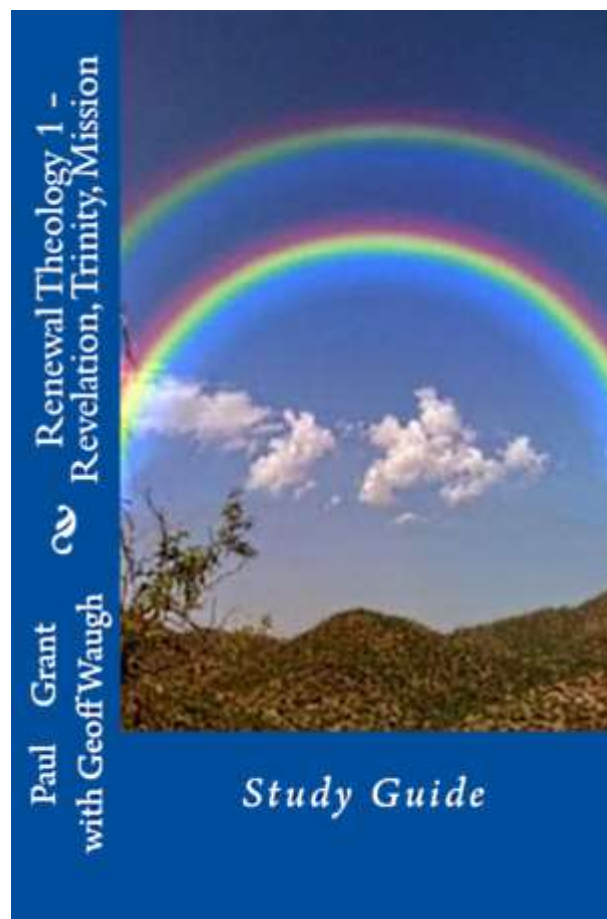


Renewal Theology 1: Revelation, Trinity, Mission

Study Guide



Compiled by Paul Grant
Edited by Geoff Waugh

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PO Box 2111 Mansfield, Qld 4122, Australia.
Renewal Journal Publications

Acknowledgement:

**We would like to thank the contribution
made by the staff of the Citipointe Ministry College
in the compilation and development of this unit.**

**This unit was prepared and compiled by
Paul Grant and Geoff Waugh**

**This book is adapted from material prepared for external and internal study.
It is now superseded and replaced by more recent developments. However, it
is a useful resource on this topic for your personal and group studies. Please
contact the college to enquire about current courses. We value your positive
comment or review on Amazon and Kindle to inform and bless others.**

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Logo: basin & towel,
lamp & parchment,
in the light of the cross

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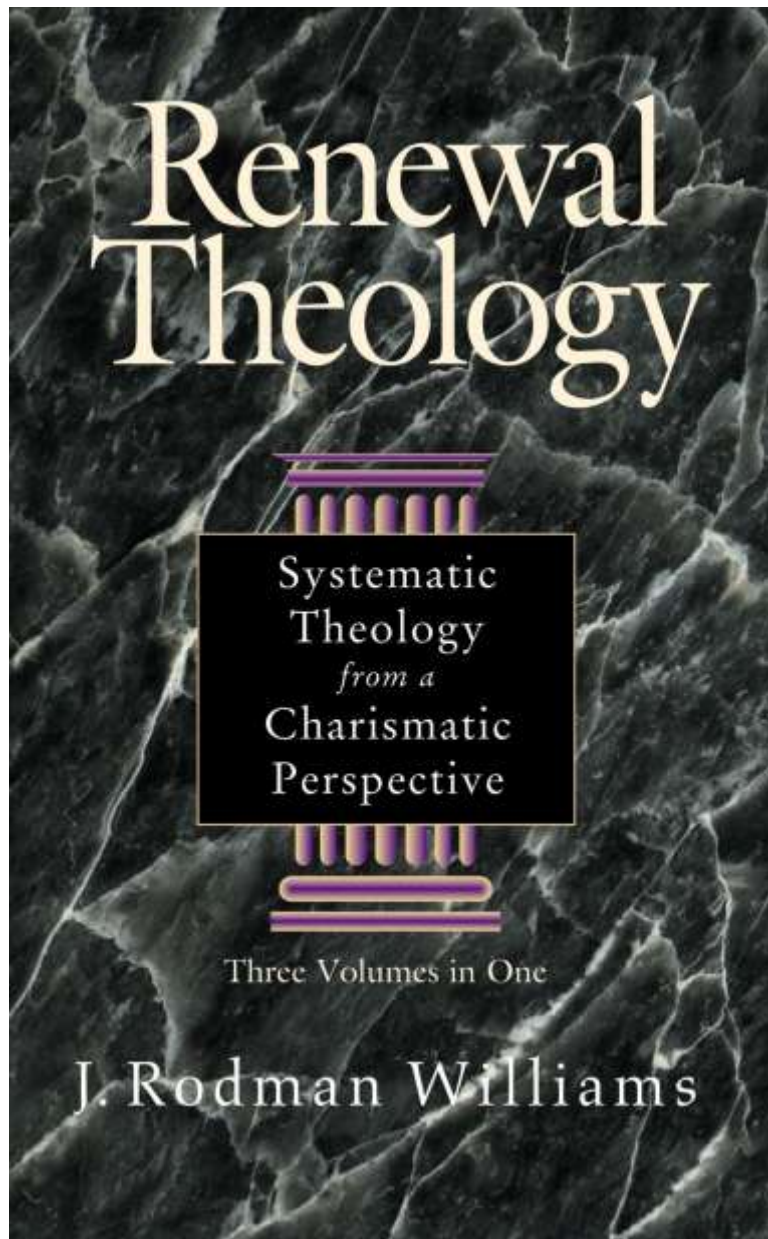
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Appendix



