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A table of contents for the *Africa Journal of Evangelical Theology* can be found here:

https://biblicalstudies.org.uk/articles_ajet-02.php



The Extension Movement in Theological Education
(Revised Edition) by F. Ross Kinsler
(William Carey Library, Pasadena Calif. 1981)
Price \$6.95 294 pages

Dr. Ross Kinsler, in his book **The Extension Movement in Theological Education** calls for the renewal of the ministry. The revised edition contains important new contributions to our understanding of the significance of the extension movement in the renewal of ministry and mission in the 80's.

The papers in this book were written over a period of eight years and are based on the author's experience in Theological Education in Guatemala. The papers do not fit a systematic treatise, but they do fit together and find their continuity in a growing understanding of theological education and the nature of ministry.

Part one contains six different expositions of the fundamental concepts and visions of the extension movement. These papers were written to raise questions, provoke discussion, and suggest areas for experimentation, not to provide pat answers or easy solutions.

First the author deals with bases for change in theological education and asks the questions, "What is the ministry?" "Can people participate fully in theological study and ministry?" "Who are the leaders?" "How can leaders be trained?" "What kind of theological education can we afford?" "What are the goals of our training programs?"

Dr. Kinsler states there exists a false dichotomy between clergy and laity. He uses Eph. 4:11-16 as a basis for a call to equip the saints for the work of ministry. He states in conclusion that the traditional training patterns reinforce the dichotomy between clergy and laity and make churches dependent upon highly trained professional pastors. "Theological education by extension on the other hand," he says, "breaks down the dichotomy between clergy and laity by encouraging all kinds of leaders to prepare themselves for ministry. It stimulates the dynamics of ministry at the local level by training those men and women in the context of their own communities and congregations. It enables the congregations to develop their own leadership for ministry, so that they do not need to depend on outside highly trained professional clergy." (p8)

Historically the academically oriented system of training clergy tends to produce a clergy preoccupied with privilege and position at the expense of dynamic corporate ministry. The extension movement, on the other hand, provides theological education without destroying the dynamics of leadership formation within the congregation.

Dr. Kinsler states, "Traditional seminaries and Bible Institutes tend to follow the elitist trends of our societies, and they perpetuate the image of education as the accumulation of information. TEE has broken with these traditional structures and concepts in an attempt to define education in terms of life and ministry." (p19)

"The purpose of TEE," according to Dr. Kinsler, "is to extend the resources of theological education to the functioning and developing leaders of congregations and to encourage and enable local leaders to develop their gifts and ministries without leaving their homes, jobs, communities and local congregations." (p31)

Dr. Kinsler writes about the various dimensions of TEE and how it extends geographically, chronologically, academically, socially, ecclesiastically and numerically. He outlines the three essential elements of TEE, ie, self-study materials, practical work, and regular seminars, and contrasts TEE with other types of theological education.

Dr. Kinsler clearly shows that TEE has come on the scene not only to provide an alternative approach to ministerial training, but also to challenge established assumptions about training and about the nature of ministry itself. He asks pertinent questions such as: "How should we conceive of theological education?" "What is our understanding of the nature of the ministry?" "What constitutes the church?" "How is the church to carry out its mission?" His thoughts and conclusions need careful consideration in the context of the church in Africa.

Part II presents four papers that "address regional issues in the current dialogue on alternatives in theological education and describe how TEE is being or can be adapted to meet those concerns." (Intro.) The chapter on TEE in Africa, which deals with what is happening and some basic issues and challenges, is of value to those serving with the church in Africa. His recommendations at the conclusion of the chapter should be considered by all those working in the African context.

Part III brings together different kinds of tools for change and development in theological education. It includes materials for workshops on TEE.

The book has a strong bias toward the extension method of theological education. The arguments are well stated. Because the book is composed of papers which have been printed separately over a period of eight years there is some repetition.

This book is relevant in its call to renewal in the ministry and its challenge to recognize new alternatives in ministerial formation. Its usefulness in Africa lies in the extent to which its message is adapted to and implemented in the African context.

