-2.74
Score Standard Deviation	2.18	1.59
Weighted Mean of Items	0.56	-0.68
Weighted Standard Deviation of Items	1.4	1.07

<sup>35</sup> Kyeong-Sook Park. "Researching Short-Term Missions and Paternalism." In *Effective Engagement in Short-Term Missions: Doing It Right!*, ed. Robert J. Priest, (Pasadena, CA: William Carey Library, 2008), 508-9

Generally, there was a realization by respondents that some form of contextualization was required although the responses to “God’s word if taught well has obvious application to any culture” do reveal the mindset of teachers who overwhelmingly strongly agreed with the statement. This is drawn out further in textual comments like the following:

Relevance is difficult to measure. Certainly the PTC courses are very useful as is, and there is an element of truth in that the PTC’s cultural void makes it potentially useful in a wider range of cultures. However, sometime in the distant future, we would like to see locally produced courses which maintain the BT, but are able to scratch where it itches.<sup>36</sup>

By and large, most contextualize the content to varying degrees, some of this happening in class discussions and informal time over meals as revealed by some comments. Some teachers did note that the BT of MTC was transferable but not necessarily easily transferable. Hence it was seen as preferable to have cultural training, in fact, “indispensable” according to one.<sup>37</sup> On the other hand there were comments by a few who were surprised at how, for some, it just clicks. One respondent shared how refugee kids from Myanmar in a large mega city “got it.”<sup>38</sup> Respondents scored low on paternalism and many who live in the overseas context in which they taught found the questions hard to answer without further details such as why the church was in disarray in question five.

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<sup>36</sup> Respondent R\_cT

<sup>37</sup> Respondent R\_3e

<sup>38</sup> Respondent R\_6n



Later textual questions tried to tease out the reasons why it may be difficult to impart the BT of the course. Two linked things became evident. The students did not have a model for understanding the Scriptures. It is succinctly captured by this comment:

“One group that I previously taught through intensive were supposed to have pre-read the material. It soon became clear that a large number of the students could not read; many had no concept of some well-known contents of the scriptures. Mostly there was a deep surprise that the scriptures contain a single flow of historical revelation. None of the students had previously been exposed to a biblical theological model. The difficulties expressed in grasping the theology of the course appear to have been related to educational rather than cultural problems.”<sup>39</sup>

This led into the second issue related to education, which was that students in many contexts came through an education system based on rote learning. This made it harder for them to cope with discussions and to grapple with abstract reasoning. One respondent teaching in the South Asia through IGL thought about one third of students did not seem to grasp the significance of the BT behind the course.<sup>40</sup>

### *Student Surveys*

The total amount of quantifiable surveys collected from students of PTC was 200.<sup>41</sup> There is little difference of educational background between the genders with 48 percent of respondents having a tertiary education background and 43 percent having completed secondary school. Table X delineates education by gender.<sup>42</sup> Furthermore,

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<sup>39</sup> Respondent R\_do

<sup>40</sup> Respondent R\_bj

<sup>41</sup> 204 surveys were collected. Four were blank and only two were partially completed. The later are included in the analysis. Of the total collected 10% came from online surveys.

<sup>42</sup> 7% of those surveyed did not list their educational background.

most students are male (71%) and there is a significant difference in the average age of each gender (females 37 years and males 43 years).

**Table 5.11. Student Respondents Age and Gender**

Education	Gender			
	Male		Female	
	Count	Percent	Count	Percent
Primary	13	10%	3	6%
Secondary	52	40%	26	48%
Tertiary	66	50%	25	46%
Total	131	...	54	...

As was to be expected regional differences were reflected in educational background. Students from the South Asia and East Africa had a lower level of education than those in South East Asia and Malaysia.

**Table 5.12. Students Educational Background**

Education	Country			
	East Africa	India	SE Asia	L.America
Null	6%	9%	0%	0%
Primary	13%	8%	0%	0%
Secondary	51%	39%	19%	0%
Tertiary	30%	44%	81%	100%

With regard to language the courses taught to the respondents in East Africa were taught in Swahili or English. In Latin American the courses were taught only in Spanish while in South East Asia the course were taught in a number of different languages including Khmer, English and in one case Mandarin. However, in India survey respondents were taught by English-speaking teachers who were translated into Marathi and Tamil. The course notes were also in Marathi and Tamil. Respondents in a number of

cases spoke various languages. This is particularly the case with students in India and Malaysia. Figure 5.11 indicates the variety of languages represented.

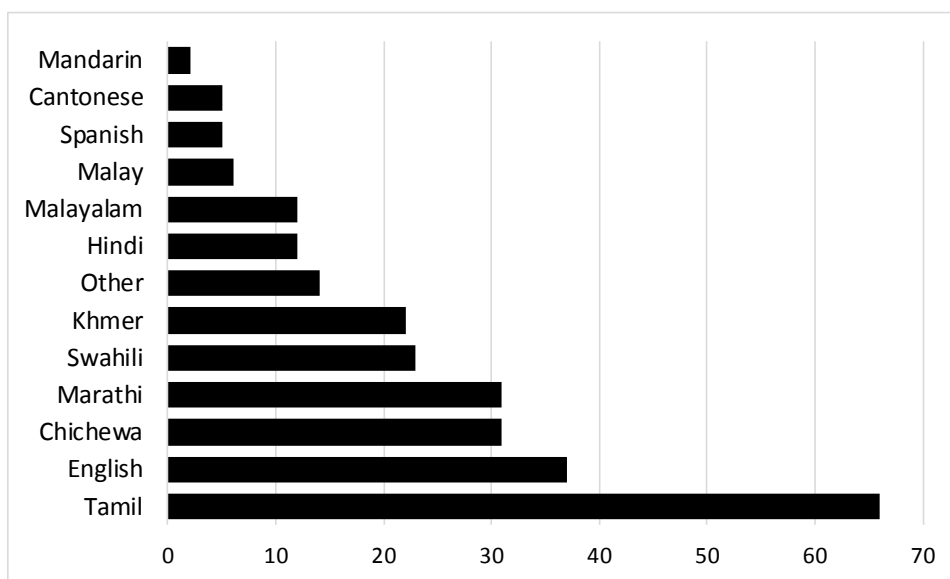


Figure 5.11. Languages used by Students

Participants were asked whether they were church workers, a partner or spouse of a church worker, a church attendee or in another category. Regional differences in education were also reflected in this self-categorization as shown below. In East Africa and India, the more economically disadvantaged of the regions, most people who did the PTC courses were church workers and then their spouses. This is an indication that in these regions PTC is being used to train pastors whereas in South East Asia most respondents said they were church participants.



Figure 5.12. Students by Role and Region

This is further reinforced when respondents were asked whom they would recommend do the PTC courses. Many respondents across the regions indicated that all five categories of people should do the training. However, East African and Indian respondents indicated to a higher degree than other categories that PTC should be done by pastors. In contrast South East Asian respondents suggested that it is more appropriate training for church members and church leadership. Pastors, Youth and Children's Leaders and Evangelists came in next as those who would benefit.

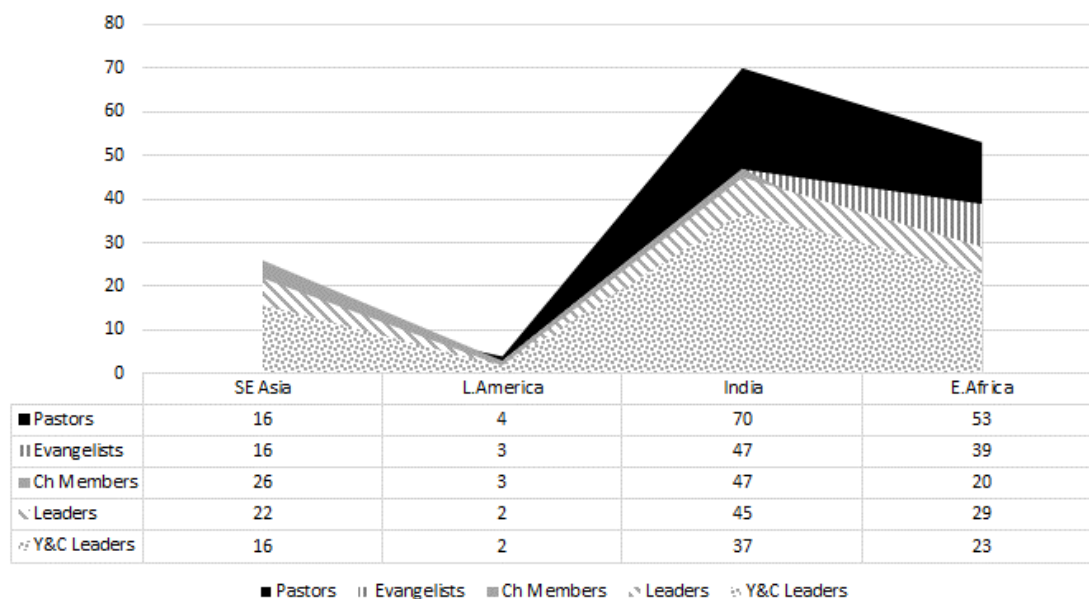


Figure 5.13. Student Responses to Whom Should Do the Course.  
Graph complies with table figures below.

Students in the surveys were overwhelmingly positive about the courses with over 90 percent of those surveyed indicating they would continue and even more would recommend the course to others. In the Likert question on the content and format of the course respondents were overwhelmingly positive. Using a numbered Likert scale from -2 to 2 (strongly disagree to strongly agree) and reversing negative statements yielded across the board median responses between agree and strongly agree. The standard deviations were indicative of individual responses, being on average only 1 point away from the mean. The most positive responses were to the question about the influence of the course on Bible reading and the Christological theme of the Scriptures as well as reactions against the negative statements about whether they learnt anything from the course.

**Table 5.13. Value of the Course for Students**

Scale of response is where “strongly disagree”= 1 and “strongly agree”= 5.

Question	Number of Responses	Average Value
I have come to see how the whole bible fits together	192	4.39
The course has helped in my personal reading of the bible	202	4.53
The course notes were helpful	104	4.54
I didn't understand much in the talks or discussions with the teacher	190	2.18
The small groups helped me think more deeply about the bible	202	4.39
I feel more confident in my teaching or preaching from the bible	195	4.38
I am much more able to teach others about the Old Testament now.	190	4.22
I really have not learnt anything from the course	188	1.54
I have grown as a Christian while doing the course	189	4.38
Jesus Christ is the unifying theme of the whole bible	197	4.70

Two things should be noted regarding this overwhelmingly positive response.

Firstly, the negatively stated questions did show that most respondents did not automatically go through the questions without reading their content minimizing acquiescence response bias.<sup>43</sup> Secondly, while the results do seem too good and although the surveys were anonymous, a number of respondents did write their names on hard copy surveys especially in the case of those in India. In addition respondents in India and

<sup>43</sup> Allyson Holbrook, “Acquiescence Response Bias,” in *Encyclopedia of survey research methods*, ed. Paul J. Lavrakas (Thousand Oaks, Calif.: SAGE Publications, 2008), 4-5. Peter B. Smith, “Acquiescent Response Bias as an Aspect of Cultural Communication Style,” *Journal of Cross-Cultural Psychology* 35, no. 1 (2004).

East Africa did have their travel and board paid to attend the course. These issues raise the possibility of a form of social desirability bias.<sup>44</sup> However, when the average of an individual response to the Likert are graphed by their country there is no significant variation (Appendix F). It is thus unlikely given the data available that the student's socioeconomic background was a significant factor in student responses to questions.

The PTC courses are designed to build upon each other to develop a BT. One interviewee who has worked extensively with the External Studies Department of MTC said the PTC course helps people to:

better understand the Bible and how the Bible hangs together. The "Intro to the Bible" has always been a key subject . . . (providing) the theological framework for the Bible . . . we want clergy to do it overseas because . . . what they don't have is the historical framework and that's the course's uniqueness . . . and that's what I do when I travel around the world. The one thing that most colleges do not teach as a subject is BT.<sup>45</sup>

If the foundation is the "Introduction to the Bible" subject, it is worth seeing whether this has been a priority in the courses taught. In the students surveyed, where it was possible to ascertain a student's first subjects, a third of such students had done the "Introduction to the Bible" but just under half did "Promise to Fulfilment" first. "Promise to Fulfilment" builds upon the former and applies the foundation developed to particular Scriptural passages.<sup>46</sup> However, the aforementioned statistic also means that more than

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<sup>44</sup> Gerard J. Tellis and Deepa Chamdrasekaran, "Does Culture Matter? Assessing Response Biases in Cross-National Survey Research," *International Journal of Research in Marketing* forthcoming, (2010). Volker Stocké and Christian Hunkler, "Measures of Desirability Beliefs and Their Validity as Indicators for Socially Desirable Responding," *Field Methods* 19, no. 3 (2007).

<sup>45</sup> Peter Tasker, interviewed by author on July 9, 2013.

<sup>46</sup> "Moore College Distance Education", 2011. PTC: *Biblical Theology Notes*, <https://elearning.moore.edu.au> (online course notes), accessed January 8, 2016.

20 percent of students did other subjects without doing either of these foundational courses. Most of these students were from Malawi and India. Furthermore, 20 percent of respondents had not done either of these foundational subjects of all the subjects that they did.

**Table 5.14. Students First Subjects**

First Subject	Number of Students
Intro to Bible	19 (*)
NT1	1
OT1	3
Doctrine 1	3
Ephesians	5
Promise to Fulfilment	27 (*)
Other	5
Total Responses	63

(\*) Subjects that provide an overall BT score.

In order to get a bearing on whether the surveys can indicate whether the BT of the component was transferred adequately students' Likert responses were "scored."<sup>47</sup> A separate score was given if the material had impact on the ministry or the life of the student. Both of these scores and their statistical value are given in table 5.15 using the previously used numerical values.

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<sup>47</sup> *How to Use Qualtrics: Handbook for Research Professionals*, Kindle ed. (Provo, USA: Qualtrics Labs, 2012), location 4468.



**Table 5.15. Scores Results for BT and Transformation**

	BT	Transformation
Weighted Avg	1.08	1.29
Weighted Std Dev	0.77	0.66

The average response that indicated a student's agreement with or understanding of BT was "Agree." The average response of students to whether the content of the course had a positive effect on their ministry or personal spiritual lives was even higher. In addition students were asked three open-ended questions. Firstly, "what have been the main insights that you have gained through your study of the Bible in the PTC course?" Secondly, "has the way you interpret or apply a Bible passage changed and if so how?" Lastly, "which part of the Bible do you prefer to preach/share from? Why? Has this changed as a result of doing the course?"

The response rates were good. Question one was mostly about intellectual insights. Of all those surveyed 78 percent of them responded with an answer. Questions two and three were focused on ministry and life changes. More than 50 percent of students responded with text that was more than a simple "yes." Overall 72 percent of answered these questions positively and less than 26 percent made no reply. Conversely only 6 percent answered in the negative to question 2 and none answered negatively to questions 1 or 3. Self reporting indicated that the course material had an impact on both the student's lives and ministry.

## Interviews

This penultimate section is the product of interviews with key people and the accumulation of other relevant data. The latter include secondary historical literature, statistics and further survey material. Overall, 18 interviews took place between the middle of 2012 and the middle of 2014. Most of those interviewed taught PTC overseas. However, some were significant people in the Diocese of Sydney, in IGL or had served in Latin America.

The section is divided into four regional case studies covering the history and impact of the teaching of PTC in Latin America, India, East Africa and South East Asia. The East African case study focuses on the use of PTC in the Anglican Church in Tanzania and Mauritius. The South East Asian case study is the briefest and it will look at Malaysia and Cambodia.

### *Case Study 1: Latin America*

There is little in the official records but PTC started in Chile in 1983. The Australian South American Missionary Society missionaries, Grahame and Patty Scarratt, had been working with the Mapuche in Mapudungun.<sup>48</sup> The Anglican Diocese of Chile had no formal program for ordinands apart from courses run through the Seminario Por Extension Anglicano (SEAN) and short internships.<sup>49</sup> Most secular and religious education at the time was based on rote learning. Finding the Anglican approach at the time inadequate, a young Anglican ordinand, Enrique Lago, sought out the Scarratts. This

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<sup>48</sup> Interview with Graham and Patty Scarratt by author on June 6, 2013.

<sup>49</sup> "Seminario Por Extensión Anglicano," *Cuadernos de teología* 5, no. 2 (1978).

then started the first translation of PTC into a language other than English but it was done independently of the External Studies Department of MTC. At the time the Scarratts utilised the best available technology, a MicroBee 64MB computer. They printed it on a second-hand offset printer. The translation was done in Spanish which foreshadowed the rising tension in the region where Spanish would replace local languages. Spanish became the main language of education. Most missionary organizations and the Diocese of Chile followed suit. Six subjects were eventually translated and thanks mostly to Enrique's enthusiasm and his ability to connect with those in the Anglican Church he was followed by others wanting to study the PTC. However, when Grahame and Patty returned to Australia for 5 years in 1987 the enrolments dissipated. When they returned they had to work only in Spanish which was an issue for them since it was a language not spoken by the Mapuche.

In translating the courses a necessary amount of contextualization took place in the minds of the Scarratts but it was not easy to change the textual content. The whole translation process was difficult for MTC to come to terms with and in order to maintain quality control they would not allow any but the most rudimentary changes and certainly were not interested in going down the dynamic equivalence translation road.<sup>50</sup> However, additions were allowed, which resulted in an extra series of observation questions which became the focus of the class or small group time. At this time small group discussion formed the class structure with the required pre-course reading being the existing notes and Scriptural portions.

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<sup>50</sup> Anthony Nichols, "Dynamic Equivalence Bible Translations," *Colloquium* 19, no. 1 (1986).

The background to this period was the exponential expansion of the Protestant church on this continent. The coming of Protestantism to Latin America coincided with cracks in the monopoly of the Roman Catholic Church and the political establishment. David Martin writes primarily as a sociologist and argues that volunteerism provided the incubator for Protestantism and Pentecostalism in Latin America. From this author's point of view official religion and the social fabric were woven together as one making Latin America resilient to outside influence for centuries. The hold the Catholic Church had in the region started to be broken down by the forces of secularism, clerical fascism and various radical populist movements which created a "free" space for a voluntary religious movement.<sup>51</sup> The resulting movement was a "voluntary, lay, participatory and enthusiastic faith."<sup>52</sup> The rise of the Protestant church had two expressions, the historic Protestant denominations which were affected by Calvinistic reformed evangelical theology and the Arminian Pentecostal churches. It was in this climate that PTC started in Latin America.

Those interviewed saw four characteristics of Christians in Chile, and perhaps Latin America generally, that provided a backdrop to the teaching of PTC and that were in contrast to what they had experienced in the evangelical church in Australia. First, was the way people read the Bible. Peter Sholl, who became the Director of MOCLAM in 2008, described it this way:

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<sup>51</sup> David Martin, *Tongues of Fire: The Explosion of Protestantism in Latin America* (Oxford: Blackwell, 1993), 279.

<sup>52</sup> Martin, 274.

There is a general lack of biblical literacy. People can read so it's not an educational problem, but my guess is that most people don't read (the Bible) it at all and those that do read one verse in a devotional sort of style. For example the other day a lady at our church shared that their 14 year old son has just gone to soccer academy in Barcelona for a year. They had gone over and dropped him off and then come back. Now Mum is feeling very strongly the distance between her and her 14-year-old son. She gets up in front of the women's group and she says she's been reading (the Bible) and the other day she read a verse at the end of Romans about Paul desiring to go to Spain. This confirmed to her that sending her son to Spain was the right thing to do. It was lucky she wasn't reading the passage about the exile. . . . It's like there is a keyword I can latch on to which confirms what I'm thinking.<sup>53</sup>

This devotional reading of Scripture was said in the long run to yield two broad applications: moralism or legalism.

The second characteristic is that of rote learning. Even students at the tertiary education level are expected to regurgitate what they have been taught. If they do, their expectation is that they will get full marks. There is little encouragement to think for oneself. Thirdly, and related to this is that ecclesiastically many Protestant churches mimic Roman Catholicism especially in the way they treat their pastor and his authority. The pastor becomes a "mini-Pope"; he has a particular role and when it comes to teaching, he is the authority. Finally, there seems a great disparity between a Christian profession and lifestyle. It would seem that being Christian has to do with church politics and power struggles but not living a godly and submissive life under Christ.<sup>54</sup>

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<sup>53</sup> Interview on October 16, 2014 by the author.

<sup>54</sup> A number of issues were related to the author of immortality among clergy and leadership in sexual and financial matters.

When Grahame and Patty Scarratt returned to Chile in the early 1990s they started teaching PTC again but with a broader focus on theological education.<sup>55</sup> Subsequently, PTC grew in Chile and then into the surrounding countries as shown by the graph below.