Renewal Theology
by J Rodman Williams

This classic opus is the key textbook for this Study Guide

General Introduction

Welcome to this former unit of study in Distance Education from the Citipointe Ministry College, the School of Ministries of Christian Heritage College. We pray that God will bless you abundantly as you study.

WHAT IS THIS COURSE?

The diploma and degree programs were developed by the School of Ministries and accredited from 1996. They are nationally recognised courses offering initial education for ministry roles with a local church. Its aim is to prepare students for potential ministry to fulfil a wide range of needs and to promote the ministry of the Holy Spirit

ACCOMPANYING MATERIALS

Formerly the Distance Education students received these materials. Now students have access to resources on the internet. This list is retained here to give you ideas you may want to use or adapt in your church or teaching situation.

Distance Education Study Guide. You're reading a book version of it! It's a summary overview to give you an idea of where the course goes. There was space in the **Study Guide** notes for you to add your own notes and summaries.

Book of Readings. The compiled Book of Readings had articles from magazines and books. These resources are now included in internet materials for the new and revised subjects. Comments in this **Study Guide** may guide you through those Readings, retained here for your own pleasure and personal inspiration. Many of the references in the final section of each topic, Further Readings or Research, were originally included in the Book of Readings.

Distance Education Handbook. This was provided with the first unit studied, and is now an internet resource. It introduces students to possibilities in their study with the CMC School of Ministries.

Assignment Writing and Style Guide. **This also was** sent only with the first unit studied, now available in the internet resources. It includes helpful hints for assignment work and study. It is a reference for when students need specific help.

Assignment covers. **All** assignments being sent in were to be placed in an assignment cover which included places to identify the student's name and contact details, the course and subject details and the assignment topic details.

Unit Evaluation Form. A basic evaluation questionnaire was completed and returned to the college with the last assignment.. College staff individually and together consider all feedback and are encouraged by student comments.

Assessment Booklet. Previously an Assessment Booklet provided information on assessment requirements. This is now also an internet resource. It contained

information on the assessment requirements, readings, unit outline, bibliographies, and resources.

RATIONALE

Theology provides a systematic study of biblical teaching in historical and contemporary forms. It is the intellectual process whereby all other theological and ministry studies are related to biblical studies. The introductory study of Theology in this unit is a systematic approach to themes and teaching of the Bible placed in historical and contemporary terms with a view to practical application in ministry.

This introductory unit has the dual aim to teach methods and presuppositions of the study of theology including its hermeneutic, and to apply these methods to fundamental theological issues such as the study of God and revelation, including the seminal themes of the Kingdom of God, covenant and mission.