In his introduction Dr. Kinsler states, "the extension movement challenges and humbles because it brings down the high altars of academic prestige, professional privilege, clerical status and institutional presumption. It goes against the elitist tendencies of our societies and against the selfish bent of natural man. It calls in question our own position and self image in the light of Jesus' example and his commandment to his disciples: "It shall not be so among you ... whoever would be great among you must be your servant." (Mk. 10:43)

The question is, is the church ready for it?

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From Sabbath to Lord's Day
A Biblical, Historical, and Theological Investigation
Edited by D. A. Carson
(Zondervan, Grand Rapids, 1982) Pp. 444, \$10:95

The question of the Sabbath versus the Lord's Day is being raised now and again but answered with little satisfaction. This volume edited by Donald Carson tackles the question biblically, historically and theologically. In his preface Carson writes "This book began as a research project on 'Sunday' sponsored by the Tyndale Fellowship for Biblical Research in Cambridge, England, in 1973. (p.11).

The book features articles contributed by seven scholars who were at that time doctoral or post doctoral research students (p.11). It is an outstanding volume which offers intellectual stimulation. The volume is supplemented by excellent and extensive endnotes which include books and articles by both liberal and conservative scholars. It also contains indexes of authors, subjects, scripture, apocrypha, pseudepigrapha, Josephus, Philo, Rabbinic literature, Dead Sea scrolls and those anonymous and pseudonymous sources from the patristic age. The book promises "to provide a synthesis that at least offers a basic model for theological and ethical reflections" (p.17). Despite the plurality of authors, the argument is progressive and delivers what it promises.

The first article is by Harold H. P. Dressler who teaches at Northwest Baptist Theological College in Vancouver, B. C. Its title is "The Sabbath in the O.T." Harold limits his material on the O.T. stressing the pentateuch (p.22). In his introduction, he summarizes five theories held as to the origins of the sabbath (Babylonian, Lunar, Kenite, Socioeconomic origin, Calendar origin). He dismisses these theories and explains the sabbath as a "perpetual covenant" between God and his people (Israel) and not a universal ordinance for all mankind, (p.34). The sabbath provided both spiritual and physical renewal and expressed social concern and compassion (p.35).

The second article "A Summary of Sabbath Observance in Judaism At the Beginning of the Christian Era" was written by C. Rowland, Dean of one of the Colleges in Cambridge. Like Dressler, Rowland sees no universality of observance. He writes that there is "No evidence that 'philo' distinguished the Sabbath law as universal, rather than mere ancestral custom" (p.33). This leads him to conclude that "the complexities of Jewish sabbath practices are to be understood as sincere attempts to translate the revealed will of God into the complex social setting of the Hellenistic World" (p.54).

The third article "Jesus and the Sabbath in the Four Gospels" was written by D. A. Carson, Associate Professor of New Testament at Trinity Evangelical Divinity School in Deerfield, Illinois. Carson does a thorough exegetical study on the passages in the four Gospels that indicate Jesus' attitude toward the sabbath. "In the synoptic gospels Jesus himself has the authority to override the sabbath because of his work" (p.68). The sabbath pointed to the gospel rest (p.75) which is intrinsically bound up with God's eschatological purpose of salvation" (p.85). Yet in his investigation Carson sees "no hint anywhere in the ministry of Jesus that the first Day of the week is to take on the character of the sabbath and replace it." (p.85).

Max M. B. Turner who is a Librarian at London Bible College and also lectures in New Testament wrote the fourth article "The Sabbath, Sunday, and the Law in Luke/Acts." He observes that the son of man has authority that transcends the law and the institutions revealed therein" (p.108) and secondly, that the Jesus of Luke's portrait subordinated the sabbath to the demands of his own mission. In doing this Jesus inaugurated a new covenant (p.113).