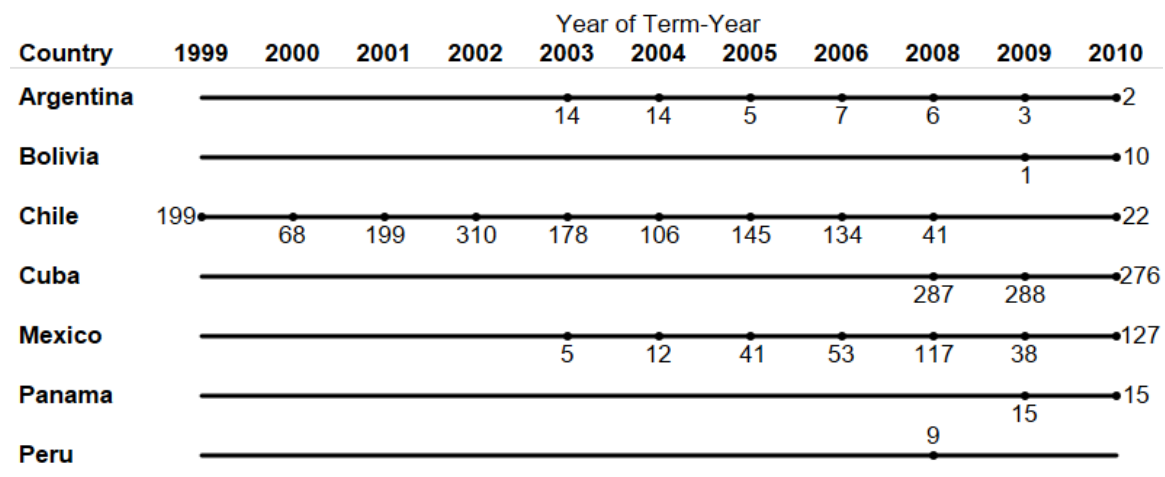


Figure 5.14 Latin American Expansion

Data before 1999 was not available.

This research is interested in this growth and the reasons for it. In Chile the PTC was having an impact in the Anglican Church.<sup>56</sup> When Enrique Lago became the head of the Anglican Theological Education Commission they had a three level structure for Christian education in the Diocese of Chile. Level 1 was the SEAN programs and level 2 became the place for training those in ministry. The content of this level was the PTC, the implication being that all people who are training for ministry supposedly had to do the PTC courses. This became so significant in the life of the Diocese that they wanted to

<sup>55</sup> “Bible Course Takes Off in Latin America,” *Checkpoint*, no.5, Winter (2005): 12.

<sup>56</sup> “Two Sides of the Pacific United by the Gospel,” *The Australian Church Record*, no. 1888 (2005): 5.

develop a level 3 institution focused on the training of clergy. They turned to Sydney Diocese and CMS Australia to help them set up what became the Center of Pastoral Studies. In 2003 the center started with its first Principle, Cesar Guzman, who was a PTC and then MTC graduate who had originally come to study in Sydney from Chile.<sup>57</sup> Most of the academic staff were MTC graduates who came with CMS Australia. The PTC continued as an option for laity. MTC made an agreement with the Diocese of Chile for the use of the PTC materials only within the Diocese. The course was rebadged as the Anglican Certificate in Theology: it was overseen by the Australian CMS Missionary Francis Cook, and initially remained the course for Anglicans. Later, MOCLAM (Moore College in Latin America) exported PTC to other Protestant churches in Chile.

The expansion of the course beyond Chile happened over a period of time through key individuals and movements such as the International Fellowship of Evangelical Students (IFES). The diagram following attempts to chart the expansion and indicates significant networks:

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<sup>57</sup> “Training Pastors at the C.E.P.,” *Checkpoint*, no. 5, Winter (2005): 13.

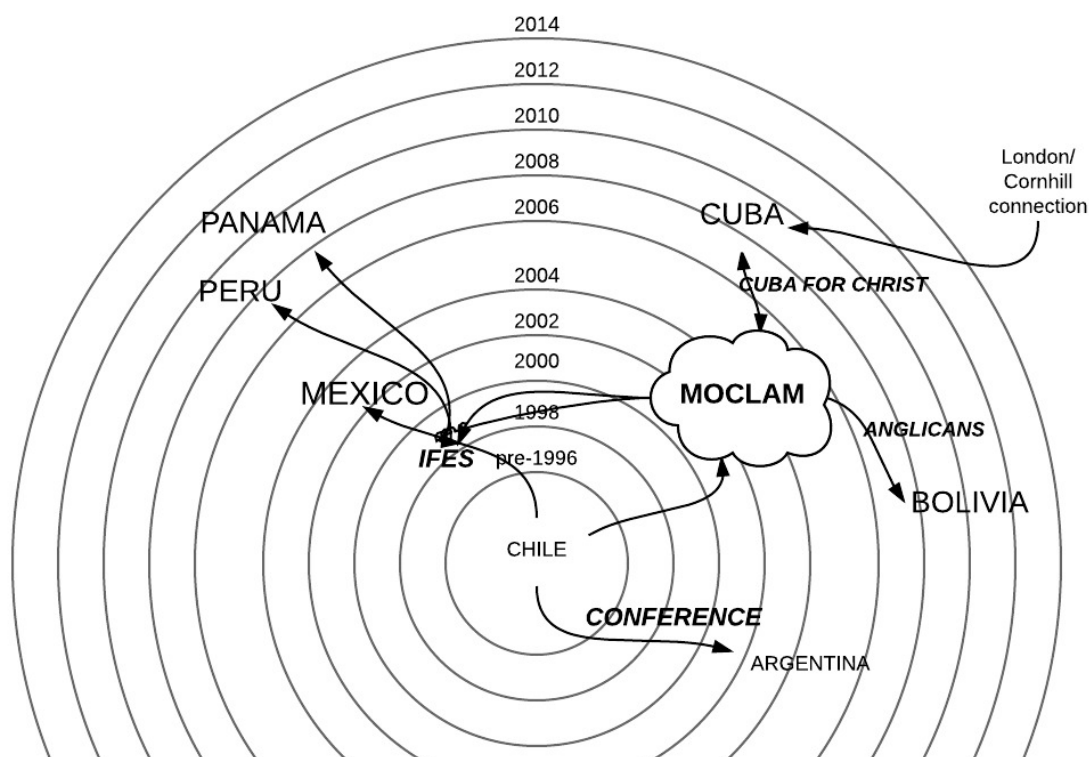


Figure 5.15. PTC Expansion Network<sup>58</sup>

One early significant development was that in the mid 90s, distribution was aided by a deal Grahame Scarratt made with FLET (Latin American Faculty of Theological Studies) based in the US.<sup>59</sup> They were a large provider of TEE across Latin America and would distribute the PTC materials. Also, FLET agreed they would recognise the PTC subjects as advanced standing toward their Bachelors degree.

The expansion of PTC to other countries was probed in interviews but individuals and networks involved were at times inconsistently reported. It was ascertained that PTC initially went to Argentina and Mexico at around the same time. In Argentina it was

<sup>58</sup> There are references to PTC also going to Puerto Rico and the USA. "Bible Course Takes Off in Latin America," 13.

<sup>59</sup> Kinsler on the role of FLET: F. Ross Kinsler, *Diversified Theological Education: Equipping All God's People* (Pasadena, Calif.: William Carey International University Press, 2008), 179.



through a conference and although there were some significant PTC savvy people in the student movement it did not take off. In IFES circles other similar material was being used that came out of the Langham Trust. Additionally, churches were offering their own programs. A long term missionary stated in the “80s every church that has more than 150 members opened its own Bible school and every major city opened its own interdenominational Bible school.”<sup>60</sup>

However, Mexico was a different story. In Mexico PTC became part of the training of IFES staff workers. The local group affectionately called Compa invited Charlie Fletcher, a CMS missionary, to aid them.<sup>61</sup> There were even opportunities to teach the course to other organizations.

At around the same time three other significant things happened. Firstly, MOCLAM was formed to oversee PTC’s implementation in the Latin world. The Scarratts had started travelling all over Latin America teaching and encouraging course facilitators. MOCLAM became the recognised agent of PTC in Latin America and the Scarratts were given significant freedom to use the courses as they saw fit by MTC. The establishment of MOCLAM enabled the PTC to expand from its base in the Chilean Anglican Church to a continent wide presence and ministry.<sup>62</sup> That is why MOCLAM in the above diagram is pictured as a stateless cloud. Secondly, those driving PTC through Compa built on the computerization of course material to use new technology such as

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<sup>60</sup> Peter Blowes interviewed by author on 26 May, 2014.

<sup>61</sup> Charlie Fletcher, “A Picture of Student Work in Mexico,” (2010). <https://www.afes.org.au/article>, accessed December 3, 2015.

<sup>62</sup> Peter Sholl, “Towards Knowing Jesus,” *Checkpoint*, no.15, Spring (2015): 9.

email, the internet and eventually Skype. Peter Blowes captures how revolutionary this was: “The coming of the Internet gave you the possibility of transmitting materials by email which is revolutionary given that it is almost impossible to get materials across borders in Latin America.”<sup>63</sup> Lastly, under the leadership of Ziel Machado, the IFES network had started to develop ties with evangelicals in Sydney and with CMS. Machado invited Peter Sholl, the not-yet-appointed Director of MOCLAM, to a regional IFES conference in 2007. This strengthened the ties with IFES which was the network in time that led to the expansion into Peru and Panama.

Most recently, although CMS have workers in Spain previously, John Lovell has worked with the IFES group (Federación de Grupos Bíblicos Universitarios de España). There have been other expatriates involved including an American Presbyterian missionary working through the Anglican Church in Madrid. One of those involved wrote: “PTC (MOCLAM) is also being widely used among the GBU university ministry across Spain. This is self-consciously a Spanish led ministry. . . . Already nationals have been trained up to teach MOCLAM courses and this is now starting to happen.”<sup>64</sup>

The appointment of Peter Sholl as the Director of MOCLAM allowed more time to be focused on teaching and training others throughout the continent. Sholl, being a CMS missionary, also enabled the development of other fields of involvement. The most significant development was the start of PTC in Cuba under the English-based “Cuba for

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<sup>63</sup> Interview with author on May 26, 2014

<sup>64</sup> Teacher survey respondent R\_5h.

Christ.”<sup>65</sup> The connection came through a Cuban who studied under David Peterson, a former MTC lecturer, at Oak Hill Theological College. Using a substantial one-off grant, the teaching of PTC in Cuba grew significantly, no doubt aided by the opening up of Cuba to the outside world.

The expansion into Bolivia happened through MOCLAM and connections with the Anglican Diocese of Bolivia. Now CMS Missionaries living in Bolivia are developing this work.

In this overview of the development of PTC in the Spanish speaking world some reasons for the growth of PTC can be observed. It has grown by word of mouth, via key individuals in significant international networks like IFES, CMS and to a lesser extent the Anglican Communion. It has grown as technology advances and facilitates the infiltration of material across borders. The establishment of MOCLAM was also significant as it aided a multi-country perspective that allowed it to grow beyond Chile. However, the interviews in this research process highlighted significant other reasons for the growth of the course. Firstly, interviewees and survey respondents emphasised how the student’s change of perception in understanding the Bible was in itself revolutionary against the backdrop of a rote education system and authoritarian government. Blowes makes this comment:

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<sup>65</sup> Carl Chambers and “Cuba Para Cristo”, “Cuba for Christ, Where God Is at Work - Report 13 and 14,” *Revival* (2012). <http://revivalmedia.org/2012/02/22>, accessed January 14, 2015, Jeremy Weber and Gary Gnidovic, “Cuba for Christ: Ahora!,” *Christianity Today* 53, no. 7 (2009).

Reading, comprehension, thinking integrated essay responses, none of those are culturally normal. Even more than the theology (of PTC) it is the way that it is done that is culturally odd. Typically people have to engage in the process to learn those actual skills, but of course they benefit greatly by the skills. All of those things (free thinking) under a dictatorship and tyranny are dangerous. . . . To go into that context and to train people to investigate, to question, to examine carefully, to connect the dots, is counter cultural. It's almost revolutionary. . . . That's just so exciting and revolutionises your outlook on life and this is what PTC was doing for people. So it's countercultural, it's not normal . . . but once they discover it, they ask why haven't we always done this? . . . At the end of the day, all we are talking about is inductive Bible reading in its simplest form.<sup>66</sup>

This is why many of the teachers who responded to the survey said that PTC was such a good course. One emphasised the process rather than the material: "I believe that the key factors are the teacher and the methodology rather than the theology or even the material."<sup>67</sup> Secondly, one interviewee noted the seed bed of reformed theology that allowed some of the concepts of PTC to gain root. The Catholicism of Latin America was pre-Trent and pre-Reformation.<sup>68</sup> Affected by the European Reformation, the "Lutherans" of Seville and others escaped an inquisition and went to Calvin's Geneva. In Geneva the "Lutherans" of Seville were unified by a dream to provide the Bible in Spanish and backed by finances from Frankfurt, the first full Bible in Spanish, the Reina-Valera Bible was printed in 1602.<sup>69</sup> Years later Valera translated *Calvin's Institutes* into Spanish. In fact the distribution of this Bible was a clear evangelisation strategy in Latin

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<sup>66</sup> Peter Blowes interviewed by author on May 26, 2014.

<sup>67</sup> Respondent R\_cu

<sup>68</sup> J. Daniel Salinas, "The in-Roads of Evangelical Theology and the Evangelical Movement in Latin American Spanish-Speaking Countries," *Evangelical Review of Theology* 34, no. 4 (2010): 308.

<sup>69</sup> Jorge A. González, "The Reina-Valera Bible: From Dream to Reality," *Apuntes* 1, no. 4 (1981). This is a summary of his longer work: Jorge A. González, *Casiodoro De Reina: Traductor De La Biblia En Español* (Mexico: Sociedades Biblicas Unidas, 1969).

America by the Bible Society.<sup>70</sup> It should be no surprise that there are Calvinistic aspects to the Spanish Bible that became common place in the Protestant movement in Latin America.<sup>71</sup> Peter Blowes argues that this provided fertile ground for the BT of the PTC even within Pentecostalism.

Thirdly and quite simply there were not a lot of viable options for those in the rising middle class to get correspondence biblical material at a reasonable level. The education standard of PTC was above that of SEAN and TEE. When the Scarratts returned to Latin America they grasped the vision of reaching the upper and middle class in Chile and IFES groups were working with the same agenda.

Language was, of course, another significant factor in the growth of the course. As much as the Scarratts may have begrudged moving away from working in Mapudungun, being forced to work in Spanish, this meant, under the sovereignty of God, working in the world's second most-used language.<sup>72</sup>

However, there have also been a few concerns voiced in this part of the world with the PTC program. In contrast to some there has been resistance to the using the courses because of their theology on Pentecostal or charismatic issues. There is not as much mention of the Holy Spirit's role in the Book of Acts or on the historicity of Genesis as they would like. One survey recipient in an email had this warning:

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<sup>70</sup> Email conversation with Maria Cornou on June 27, 2014. Also Ronald F. Youngblood and others, *The Challenge of Bible Translation: Communicating God's Word to the World: Essays in Honor of Ronald F. Youngblood* (Grand Rapids, MI : Zondervan, 2003).

<sup>71</sup> Maria Cornou, "The Most-Used Spanish-Language Bible Translation," (2013). <http://worship.calvin.edu/resources>, accessed January 14, 2015.

<sup>72</sup> "Ethnologue: Languages of the World, Eighteenth Edition.," ed. M. Paul Lewis, Gary F. Simons, and Charles D. Fennig (Dallas, TX: SIL International, 2015). <http://www.ethnologue.com>.

My point is not to argue these points one way or the other but if a course is to be universally applied it needs to be incredibly careful to ensure that the BT it is teaching is biblical - demonstrably derived from the Bible - and not just current in the approved circles. The more the courses are used internationally - and I hope they are - the greater the burden to ensure that that is the case.<sup>73</sup>

In this section of the chapter the first significant cross-cultural export of PTC with its trail blazing couple, the Scarratts has been shown. It was the first time the course was translated into another language from English and it was the first use of the new technology which the internet provided. It was, also, the first field of activity to set up a region wide agency of PTC.<sup>74</sup>

#### *Case Study 2: India*

India, the second most populous nation on the planet, is also according to Garrison, second only to China in the growth of church planting movements.<sup>75</sup> India Gospel League (IGL) has grown to resource church planters and the role of PTC has been significant in its ongoing development. It also illustrates the role of theological education in the new world of indigenous church planting movements.

Christianity has a long, enigmatic, confusing, and sometimes undefinable history in India, some tracing it back to the apostle Thomas, and the last forty years have seen significant expansion of the gospel in terms of the growth of churches.<sup>76</sup> Western

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<sup>73</sup> Respondent R\_cT, Email to author November 25, 2013.

<sup>74</sup> MTC uses this phrase where it has allowed an overseas body to administer the course.

<sup>75</sup> V. David Garrison, "Church Planting Movements: How God Is Redeeming a Lost World," (Midlothian, Va.: WIGTake Resources, 2004).

<sup>76</sup> K. M. George, *Christianity in India through the Centuries* (Hyderabad: Authentic Books, 2007), 91.

missionaries sought to preach the gospel, brought education and health care to India, and through these institutions they sought to preach the Gospel. They worked primarily in the cities, especially with the educated and the elite, and brought in Christian education.

Christianity, at this stage, was still seen as “foreign.”<sup>77</sup> However, local grass root movements were occurring, often in remote locations, and indigenous missions developed in the early nineteen hundreds.<sup>78</sup>

IGL reflects the developments seen throughout the nation in the next period. IGL began in 1906 as a denomination that focused on rural areas in the state of Tamil Nadu. Samuel Stephens, the President, was a third generation church planter and took over the leadership in 1988. He reflected on what was happening at that time:

India is definitely experiencing a great spiritual awakening. We saw the first wave in the late 1970s when the gospel was reaching areas that had never heard of Christ before. Large numbers of people began responding to evangelism efforts. This continued through the 80s and 90s. During this period, the Jesus film was used extensively. Miracles were almost the norm in these new areas, heightening people’s receptivity level.<sup>79</sup>

The growth due to the Jesus video is well documented elsewhere and various research studies throughout India have indicated the widespread dissemination of gospel

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<sup>77</sup> Sundar Singh, a converted Sikh famously stated around this time that “Indians do need the Water of Life, but not the European cup.” Donald M. Lewis, “Gospel, Globalization, and Hindutva: The Politics of “Conversion” in India “ in *Christianity Reborn: The Global Expansion of Evangelicalism in the Twentieth Century*, ed. Robert Eric Frykenberg (Grand Rapids, MI : W.B. Eerdmans Pub., 2004), 124.

<sup>78</sup> Roger E. Mylapore Institute for Indigenous Studies I. S. P. C. K. Hedlund, *Christianity Is Indian: The Emergence of an Indigenous Community* (Delhi: Published for MIIS, Mylapore by ISPCK, 2004).

<sup>79</sup> Dan Jarvis, “Awakening in India with Samuel Stephens,” *Revive* 41, no. 3 (2010).

based audio media.<sup>80</sup> One researcher summarised evangelism at the time to the Kui of Orissa State: “for a people whose language and culture had long been marginalized, the opportunity to hear the gospel—or anything—in their heart language was a gift as precious as agriculture or medicine.”<sup>81</sup>

IGL at that time was being approached to provide literature for evangelists. Many of these were going through rural areas village by village sharing the gospel and then moving on. They were proclaiming, showing the Jesus film, distributing literature but not a lot of discipleship was happening. One IGL informant reflected on this era:

In 1992 we really felt God was doing something amazing in India. There was a movement of the Holy Spirit because wherever the gospel was preached, wherever these planters went to share the gospel people accepted Christ. There was a receptivity that we hadn't seen in the past.<sup>82</sup>

Most growth was happening among the lower caste Dalits. Two issues faced these new churches. Firstly, most of these evangelists had no formal training. A number had learnt by observing Pentecostal pastors. An emphasis on speaking in tongues and mimicry are alluded to by a leader in IGL when he says of these evangelists, they were told “that if you didn't speak in tongues then you are not a Christian. ... They started

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<sup>80</sup>Paul. Joshua. Bhakiaraj, “Christianity in South-Central Asia, 1910-2010,” in *Atlas of Global Christianity 1910-2010*, ed. Todd M. Johnson, Kenneth R. Ross, and Sandra S. K. Lee (Edinburgh: Edinburgh University Press, 2009). First Fruits analysis in 2010 concluded: “Christianity will grow in the Global South, primarily driven by Pentecostalism and indigenous mission movements” “Global Trends Analysis,” (2009). [www.firstfruits.org](http://www.firstfruits.org), accessed July 13, 2014.

<sup>81</sup> Garrison.