This unit relates directly to all biblical studies units, drawing on them for the formulation of theological concepts. It also undergirds all ministry and mission, providing a reference point for the development of applied theology in the practice of ministry.

OBJECTIVES

At the conclusion of this unit students should be able to:

1. Define the principles of biblical hermeneutics and be able to apply them;
2. Discuss revelation, including progressive revelation, and inspiration;
3. Understand the presuppositions, materials and methods of the study of theology;
4. Describe the different major approaches to theology including systematic, historical, biblical and contemporary;
5. List the fundamental doctrines of the Godhead;
6. Apply a Biblical Theology approach to the theme of God's self-revelation in terms of the Kingdom of God, covenant and mission;
7. Relate hermeneutic and theology to ministry and mission.

CONTENT

1. An introduction to the theological study including the principles of hermeneutics and the concept of progressive revelation.
2. The presuppositions, materials and methods of the study of theology.
3. An overview of systematic, historical, biblical and contemporary theologies.
4. The revelation and knowledge of God:
 - a. The Trinity
 - b. Creation and Providence
 - c. Redemption and Consummation

5. An introduction to the biblical themes of the Kingdom of God, covenant and mission in terms of what they say about God and humanity.
6. Principles and examples of the application of hermeneutic and theology in ministry and mission.

APPROACH

A combination of lectures, tutorials and group discussion.

PRESCRIBED TEXT

Williams, J. Rodman. 1998. *Renewal Theology, Vol. 1-3: Systematic Theology from a Charismatic Perspective*. Grand Rapids: Zondervan.

MAJOR REFERENCES

Bray, Gerald. 1993. *The Doctrine of God*. Leicester: InterVarsity.

Bloesch, Donald G. 1995. *God, the Almighty*. Downers Grove: InterVarsity.

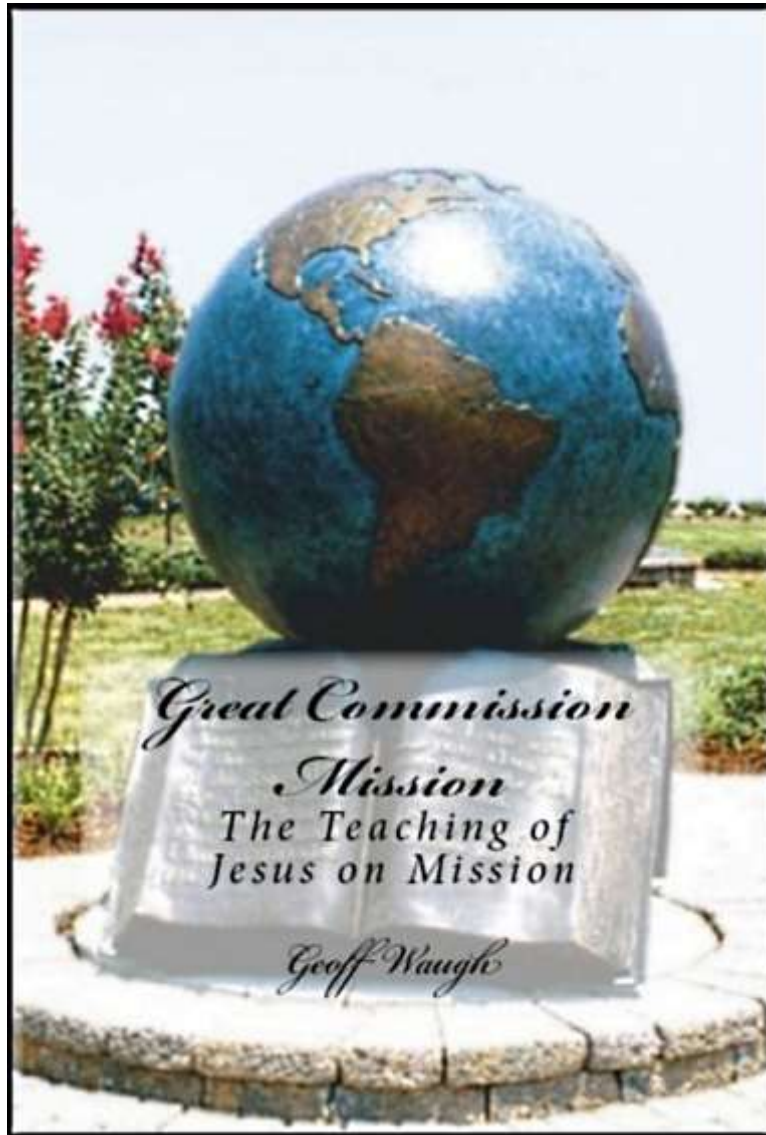
Grenz, Stanley J. 1994. *Theology for the Community of God*. Carlisle: Paternoster.