The fifth article "The Sabbath/Sunday Question and the Law in the Pauline Corpus" was written by D. R. De Lacey who teaches at Ridley Hall, Cambridge. De Lacey writes, "as to the law it is simply to demonstrate the existence of our sins, to condemn us as a result, and also to provoke our sin" (p. 175). A christian is obligated only to fulfil the law of love by walking in the spirit (p. 175). He is no longer bound by external stipulations in the matter of festivals (p.183). In his final observation the writer says "Paul's contribution to our quest, then, is limited but of significance. While he forbids us from stating that "par excellence," he also forbids us from imposing such observance as duty upon our fellow believers. Since, at least in much of the world, Sunday is allowed to the majority of us as a day suitable for worship, we may surely gratefully receive it as such; but our study of Paul forbids us from erecting any theological edifice upon this convenient, but fortuitous fact." (p. 184-6).

The sixth article "Sabbath, Rest and Eschatology in the New Testament" was written by Andrew T. Lincoln who is at St. John's College in Nottingham. He opens by saying "with regard to this work of creation, God's rest was final and grounded in the completion and perfection of that work; with regard to humanity, this rest pointed forward to a future state that it was to share" (p.198). He then cites several passages which unfold the meaning that this sabbath has become the salvation rest of the true sabbath "brought by Christ" (p.215). As to the question of the Lord's Day replacing the sabbath he writes: "The O.T. sabbath is not transferred to the Lord's Day. The Lord's Day is commemoration of the true sabbath rest Christ has brought through his death and resurrection, and under the word of God and through mutual exhortation, they will be encouraged to continue in this rest so that their participation in its eschatological fullness will be assured" (p.217).

The four articles which follow were written by Richard J. Bauckham who lectures in the Department of Theology at the University of Manchester, England. On the choice of Sunday and not any other day he writes "It was the need for a regular and frequent time of christian worship that led to the choice of a day of 'the week'. Commemorating the resurrection, if it was a motive, would be the reason for choosing 'Sunday' rather than another day" (p. 238). Christians came to regard Sunday as the distinctive day for christian worship. (p.239). The Lord's Day worship is eschatologically orientated. In the time of the conflict of sovereignties the church cannot meet with the Lord without the prayer "come Lord Jesus" and the expectation of what may be called the eschatological Lord's Day, the day when every tongue will confess that Jesus is Lord" (p.245).

In the article "Sabbath and Sunday in the Post-Apostolic Church" Bauckham observes that "at the beginning of the second century, Sunday worship was already established as the universal christian practice. The activity of christians on this day "is analogous to the activity of the "priests" on the mosaic sabbath; it is the service of God in worship. It is the priestly activity of worship that has been transferred from the sabbath to Sunday" (p.284).

In his third article "Sabbath and Sunday in the Medieval church in the West " the writer traces through the Augustine and the spiritual sabbath; Early medieval sabbatarianism; Thomas Aquinas and Scholasticism. During this period Sunday is held as a day of rest and worship.

His final article "Sabbath and Sunday in the Protestant Traditions," analyses sabbatarianism in early Protestant theology, represented by Luther and Calvin. Then he gives a very brief history of the seventh-day Adventists and how they took Sunday observance as a mark of the apocalyptic beast and the "seal of God (Rev. 7) as the Seventh-Day-Sabbath (p.334). The S.D.A.'s base their belief on a conviction that the seventh-day sabbath is immutable moral law (p.334). "Those who keep the commandments of God and faith in Jesus" are the "last-day sabbath-keeping remnant." (p.334). This doctrine is very much challenged by Bible believing christians.

The final chapter "From Sabbath to Lord's Day: A biblical and Theological Perspective" written by A.T. Lincoln, serves as a summary of the book. Lincoln discusses topics such as:-

- The Seventh Day and creation
- The Fourth commandment and the Decalogue
- The sabbath in O.T. History and in the Intertestamental period
- The Gospel's depiction of Jesus' Relationship to the sabbath
- Sabbath Observance in the N.T. Church
- The Decalogue and the law in the New Testament
- The Sabbath commandment and the Decalogue in the Post-Apostolic Church.