<sup>82</sup> Benjamin Chellapandian interviewed by author on May 3, 2014



copying whatever the pastor said, often simply making noise because they wanted the pastor to accept them as saved believers.”<sup>83</sup>

This “extreme Pentecostalism” in the context of an oral tradition where mimicry was the main form of leadership training left these new evangelists without the skills to disciple and teach new believers.<sup>84</sup>

The other issue facing the fledgling movement was that as the gospel became indigenized it happened in a pluralistic setting. Converts were coming out of the polytheistic Hindu religion and it was not hard for the church to become syncretistic by mixing Christ in with everything else they believed. “To break through all of this discipleship teaching, training, and equipping became absolutely essential and vital to the growth and health of the church.”<sup>85</sup>

These concerns are reflected in the wider literature. Such people movements account for over 80 percent of church membership in 2010.<sup>86</sup> Lewis sees this growth reflected in the rise of the indigenous Indian Pentecostal church movement “the largest single movement of Christian awakening and conversion” known in the nation.<sup>87</sup> The first is reflected in the growth also of what Hedlund refers to as the “subaltern” or “little

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<sup>83</sup> Benjamin Chellapandian interviewed by author on May 3, 2014

<sup>84</sup> The phrase “extreme Pentecostalism” is Chellapandian’s own phrase and not the authors.

<sup>85</sup> Interview with Rebecca Stanley, IGL Director of Child Care, by author on November, 2013

<sup>86</sup> Bhakiaraj, 142.

<sup>87</sup> Lewis, “Gospel, Globalization, and Hindutva: The Politics of “Conversion” in India “ 123. He also notes the phenomenon of churchless Christians or “secret believers” as being significant.

tradition.”<sup>88</sup> On the second, Lewis goes on to note how Pentecostalism with its emphasis upon healing and the expelling of evil and fear associated with Hinduism amongst the poor has built a strong foundation.<sup>89</sup>

It was then that IGL made an incredible paradigm shift from a denomination to initiating and resourcing the church planting movement. In 1991 Samuel Stephens gathered together around 200 independent church planters. Their message was that preaching the gospel was not enough—what was needed was the ability to disciple and then make other disciples. In a follow-up conference in 1992 Samuel Stephens challenged those who came to select a village and stay there 12 months, working to develop a group of core people and start running worship services. If this was done by all in attendance then by the year 2000 they would have planted a thousand churches. This became known as the Vision 2000 Movement and it resulted in the formation of a national umbrella organization called the Non-denominational Association of Interdependent Churches (NAIC). It started in Salem, Tamil Nadu and IGL became the facilitator and motivating body for the Association. The small churches planted as a result of this movement did not have any “support or opportunity for affiliation with other institutions. The NAIC created opportunities for such fellowship and unity” as well as “legal standing.”<sup>90</sup> IGL churches still existed but its paradigms of mission and ministry

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<sup>88</sup> Roger E. Hedlund, *Quest for Identity: India's Churches of Indigenous Origin: The "Little Tradition" in Indian Christianity* (Delhi: MIIS/ISPCK, 2000); Roger E. Hedlund, “Indian Expressions of Indigenous Christianity,” *Studies in World Christianity* 10, no. 2 (2004).

<sup>89</sup> Lewis, “Gospel, Globalization, and Hindutva: The Politics of “Conversion” in India “ 127.

<sup>90</sup> India Gospel League, “Our History”, (2014) , <http://iglworld.org/about/history>, accessed July 12, 2014. Interview with Rebecca Stanley, IGL Director of Child Care, by author November 8, 2013.

changed to kingdom building and partnering with God in what He was doing nationwide. Today, IGL has four key ministry areas: evangelism and church planting, children's ministries, medical outreach, and rural and economic development.

The League continues to help raise resources to share with the NAIC planters. This enables them to fund life centers and church buildings as well as provide some seed funding, training and networking opportunities for independent church planters.

The ministry branched out into Sri Lanka in 1998. A pastor who came as a refugee from Sri Lanka got involved in IGL and IGL continued to support him when he returned to the country. Part of their strategy has included areas in an "adopt a village program" as well as sending Australian PTC teams there to equip pastors.

The growth of IGL and the independent churches is staggering. By the year "2014, through the Vision 2000 movement and India Gospel League's leadership, more than 70,000 congregations have been established and growing"<sup>91</sup> and almost 7000 church planters were associated with the movement.<sup>92</sup> This growth has not been paralleled by professional leadership structure or training, as pastors or church planters learn in ministry, not by taking time out in seminary or Bible college. Their approach to leadership training is where the PTC and Australian teams come in.

The story of PTC began with a conversation between Samuel Stephens and a relative, Manoj Chako, who was studying at MTC at the time. Manoj related what happened: "I took Sam to Moore College and he bought Goldsworthy's book on

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<sup>91</sup> Dan Jarvis, "Commissioned," (Hudson: India Gospel League, 2014).

<sup>92</sup> Benjamin Chellapandian interviewed by author on May 3, 2014

preaching which he started reading. He got back to me and said that it was “profound. . . . Really profound.”<sup>93</sup> Later, IGL’s Benny Chellapandian, who would oversee the training program, said of the material:

I found the first on creation to new creation, although I studied and grew up as a mature believer and I studied in the seminary for four years, I never understood the Bible in the way I studied in this course. This course made me really understand the real connection in the God’s unfolding plan and how the message is connected together. So I was so amazed to learn this course, and I got a real passion that every pastor in India had to learn this course. we want this even though they studied at a seminary, we just tell them you have to study this course, so you will understand really what the Bible is.<sup>94</sup>

In 2001 Manoj travelled to India and the time seemed right for PTC to be of help to IGL. In the following year Mark Thompson went to teach BT but not PTC and then later Ken Noakes took an initial small Australian team. He returned with teams in 2004 and then 2006. After that multiple teams started going every year and often with consistent leadership.<sup>95</sup> The growth in the number of teams and the provinces that they went to are shown in figure 5.16.<sup>96</sup>

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<sup>93</sup> Manoj Chako interviewed by author on September 9, 2013. The book referred to: Goldsworthy, *Preaching the Whole Bible as Christian Scripture: The Application of Biblical Theology to Expository Preaching*.

<sup>94</sup> Benjamin Chellapandian interviewed by author on May 3, 2014

<sup>95</sup> Ken Noakes interviewed by author on July 9, 2013. In around 2007 the India Gospel League Australian Training Association was formed to oversee the team ministry. It has website: <http://iglatata.com>.

<sup>96</sup> It has been taught via interpreters in 7 languages: Tamil, Hindi, Punjabi, Telugu, Marathi, Malayalam and Sinhala.

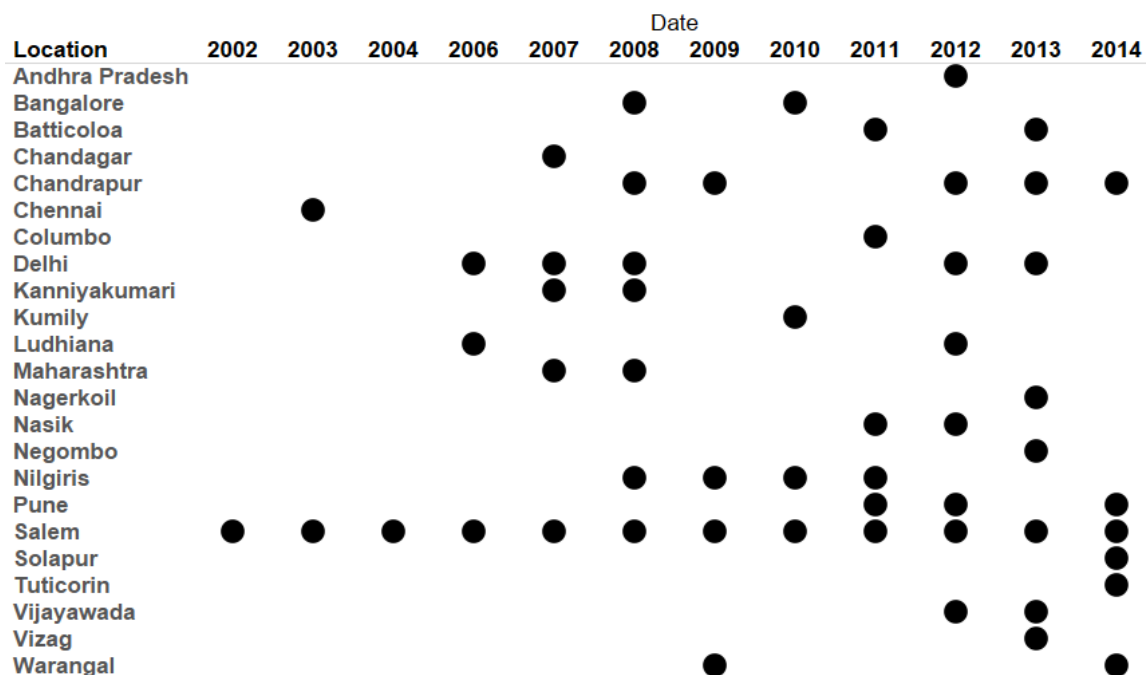


Figure 5.16. Australian Team destinations

There were two reasons why the PTC seemed to suit the India context. Firstly, it was perceived that the existing program could be simplified to an Australian high school level.<sup>97</sup> Secondly, it was attractive to run a program from a first world theological institution that resulted in some form of certification.

The teaching of PTC was always part of IGL's training of planters. IGL<sup>98</sup> operates an internship program with new church planters for a year and then after that planters are exposed to PTC seminars taught by Australian teams in addition to localised gatherings of planters one day a month. These localised gatherings also include training in church planting principles and evangelism.

<sup>97</sup> Interview with Ken Noakes by the author on July 9, 2013.

<sup>98</sup> 'IGL' in this paper will now also include the NAIC since in reality they operated as one organisation.

The training overall was well received. Rebecca Stanley, IGL's Director of Children's Services said:

The feedback that I have received is that the material itself is very well received among the pastors. They have truly appreciated the level of training we are able to give. It is not something that's highbrow and unconnected but it's very much something they can take back and put to use in their teaching and discipleship of their churches . . . that's why I say (the actual training program itself) it is quite functional . . . and the interpreters are there to manoeuvre through the cultural issues.<sup>99</sup>

The path to teaching PTC and it having life and ministry impact was not easy given the rote nature of learning ingrained in Indians. The following outlines the pedagogical process that unfurled when PTC started. When Ken Noakes first started teaching, students answered questions with rote answers but he found they were not engaging with the material and had not caught the unfolding plan of the Bible. Visual aids became important at this point so students could connect the various biblical narratives. At a subsequent visit students picked up on God's plan of salvation and the centrality of Christ but they were not engaging with the Scriptures. This is where the small groups came into play. In these groups team members would help participants grapple with the text. This resulted in students engaging a lot more "at an analytical level" rather than just a rote learning level.<sup>100</sup> This became important as women started doing the courses and gender segregated groups started. This approach became the pedagogical method for other subjects.

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<sup>99</sup> Interview with Rebecca Stanley, IGL Director of Child Care, by author on November 8, 2013

<sup>100</sup> Interview with Ken Noakes by the author on July 9, 2013.

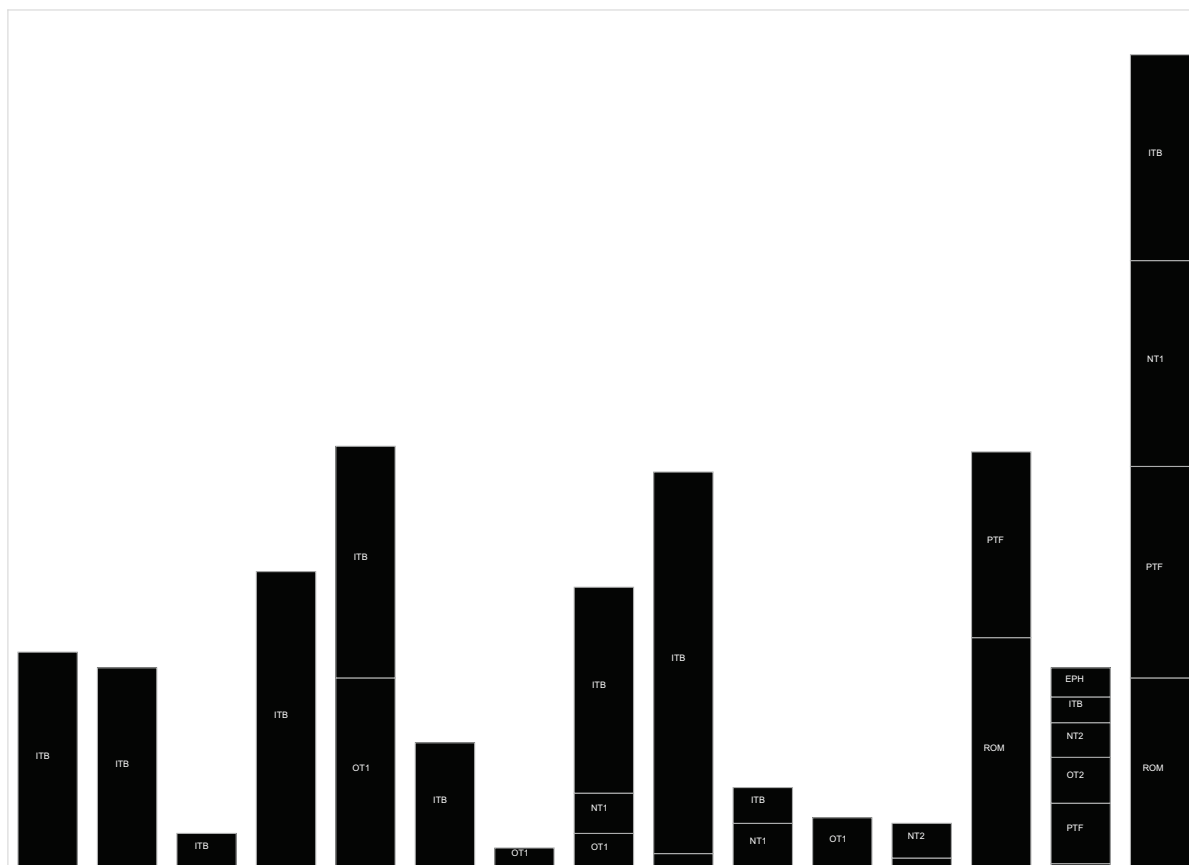


Figure 5.17. IGL Group Enrolments and Subjects<sup>101</sup>

Engaging with the text has had a profound effect on the learning of students.

Noakes says in the context of topical preaching:

You are able to show them that the topic sits in the context of the whole Bible. This has revolutionised the way they think. It's made their job harder but time and time again their testimonies to us have been they never realised that you could put the judgment of God against the love of God and actually understand love better. Whereas before they would either distance themselves from the judgment of God or they would over emphasise the love of God at the expense of the judgment of God. Now they know how to [put them together] . . . by showing them how to work through a book of the Bible it can give them confidence and give them more

<sup>101</sup> Submission and marking of papers is reflected in the statistics but may not parallel when subjects were actually taught.

of an idea of what God is saying. This then affects the way that they teach and reflect.<sup>102</sup>

This is reflected in the open ended survey responses of students. Frequent phrases used refer to the fulfilment of prophecies and an understanding of gospel themes.<sup>103</sup> Not a few students wrote that they had learnt the importance of the Old Testament and the relationship between the Old Testament and New Testament. Another prominent theme was the importance of the context of Scripture, not just literary context of a passage, but also the historical context. A few students noted the paradigm shift that PTC was for them: “Instead of depending on my own personal experiences the PTC lessons taught me to grasp the Scriptures and act according to it.”<sup>104</sup>

The next significant issue became that of assessment. Initially, as per the Australian model, a written exam was done at the end of a four-day course. A lot of students started to fail, which is not surprising given not only their rote education background but also their orality. Introducing daily quizzes helped students know what was being asked for. By the third day they start to work out the answers themselves, according to Noakes. It was presumed that marks stabilised over time but the graph in figure 5.18 below shows the average, minimum and maximum marks of groups over time tells a different story.

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<sup>102</sup> Interview with Ken Noakes by the author on July 9, 2013.

<sup>103</sup> The passages students were keen to teach on were most often in Romans which reflects the gospel centeredness of subjects.

<sup>104</sup> Survey completed by a Tamil speaker in 2014.



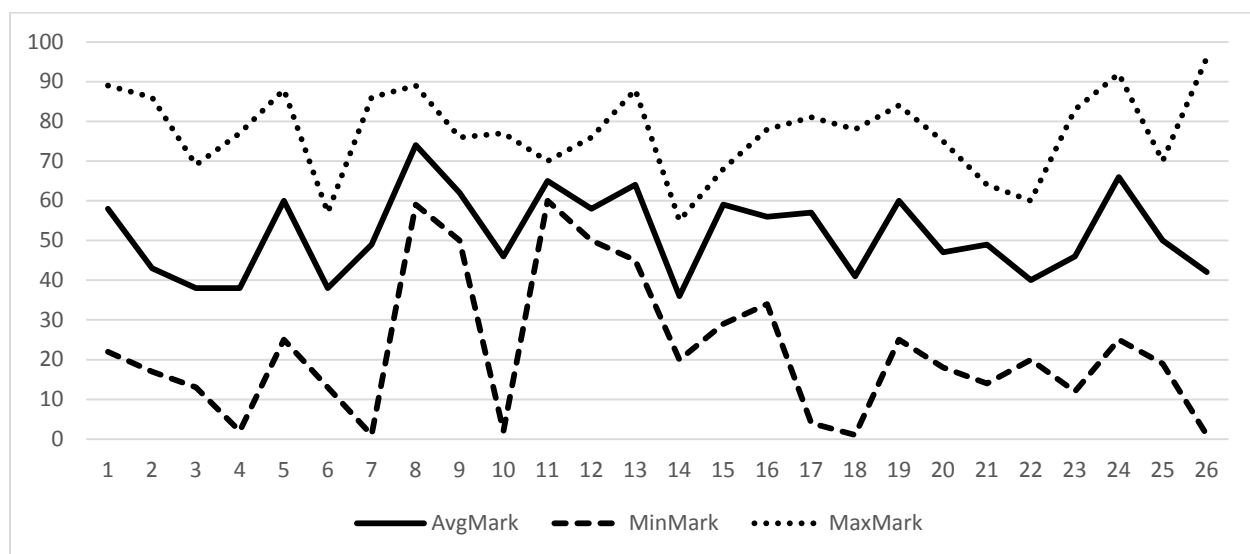


Figure 5.18. IGL Group Performance over time

Australian teams are considered by IGL to have done well in contextualizing to India conditions. Samuel Stephens commented at one stage that Australians tended to adapt well and under Ken Noakes' leadership have a heart to understand and reach out to the Indian people.<sup>105</sup> This is reflected in team members' responses to the question of what motivated them to go to India; the top three responses centered on giving to world mission and helping people understand God's word better.<sup>106</sup> This sense of service aided both the usefulness of teams and their unity.<sup>107</sup>

One of the other reasons for the success of the team ministry is the role played by a few local translators. One survey recipient captured their role: "Working with

<sup>105</sup> This related by Manoj Chako in an interview with the author on September 9, 2013. Team leaders self reported in surveys in 2013-14 spending between 3 and 10 hours (mean 6) on cultural input for team preparation. This is well below the amount spend on training in PTC and team bonding activities.

<sup>106</sup> Online survey of 16 team members in 2013 by author.

<sup>107</sup> The teams are listed in Appendix G. Only one team had a very negative experience and it is not in the list but reported in an interview.

translators seems to overcome some of the issues, such as cultural values, that may in other circumstances have been an issue. Likewise using translators appears to negate the potential difficulties that could arise from language differences.”<sup>108</sup> A few of these are trained in PTC and have served as competent cultural go-betweens but with some it is less clear how good the translation is except from student feedback.<sup>109</sup>

Two last issues, the future of teams and financing (which are connected) came out of the interviews. It was envisaged by members of India Gospel League Australian Training Association (IGLATA) that a time would come when locals would be trained in teaching the PTC and although Australians may be needed to train the trainers, teams would no longer play a role in teaching PTC. Although the desirability of Indians teaching the course is also recognised by IGL, the significant needs in India and Sri Lanka would require Australian teams to continue:

Because we have a big nation and more than 18 languages we still need Australian teams to come and help us. We alone cannot do that. We would like this partnership to carry on and to reach out in new languages and areas. Also it is expensive today to bring pastors together for training and so we need to have some kind of financial support to continue this program.<sup>110</sup>

However, only a handful of translators have replicated the course in their own regions.<sup>111</sup>

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<sup>108</sup> PTC Teachers survey respondent R\_bj.

<sup>109</sup> Interview with Ken Noakes by the author on July 9, 2013 and Benjamin Chellapandian interviewed on May 3, 2014.

<sup>110</sup> Benjamin Chellapandian interviewed by author on May 3, 2014

<sup>111</sup> The stated aim of IGL, however is, is to have up to 500 such indigenous trainers. According to one team teacher at present there is probably a pool of about 150 able to teach at least some of the courses to others. Survey Respondent R\_bj

The above quote from Benny Chellapandian raises the related issue of finance. Australian teams raise the finances not only for themselves but also to transport and accommodate participants. Missiological literature raises the issue of dependence in such situations;<sup>112</sup> it can skew the results of this study and can, as one applicant put it, “seriously inhibit the long term viability and benefit of this ministry.”<sup>113</sup>

This case study reveals how remarkably different this model of teaching PTC is from that in the Latin American case study. The same insights into the role of PTC in helping people read the Scriptures and develop better teaching ministries were reiterated. However, a contrast exists in the two fields of operation between teaching in a language that is not so far removed from English, Spanish, and teaching through interpreters into various languages that are very different to English.