Gruden, Wayne. 1994. *Systematic Theology*. Leicester: InterVarsity.

McGrath, Alister E. 1995. *Christian Theology, an Introduction*. Oxford: Blackwell.

UNIT OUTLINE SUMMARY:

This unit examines the characteristics and methods of theology from a renewal perspective including its integrative and comprehensive approach to the whole of Scripture, the relationship of the Old and New Testaments, the study of the doctrine of God, the centrality of the themes of covenant and the kingdom of God, and their application to contemporary ministry and mission.



[*Great Commission Mission*](#)

[*The Teaching of Jesus on Mission*](#)

[See renewaljournal.blog](http://renewaljournal.blog)

Subject Overview

Module 1: Theology and Biblical Hermeneutics

1. What is Theology?

2. How to Begin (1)

3. How to Begin (2)

4. Methods in Theology

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11. The Concept of Covenant

Module 4: Theology of Mission and Ministry

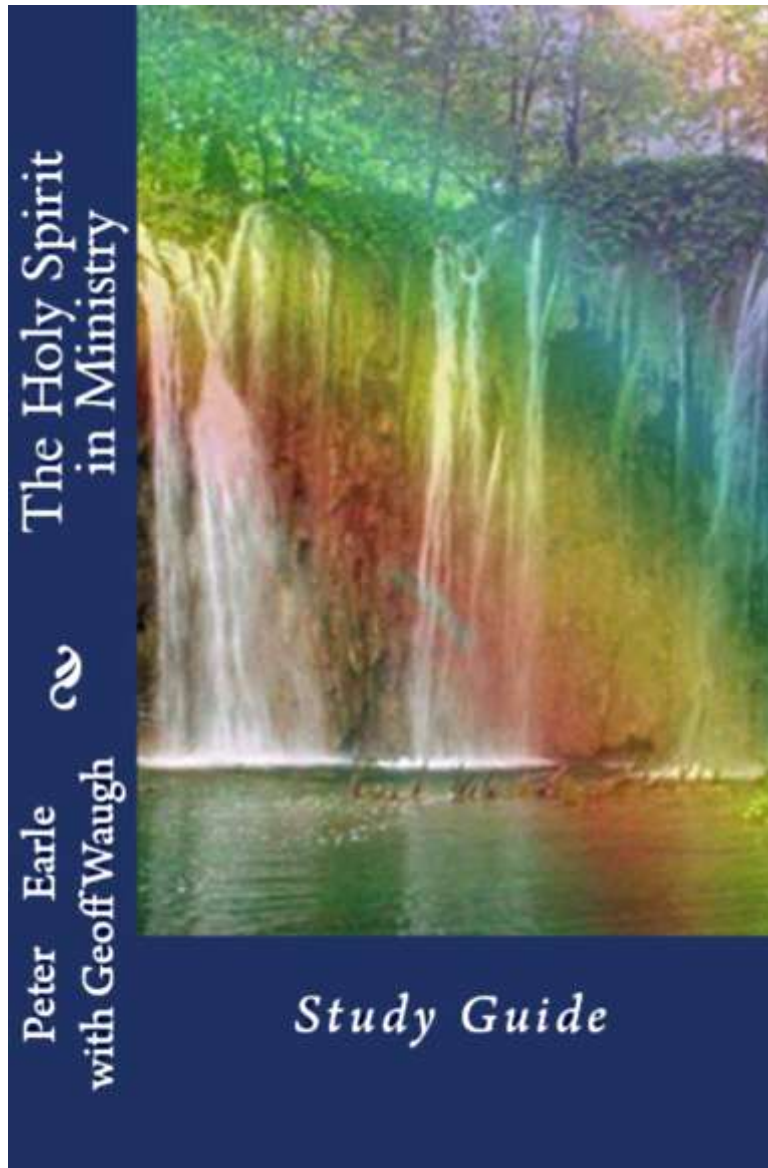
12. Mission : "The Mother of Theology"