- The Prominence and observance of the first day in Early Christian Literature.
- The significance of the First Day.
- The Normativeness of observance of the First Day
- An Evaluation of sabbath-transference Theology and of the significance of Fourth Commandment in the light of the Debates of church history.
- Similarities and differences between sabbath and Lord's Day.
- Lord's Day, Rest and Worship.

He emphasizes meaningful structural worship as a priority for the Lord's Day. In his conclusion he writes "Celebration of Resurrection in Sunday worship will not allow the concerns of the rest of the week to be forgotten but will express the integral connection between worship of the Lord and all areas of Christ's Lordship; including every part of the believer's life ... When the significance of the Lord's Day is grasped, every day is transformed, so that in fact it can be said each day, "This is the day which the Lord has made; let us rejoice and be glad in it" (Ps.118:24) (p.405).

Inspite of weaknesses which some will notice in the volume, the book as a whole is very helpful and worth purchasing for your Library.

Jacob Kibor, Scott Theological College.

Christ the Lord

Edited by H. H. Rowdon (IVP, Leicester, 1982) pp 344, np.

I am delighted to review this book and to add my appreciation to one who taught and inspired so many. A glance at the select bibliography gives an indication of the significance of his contribution to New Testament scholarship. Some of these will remain standard reference material for both scholars and students, others will be treasured by Pastors and Bible students worldwide.

Donald Guthrie was one of the first students at London Bible College and received the rare distinction of being asked to join the teaching staff before he graduated. For the rest of his career he remained with the college playing a part that increases in significance until his retirement in 1982. His concern for people as well as for academic excellence had no small part in the growing recognition of the College.

An appreciation of the rich variety of his contribution and the warmth of his concern for others takes the place of a preface. The essays, which centre around the Person of Christ, are a tribute from colleagues, students and friends.

In view of growing criticism of the incarnation Howard Marshall examines how far this doctrine is present in the N.T. He shows that the emphasis of the N.T. is on the fullness of his deity with the clearest statement in Jn. 1:14, though the concept of incarnation is integral to and assumed by the other writers. The contribution of R. T France is basically the 1980 Laing Lecture in which he examines the 'underlying attitudes ... which treat Jesus as divine', which were expressed in worship of him, and existed in embryo from the beginning in the experience of Jesus. Ralph Martin returns to familiar territory in discussing the setting of the Christological hymns.

The next two essays look at the title the Son of man. F. F. Bruce examines its background in the Gospels, Qumran and Jewish literature. It was not a current title so Jesus was free to give it what content he chose, in particular linking it with the Isaianic suffering Servant of the Lord. Starting from the Davidic royal psalms, Robert Rowe traces a somewhat laborious (and not entirely convincing) argument to prove that Daniel's 'son of man' is messianic.

D. A. Carson selects five titles to disprove the thesis that 'the Gospel of Matthew is studied with Christological anachronisms'. Though Matthew does reveal his Christological commitments, he is not anachronistic, but points forward to the full understanding of the early church.

Gordon Wenham draws on the insights of the social anthropologist Mary Douglas regarding the symbolism of the O.T. cleanness laws (examined in more detail in his NICOT commentary on Leviticus) to show that the underlying value system of these laws (particularly in God's character as the giver of life and wholeness) is the basis of Christ's healing ministry. There is continuity and discontinuity with the old, with the new revelation that God's character is now seen to be redemptive as well as holy. David Wenham looks at the problem that Mark 13:30 seems to suggest that expected the second coming within a generation and was therefore wrong. He argues that verses 28-32 describe the fall of Jerusalem within a generation but leave the time of the end unknown.

Geoffrey Grogan's thesis is that the account of Simeon in Luke 2 interprets Isaiah Christologically. His argument is thin in places, though his main point is clear that these verses are deeply influenced by Isaiah. The next essay, by Max Turner, traces the worship of Jesus back to the start of the church emphasising the importance of the ascension and the outpouring of the Spirit (as the Spirit of Christ) at Pentecost.