### *Case Study 3: East Africa*

The first case study saw how PTC emerged from the cocoon of the Anglican Church in Chile to use the interdenominational network of AFES and Cuba for Christ. The second demonstrated how the course has resourced church planters in India. This next case study reveals how PTC was developed through the networks provided through the Anglican Communion in the global south. This study will center on Tanzania and Mauritius. Table 18 indicates the number of enrolments per country in East Africa.<sup>114</sup>

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<sup>112</sup> E. G. Jean Johnson, *We Are Not the Hero: A Missionary's Guide for Sharing Christ, Not a Culture of Dependency* (Sisters, Or.: Deep River Books, 2012). Harries, *Theory to Practice in Vulnerable Mission: An Academic Appraisal*.

<sup>113</sup> Respondent R\_01

<sup>114</sup> Some countries and groups have used the course but have not registered it with MTC.

**Table 5.16. East Africa Enrolments**

Country	Avg. Mark	Enrolments
Ethiopia	62.39	470
Kenya	48.86	148
Madagascar	36.00	6
Mauritius	62.14	482
Seychelles	63.00	48
Tanzania	54.60	60
Uganda	54.68	409
Zimbabwe	67.11	45

### **Tanzania**

Today, Tanzania is one of the poorest countries in the world. CMS Australia starting sending missionaries to Tanzania when it was called Tanganyika and by 1927 the Society had a particular interest in the area. Over time, a significant proportion of CMS Australia missionaries were involved in theological education and one would expect that the BT that was taking root in Sydney in the 1970s and 80s would have been influential in the training of clergy and evangelists and in turn the congregations under their care. Admittedly, there are some who think this foundation has not been laid as well as it ought. A long term missionary said that he saw scant evidence that the church had been provided with a BT framework that informed their life and witness.<sup>115</sup>

CMS missionaries first took TEE to Kenya but since then the education level of the average Tanzania has changed. When TEE started in the early 1980s only 5 percent of Tanzanians made it to high school. Now a lot more people are going to high school and there is much more opportunity to go to university. TEE, in recent years, was seen as

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<sup>115</sup> Stephen Gabbott email to author on August 8, 2015.

being too simplistic, and clergy in particular, but also laity, needed to be trained and be able to function at a higher level.<sup>116</sup>

MTC statistical data indicates that registered courses were run in 2005-2006 but there is little doubt that they were taught in English.<sup>117</sup> Nevertheless, the link through CMS, reinforced by visiting Sydney Diocesan Clergy, and MTC's willingness to be involved saw the development of courses.<sup>118</sup> In 2010 with the help of financial backing from a benefactor, translation of the courses into Swahili started. A staff member of St. John's University in Dodoma did the initial translation and then ex-missionaries did back-translations. As the notes were finished intensive courses were taught in Swahili by Colin Reed, a long term missionary in Africa (now resident in Australia), to clergy and at least one evangelist in the Diocese of Mara in Tanzania.<sup>119</sup> A few clergy also attended from the Diocese of Lake Rukwa. In 2013 the course was also taught in English. Figure 5.18 shows the marks for the initial groups.

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<sup>116</sup> Peter Tasker interviewed by author on July 1, 2013.

<sup>117</sup> Colin Reed email to author on August 24, 2015.

<sup>118</sup> Colin Reed interviewed by author on July 21, 2012.

<sup>119</sup> Colin Reid interview (not by author) in the Synod of the Diocese of Sydney in 2014.

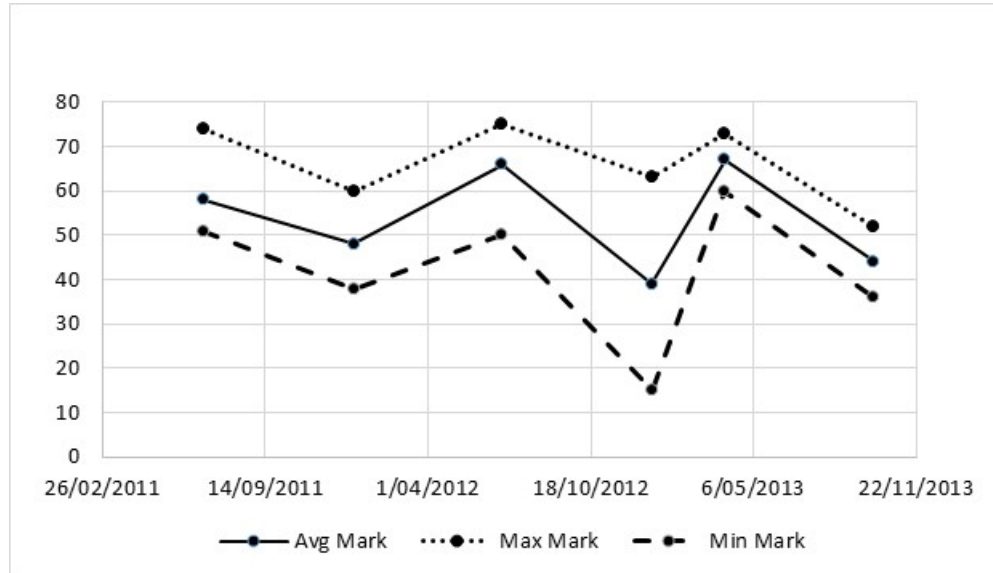


Figure 5.18. Tanzanian Marks

Reed comments on the reception of the course:<sup>120</sup>

In the course evaluation some said things like “It has transformed my ministry” and “Now I understand how the Bible all belongs together.” That was the predominant answer - that it had helped them to see the unity of the Bible and its “story line.” The Tanzanian who worked on the translation with me studied at St John’s College Auckland. He also helped me teach the course. When it came to giving out certificates he asked for one too – as he said, he had done the course and he said he had really enjoyed it. Some on the course had Certificates in Theology from colleges in Tanzania, some had Diplomas, some had no qualification and had done just short courses – but all agreed that the course was valuable and took them beyond what they had done before (or maybe they had forgotten a lot!).

The attendance of clergy from Lake Rukwa was not coincidental. The Diocese of Lake Rukwa was only formed in 2010. “It is rich in enthusiasm and promise but poor in financial resources. This particular poverty has made institution-based “Bible and Ministry training” practically impossible for the clergy.”<sup>121</sup> However, in 2012 Bishop

<sup>120</sup> Colin Reed email to author on August 24, 2015. He drew on material from the author’s survey of students.

<sup>121</sup> Michael Palmer interview (not by author) in the Synod of the Diocese of Sydney in 2014.

Tasker from Sydney visited the new Bishop and “over several days of chatting a plan developed to equip 8 senior clergy of the Diocese to be able to pass on the course to their fellow clergy, some 25 clergy. The plan envisaged that these 25 would in turn pass on the course to all congregational leaders.”<sup>122</sup>

Michael Palmer, an ex-missionary involved in theological education in Tanzania, went to the Diocese to teach the first course in 2013. The aim was not just to teach the subjects but to enable attendees to teach the material themselves. Lessons were coupled with pastoral visitation and practical classes, taught by locals, on ministry subjects. Palmer attended the whole program and debriefed students to help make a link between the Biblical material and daily life and ministry. Hence, the program took place over three weeks.<sup>123</sup> In an interview at the Sydney Anglican Synod, Palmer made a few noteworthy comments which are helpful for this research:

The Anglican Church, rightly understood, has always had a focus on seeking to present the Christian faith in culturally acceptable ways. However, so to ensure that we do not water down our witness in a desire to be culturally relevant we constantly check our ministry by the Word of God and remain in conversation with the body of tradition in which we stand. . . The PTC in Swahili puts into the hands of Tanzanians an important tool to help them gain a good grasp of the Bible and our tradition.<sup>124</sup>

The PTC course in Tanzania is being built on the foundation of an evangelical Anglican church aided by networks linking the Dioceses of Tanzania and Sydney Anglicans, whereas the story of PTC in the Indian Ocean is quite a different tale.

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<sup>122</sup> Michael Palmer interview (not by author) in the Synod of the Diocese of Sydney in 2014.

<sup>123</sup> Michael Palmer interviewed by author on December 2, 2013

<sup>124</sup> Michael Palmer interview (not by author) in the Synod of the Diocese of Sydney in 2014.

### **Province of the Indian Ocean**

The Anglican Province of the Indian Ocean incorporates the nation islands Madagascar, Mauritius, and the Seychelles. Missionaries of the Society for the Propagation of the Gospel established the protestant church after the British took over from the French. The province has not had an evangelical background and tends to be traditional but not theologically liberal. The fracturing of the Anglican Communion over such things as the ordination of a practising homosexual bishop provided an opening for PTC to reach such places. Bishop Ernest of the Province, who had absolutely no links with Sydney, met Peter Tasker at the consecration of an African bishop and over several hours they talked. Bishop Ernest is reported to have said to Peter Tasker “Peter, we are not liberals, we believe the Bible but we’ve never really been taught how to understand the Bible. Can you help us with that please?”

Eventually, PTC was started in three different countries and had varying levels of success. Figure 5.19 shows the average marks per year per subject.



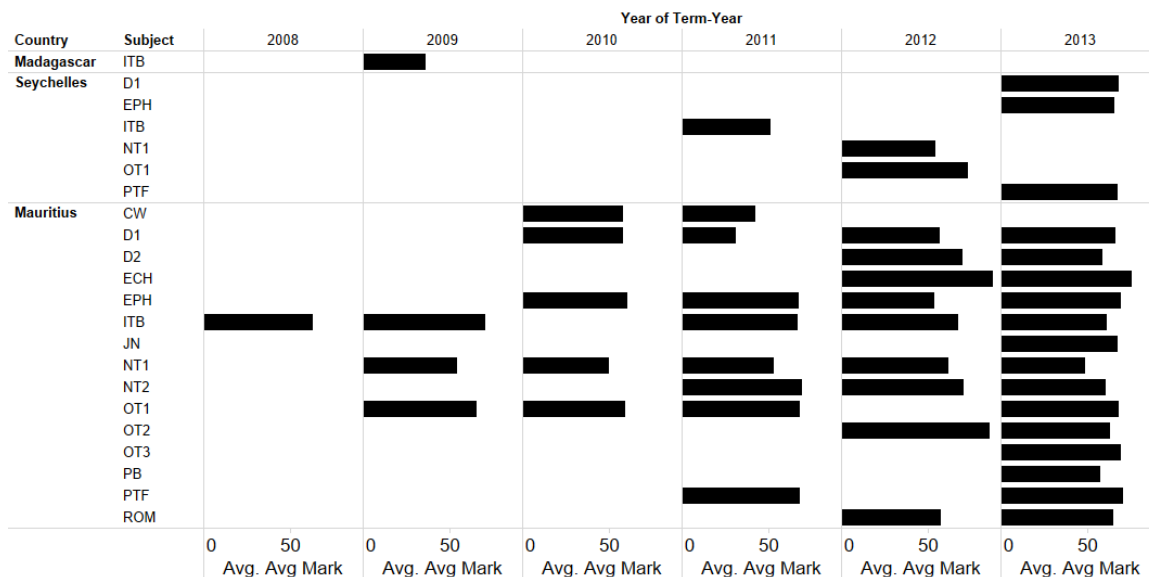


Figure 5.19. Enrolments in Subjects in the Province of the Indian Ocean

The teaching started in Mauritius, then in Madagascar and the Seychelles – each is a very different country economically and in terms of education. Mauritius is a bilingual nation with most people speaking French or a Creole version of French and English. It is a small island that has a first world education system. The Anglican Diocese was looking for something to train people in Biblical understanding. Originally, it was probably adopted for very practical reasons – it was at a reasonable price and the structure suited them. Eric Ma Fat, a Mauritian Chinese who now oversees the PTC in Mauritius, said in retrospect they decided on PTC because:

It’s one hundred percent Bible-based which was very important for us because you have all sorts of materials around the world, but we wanted something that was Bible based. Secondly the BT approach was something new for us, even for our existing ordained clergy. They have not been trained in a biblical approach and so this opened our eyes into a new way of looking at the Bible, of studying the text in its context . . . the first subject Introduction to the Bible is quite eye opening for us because it looks at the whole picture that the Bible not just a few

pages or a chapter but the full picture of God's plan . . . this has brought a big change in how we preach the Bible.<sup>125</sup>

The first course was run by a local. However, the students struggled at times. Under Peter Tasker's guidance, Alan Lukabyo, a Moore College graduate who spoke some French, taught an intensive. Like most clergy in Sydney, the BT of PTC was an essential part of Lukabyo's teaching and framework of ministry. The first course he taught was mostly to participants from the biggest Anglican Church on the island. He tended to run four to six two-hour sessions. He recounts his experience:

PTC reflects the culture of the Sydney diocese - that is the people who do the PTC are people also who have listened to preaching informed by BT Sunday by Sunday. It is designed to be an expression and fit for what's really going on in the diocese. In Mauritius where their churchmanship is different and clergy have varying levels of training there's a lot more instincts towards pietism. . . . Their approach to the scriptures isn't necessarily informed by BT and exegesis and so that grappling with the Bible in this way was in itself a real step up for the students. That is, they all loved the word of God but they have not necessarily sat down and read large sections of it before, and been forced to think about what are the themes that are emerging through this.<sup>126</sup>

Lukabyo reported that, as a tertiary student, he had experienced reading Goldsworthy's *Gospel and Kingdom* resulting in a "light bulb" moment when he started to understand the implications of this BT.<sup>127</sup> Now, he was seeing this happen in Mauritius. The students started to take on the methodology and also to question other methodologies of reading the Scriptures. Central to the process and methodology of PTC is giving students competence in using the Scriptures and the categories and structure in which to place passages from God's word and to apply it to their daily lives.

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<sup>125</sup> Eric Ma Fat interviewed by author November 18, 2013

<sup>126</sup> Alan Lukabyo interviewed by author on October 4, 2013

<sup>127</sup> Alan Lukabyo interviewed by author on October 4, 2013. Goldsworthy, *Gospel and Kingdom: A Christian Interpretation of the Old Testament*.

Consequently, Lukabyo returned a few times to the Province where he spent time equipping leaders. Academically, however, there have been only marginal increases in the average marks of groups but there is much more consistency of marks chronologically.

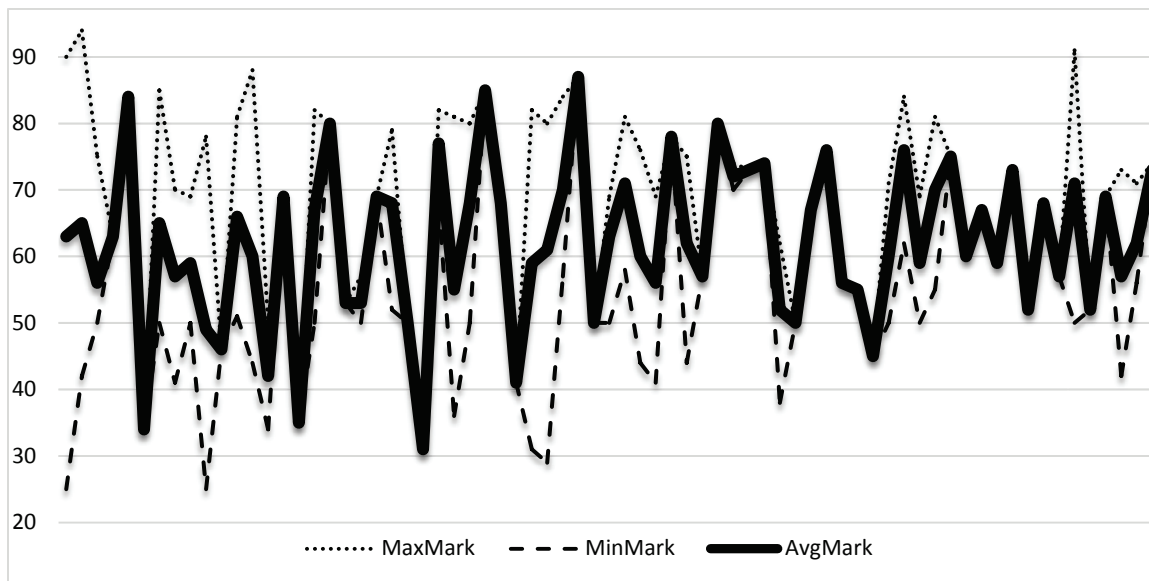


Figure 5.20. Group Mark Chronologically from 2008 to 2013

Three things came out of these early sessions that would progress the teaching of the BT of PTC. The first was the training of a local who could progress the courses and be totally familiar with the BT that underpinned the approach. The local, Eric Ma Fat, went to Sydney to study for a year at MTC. This was also as a good opportunity to develop French theological resources for laity. Ma Fat returned to Mauritius to facilitate and teach PTC and in the end made the courses self-sustaining.<sup>128</sup> Secondly, Peter Jensen, the Archbishop of Sydney at the time, came to Mauritius to run preaching seminars for the clergy who had been trained in a variety of places. This enabled the transmission of

<sup>128</sup> Eric Ma Fat interviewed by author on November 18, 2013.

the PTC material in a way that would attract clergy. Thirdly, the translation of PTC notes into French allowed the transference of the course into segments of society and other countries in the Province which are primarily French speaking.

Consequently, PTC was taken to Madagascar and the Seychelles. A change of bishop to one who had an experience of PTC in the Seychelles allowed the start of courses in the Seychelles. The country is English-speaking but much poorer than Mauritius. The students had a higher fail rate but not significantly.<sup>129</sup> Lukabyo, who also taught in the Seychelles, found that conceptually students “didn’t seem to get it.”<sup>130</sup> Some of the reasons he gave for this were the influence and preference for rote learning, a poorer Bible knowledge and lower education level. Hence there was “less tolerance of discussion of ideas and abstract applications.”<sup>131</sup> Amongst these he related were some worldview issues. Furthermore, many of the tutors of groups were clergy who were trained in ecclesiastical traditions but were not conversant with the concepts and values underpinning the PTC – essentially the BT framework and methodology.

**Table 5.17. Country Pass Rate and HDI Rank**

Country	Enrolments Count	No Exam Count	Pass Count	Failure Rate	HDI Rank
Seychelles	48	19	24	17	72
Mauritius	482	207	245	11	63
Madagascar	6	0	1	83	155

<sup>129</sup> Failure rate of each country: Seychelles: 17%, Mauritius: 11%, Madagascar: 83%

<sup>130</sup> Alan Lukabyo interviewed by author on October 4, 2013

<sup>131</sup> Alan Lukabyo interviewed by author on October 4, 2013

*Source:* 2013 HDI Figures from the “United Nations Development Program”, www.undp.org, accessed November, 2015.

A course was run in Madagascar in 2009. Madagascar is one of the poorest countries in the world with very little infrastructure and a population of over 23 million. The Anglican Church is traditionally high church, people’s first language is Malagasy and then French, and the country been plagued by political instability and disaster. These are reasons given as to why the course failed.<sup>132</sup>

In this case study PTC in Tanzania and the islands of the Indian Ocean has been considered. Tanzania, although quite poor, has had some success in using PTC while in Madagascar which is equally as poor PTC courses failed to take off.<sup>133</sup> In Mauritius PTC has developed to a self-sustaining level and the BT approach of PTC is having positive outcomes, while in the Seychelles PTC is an experiment still under way.

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<sup>132</sup> Alan Lukabyo interviewed by author on October 4, 2013

<sup>133</sup> Tanzania has a HDI rank of 160 in the 2013 figures, marginally below Madagascar.

*Case Study: South East Asia*

It has been noted earlier that some of the first places to run the PTC overseas were in South East Asia with expatriates in Indonesia and lay readers in Penang, Malaysia. This case study used interviews and some survey material to consider how PTC continued to develop in Malaysia. In addition, it examines the PTC course as it started to develop in Cambodia.

**Malaysia**

The progress of PTC in Malaysia shows two significant developments and approaches that are evident from around 2009 and 2010. Prior to this PTC groups were organised by individual churches, the most notable being Holy Light Church (West Malaysia), Klang Baptist (West Malaysia) and the Anglican cathedrals in Kuala Lumpur and Kota Kinabalu. Some of these were Anglican churches but Baptist and independent churches also ran courses around this time in Malaysia.