13. Contemporary Theologies : Western and Non-Western

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The Holy Spirit in Ministry

Study Guide

[See renewaljournal.blog](http://renewaljournal.blog)

MODULE 1

Theological and Biblical Hermeneutics

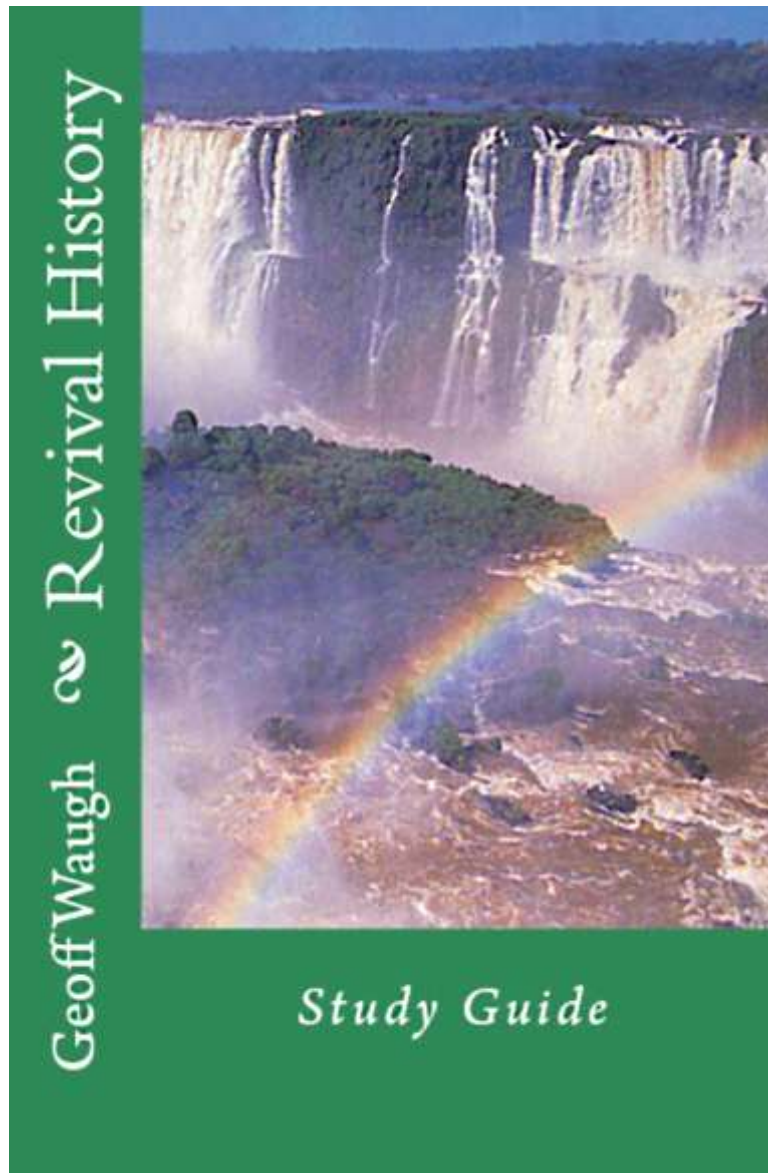


Topic 1: What is Theology?

Topic 2: How to Begin – Prolegomena (1)

Topic 3: How to Begin – Prolegomena (II)

Topic 4: Methods in Theology



Revival History

[See renewaljournal.blog for details](http://renewaljournal.blog)

Topic 1 - What is Theology?

Introduction

"Theology" is our understanding and response to who God is. "Christian Theology" however is our understanding, response and interpretation of who God is through His revelation of Himself in Jesus Christ. (Refer James Packer *Knowing God*. Chapter 1. Especially pp. 15-16)

Our theologising is the human response to the Creator's special overtures by which He seeks an acknowledgment of our unique bonding as His creatures (Gen 3:8-9). God still calls men and women to declare their perceived relationship with Him.

From This Topic You Will Learn

1. That God is self-revealing.
2. That He gives us mechanisms and dynamics by which we can understand Him.
3. That theology is a faith responsive science.
4. That truth descends into experience, but does not arise from experience.
5. That reason must be grasped by revelation.