Two essays follow which deal with aspects of Paul's understanding. What is significant for Richard Lacey are allusions to O.T. passages referring to God which Paul sees as appropriate to refer to Christ so witnessing to his deity. His primary concern is with the phrase 'One Lord'. John Balchin deals with Wisdom and Christ, countering J. D. G. Dunn's position that Paul was instrumental in helping the development from inspirational to incarnational Christology, demonstrating that the identification of Christ with 'wisdom' occurred early, that Paul had addressed Christ as divine since the Damascus Road and that the roots of this understanding go back to Jesus himself.

Leslie Allen gives us a masterly study of the meaning and importance of Psalm 45:6-7 (particularly in support of the vocative 'O God' in v.7) and the significance of its use in Hebrews 1:8-9 as reflecting the conviction that the Psalm looks forward to the exalted Lord Jesus Christ, and as having a profound influence on the rest of the letter. For David Carnegie the hymns in Revelation are the author's composition, not being borrowed from Christian worship though they do bear witness to it; of more importance is their witness to the deity of Christ who is worshipped as God and in terms reserved for God.

A fine study of the Christology of Islam by Peter Cotterell shows how and why this is irreconcilable with Christian Christology. Richard Sturch in a logical analysis of the statement 'Jesus is God' finds that it needs the qualification 'and man' added to it for it to be correct. However, his argument is not always seen to be consistent. For instance, it is not at all

clear why the objections (on p.328) to saying 'Jesus is God' do not apply in the same way to saying 'The Son' or 'The Word is God'; why does the former need some form of qualification but not the latter?

The remaining three essays deal with Christological understanding at different historical times. Tony Lane gives us an admirable defence of the Chalcedonian Definition. Its purpose was to protect against heresy which it certainly does, its weakness is that it underplays Christ's human limitations. The starting point for Christology should be the historical Christ rather than the eternal Trinity. For Klaas Runia the weakness of Karl Barth's Christology is that he opens the door to universalism by emphasising the Godward aspect of reconciliation so that it applies to all people. H. D. McDonald examines the kerygmatic Christology of Bultmann to show that it is not Christology but the subjective soteriology of a Theology that is 'no longer Christian'. The result is philosophy rather than theology.

A recurring theme in these essays is to note how the N.T. writers refer to Christ in ways that are reserved for God alone in the O.T. There is little of the unevenness which often mars such a collection of essays; the main disappointment is Ralph Martin's essay entitled 'Some reflections on New Testament hymns', these reflections are a rather lightweight culling from his other work.

One curious omission is noted. Two of the studies deal with the present century, one with the early church; but I missed one dealing with the period of the reformation.

This 'modest contribution to theological scholarship' is both a major evangelical contribution to the current debate on the person of Christ (as the dust jacket claims) and a worthy tribute to an outstanding scholar and theologian.

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College of Bible

Radical Hospitality
by David and Ruth Rupprecht
(Presbyterian and Reformed Publishing Co., Phillipsburg, New Jersey,
1983). 118 pp, US \$4.95.

Surprisingly, **Radical Hospitality** wasn't written to put a "guilt trip" on every believer who doesn't feel they have an open heart or an open home. In fact, I felt they were telling me that unless I felt a particular call to this special ministry, I had better not even consider it.

Radical hospitality is not having your neighbor over for a meal to let them see what nice people African Christians can be, or even inviting church visitors home for a Sunday meal, or having the visiting missionary and his twelve kids for the weekend. Radical hospitality is opening your home and your life day after day, hour after hour, to people who nobody else wants and nobody else can handle. (Often not even their families). It's living with the stranger and the outcast, and it's opening yourself up for almost certain failure. The book is not an account of success stories. But the point is, God is not checking out success, but faithfulness and obedience.

In its 118 pages of easy reading, the authors use four couples and their own home and their local churches as examples of what can be done and how to go about doing it. Almost every chapter of the eleven chapters ends with some helpful and practical steps to take and suggestions to follow.

The most radical aspect of this radical book is the importance placed on making this ministry of hospitality directly accountable to, and woven into the leadership and ministry of the local church. It's not some "outgoing" couple's bright idea, but the necessary response of the Christian church to the bruised, broken and battered of our society.