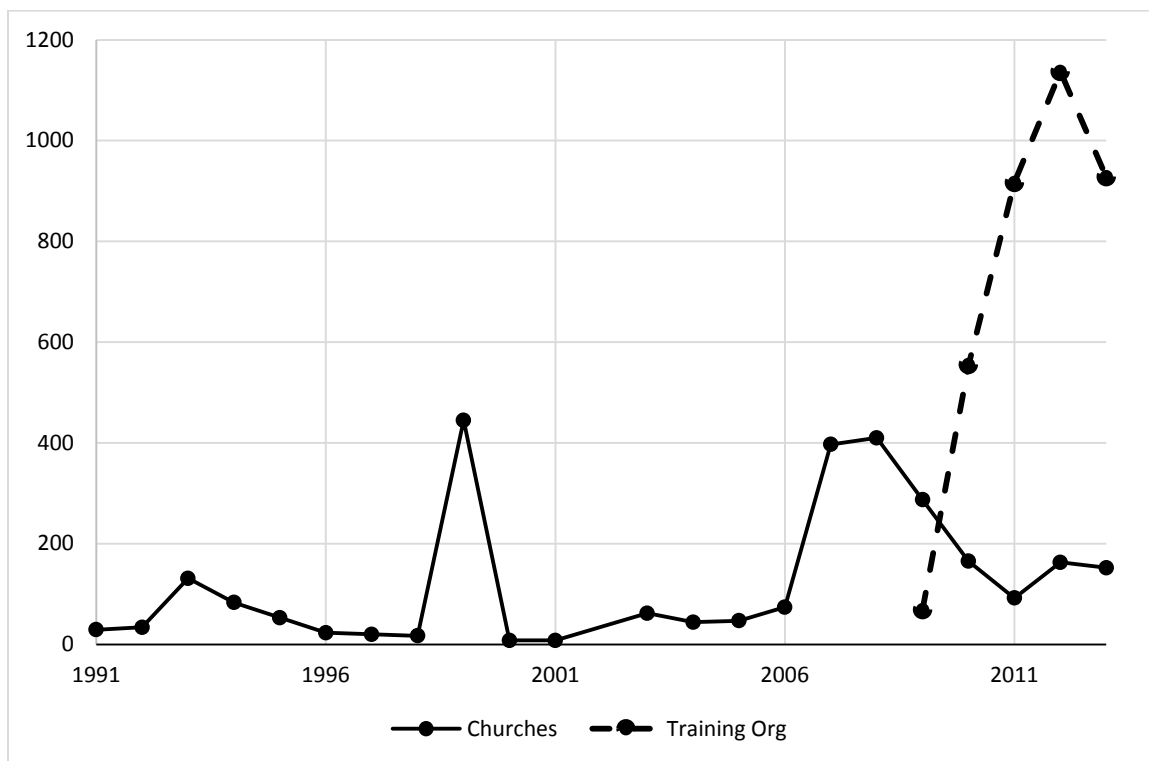


Figure 5.21. PTC course enrolment in South East Asia

Training organizations include Equip and the Diocese of Sabah

In the case of Kuala Lumpur in West Malaysia, PTC was originally used by individual churches to train their own people. From 2005 the Cathedral in Kuala Lumpur was a significant user of the course. However, PTC grew significantly when it began to be used beyond a parish model and used as a broader evangelical training strategy. This development took place in 2010 under the present Sub-Dean, Andrew Cheah (MTC trained), when he helped set up Equip Gospel Ministries (Equip). Equip is an interdenominational non-profit organization with the mission statement: “To prepare Christians for works of Gospel centered ministry, in partnership with local churches,

through Biblical, theological and ministry skills training.”<sup>134</sup> The organization seeks not only to provide training for gospel centered Christians (from PTC to a Licentiate of Theology), but also to identify ministry leaders for the future. Equip runs out of four church locations or “anchor centers”, and the teaching is mostly done by MTC graduates. It attracts students from a wide variety of denominations and ministries. Tim Nicholls, the Ministry Director of the program states:

Since 2010, 777 students have registered for 2348 courses in Malaysia. Twelve of these have graduated with a full Certificate in Theology (18 subjects) of which five have since entered into full-time vocational ministry. Presently, there are four anchor centers with an average of 150 total enrolments each term.<sup>135</sup>

Equip has been working on a Malay translation which it will soon offer to students.

Malaysian students who completed the online survey were students through Equip. Their response to the question “Who should do the course?” reflects the makeup of people who did the course. They indicated that PTC should be firstly be done by church members, secondly by other lay leaders, and lastly by pastors.

Survey respondents showed in open-text questions how the course had affected them. There was a consistent comment that indicated a deepening understanding of the gospel and the use of all the Scriptures in their personal lives as well as in any teaching ministry they are involved in. For instance in answering the questions as to whether the course has changed the way you interpret and understand the Bible one student commented: “Yes it has. Previously, I took a verse and claimed it for myself without

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<sup>134</sup> <http://www.equip.org.my/about>. Accessed December 30, 2015.

<sup>135</sup> Tim Nicholls email to author December 30, 2015. MTC figures show enrolments of 140 in each of the first two quarters of 2012 and 472 for the year.



understanding proper context.” Someone else wrote: “Yes, in that there are a myriad of connections in and through a particular passage to other parts of Scripture. There is always a thread to Gospel message in the passage, or I am looking for it. I think The Holy Spirit has revealed much sense and understanding through what I see.” These comments are seen as significant against a Christian environment of low “biblical literacy.”<sup>136</sup>

What started as a course at the Cathedral for the attendees had morphed into an independent training organization. This organization in turn became an agent for the external studies department of MTC.

Interest in PTC in Sabah developed under the Bishop Yong Chen Fah. Chen Fah, who had studied at MTC, started to use the material in churches. Archbishop Yong Ping Chung approached him and asked: “I can see your spiritual growth (in the churches). What is causing your spiritual growth? I can see spiritual growth, not just numbers growing but as I talk to people they’re spiritually alive – what’s causing this?” Chen Fah related it to the Moore College PTC.<sup>137</sup>

The progression of PTC in Sabah was easier because it developed in an English-speaking climate. In around 2010, the Diocese of Sabah decided under the leadership of Bishop Albert Vun to make a break with the Sabah Theological Seminary and use the Moore College Courses as their local training for clergy.<sup>138</sup> This has been done under the auspices of the Sabah Diocesan Training Department.

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<sup>136</sup> Tim Nicholls email to author December 30, 2015

<sup>137</sup> Related by Peter Tasker in interview with author on July 1, 2013. It is thought to have occurred early in his Primacy which began in 2000.

<sup>138</sup> The requirement for ordination has been in flux but it is reported to be the certificate in Theology of which the PTC is the introduction.

## **Cambodia**

The PTC course has been run independently of MTC, but with their approval, in Phnom Penh for about 6 years. It has been taught by CMS missionaries independently of any established organizations. They teach in Khmer and are making steady progress in translating the notes.

The profile of the average student is a 25 year old who has tertiary qualifications or is a tertiary student and is a church member. One third of those doing the course consider themselves pastors. One of the teachers, David Painter, gives a picture of the needs and settings of the students:

“Now, thirty years after the destruction and decimation of Pol Pot and the Khmer Rouge regime, a substantial section of the population have studied and completed a university degree. This new educated generation needs an understanding of the gospel that will equip them to answer the challenges of ministry in the city, and questions of their peers. Many of them want to serve more effectively in their churches, perhaps taking on a full time leadership role once their family responsibilities allow them. There are also many untrained pastors already fully engaged in ministry, who don’t have four years to “go back” to full-time Bible school.”<sup>139</sup>

But the battle to develop a BT in students is an uphill battle for three reasons. Firstly, given the legalism and mysticism of their Buddhist background, converts do not naturally read the Bible through a BT lens and end up focusing on merit, works and law. Secondly, in Cambodia power within the church is often held by the older generation who are mostly illiterate, and often corrupt because of the history of the Khmer Rouge regime. This results in a sense of intergenerational warfare even in the church.<sup>140</sup> Added

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<sup>139</sup> David Painter interview (not by author) in the Synod of the Diocese of Sydney in 2014.

<sup>140</sup> David Painter interview with author on July 31, 2012.

to the above is the poverty and the dependency it breeds in a developing nation, so one can understand a teacher's comments: "Cambodia is well behind many other mission fields in Biblical literacy and there is a huge culture of financial dependence on outside help, which makes it difficult to develop Cambodian teachers of the course."<sup>141</sup>

### **Conclusion**

This chapter started with a sketch of the growth of PTC worldwide that has escalated in the last ten years as the course is taught and translated into a number of languages. Two factors that seemed to affect academic outcomes were whether the course was delivered directly in a student's first language or through a translator, plus economic or educational differences. Surveys of students indicated that most students were grasping the concepts of the BT and were beginning to apply them to life and ministry. Teachers of PTC in the Latin world, in South East Asia, in East Africa and in South Asia identified a role for contextualisation while at the same time wanting to reflect the translatability of Scriptures and BT across cultural barriers. After that the interviews demonstrated some of the dynamics that led to expansion in the four contexts. Networks and key individuals in the Anglican Communion and in interdenominational groups were significant as was the development of organizations such as MOCLAM, IGLATA and Equip to take the courses beyond denominational and geographical isolation. The next chapter will reflect more deeply and interact with some of the literature and biblical material in early chapters to ask not just why PTC has spread but also how effective the

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<sup>141</sup> Teachers survey respondent R\_8b.

course is and why. It will finally probe what can be learnt from the PTC program to see BT taught effectively across cultures.

## CHAPTER 6: RESEARCH IMPLICATIONS

### **Research Problem**

This research was conducted over a three year period. It reviewed the expansion and adaption of the PTC course in cross cultural settings. The main objective has been to learn from the use of PTC about how best to impart relevant BT cross-culturally. Four contingent sub-problems were identified to structure the approach. Firstly, consideration was given to developing the building blocks of a BT of culture and ethnicity. Subsequently, the aim of assessing theological education and its transformative nature across cultures involved a survey of literature on the subject. These first two sub-problems will come to the fore in the discussion in the second part of this chapter.

The next two sub-problems focused on both quantitative data from MTC and mixed data obtained through surveys of PTC students and teachers as well as interviews with key teachers and significant people in the different contexts PTC was taught. The first of these sub-problems was to specify what dynamics led to the growth of PTC overseas. The last was to discover what factors affected the transformative nature of the BT of PTC across the cultural divide. Consequently, consideration is now given to these last two sub-problems and the weakness and strength of the research approach.

### **Strengths and Weaknesses**

What became obvious in the research data was the variety of contexts in which the course is taught. Across contexts there was diversity in educational and

socioeconomic background particularly between those in Tanzania and India compared with those who have studied the course in Latin America, Mauritius and South East Asia. There was also significant cultural differentiation between teachers and their students. The cultural gap between teachers who occasionally taught in India and Tanzania is very different from those who lived in the cultures in which they taught. This diversity of context also meant a diversity of languages used by students and necessitated that surveys be multilingual.

Likewise, there was an assortment of organizational and personal networks through which PTC developed. In Latin America that happened firstly through the Anglican Church in Chile, then through IFES and resulted in the formation of a regional approach through MOCLAM. In Africa the conduit for the course's use was the relationship with the Sydney Diocese and the global south Anglican movement. However, within India PTC was developed not so much through a denomination but a Kingdom oriented collective of church planters. Lastly, in Cambodia PTC has started through the relationship of CMS missionaries with local Christians.

Another important difference across the contexts that did come up in the research was the depth of biblical literacy and gospel understanding. In many cases this was considered low when analyzed against Sydney Anglican students but one could have expected it to be higher in a place like Sabah. The nature of this knowledge may also significantly differ from oral to more highly literate cultures because so many biblical resources presume high literacy.

The multiplicity of contexts was a distinct strength of this research, as was the variety of research material. Rather than drawing just on qualitative marks, surveys (which had both qualitative and quantitative aspects) and a significant amount of interviews added depth and allowed analysis across the various methods. The surveys included both paper and web based medium. Triangulation of methods and sources led to the ability to make general conclusions about PTC and its teaching.<sup>1</sup> It allowed confirmation and complementarity of results strengthening the validity of the research outcomes.

The complexity of research spanning different countries and languages has distinct weaknesses. Some of these weaknesses were context significant, some were the way surveys were formed and implemented, and some weaknesses had to do with the overall approach.

Paper surveys conducted in developing countries could be those that are most open to being biased. The social difference between the teachers, especially those well respected by the students, feasibly was accentuated by acquiescence response bias and social desirability bias. These were amplified given the values of the culture of the students. Pete B. Smith conducted a study of cultural values in Hofstede's and the

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<sup>1</sup> D. Harold Doty and William H. Glick indicate the benefits of maximally multimethod research in minimising common methods variation. D. Harold Doty and William H. Glick, "Common Methods Bias: Does Common Methods Variance Really Bias Results?," *Organizational Research Methods* 1, no. 4 (1998): 400. Triangulation in mixed methods: John W. Creswell, *Research Design*, Kindle ed. (Sage: 2009), location 4634. The principle of using different methods that reinforce another is found in Ronnie Lessem and Alexander Schieffer, *Integral Research and Innovation: Transforming Enterprise and Society* (Farnham, England; Burlington, VT: Gower, 2010).

GLOBE studies against estimates of acquiescent bias.<sup>2</sup> Of interest to this study is that the Likert-style scaled ratings do not yield results that imply significant acquiescent bias.<sup>3</sup> However, his research does indicate that collectivist societies with a “strong in-group” commitment and uncertainty avoidance are more likely to show this form of bias.<sup>4</sup> This may be the case in Tanzania and India.<sup>5</sup> In this research it would most likely be evident in over-reporting the impact of subjects or of the BT in the PTC course.<sup>6</sup> However, all responses from Latin America came through the internet based survey which would reduce any such bias.

Educational differences across survey locations also brought their own weaknesses to the study. The Likert style of survey may have produced a certain amount of confusion for cultures where abstract thinking is not prevalent and where rote learning is the main form of education. Some feedback received by the author indicated the confusion about negative statements. Hence, one could expect, although it was not shown in the data, that it is difficult to compare the response of an Indian who has received little education above primary school with that of a tertiary educated Malaysian.

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<sup>2</sup> Robert J. House, Leadership Global, and Program Organizational Behavior Effectiveness Research, *Culture, Leadership, and Organizations: The Globe Study of 62 Societies*, Kindle ed. (Thousand Oaks, Calif.: Sage Publications, 2004).

<sup>3</sup> Peter B. Smith, “Acquiescent Response Bias as an Aspect of Cultural Communication Style,” *Journal of Cross-Cultural Psychology* 35, no. 1 (2004): 54.

<sup>4</sup> Smith. 59.

<sup>5</sup> In a study of 5569 respondents across 15 countries highlight that China and India scored on the extreme end of ‘nay-saying’ which one of Tellis and Chandrasekaran indices of social desirability. Gerard J. Tellis and Deepa Chamdrasekaran, “Does Culture Matter? Assessing Response Biases in Cross-National Survey Research,” *International Journal of Research in Marketing* forthcoming, (2010): 29.

<sup>6</sup> Tellis and Chandrasekaran note that social desirability bias will result in over or under reporting specific respondent traits. Tellis and Deepa Chamdrasekaran, 30.



In a study of this nature it also became inherently problematic to preserve both the format and delivery of surveys. In Africa, India and Cambodia it was necessary for the survey to be delivered by a third party who may not have understood the nature of the research or provided motivation for a considered response.<sup>7</sup> Especially in India, it is hard to ascertain how the survey was explained. There were difficulties at times in getting translation of the survey done leaving the author unable to check the translation. There was at least one occasion where a survey statement was dropped from the translation. The other side of this weakness is that there was some confusion in answers that were translated and who they were attributed to. Most of these issues were confined to the Indian data.

Another weakness was that the distribution of the survey in Latin America and in the Province of Indian Ocean, although this was scoped early in the planning, did not happen. This reduced the strength of findings from the student surveys.

The last weakness in this approach was an imposed limitation which was quite understandable. The MTC External Studies Department did not want to release individual PTC scores but only group scores for confidentiality. This made it impossible to track completion of courses by group members against country. It also made a network analysis of group leaders and markers impossible which was an early consideration.<sup>8</sup>

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<sup>7</sup> Motivation is an important consideration. Geoffrey D. Munro and Jessica A. Stansbury, "The Dark Side of Self-Affirmation: Confirmation Bias and Illusory Correlation in Response to Threatening Information," *Personality and Social Psychology Bulletin* 35, no. 9 (2009).

<sup>8</sup> G. David Garson, "Network Analysis," in *Blue Book Series*(Asheboro, USA: Statistical Associates Publishing, 2012).

### **Modifications**

Given the approach of this research the following two points could be made by way of improvement. Firstly, there may be room for use of the GLOBE study to help identify cultural values in different locations. Although this research used the latest figures from Hofstede's research, many of the countries did not have numerical figures for his cultural values. GLOBE also has this limitation but the culture clusters may both help with this and provide a rich comparison of "culturally implicit leadership theories" across clusters.<sup>9</sup> A second modification is to provide training on the research approach and how to conduct the survey instrument.

However, the weaknesses of the survey approach should not be seen to negate the benefits of the survey. There were numerous helpful outcomes that this research provided that would benefit teachers and facilitators of PTC as well as those who teach BT across cultures. The next section of this chapter reflects on the outcomes of this research.

### **Overall Findings and Discussion**

#### *Growth Factors -Three Models*

The PTC has grown numerically and geographically. In brief, the last chapter categorised this growth into three phases: phase 1: 1988-1997 - The lone missionary and pastor-teachers, phase 2: 1998-2006 - The start of regional developments and phase 3: 2007 – 2013 – Widespread use across languages and cultures.

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<sup>9</sup> Steve. M. Irvin, "Cultural Dimensions of Leadership: The Globe Project and Implications for Missionaries in Leadership and Leadership Development" *Draft Pending Journal Submission*.

Moreover three models of PTC can be identified: the parish model, the exclusive network model, and the inclusive network model. Each model is seen to be or not to be predisposed to innovation.<sup>10</sup>

The notion of a “parish” as a geographical area or the sphere of a churches activity, although not used widely today especially in urban contexts, is helpful here. Sydney Christians are familiar with the model of studying PTC in the context of their local church. The initial courses that were run in South East Asia occurred in churches and focused on the immediate need of the members of a church. However, this model could include any group that draws people from a particular location and where there is a clear indication of membership. A PTC group that meets in a home or in a workplace would be included in this model. The main criterion of this model is that the group or church has no vision beyond itself when it comes to PTC. PTC is used to fulfil a local need. This model is similar to what Hiebert described as a bounded set in that there are clear boundaries and there are those who are part of it and have some form of uniform characteristics, i.e. they are members of a church being trained in leadership.<sup>11</sup>

The second model is that of an exclusive network model. In this model, the PTC is used to fulfil a need, often theological education, in a larger organization whose membership is clearly defined. It is also characterised by a top-down approach to theological education. The network in this case is much larger geographically than a

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<sup>10</sup> Rogers defines innovation in include new objects and technology but also intangible new techniques and methodologies. Everett M. Rogers, *Diffusion of Innovations* (New York, N.Y.: Simon and Schuster, 2003).

<sup>11</sup> Hiebert did use it to describe conversion and inclusion in church. Paul G. Hiebert, “Conversion, Culture and Cognitive Categories,” *Gospel in Context* 1, no. 4 (1978).

parish. An example of this is the adoption of PTC in the Diocese of Chile or a connection with an influential person in leadership, like a bishop, who then approves and promotes it as a criterion for an office or function. PTC is used to fulfil an organizational need and there is no indication that it will be used beyond that. One would expect little innovation in this model.

On the contrary, the inclusive network model is expansive in that it is not limited to one sphere of operation or organization. It is a centered set, such that people come and go from training in the network. The inclusive model fits interdenominational evangelical and national or international networks. The MOCLAM, IGL and IFES network in Latin America fits this category. The leaders in this model are influencers but not in a clear hierarchical position over students. Networks like this are most likely to be innovative in their use of technology or have the possibility to be multilingual in teaching PTC.

No model is in itself better than the others, but some are more likely to grow numerically or spread geographically. The parish model may see growth numerically in its own area but it will always be limited to its own sphere of influence. In the first growth phase of CMS this was the majority model. The exclusive model may see numerical growth and have centralised training but it will be limited to the organization. In the second phase of growth this was observed in Chile. However, in the third phase all three models are evident. The result is accelerated growth numerically and geographically. Comparatively, it is the third model that breeds more innovation than the other models.

The “diffusion” of PTC from a parish context to a regional network indicates the pivotal nature of individuals who operate as change agents or connectors.<sup>12</sup> Adoption of the PTC course overseas has not been because of large media campaigns or because of attractive books and materials. Instead, individuals either alone or in networks have “sold” it on the basis of the transformative nature of the course. In the parish context it is used because of the credibility and enthusiasm of missionaries who themselves have experienced the transformation that the BT of the course brings. This includes those missionaries who served in Malaysia and Cambodia but also Grahame and Patty Scarratt when they first started in Chile.