Topic Notes

A. Doing Theology Christianly

Read Matt. 11:25-27; 16:13-17, 23; 1 Cor. 2:9-16; John 14:5-14

A basic assumption and premise in these topics:

- That God, in His own wisdom and at His own initiative, is self-revealing.
- That He chooses to act in response to enquiring minds and hearts which have been aroused to search for Him by His grace and love.

The principle: That God creates and initiates the mechanisms and dynamics by which we can find, understand, and interpret Him. These are given by the Spirit and processed through His Word with the central focus or fulcrum in His Son, the Lord Jesus Christ.

"Theology is a faith-responsive science"

(D. Bloesch)

"Truth descends into experience, but it does not arise from experience"

(Thomas Aquinas)

"Understanding is the reward of faith. Therefore, seek not to understand that you may believe but rather believe that you may understand"
(Augustine)

Paul's conversion (Acts 9:1-22) is a paradigm for God's self-initiated actions in arresting a person in his (or her) quest for God, and in self-revelation beginning a life-long process of theologising. He descended into Paul's experience so that Paul believed in order to understand.

To believe in order to understand is to do theology Christianly.

B. A Proposed Exegetical and Hermeneutical Frame

Exegesis : Finding out the original intended meaning of the text.
(Passage or verse) Investigation.

Hermeneutics : Showing how the ancient text has meaning for the here and now. Application.

See :

How To Read The Bible For All Its Worth by G.Fee and D. Stuart pgs 21-27
Gospel & Kingdom by G. Goldsworthy, pgs 43-44

Refer :

D. Bloesch, Chapter 7, Pages 184-211. "Rethinking Theological Authority." Bloesch argues **against** the "self-understanding of humanity" as "the criterion for the validity of the message" (p.190) He argues **for** a reliance "solely on the Word that comes to us from without" (Gen. 20:3; Prov. 3:5; Isa. 19:20) It is "reason grasped by revelation and brought into the service of revelation rather than an independent reason interpreting revelation."

From this perspective we can illustrate the process simply this way:

REVELATION SCRIPTURE REASON

The accompanying diagram adapts and expands this process

Notes on the "Proposed Model" for theologising.

The human response involves many elements. The five "critical elements" in theologising are :

- (1) Biblical. The medium through which God streams and specifies His revelation.
- (2) Intuitional/Experiential. Human affective domains through which revelation is transferred into sense knowledge.
- (3) Cerebral. Reason, through which revelation is humanly clarified.
(A converted reason).

- (4) Traditional. Historically demonstrated and proven doctrine by which revelation may be taught.
- (5) Faithful. A faith response without which revelation cannot be streamed.

The remaining nine elements are factors which come into our theologising processes having already received by faith God's self-revelation. These will be referred to purposely and incidentally throughout the course.

A final sobering note:

"It is hard to believe, not because it is hard to understand, but because it is hard to obey."

Soren Kierkegaard (1813 -1855)

Danish theologian and philosopher

Major Points of this Topic

- Theology is our understanding and response to who God is.
- Biblical theology is our understanding, response, and interpretation of who God is through His revelation of Himself in Jesus Christ.
- We are to believe in order to understand; we may not understand but we may believe.
- *"Truth in biblical religion refers to God's self-disclosure in biblical history"* D. Bloesch, Page 213 ***God The Almighty***.
- The mind and reason must be converted and subordinated to God if we are to think and interpret Christianly.

Review or Discussion Questions

- 1 Find some Biblical answers to the question, "What moves God to reveal Himself to men and women?"
- 2 Why does the mind need to be "converted" if we are to have a theology that is reasonable?
- 3 "If you are not able to know, believe that you may know. Faith precedes. The intellect follows." (Augustine) Discuss.
- 4 What guidelines for theologising can we get from Colossians 2:8?

Optional Readings or Research

- Bloesch, Donald. 1992. *A Theology of Word and Spirit: Authority and Method in Theology* .
- Bloesch, Donald. 1994. *Holy Scripture : Revelation, Inspiration and Interpretation*.
- Bloesch, Donald. 1995. *God the Almighty : Power, Wisdom, Holiness, Love*.
- Elwell, Walter A. 1985. *Evangelical Dictionary of Theology*.
- Elwell, Walter A. 1996. *Evangelical Dictionary of Biblical Theology*.