The book is filled with warnings. Four that stood out in this reviewer's reading were:

1. The husband and wife must be equally committed and gifted for this kind of ministry. "Nothing can more quickly drive a wedge between them than this kind of ministry."
2. "There's no point in going into this for glory but be open for criticism: charges of abandoning your own family, creating your own cult and harboring drug addicts ..."

3. Establishing terms of cooperation and goals for the new resident and even a contract for working and living together should be the first priority. The newcomer should be willing to submit to authority and work toward change. No person can live without responsibility and respect.

4. "Pray without ceasing ... and you will pray!"

The challenge seems to be for the African pastor to look for and cultivate within his church, homes where the needy can go for shelter and healing. From among the leadership to build a caring community that the surrounding constituency can see, lives out the gospel of the kingdom.

The biblical principles are sharp, the practical helps are clear, the insights deep and the challenge is great. Not an easy calling, but in our wounded and fragmented society, a needy one.

Lois Shaw, Scott Theological College

Learn to Read the Greek New Testament.

(Exeter: Paternoster Press, First Edition, 1979; Third Edition, Revised,
in one volume, 1982) UK £ 14.60

One of the hurdles most theological students face is the learning of New Testament Greek. For some the task is almost unmanagable. Therefore, any method promising a simplification of the process sparks interest.

Dr. Ward Powers, head of the Department of New Testament Language and Literature at Sydney Missionary and Bible College in Australia, has produced a book designed not only as a textbook for students training for the ministry but also for lay persons wishing to gain some competence in New Testament Greek.

Dr. Powers makes wide use of modern linguistic principles in developing his method. That he is well-qualified to develop a new approach based on modern linguistics is indicated by his B.A. in Greek from the University of Sydney, M.A. in linguistic Science from the University of Reading, and his Ph.D. in New Testament Research from the University of London.

The method Powers uses is based on six principles explained on pp 5-6 of the book:

(1) Framework Learning

The student is introduced quickly to the whole framework of New Testament Greek needed to begin reading the New Testament. The framework is filled out as the student continues to encounter the elements of Greek in subsequent exercises of reading the New Testament.

(2) Natural Language Acquisition

Minimum emphasis is placed on rote memory and maximum emphasis on exposure to the Greek of the New Testament.

(3) Immediate Introduction to the Target Material

From the very beginning all examples and exercises are taken from the Greek New Testament.

(4) Low Threshold of Utility

Most Greek courses require lengthy study of grammar before the student applies his knowledge to the New Testament. The Powers' method is prepared so that after two or three lessons the student is already beginning to appreciate the nuances of the Greek New Testament.

(5) Morphological Analysis and Pattern Recognition

The student is instructed in the use of linguistic science in order to be able to recognize the recurring patterns in words so that rote learning of basic paradigms is minimal. Here Powers is at his best.

(6) Progressive Presentation Followed by Systematic Revision

In the beginning course the student is introduced to all the basic elements in a progressive way in increasing complexity. In the intermediate course the basic elements are presented more comprehensively and everything on each section of grammar is dealt with in one place. Thus a systematic revision is provided.

Powers includes both a beginning course and an intermediate course in this volume as mentioned above. The beginning course is designed for 25 hours of actual class time. The intermediate course is done in conjunction with reading through the Gospel of Mark.

The appendices contain valuable suggestions for both teachers and students and helpful explanations of phonemes and morphology. The footnotes are a mine of information for even advanced students of New Testament Greek.

Although this reviewer has not had opportunity to test the method in the classroom he is impressed that it would work and would encourage teachers of New Testament Greek in Africa to begin experimenting with it. One somewhat prohibitive factor may be the price- UK£14.60. Those with access to U.S. dollars may order the book through William B. Eerdmans Publishing Co.

Gary Isaac, Scott Theological College

Hermeneutics: Principles and Processes of Biblical Interpretation.

By Henry A. Virkler.