At the exclusive level it has been adopted because one or two individuals have developed relationships with local leaders. This is seen in how those in the Diocese of Sydney have related to bishops through the global south communion, especially in Africa because of the historic links with CMS. Sydney, however, has had less influence in Asia because in that part of the world CMS has not had much involvement.<sup>13</sup>

The inclusive model has expanded PTC through individuals who have developed fellowship links with evangelistic networks. The role of the team in India came originally through a relative of Samuel Stephens, then through Ken Noakes. MOCLAM came into being through the Scarratts as they developed links in various countries that were then added to and reinforced through the leadership of MOCLAM. Some of the links between

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<sup>12</sup> Malcolm Gladwell, *The Tipping Point: How Little Things Can Make a Big Difference* (Boston: Little, Brown, 2000).

<sup>13</sup> Colin Reed in email to author 15/1/2016.

networks were tenuous or weak as Granovetter notes in his sociometric analysis on the diffusion of innovation, nevertheless they have been influential.<sup>14</sup>

Initially, MTC in the 1990s, in an attempt to preserve the content of the PTC notes, made it impossible to change the content even through translation. There was little room to contextualise the material, at least in print. This did not hinder teachers adding to the material. It is also likely that underneath this cautionary response of MTC was a literal model of translation. Such an approach would have hampered the meaningful transmission of the BT of PTC – it almost certainly would have hampered the evolution of an inclusive model at that time. Subsequently, the birth of MOCLAM heralded that MTC was willing to give more trust to teachers on the ground in overseas contexts and hence more freedom for teachers in the use of the material.<sup>15</sup> The decision to give more freedom to organizations like MOCLAM was a significant watershed moment.

#### *Growth Factors: The Connectors*

One of the five foundational principles of CMS is that in mission “under God, all will depend on the type of people sent forth.”<sup>16</sup> After reviewing hours of interviewing there are at least four characteristics of individuals that have played a significant role in the exclusive and inclusive model. Gladwell in his research refers to such people as

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<sup>14</sup> Mark. S Granovetter, “The Strength of Weak Ties,” *American Journal of Sociology* 78, no. 6 (1973).

<sup>15</sup> Grahame Scarratt notes of this period “We think that they (MTC) slowly became aware that they had a great tool for teaching the Bible wherever, because the courses are exegetical rather than focusing on application . . . so that they finally ‘loosened up’ on their considerably rigid stand that they took in the beginning with regard to our using the courses.” In email to author, 31/12/2015.

<sup>16</sup> Cecily Anne Paterson, *The Driving Principles: A Look at the Five Principles of the Church Missionary Society* (Sydney: Church Missionary Society, 1997).

“connectors” and that will be the term this paper will also use. Connectors were found to be patiently opportunistic, enthusiastic converts to BT, doggedly pedagogical and culturally personable. Not all four characteristics are in all of the PTC “connectors” but most of them are.

### **Patiently Opportunistic**

Firstly, the connectors are patiently opportunistic. PTC expansion in an area was never due to marketing but the patience of connectors who developed key relationships. In most cases, there was no sense of pushing an agenda. The approach to dioceses in Africa by Sydney clergy was respectful and patient in waiting for responses. Also, the development of PTC with IGL took time to get right. Connectors were also able to seize the moment to link into a network. Peter Sholl’s invitation to the regional IFES was a natural outworking of connections made with the IFES network by others but Peter also used the opportunity that this provided to strengthen ties.

### **Enthusiastic Converts**

PTC connectors had been exposed to the BT that underpins the course often through reading Goldsworthy and being training at MTC. MTC teachers BT comprehensively through its degree courses. PTC teachers often use the analogy of the time when they understood PTC as a time when “scales fell from their eyes.” It is perspective changing.

It is for this reason that MTC graduates make good PTC teachers. In the initial development of the PTC in Mauritius, the course was taught from the notes by someone not trained in the underlying BT and this was why Tasker arranged for Lukabyo to teach

it in person. The PTC subject notes provide a teaching and reading structure but what is pivotal is the person teaching the course and whether they have “got” the foundational understanding of BT. There are many reasons why teaching through an interpreter is less effective, and many of them are cultural and linguistic. Nevertheless one significant reason is that not all interpreters have had the time and exposure for the BT to take root in their life and message.

### **Doggedly Pedagogical**

There are two things that mark the pedagogical approach of PTC. Firstly, much of the developing world has not experienced the enlightenment which brought with it a critical and analytic mindset. Many collectivist cultures emphasise the informal education of wisdom passed down through generations and from family members. Also, the emphasis on respect and one’s place in the community structure reinforces memorization and an unquestioning mindset. This also reflects a hierarchical approach to church leadership where the pastor’s role is beyond refute. Livermore, who has done significant research on cultural intelligence, says on the other hand that Asians leaders “will often be frustrated with the perceived limitations among Westerners for memorizing and retaining information. They may see Westerners as struggling to synthesize individual parts into a whole. The same frustration occurs among Western leaders when their attempts at analysis are met with resistance from their cross-cultural counterparts.”<sup>17</sup>

Moreover, the holiness and Pentecost movements saw the development of an individual centered hermeneutic. Anderson shows how such hermeneutical process starts

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<sup>17</sup> David A. Livermore, *Leading with Cultural Intelligence the New Secret to Success*, Kindle ed. (New York: American Management Association, 2010).



with the preunderstanding that comes out of one's own life.<sup>18</sup> People use the only exegetical "tool they have at hand: their lives, experiences and struggles."<sup>19</sup> Then the meaning of the text is expanded and applied to the masses. The immediate application of the text to one's present life regardless of the context in Scripture can be seen as empowering. Research has shown that application of this hermeneutic to "signs and wonders" is common in Pentecostal movement in Latin America, China, Africa and South India.<sup>20</sup> This hermeneutic also tends to be anti-intellectual and it is not only evident in Pentecostal and Charismatic churches but also is noticeable in traditional Protestant churches that have been affected by some form of holiness movement.

Against these factors the approach the BT of PTC is radical yet it can still be seen as empowering. The pedagogical approach of notable teachers of PTC involves continuously bringing students back to the Bible as their source book for life and ministry. It is described as "dogged" because a connector always comes back to understanding the meaning of the passage in its context - drilling the method into the students. The methodology is as important as the material. The approach provides a foundation that enables students to have confidence in understanding God's word and empowers them to check other teaching and cultural issues against Scripture. This

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<sup>18</sup> Allan Anderson, *An Introduction to Pentecostalism: Global Charismatic Christianity* (Cambridge, U.K.; New York: Cambridge University Press, 2004), 225-228.

<sup>19</sup> Carlos Mesters, "The Use of the Bible in Christian Communities of the Common People," in *Bible and Liberation: Political and Social Hermeneutics* (Maryknoll, NY: Orbis Books, 1983), 9. Cited by Anderson.

<sup>20</sup> Anderson, 228-234.

approach when added to the last characteristic of connectors has been powerful in the application of BT in the contexts the course has been taught.

### **Culturally Personable**

Finally, gaining the trust of leaders in other cultures than your own is a skill in itself. By and large the PTC connectors have an ability to get alongside leaders in another culture, whether this be with an African bishop or an Indian church planter. They do not “sell” a product but they develop relationships in a way that is seen to be a partnership of equals.

Livermore defined cross cultural intelligence this way: “capability to function effectively across national, ethnic, and organizational cultures.”<sup>21</sup> This is true of the PTC connectors. In addition some also have developed a relational integrity and warmth in their cross-cultural relationships. In some cases their cultural intelligence is nurtured in their training as missionaries through CMS, sometimes it is the result of their experience of serving cross-culturally or in some case it has come through personal humility and a commitment to gospel ministry.

### **Imparting BT**

On face value the BT of the PTC has been understood and implemented in most cross-cultural settings considered here. Self reporting of students on the whole indicates the course not only influenced their lives but also their ministry. In some cases students used language that implied both the transformative nature of the course as well as a sense of empowerment in reading the Scriptures themselves and in teaching. Teachers also

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<sup>21</sup> Livermore, Location 311.

indicated that many of their students “got” the BT of the course. Transformation beyond single students impacting churches, denominations, and regional groups especially in the Indian subcontinent and in some Latin American countries was evident. In the next few pages this paper will draw out some of the reasons why it has been successful and some of its limitations.

Undoubtedly one of the reasons for the advancement of the course is the value it gives to Scripture. The literature on contextualisation emphasises the differences between cultural contexts and often has a disparaging approach to the concept of a meta-narrative.<sup>22</sup> Contextualisation issues, which are dealt with later in the chapter, require teachers to consider the local context, but to do so without considering that an evangelical approach to BT is culturally transferable would be akin to not seeing the forest for the trees.

That the BT of the course has travelled across social, cultural and linguistic barriers is shown not only by the absence of clear statistical evidence that indicated otherwise but also by the positive responses of students and teachers. The biblical material covered in chapter three demonstrated how readers in local contexts are drawn from local narratives to their place in God’s unfolding plan in the Scriptures. Correspondingly, evangelicals and to some degree traditionalists, like those in the global south Movement, are unified in the belief in the authority of the Scriptures and their

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<sup>22</sup> Stanley J. Grenz, “Culture and Spirit: The Role of Cultural Context in Theological Reflection,” *The Asbury Theological Journal* 55, no. 2 (2000): 43.

ability as the word of God to transform.<sup>23</sup> In reflecting on the role of culture in theology, Grenz similarly says “the church is made up of a people who share, albeit in varying degrees, a particular set of values, beliefs and loyalties, all of which arise out of a fundamental commitment to the God revealed in Christ.”<sup>24</sup>

Those who gather in PTC courses around the world gather with a commitment that God’s word, through the work of the Holy Spirit, is infinitely applicable in their own context. Klooster writes of the illumination of the Holy Spirit that “the continuing process of biblical interpretation in the process of sanctification should aim also at heart understanding.”<sup>25</sup> This illumination happens across and within cultural groups and begets an expectation that God will speak through his word. Those who gather around to learn PTC throughout the world gather in a common desire to understand his word.

Transferability also implies that despite cultural and social “baggage” the Scriptures have a certain universal perspicuity. There is not the space in this paper to argue the doctrine of the clarity of Scripture. However, it is a clear principle behind the PTC course and MTC graduates. Two statements must suffice. Firstly, even amidst the challenges of post-modern relativism. Mark Thompson, the present principal of MTC, writes:

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<sup>23</sup> The global south movement is a conservative movement in Anglicanism. Joanna Sadgrove and others, “Constructing the Boundaries of Anglican Orthodoxy: An Analysis of the Global Anglican Future Conference (Gafcon),” *Religion* 40, no. 3 (2010). “Gafcon”, <http://gafcon.org>, accessed January 15, 2016.

<sup>24</sup> Stanley J. Grenz, 47.

<sup>25</sup> Fred H. Klooster, “The Role of the Holy Spirit in the Hermeneutic Process: The Relationship of the Spirit’s Illumination to Biblical Interpretation,” in *Hermeneutics, Inerrancy, and the Bible* (Grand Rapids, MI: Zondervan, 1984), 462.

The doctrine of the clarity of Scripture has a long and honourable pedigree. It is demonstrably more than a construct of the sixteenth century Reformation or a nineteenth century alliance with modernist epistemological optimism. Affirmations of Scripture's clarity have stubbornly persisted despite the best efforts of their detractors and most recently sophisticated theological arguments have been presented for taking those affirmations with the utmost seriousness.<sup>26</sup>

Secondly, there is a danger in overplaying the cultural relativity of the contextualization debate. For "people of the book" their cultural background is elevated to a place where it determines what is meaningful then it also undermines the authority and ability of the text to speak to us.

The problem here is not that one's world view or experience influences one's reading of the text, because that is inescapable. The problem is instead that the text is made to conform to the world view or codified experience and thereby loses its integrity and its ability to challenge and confront our present priorities, including even our most noble aspirations.<sup>27</sup>

There is a strong commitment behind the PTC courses to the primacy of the text of Scripture and the meta-narrative within. Along with this is a commitment to the ideal that the Scriptures can be understood regardless of the background and situation of the reader. This has proved to be empowering to students of the PTC.

Subsequently, another reason for the PTC's success is its inductive approach to the Scriptures. It is illustrative to see how the inductive approach of PTC has similarities to that of Bauer and Traina. These authors define the inductive approach in this way:

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<sup>26</sup> Mark Thompson, *A Clear and Present Word: The Clarity of Scripture* (Nottingham, England; Downers Grove, IL: Apollos ; InterVarsity Press, 2006), 43.

<sup>27</sup> Darrell Jodock, "The Reciprocity between Scripture and Theology: The Role of Scripture in Contemporary Theological Reflection," *Interpretation* 44, no. 4 (1990): 377.

A comprehensive, holistic study of the Bible that takes into account every aspect of the existence of the biblical text and that is intentional in allowing the Bible in its final canonical shape to speak to us on its own terms, thus leading to accurate original, compelling, and profound interpretation and contemporary appropriation.<sup>28</sup>

Proponents of PTC often say that it is simply a biblical approach. What is meant is that the course provides a biblical meta-narrative framework to allow inductive study of the bible. It is at its heart exegetical. Thus Grahame Scarratt can say with confidence of the PTC that it is a “great tool for teaching the Bible wherever, because the courses are exegetical rather than focusing on application as stated.”<sup>29</sup> It is the Bible used to interpret the Bible: “The Bible in all of its ontological, functional, and relational aspects should determine how we approach it and how we study it.”<sup>30</sup>

The inductive approach outlined by Bauer and Traina involves a “radical openness” to whatever is raised in the text.<sup>31</sup> The text for them is transcendental to their experience but speaks to people in whatever context. If readers are guided through a basic inductive structure like observation, interpretation, application and correlation as well as being allowed flexibility as to their specific findings then the inductive method can have, and is having, an impact on the “world’s cultures.”<sup>32</sup>

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<sup>28</sup> David R. Bauer and Robert A. Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics* (Grand Rapids, MI: Baker Academic, 2011), 6.

<sup>29</sup> Grahame Scarratt, email to the author December 30, 2015.

<sup>30</sup> David R. Bauer, “Inductive Biblical Study: History, Character, and Prospects in a Global Environment,” *The Asbury Journal* 68, no. 1 (2013): 15.

<sup>31</sup> Bauer and Traina, *Inductive Bible Study: A Comprehensive Guide to the Practice of Hermeneutics*, 18.

<sup>32</sup> Bauer, “Inductive Biblical Study: History, Character, and Prospects in a Global Environment,” 24. Observe, Interpret, Apply and Correlate are Bauer’s approach. Other inductive approaches exist like the

Similarly, PTC is an inductive approach. Figure 6.1 from the PTC notes shows a simple structure of asking authorial intent and then biblical, literary and historical context. Students are then asked two subsequent questions: “what applications were intended by the original author and how the people should have responded in those days?” and “what applications can we see for ourselves and what response should we therefore make?”<sup>33</sup>

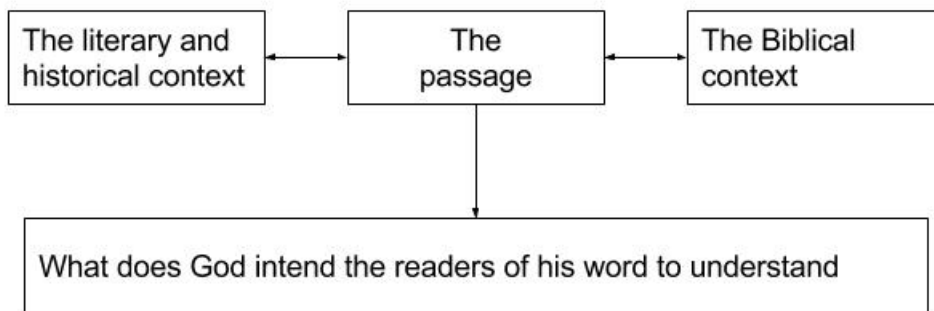


Figure 6.1. Biblical Theological Process in PTC

Source: Moore Theological College, 2011. *PTC Biblical Theology Notes*, Online course notes <https://elearning.moore.edu.au>.

Teachers trained in BT will have a three-stage process in their minds. The first step is that of exegesis, that is determining the meaning of the text in its context. The next step is that of interpretation - making the jump between the horizon of the original text and the contemporaneous context. The last step is that of hermeneutics which involves

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COMA structure of David R. Helm, *One to One Bible Reading: A Simple Guide for Every Christian* (Kingsford, N.S.W.: Matthias Media, 2011).

<sup>33</sup> Moore Theological College, *Introduction to the Bible*, (Sydney: Moore Theological College, 2010). Appendix H provides a more detailed outline of the process.

the application of the text.<sup>34</sup> The process is simplified in the PTC notes and is further developed in the subjects and especially in “Promise to Fulfilment.” It is at this “stage of application that contextualization becomes key – and that is usually in the hands of the teacher, not the PTC books.”<sup>35</sup>

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<sup>34</sup> On the two horizons approach: Anthony C. Thiselton and Ludwig Wittgenstein, *The Two Horizons* (Exeter: Paternoster Pr., 1980).

<sup>35</sup> Colin Reed in email to author January 15, 2016.



### Threats

The discussion and model presented in this section is underpinned by the three BT themes and the literature review in earlier chapters. It is clear that God's people are called to their common narrative in Scripture and identity in Christ which surpasses their cultural narrative and identity. However, God's people are also called to live within their culture and to live out their faith in the daily realities of their context. In that context they have to work hard at applying the gospel and BT. If the application of such is imparted or borrowed by outsiders then lurking not far behind is an impending shallow faith, a non transformative BT and a distorted and ineffective ministry. It follows that there should be a clear understanding of the common narrative and identify we share but also the limitations of the cross-cultural teacher of BT and the responsibility of the students and their community.<sup>36</sup>

As PTC has been taught cross-culturally, it has been successful because of its strong biblical focus, its inductive process and the nature of connectors mentioned above. But this does not mean the process can be done in a cultural vacuum. The primacy and objectivity of Scripture does not negate the part played by culture. However, in the varying cultures in which PTC is presently taught, there have been and there will be significant significant threats as well as opportunities.

The literature study of chapter three raised four contours of a model that can be used to assess the transformative nature and operation of PTC cross culturally. Firstly, the teaching of BT needs to take into account the teacher's worldview. Secondly, this should

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<sup>36</sup> Darrell L. Whiteman, "Contextualization: The Theory, the Gap, the Challenge," *International Bulletin of Missionary Research* 21, no. 1 (1997).

lead to a practice of bracketing and active theological reflections. Thirdly, the aim of the teaching BT across cultures should be to produce relevant effects or changes in the lives of students. The last contour is to teach BT in such a way that leaves locals to apply their own understanding in ways that are both culturally appropriate and prophetic in their location. With these in mind this paper considers a number of threats to teaching BT cross-culturally.

### *Threat 1 - Unreflective Interpretation*

Culture will affect a believer's interpretation, application and reading of Scripture. This is not to say that culture is a villain to be avoided. It is part of peoples identity. It is not either Bible or culture but a continual never ending conversation between both. This is not to say that the conversation will not yield a deepening closeness to God and an understanding of his word. But even then the understanding of mature believers of many cultures may be different.

The process of interpretation on one hand is negatively affected by human sinfulness and cultural blindness but on the other hand positively by cultural insights and human godliness. Some passages of Scripture have a continuum of legitimate interpretation and "the interpretation that one draws within the range typically reflects that person's experiences and/or ecclesial and cultural background."<sup>37</sup> There are also insights into the God's word from someone who lives in an agrarian society that a city

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<sup>37</sup> David R. Bauer, "Inductive Biblical Study: History, Character, and Prospects in a Global Environment," *The Asbury Journal* 68, no. 1 (2013): 18. Bauer refers to some bible passages as "multivalent."

high rise dweller may not see.<sup>38</sup> This does not mean that there are not central teachings in Scripture agreeable to all regardless of cultural differences, but at the margins of one's reading of Scripture or in systematic theology there may be legitimate differences. The role of BT in a course like PTC is to provide a framework to read and understand the Scriptures. It is not to define a student's or community's Christian response. The problem of going beyond to dictate application and community life that a teacher is not part of, or truly understands, is to repeat the excesses of colonialism and lead to a shallow or blind cultural adoption of BT.

The theological background of a teacher can hinder the BT process. There are a few places in the teaching of PTC where the notes have gone beyond teaching the Bible to teaching inferences. One teacher recorded in the last chapter reported the concern that in the treatment of the book of Acts there is no mention of the Holy Spirit. There may well be a historical reason for these exceptions – many in the Sydney Diocese were combatant against the experientialism of the Charismatic and Pentecostal movements.<sup>39</sup> On the other hand the authors of the notes may not have anticipated that they would be taught cross-culturally. Be that as it may, what is a relevant theological debate in Australia may not be helpful in BT being taught in Latin America. The response of local Christians there may be wholly different and for good reason.

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<sup>38</sup> Philip Jenkins, *The New Faces of Christianity: Believing the Bible in the Global South* (Oxford: Oxford University Press, 2006), 182f.