(Grand Rapid: Baker Book House, 1981). 255 pp. \$12.95

Henry Virkler, professor of psychology at the Psychological Studies Institute in Atlanta, Georgia, U.S.A. has given us in this volume a well organized popularization of Walter C. Kaiser, Jr.'s teaching on hermeneutics. Virkler writes from a clearly evangelical position, arguing strongly for inerrancy and "singleness of meaning" in his introductory chapter.

This volume has the strengths of the clear, thorough method set out in Kaiser's **Toward an Exegetical Theology**. Virkler adds several features which make it attractive as a basic textbook. These include 1) reader/student-oriented objectives at the beginning of each chapter, 2) chapter summaries, and 3) exercises, labeled "BTs" (Brain Treasurers), at the end of most chapters, giving the student/reader an opportunity to apply what he has learned.

In his chapter on Theological analysis, Virkler discusses several representative theories conceptualizing the nature of God's relationship to man. He considers dispensational theology, Lutheran theology, and covenant theology. Finding all of these inadequate he suggests the "epigenetic model" by which he means what other writers refer to as "organic unity". This model stresses progressive revelation and attempts to be a "middle road between dispensationalism and covenantal theology" (p.134).

Being somewhat new on the scene, the epigenetic model is yet untried. One need not agree with Virkler's (and Kaiser's) new model to utilize the helpful, systematic process of biblical interpretation laid out in this volume. As a well organized popularization of Kaiser's work this book is highly recommended.

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Discipleship

Edited by Billie Hanks Jr. and William A Shell
(Zondervan Publishing House, Grand Rapids, 1981). 190 pp

The phenomenal growth rate of Christianity in Africa is a matter of great praise to God. Recent work by David Barrett and others has documented that over half the population in Africa is at least nominally Christian with the percentage rising steadily.

But this growth, when coupled with minimal discipleship and the absence of a strong biblical theology for Africa, has created an inherently dangerous situation. Is the stage well set for universalism in Africa (Byang H. Kato, *Theological Pitfalls in Africa*. p. 11)? Will the Church in Africa degenerate into nominal Christianity, complacent in its formalism, struggling merely to maintain structures but with no spirituality, no vision for the lost or impact on society?

The answer must lie in the development of a discipleship ministry in the Church. This is the thrust of this small (190 pages) but challenging book edited by Billie Hanks Jr. and William A. Shell. This book was not written for Africa, (are there any books written on this subject from within the Church in Africa?) but one cannot help but being struck by its pertinence for the continent.

All the contributors (Robert E. Coleman, LeRoy Eims, Walter A. Henrichsen, Gary W. Kuhne, Dawson Trotman, and Gene Warr) have been actively involved in discipleship programmes and in most cases are well known to North Americans through their writings.

The book begins with a call for "the vision for multiplication". This is a vision which has become well articulated through the Navigators movement. This is followed by three chapters from Robert Coleman's well known book, **The Master Plan of Evangelism** in which he gives the biblical basis for discipleship.

Having established basic principles it is natural the book continues with chapters on methodology, follow-up, apprenticeship, and concludes with "the vision for discipleship making". Although there are inherent drawbacks of a compilation of this type, the overall result reads well and builds on what goes before it.

Despite words to the contrary in the introduction (p.18) this book is not heavy reading but it is certainly a call for a serious commitment to the Lord

and in this sense is radical or "tough" reading. There must be few in the church in Africa who could read the book and not feel challenged to deeper involvement in the ministry of discipleship.

This reviewer has far too little experience in discipleship to quibble with any details of the book, but merely would like to ask the question, "Is the strong emphasis on one-to-one discipleship patterns a product of Western individualism or is it truly biblical and a relevant pattern for Africa? As a corollary", in the African context where so much emphasis is placed on groups and community, should more stress be placed on group discipleship patterns? How can discipleship methods be contextualized?

The fact that most of the illustrations are drawn from North America and the book was primarily intended for a North American audience, does not detract from its usefulness in Africa. It is not by any means a textbook on discipleship, but it certainly is warmly recommended as a book to fire one to read further on this subject and also to commit one's own life more deeply to a ministry of discipleship.

Peter Maclure, Ukamba Bible Institute