<sup>39</sup> Stuart Piggin, *Evangelical Christianity in Australia: Spirit, Word, and World* (Melbourne; New York: Oxford University Press, 1996). John Woodhouse, Paul Barnett, John Reid, and Robert Doyle, *Signs and Wonders and Evangelicals: A Response to the Teaching of John Wimber* (Homebush West: Lancer Books, 1987).

As this research unfolded and was strengthened by the biblical survey of chapter two and the literature review of chapter two a hermeneutical model began to develop in the mind of the author that furthers the limitations and process of BT. The model has two iterations. A model can be seen as both a representation of reality as it is experienced, as well as a road map to improve experience or generate preferred outcomes. The hermeneutical process is complex; however, in the context of this research the following iteration of a model is presented. The process of reading Scripture starts with the glasses people have that to some extent are coloured by their own story and context. This is the reflection part of the cycle and goes beyond historical theology.

The role of historical theology is to show how the church in different places, times and cultures has made certain assumptions. These may cloud interpretation or undermine the interpretive process of another culture.<sup>40</sup> It may well be prudent for those teaching cross-culturally that some form of theological reflection be undertaken in much the same way as the bracketing process that Muck and Adeney write about.<sup>41</sup> There is no such process practiced or available at present for teachers of PTC who are not full time missionaries. CMS does provide some training in theological reflection for missionaries in training (Appendix I). This could be further developed and documented around the process of reading rather than by a theological reflection of an experience.

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<sup>40</sup> Allison and Grudem call for a moderate essentialist historical theology. Gregg R. Allison and Wayne A. Grudem, *Historical Theology: An Introduction to Christian Doctrine: A Companion to Wayne Grudem's Systematic Theology* (Grand Rapids, MI : Zondervan, 2011), 30.

<sup>41</sup> Terry C. Muck and Frances S. Adeney, *Christianity Encountering World Religions* (Grand Rapids, MI; Oxford: BakerAcademic, 2009), 228.

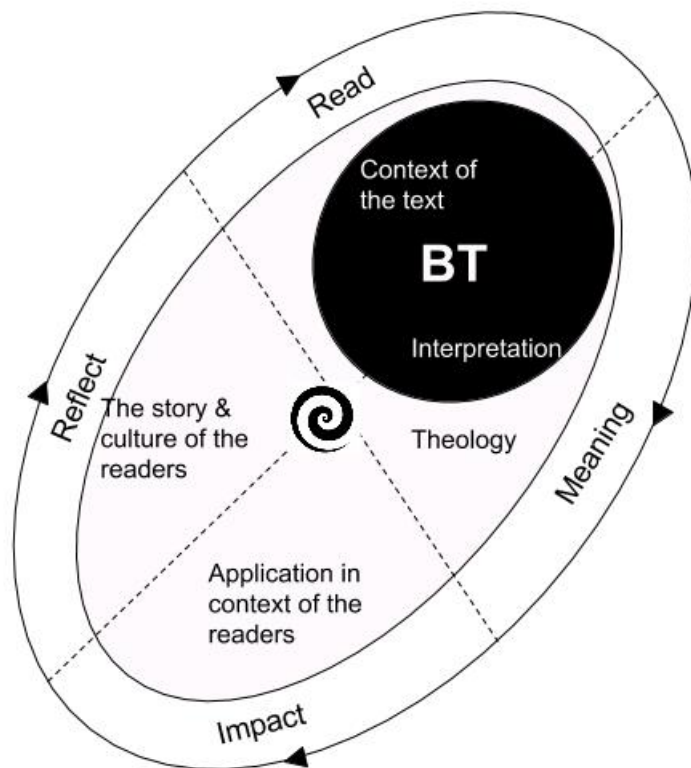


Figure 6.2. Teaching BT cross-culturally model - Iteration 1

The second step in the cycle is the reading of the Scriptures in their various contexts. This and the next step of interpretation which takes the reader to its meaning beyond the original context is the focus of PTC and its BT. Subsequent development of theology and its application to the reader's context goes beyond the scope of the PTC notes as they are written.

The second iteration of the model raises the issues of the interaction between the two above hermeneutical cycle operating in two cultures. The two cultures involved are those of the teacher and the students. The sometimes unacknowledged culture of the teacher of BT comes with them to the teaching process. Due to the shared authority and

clarity of the Scriptures there can be optimism that even in their cultural differences teacher and student can share and be united in the process. In BT they can share common ground.

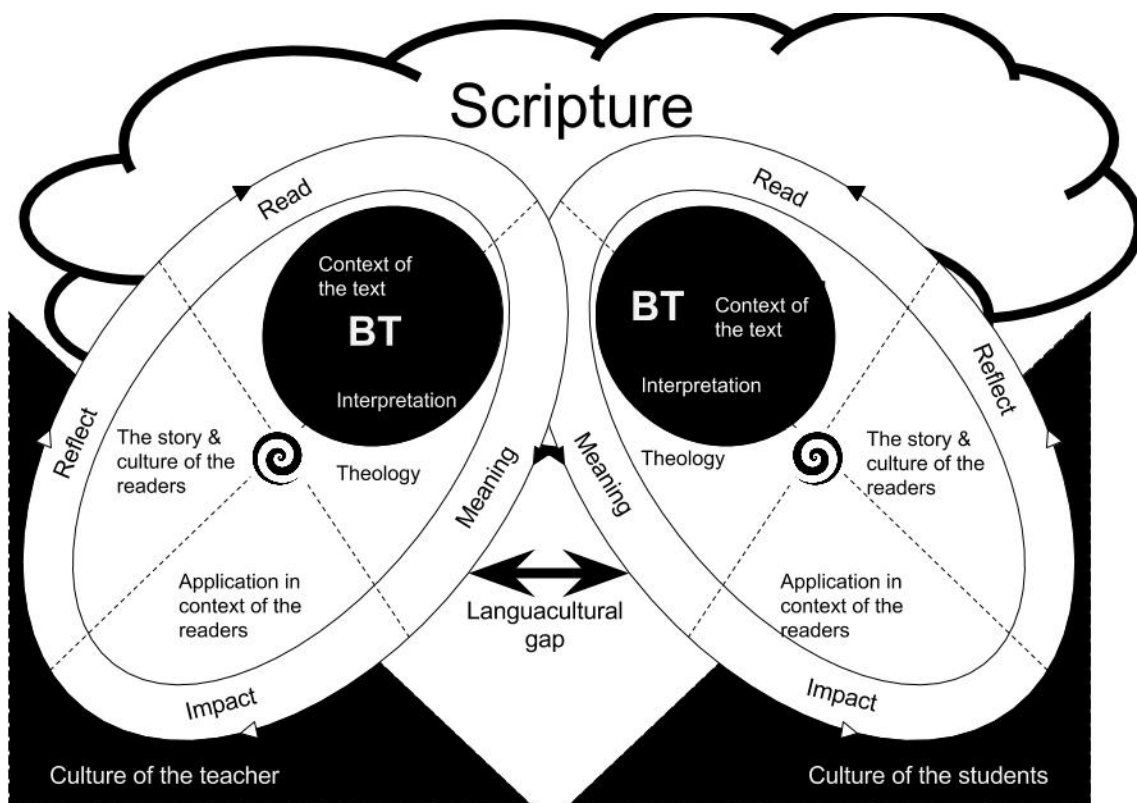


Figure 6.3. Teaching BT cross-culturally model - Iteration 2

However, as process proceeds to meaning and impact the teachers begin to realize that a separation exists between themselves and their students. The linguacultural gap, to use the language of Michael Agar, means the application of BT to their student's context may be beyond the student's grasp. This leads to the second threat to the teaching of PTC.<sup>42</sup>

*Threat 2 - Prescribing local application*

<sup>42</sup> Michael Agar, *Language Shock: Understanding the Culture of Conversation* (New York: Perennial, 2002), 71.

The PTC notes do not focus on specific applications of subject material. A few teachers and students have commented that the course does not cover issues particular to their location. But this is as it should be. The role of the cross-cultural teachers, especially as they develop an intimate knowledge of their particular context, can be significant in raising issues that local leaders may need to think about. This in itself is life long process as it takes into account the complex worldview underpinning a culture.

It follows that this is certainly not the purview of short term teams. The teams travelling to India are not in the best position to do this. Locally trained Christians would be in a better position to help the transition of the BT framework into the life and application of the local church. This is why Harries and the Vulnerable Mission movement emphasise that the Bible and theology should only be taught by a foreigner who not only has learnt the language but lives within the culture.<sup>43</sup>

### *Threat 3 – Literacy and orality*

This research has provided evidence that PTC has not done as well in communities that have a lower level of development and hence education. Part of the reason for this is the literary level of the course. The PTC notes are written at the comprehension level suited to senior high school students in Australia. It is the experience of the author that to understand the notes and particularly the reference literature, which is most commonly articles out of the *New Bible Dictionary*, a student usually would preferably have started tertiary education. The notes presume a highly

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<sup>43</sup> Jim Harries, *Theory to Practice in Vulnerable Mission: An Academic Appraisal* (Eugene, OR: Wipf and Stock, 2012), 94. Jim Harries, "Pragmatic Linguistics Applied to Bible Translation, Projects and Inter-Cultural Relationships: An African Focus," *Cultural Encounters* 5, no. 1 (2009).



literate audience who are taught “to think critically and abstractly, not only at school and university but also at church.”<sup>44</sup> In comparison a lot of communities in which the course has been taught overseas, as shown by this research, have a rote and most likely oral learning background.

In some cases PTC course teachers have overcome that by a flexible use of diagrams and the format of the course. Additionally the excitement of students from a rote learning or oral learning environment discovering the empowerment of critical reasoning that comes with an inductive approach has often been cited by teachers. But it could also be argued that the present level of PTC restricts the audiences who benefit from it. It may be that a simpler course or the use of other media forms need to be developed that would embrace an oral learning style.

#### *Threat 4 – Translation clarity and zeal*

The use of interpreters and unchecked translation of notes is a necessity of teaching PTC in some cross-cultural situations. However, two things need to be kept in mind. Firstly, the role of the teacher and their clarity of thought and zeal for BT and hence the inductive process can be watered down. This may explain why in some countries average marks are significantly below others of a similar socioeconomic standing. Secondly, when Tanzanian PTC notes were back-translated significant problems were discovered.<sup>45</sup> Yet, back translations seem unattainable in places like India

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<sup>44</sup> Martin Olmos, Educational Technologist – MTC, in email to author on May 2, 2015.

<sup>45</sup> Colin Reed interview by author 21/7/2012.

where the church is growing at a frenetic place and across numerous language groups.<sup>46</sup>

On the contrary, if this research is correct in its observation that the vitality and transformation of the BT of the PTC comes through the teachers then it follows that time and effort is better spent on the training of teachers and translators.

### **Opportunities and Outcomes**

It is a truism that the church is expanding and shifting to the global south. Church planting movements are developing in locations that one would have thought impossible.<sup>47</sup> Alongside this is a developing model of church leadership, T4T, which sees on the ground leadership development happen at the same time as discipleship:

T4T is a comprehensive process of training believers over the course of 12-18 months to witness to the lost and train new believers to form reproducing discipleship communities generation by generation. As each generation emerges, believers are discipled, new groups or churches are started, and leaders are developed.<sup>48</sup>

The BT of PTC could have a role here but it would need to innovate.

Additionally, economic growth in Asia is producing an aspiring middle class who desire to learn the global language of English and to take their part in the age of connectivity. The future will no doubt bring even greater connectivity with the use of low-earth orbit satellites and drones that will not be bound by the limitations of nation

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<sup>46</sup> “The Constitution of India,” (2007). <http://lawmin.nic.in>, accessed January 11, 2016.

<sup>47</sup> V. David Garrison, *A Wind in the House of Islam: How God Is Drawing Muslims around the World to Faith in Jesus Christ* (Monument, CO: WIGTake Resources, 2014).

<sup>48</sup> Steve Smith and Ying Kai, *T4t: A Discipleship Re-Revolution*, Kindle ed. (Monument, CO: WIGTake Resources, 2011), location 575.

states or geography.<sup>49</sup> PTC in Latin America was innovative in using technology to aid the spread of the course. The growing connectivity of the world through technology and English provide an opportunity for innovators to connect with church members throughout the world and deliver BT training.

This research has implications for teachers of PTC and theological educators. Firstly, the growth and impact of PTC in the lives and ministries of many students is a testimony to the centrality of BT in the development of God's people. The expansion of PTC has happened through a variety of means but the most significant model has been a regional inclusive model. This model has also resulted in more innovation and contextualization. There are more places in the world where this could be implemented.

Secondly, this expansion is also an illustration that even across cultural and linguistic barriers there is commonality in Christ and his word. The local gathering of God's people has a local cultural face. This should not be underestimated but neither should it undermine commonality in Christ.

Subsequently, the role of teachers is pivotal in students grasping BT. It is both a commitment to the biblical context as well as the pedagogical approach that inspires an inductive and critical approach to studying God's word.

Lastly, it is a wise person who knows his limitations and one way to know those limitations is by self-reflection. There are limitations to teaching BT cross-culturally and they are tighter if one does not live and work in the language of the students who are taught. All teachers have strengths and weaknesses, some of which come through their

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<sup>49</sup> Rick Miller, "Connecting the Unwired World with Balloons, Satellites, Lasers and Drones." *Data Center Frontier*, (2015). <http://datacenterfrontier.com>, accessed November 11, 2016.

church and theological background. Grappling with these is the role of theological education.

## CHAPTER 7: REFLECTIONS

### **Personal Reflection**

As a young man growing up in a local evangelical Anglican church in Sydney, I was exposed to BT and the priority of the Scriptures initially through Graham Goldsworthy's book *Gospel and Kingdom*.<sup>1</sup> While training at MTC and in parish ministry, I taught the occasional PTC course and at one stage marked papers for the college. In 2012, I joined an IGLATA team to teach OT1 in Pune, which is part of Maharashtra province in central India. Soon after, while attending a multicultural inner city parish in Sydney I taught a PTC course to a small group of English speakers from Indonesia, Tonga and the Sudan. Both of these experiences and a knowledge of what had been going on in Chile with PTC and the establishment of the Centre of Pastoral Care, forced me to think about whether the PTC BT could effectively be taught cross-culturally. Initially, I had grave doubts about its success in India particularly.

Meanwhile I had started the Doctor of Ministry program at Bethel Seminary. Prior to this most of my theological education had occurred through MTC and I was intent on broadening my perspective by attending a college that may not have shared the same theological mindset. Subsequently, I began missionary training and moved to South East Asia to undertake fulltime language learning. These experiences broadened my

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<sup>1</sup> Graeme Goldsworthy, *Gospel and Kingdom: A Christian Interpretation of the Old Testament* (Exeter: Paternoster Press, 1981).

reading and reflection on the place of Scripture and the role of language and culture in cross-cultural settings.

This research project was an opportunity to explore culture in the context of the creation mandate given to humanity to expand into all the world. This exploration raised issues when I came to the New Testament and the role and limits of culture in an expanding church. The literature on contextualization focuses on cultural differences and not so much on common heritage. I became more and more uncomfortable with some of the literature. In the end two things ensued. Firstly, my commitment to the centrality of Christ and to the “clarity” of the Scriptures were reinforced from both my reading and the research. The only way I could explain the growth and application of the BT of PTC in varying contexts was peoples commonality in Christ, his word, and the work of the Spirit. Secondly, I think my presupposition before doing the research was to see culture as a something to be conquered or minimized – which might be characterized as puritanical. By the end of my research I could see there are parts of culture to embrace and celebrate. Cross-cultural ministry has great benefits in celebrating not only people’s commonality in Christ but also learning from each other’s theological insights.

Furthermore, I expected to see a correlation between education levels, socioeconomic background, cultural values and PTC marks. The first two did indicate that the receptivity of the BT in the course was affected by education and the socioeconomic status of students. However, I did not expect to see little differentiation due to cultural values. The response of teachers and those I interviewed did not discount

cultural values as an issue to consider but it was not reported as being as pronounced as I expected.

Language, and especially teaching through an interpreter, was also not as significant an issue as I expected. The surprise was not so much the PTC marks or the surveys of PTC teachers, but leaders in IGL who said that because of the quality of the translators used, and because the translators were familiar with the PTC material, any cultural or linguistic issues were minimized. Furthermore, it was not a surprise that in the end I still think it is preferable for long term cross-cultural missionaries to live, work and communicate with the culture of their “target” people in accordance with the literature coming out of the Vulnerable Mission movement.<sup>2</sup>

### **Further Research**

Exam results and surveys inform the researcher only so much about whether BT has taken root in the life of an individual. Students can be coached in exam technique or it may not suit their learning style or type of intelligence.<sup>3</sup> Surveys are affected by bias or information given could be aspirational rather than a true indication of practice or attitude. For evangelists, pastors or lay teachers the real test is whether a BT approach is reflected in their ministry especially in their teaching. IGLATA have started running a preaching course for church planters in India based on the BT of PTC. There are also

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<sup>2</sup> Stan Nussbaum, “Vulnerable Mission: Radical Fringe or Common Practice?.” <http://www.jim-mission.org.uk>, accessed April 9, 2014.

<sup>3</sup> Howard Gardner, *Multiple Intelligences: New Horizons* (New York: BasicBooks, 2006).

other courses that teach BT, for instance, Langham<sup>4</sup> runs preaching workshops worldwide and CMS Australia has been involved in the formation of the Melbourne based Centre for Biblical Preaching which has started running its own preaching workshops.<sup>5</sup> Further research could involve developing a qualitative way to ascertain the BT content and approach of Australian preachers, then apply it to the PTC, Langham Preaching and the Centre for Biblical Preaching. This could be based on recorded sermons or Bible study outlines sent to the researcher backed up by interviews. Cultural differences of students could be measured by the regional cluster scores from the GLOBE study. Comparative analysis across the approaches of IGLATA, Langham Preaching and the Centre for Biblical Preaching may identify better ways of training overseas teachers in BT.

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<sup>4</sup> “Langham Preaching,” Langham Partnership <http://langham.org/what-we-do/langham-preaching>, accessed January 14, 2016.

<sup>5</sup> “Centre for Biblical Preaching,” <http://cbp.org.au>, accessed January 14, 2016.



APPENDIX A: STUDENT SURVEY

You are invited to participate in a study of teaching biblical theology cross culturally with particular reference to the Moore College Certificate in Theology (PTC). One of the outcomes of the research is to make recommendations on the most effective model or underlying principles to facilitate this. You have been selected as a participant in this study because of your experience as a student of one or more of the courses. This study is conducted under the Doctor of Ministry program at Bethel Seminary in the United States of America. It is an anonymous survey and all answers are confidential. The survey should only take 15 minutes of your time. By completing and returning the survey, you are granting consent to participate in this research. But, you may discontinue the survey at any time. If you have any questions about this research please ask the teacher who is running your course or the author, Rev Malcolm Reid (msr76797@bethel.edu)

About you

Q1 Your gender (please indicate by ticking the appropriate box)

- male
- female

Q2 In what year were you born: \_\_\_\_\_

Q3 What PTC subject are you presently doing? \_\_\_\_\_

Q4 What level of general education have you completed?

- Primary School
- Secondary School
- University or college

Q5 What language(s) do you speak regularly? \_\_\_\_\_

Q6 What PTC subjects have you completed?

Q7 Are you:

- A pastor or evangelist or other church worker?
- The wife/husband of a pastor or evangelist?
- A church member
- Other

About your experience of the course

Q8 Do you agree or disagree with the following statements. Tick the appropriate box.

	Strongly disagree	Disagree	Neither Agree nor Disagree	Agree	Strongly Agree
I have come to see how the whole bible fits together	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The course has helped in my personal reading of the bible	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The course notes were helpful	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I didn't understand much in the talks or discussions with the teacher	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
The small groups helped me think more deeply about the bible	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I feel more confident in my teaching or preaching from the bible	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I am much more able to teach others about the Old Testament now.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I really have not learnt anything from the course	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I have grown as a Christian while doing the course	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
There are things in the course that will be helpful for my ministry situation	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q9 What have been the main insights that you have gained through your study of the Bible in the PTC courses?

Q10 Has the way you interpret/apply a Bible passage changed and if so how?

Q11 Which part of the Bible do you prefer to preach/share from? Why? Has this changed as a result of doing PTC courses?

Q12 Is there any topic or issue that you think should have been talked about in this subject?

Q13 Do you think you'll do another PTC subject after this?

- Yes
- No

Q14 Would you recommend this course/subject to others

- Yes
- No
- Not sure

Q15 Who do you think should do this course?

- Pastors
- Evangelists
- Church Leaders
- Children or Youth Leaders
- Church members

APPENDIX B: TEACHERS SURVEY

Teaching Biblical Theology across cultures. This survey is for those who have taught the PTC (Moore College Correspondence course) outside of Australia. Thank you for your help. Please fill out responses as they apply to last course or block of intensive courses you have taught. If you are teaching concurrent courses - just pick one to answer these questions on.

Q1.1 In teaching PTC overseas what category below do you think most describes your situation

- I am a long term missionary (1)
- I am an expat to this culture/place (2)
- I teach PTC as part of short term team (3)
- I am a local pastor/minister (4)
- Other (5) \_\_\_\_\_

Q1.2 How many people were in your team?

Q1.3 Where did you study theology?

- Moore Theological College (1)
- Sydney Missionary Bible College (2)
- I have not studied theology formally (3)
- Other college: (4) \_\_\_\_\_

Q1.4 When was the last time you taught PTC in a cross cultural situation:

Less than 2 months ago (1)

- 2-6 months ago (2)
- 7-12 months ago (3)
- 13-24 months ago (4)
- More than 2 years ago (5)
- I have not taught PTC (6)

Q2.1 What PTC subject(s) did you teach last (or in your last intensive blocks)

- Creation to New Creation / Biblical Theology I / Introduction to the Bible (1)
- New Testament 1 - Marks Gospel (2)
- Old Testament 1 - Genesis to Deuteronomy (3)
- Doctrine 1 (4)
- Ephesians (5)
- Promise to Fulfilment / Biblical Theology II (6)
- Prayer Book (7)
- Christian Worship (8)
- Other level 2 or 3 subjects (9)

Q2.2 Which options below indicate the format in which you taught?

- Small regular group in person (1)
- Intensive subject(s) in person (2)
- Small group by Skype (3)
- Other (4) \_\_\_\_\_

Q2.3 Which country where the majority of you last PTC class students from?

Q2.4 How long did the course run for (e.g for intensive '5 days' OR e.g for small group '10 weeks')

Q2.5 What was the basic form of each day or lesson?

Q2.6 Have you always taught PTC in this format? If not what was the reason for the change of format?

Q2.7 In preparation about how many hours in total do you estimate the average team member spend in group training in the following areas:

- \_\_\_\_\_ Learning and preparing the PTC course materials (1)
- \_\_\_\_\_ Cultural input (2)
- \_\_\_\_\_ Practical details/ team bonding (3)

Q3.1 Did you teach this course in English, in another language or through an interpreter into another language:

- English (1)
- In another language that I speak (2)
- Through an interpreter into another language (3)

Q3.2 Was English the first language of most of the participants?

- Yes (1)
- No (2)

Q3.3 What was the language you taught in?

- French (1)
- Malay (2)
- Spanish (3)
- Swahili (4)
- Other (5) \_\_\_\_\_

Q3.4 What language were you translated into?

Q4.1 There is often areas of differences between the teacher(s) of PTC and students in a cross cultural situation. How do you rate the following areas in terms of how each factor affects whether students understand the biblical theology of the course?

	Not at all Important (1)	Very Unimportant (2)	Somewhat Unimportant (3)	Neither Important nor Unimportant (4)	Somewhat Important (5)
Language difference (1)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Standard of living (2)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Level of education (3)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Theological differences (4)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Cultural values (5)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q4.2 Would you like to comment on any of these?

Q4.4 If you would like to make a comment on any of the above answers - please feel free to write below

Q4.3 These questions are about your attitude to a variety of things to do with cross cultural mission generally.

	Strongly Disagree (1)	Disagree (2)	Neither Agree nor Disagree (3)	Agree (4)	Strongly Agree (5)
If I give money to an overseas agency for a certain ministry, it should only be used for the purposes that I have decided	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>



on. (1)					
It would be better to have local indigenous leaders trained to teach PTC than have it taught by Australians (2)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
It is NOT crucial for someone who wants to be a missionary to be trained in culture and language even if it takes several years (3)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Older people have much wisdom to offer young people whether they are educated or not (4)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
If an indigenous church is in disarray, the missionary should intervene in the way he/she feels is best. (5)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Biblical theological education from Moore College is easily transferrable to churches in other parts of the world. (6)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
God's word if taught well has obvious application to any culture (7)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
In my teaching context PTC doesn't need to be changed much to be relevant (8)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
I don't think it would be possible to teach biblical theology to the illiterate (9)	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Q5.1 The PTC courses require an exam. Which approach below did you use in your last course?

- Only an exam at the end of the course (1)
- Daily quizzes that did NOT count to the overall mark but an exam at the end (2)
- Daily quizzes that counted to the final mark as well as an exam at the end (3)
- Other (4) \_\_\_\_\_

Q5.2 What ways other than the exam did you assess that students understood the biblical theology of the PTC courses? Please give examples.

Q5.3 Were there times were you were aware that some students didn't grasp the biblical theology of the course? Can you give anonymous examples?

Q5.4 What is your financial model for the participants?

- The students pay (1)
- The students pay but their fees are significantly subsidized by (2)  
\_\_\_\_\_
- We the teachers and our teams pay the cost to students (3)
- Other (4) \_\_\_\_\_

Q5.5 Do you ever get concerned about the dependency of local Christians/ churches/ organization on you and other Westerners (please explain)

Q6.1 If you could change the way you or the PTC courses taught biblical theology what would that be? (be aware that your answers are confidential)

APPENDIX C: COUNTRY ORIGIN OF STUDENTS

**Table 8.1. Nationalities of Students Surveyed**

Country	Responses
India	96
Malawi	40
Tanzania	23
Cambodia	22
Malaysia	14
Chile	4
Guatemala	1

APPENDIX D: INTERVIEW REGISTER

**Table 8.2. Interview Register**

Date of interview	Category	Resident	Taught in
21/07/2012	Missionary	Australia	Tanzania
31/07/2012	Missionary	Cambodia	Cambodia
14/06/2013	Missionary	Australia	Chile
1/07/2013	Missionary	Australia	Malaysia
9/07/2013	STT Leader	Australia	India
2/09/2013	STT Leader	Australia	India
9/09/2013	other	Australia	India
24/09/2013	Missionary	Cambodia	Cambodia
4/10/2013	STT Leader	Australia	Mauritius
9/10/2013	STT Leader	Australia	India/Africa
16/10/2013	Missionary	Mexico	Mexico
17/10/2013	Missionary	Cambodia	Cambodia
17/10/2013	Missionary	Australia	Tanzania
17/10/2013	Missionary	Australia	Tanzania
8/11/2013	IGL	India	n/a
18/11/2013	Minister	Mauritius	Mauritius
2/12/2013	Missionary	Australia	Tanzania
3/05/2014	IGL	India	n/a
26/05/2014	Missionary	Australia	Argentina
3/06/2014	Missionary	Australia	Mexico

APPENDIX E: TEACHER SURVEY INVENTORY

**Table 8.3. Teacher Survey Inventory**

Reference	Category	Resident	Taught in
R_01	STT Leader	Australia	India/SL
R_0v	Missionary	Cambodia	Cambodia
R_0v	Missionary	Australia	Tanzania
R_1S	STT Leader	Australia	India/SL
R_3E	Missionary	Australia	Mexico
R_3H	STT Leader	Australia	Mauritius
R_4J	STT Leader	Australia	India/SL
R_56	Missionary	Australia	Chile
R_5h	Missionary	Spain	Spain
R_6n	Pastor	Malaysia	Malaysia
R_7a	STT Leader	Australia	Australia
R_8b	Missionary	Cambodia	Cambodia
R_9K	Missionary	Mexico	Mexico
R_9v	STT Leader	Australia	India/SL
R_bd	Missionary	Australia	Malaysia
R_bj	STT Leader	Australia	India/SL
R_cT	Missionary	Chile	Chile
R_cu	Missionary	Bolivia	Bolivia
R_do	Missionary	Chile	Chile



APPENDIX F: INDIVIDUAL RESPONSES OF LIKERT BY COUNTRY

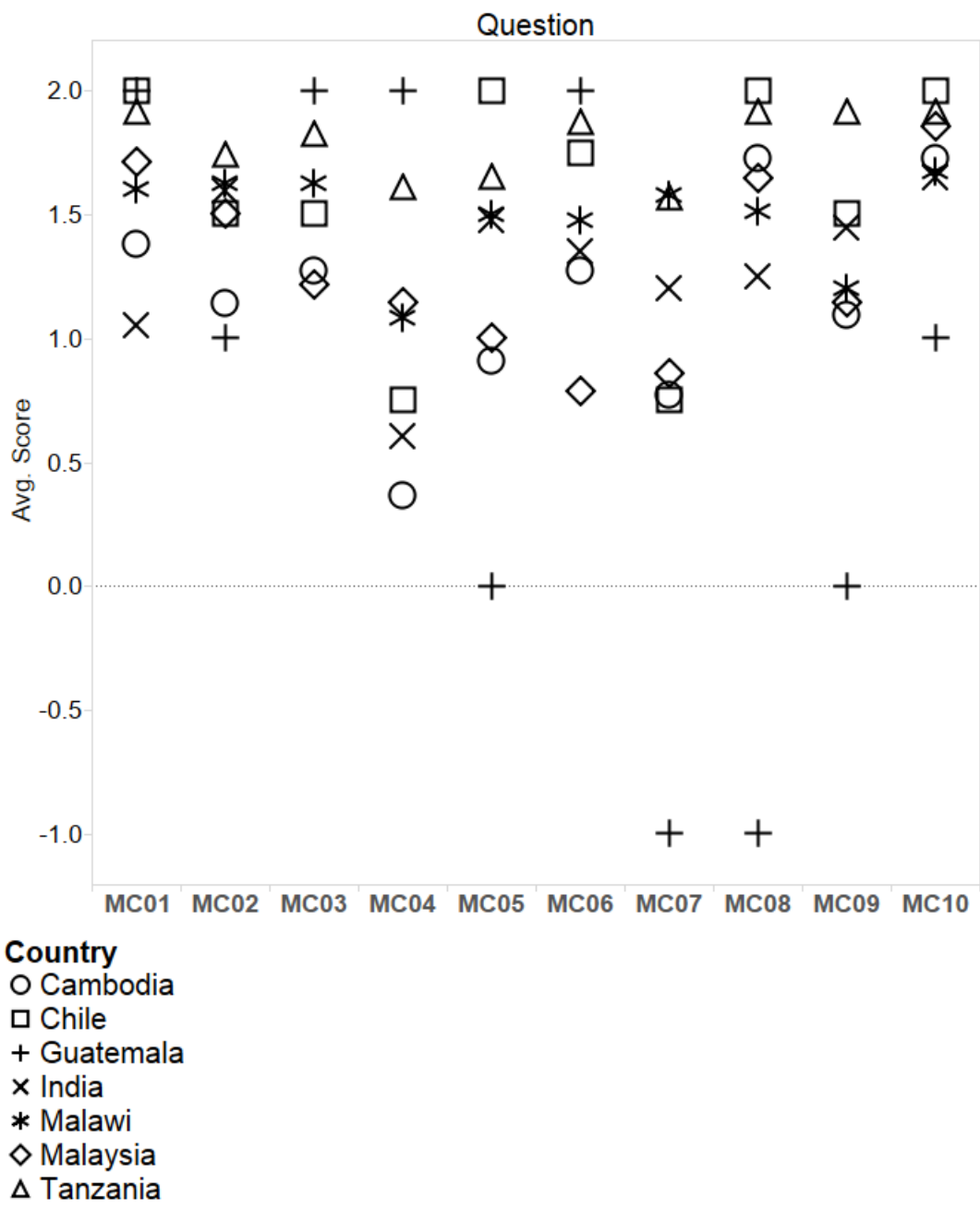


Figure 8.1. Likert Scored Responses by Country

MC is Multiple Choice Likert Question

APPENDIX G: IGLATA TEAMS INVENTORY

**Table 8.4. IGLATA Teams Inventory**

<b>Date</b>	<b>Team</b>	<b>Subject</b>	<b>Location</b>	<b>State/Province</b>	<b>Language</b>
Jun-02	0	C2NC	Salem	Tamil Nadu	Tamil
Jun-03	1	C2NC	Chennai	Tamil Nadu	Tamil
Jun-03	1	C2NC	Salem	Tamil Nadu	Tamil
Nov04	2	C2NC	Salem	Tamil Nadu	Tamil
Nov04	2	OT1	Salem	Tamil Nadu	Tamil
Jan-06	3	C2NC	Delhi	National Capital Territory of Delhi	Hindi
Jan-06	3	C2NC	Ludhiana	Punjab	Punjabi
Feb-06	4	OT1	Salem	Tamil Nadu	Tamil
Feb-06	4	NT1	Salem	Tamil Nadu	Tamil
Jun-07	5	C2NC	Kanniyakumari	Tamil Nadu	Tamil
Jun-07	5	NT1	Salem	Tamil Nadu	Tamil
Jul-07	6	C2NC	Chandagar	Madhya Pradesh	Telugu
Jul-07	6	C2NC	Chandagar	Madhya Pradesh	Telugu
Jul-07	6	C2NC	Delhi	National Capital Territory of Delhi	Hindi
Jul-07	6	C2NC	Delhi	National Capital Territory of Delhi	Hindi
Jul-07	7	C2NC	Maharashtra	Maharashtra	Marathi
Jan-08	8	OT1	Delhi	National Capital Territory of Delhi	Hindi
Feb-08	9	OT1	Maharashtra	Maharashtra	Marathi
Jun-08	10	C2NC	Bangalore	Karnataka	Telugu
Jun-08	10	C2NC	Nilgiris	Tamil Nadu	Tamil
Jul-08	11	C2NC	Kanniyakumari	Tamil Nadu	Tamil
Jul-08	11	Romans	Salem	Tamil Nadu	Tamil
Sep-08	12	NT1	Chandrapur	Maharashtra	Telugu
Jun-09	13	NT1	Chandrapur	Maharashtra	Telugu
Jun-09	14	OT1	Warangal	Andhra Pradesh	Telugu
Jul-09	15	OT1	Nilgiris	Tamil Nadu	Tamil
Jul-09	15	PTF	Salem	Tamil Nadu	Tamil
Feb-10	16	OT1	Bangalore	Karnataka	Telugu
Feb-10	16	Ephesians	Salem	Tamil Nadu	Tamil
Jul-10	17	OT1	Kumily	Kerala	Malayalam
Jul-10	17	NT2	Salem	Tamil Nadu	Tamil
Sep-10	18	OT2	Salem	Tamil Nadu	Tamil
Oct-10	18	OT2	Nilgiris	Tamil Nadu	Tamil
Jan-11	19	Romans	Pune	Maharashtra	Marathi
Jan-11	19	PTF	Salem	Tamil Nadu	Tamil

Jun-11	20	PTF	Nasik	Maharashtra	Marathi
Jun-11	20	Romans	Salem	Tamil Nadu	Tamil
Jul-11	21	PTF	Nilgiris	Tamil Nadu	Tamil
Jul-11	21	Ephesians	Salem	Tamil Nadu	Tamil
Sep-11	22	C2NC	Batticaloa	Eastern Province	Tamil
Sep-11	22	C2NC	Columbo	Western Province	Tamil
Jan-12	23	OT1	Nasik	Maharashtra	Marathi
Jan-12	23	Ephesians	Pune	Maharashtra	Marathi
Jun-12	24	NT1	Salem	Tamil Nadu	Tamil
Jul-12	24	PTF	Andhra Pradesh	Andhra Pradesh	Telugu
Jul-12	25	Ephesians	Vijayawada	Andhra Pradesh	Telugu
Aug-12	25	Romans	Chandrapur	Maharashtra	Telugu
Sep-12	26	C2NC	Delhi	National Capital Territory of Delhi	Hindi
Sep-12	26	Romans	Ludhiana	Punjab	Punjabi
Feb-13	27	C2NC	Negombo	Western Province	Singalam
Mar-13	27	OT1	Batticaloa	Eastern Province	Tamil
Jun-13	28	Ephesians	Nagercoil	Tamil Nadu	Tamil
Jun-13	28	Doctrine1	Salem	Tamil Nadu	Tamil
Jul-13	29	Romans	Vijayawada	Andhra Pradesh	Telugu
Jul-13	29	PTF	Vizag	Andhra Pradesh	Telugu
Sep-13	30	PTF	Chandrapur	Maharashtra	Punjabi
Sep-13	30	OT1	Delhi	National Capital Territory of Delhi	Hindi
Jan-14	31	C2NC	Chandrapur	Maharashtra	Punjabi
Jan-14	31	Romans	Pune	Maharashtra	Marathi
Jun-14	32	Romans	Salem	Tamil Nadu	Tamil
Jun-14	32	PTF	Tuticorin	Tamil Nadu	Tamil
Jul-14	33	C2NC	Solapur	Maharashtra	Marathi
Jul-14	33	NT2	Warangal	Andhra Pradesh	Telugu
Sep-14	34	NT-1	Batticaloa	Eastern Province	Tamil
Sep-14	34	PTF	Negombo	Western Province	Singalam
Oct-14	35	C2NC	Patna	Bihar	Marathi
Oct-14	35	C2NC	Ranchi	Jharkhand	Hindi
Jan-15	36	Doctrine 1	Pune	Maharashtra	Marathi
Jan-15	36	NT1	Solapur	Maharashtra	Marathi
Feb-15	37	NT-2	Batticaloa	Eastern Province	Tamil
Feb-15	37	OT-1	Negombo	Western Province	Singalam
Jun-15	38	NT-2	Muttam	Tamil Nadu	Tamil
Jun-15	38	OT-1	Salem	Tamil Nadu	Tamil
Jul-15	39	NT-1	Chandrapur	Maharashtra	Hindi

APPENDIX H: PTC HERMENEUTICAL APPROACH

We are going to consider first the literary and historical context, then the biblical context.

We will also show how the purpose and meaning of the passage, together with the application of the passage, come from a right understanding of these contexts. A detailed summary of this method has been produced below.

1. Literary and historical context: locating a passage in its original setting

1.1 Literary context:

- in what form is the passage written?
- where does the passage fit in the structure of the book?
- immediate context: verse, paragraph, and chapter
- broad context: whole book
- are there words which require a theological understanding?

1.2 Historical context:

- in what situation, or for what situation, was the passage originally written?

1.3 Meaning and purpose in the original context:

- what did the author intend his original readers to understand?
- in what ways does this passage suggest there will be a future movement in God's plan?

2. Biblical context: locating the passage in its biblical setting

2.1 Biblical context:

- what other passages will assist in understanding this passage?
- where does this passage fit within the Bible's overall message?

2.2 Meaning and purpose in the biblical context:

- what does God intend the readers of his word to understand?

3. Application: applying the passage then and now

- what applications were intended by the original author and how should the people have responded in those days?
- what applications can we see for ourselves and what response should we therefore make?

APPENDIX I. THEOLOGICAL REFLECTION CYCLE



Below is the Theological Reflection cycle taught to CMS Missionaries.

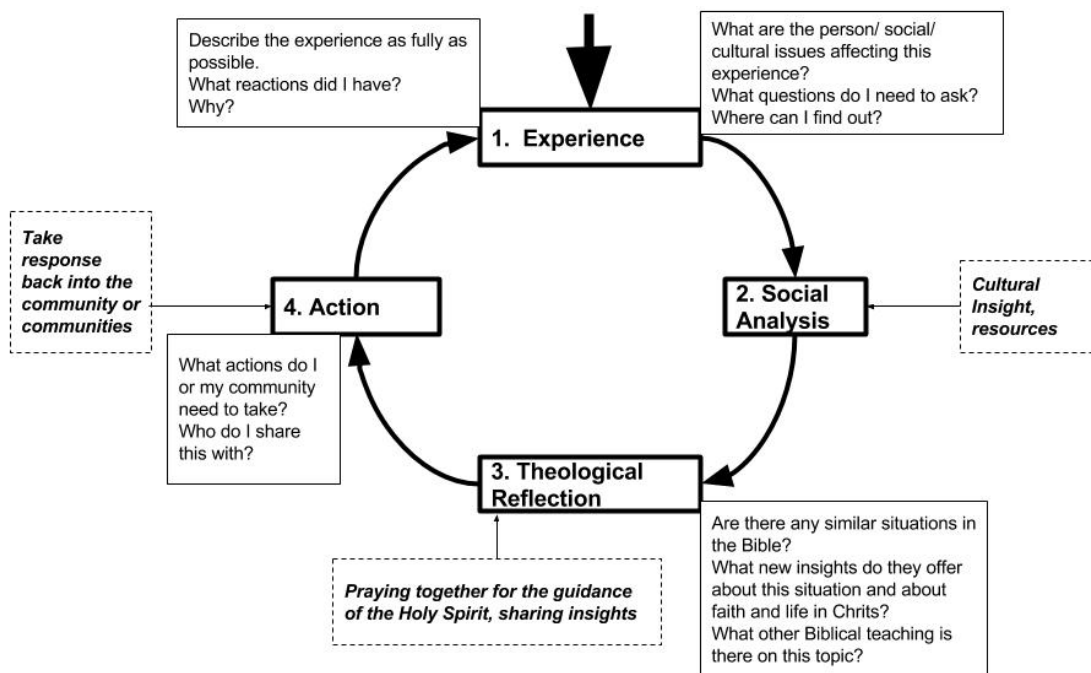


Figure 8.2 Theological Reflection Cycle

Source: CMS Australia Development and Training Team, Melbourne, (2014).

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