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Topic 2 – How To Begin (1)

THEOLOGISING A PROPOSED MODEL REVELATION

GOD'S SELF-INITIATED
SELF-DISCLOSURES

HUMANNESS

CRITICAL ELEMENTS

- BIBLICAL
- INTUITIONAL/EXPERIENTIAL
- CEREBRAL
- TRADITIONAL
- FAITHFUL (i.e. of faith)

REVERENTIAL

- AMENABLE
- PARTIAL (Limited)
- PRACTICAL

ENVIRONMENTAL

- RESPONSIBLE
- COMMUNICABLE
- TRANSFORMATIONAL

THEOLOGY :

Our human reflections on God's revelation of Himself in Jesus Christ and the Scriptures.

Paul E. Grant /1998

Introduction

This topic looks at the importance of hermeneutics and how interpretation must always be governed by a rationalism that has been converted and sanctified by revelation. As you study the Word of God submit your mind to the Spirit for

transformational change (Rom. 12:1-2). Do not seek to change God's paradigms or reference frames. That is the exaltation of ego. Rather, work your way into God's way of seeing things. Enter His paradigms of thought, because "eye" nor "ear" nor "mind" can see, hear or conceive alone what God has prepared for those who love Him (1 Cor. 2:9). However, Paul goes on to say God "*God has revealed it to us by His Spirit*" (v.10).

From This Topic You Will Learn

- 1 That a biblical interpretation calls for disciplines of the Spirit.
- 2 That central to all biblical truth is the person of Christ.
- 3 That natural reason has been weakened by the effects of the fall.
- 4 That truths about God cannot be fully learned from that which is seen in creation, or from reason alone (natural theology) .
- 5 That Christ and His conversion power transforms reason, so that we choose, not by "freewill", but by a liberated will.

Topic Notes

A. Hermeneutics - Principles and History

1. Biblical hermeneutics: the discipline that deals with the principles governing the interpretation of Scripture. Basic and critical in theologising.
2. Refer McGrath (*Christian Theology*) pages 174-180. Note methods and approaches of the past. Then methods and approaches of recent 100-200 years.
3. These notes purposefully recommend and favour the "Christological hermeneutic" as espoused and taught by D. Bloesch. Refer *A Theology of Word & Spirit* Chapter 7.
4. The student must :
 - a. be informed and aware of other methods of interpretation and follow through with insights they may offer;
 - b. seek to develop an integrated approach in Biblical hermeneutics which incorporates insights from various sources as they are seen to be Biblically verifiable.
5. See also : *According To Plan* (G. Goldsworthy) Chapters 4-5, 7.

B. Reason and Revelation

Refer to the diagram of a model for theologising.

1. "Natural Theology" presupposes that the truths of God may be learned from created things (nature; world; etc). That is by reason alone. It arose in the

Renaissance period and went further with the Enlightenment. "God is knowable by reason."

2. Thomas Aquinas (1225-1274). Scholar. Synthesised Greek philosophy and the Gospel. Saw reason ("natural law") as complementing revelation. Weakness: overlooked effects of fall on the mind.
3. Protestant Reformation: natural (partial) understanding of God inadequate for saving faith as taught in Scripture. The mind perverted by sin (Eph. 4:17-18). Immanuel Kant (1724-1804). Rationalist. Enthronement of the mind
4. Contemporary Forms of Natural Theology: Feminist theology; process theology; neomystical theology of the New Age movements. Nature becomes the focus and locus of the sacred. It is not subordinate to but supersedes Christ.
5. Revelation (meaning God's incursion into human history in Christ) brings reason into liberty by converting it to become the servant of God. Revelation descends into reason, redeeming, transforming, and reconstructing its powers to help make God's message credible and effectual.
6. The core of divine revelation is the Christ event as recorded in the Christian Scriptures. This becomes the touchstone, bench-mark, criterion for true Christian theology (Refer: *According To Plan*. Pages 60-63).

"The gospel of grace is superhuman as well as supernatural; it is as much above natural affection as above natural law. The central act of grace is as much beyond the human heart to do as it is beyond the natural reason to explain."

P.T. Forsyth (1848 - 1921)

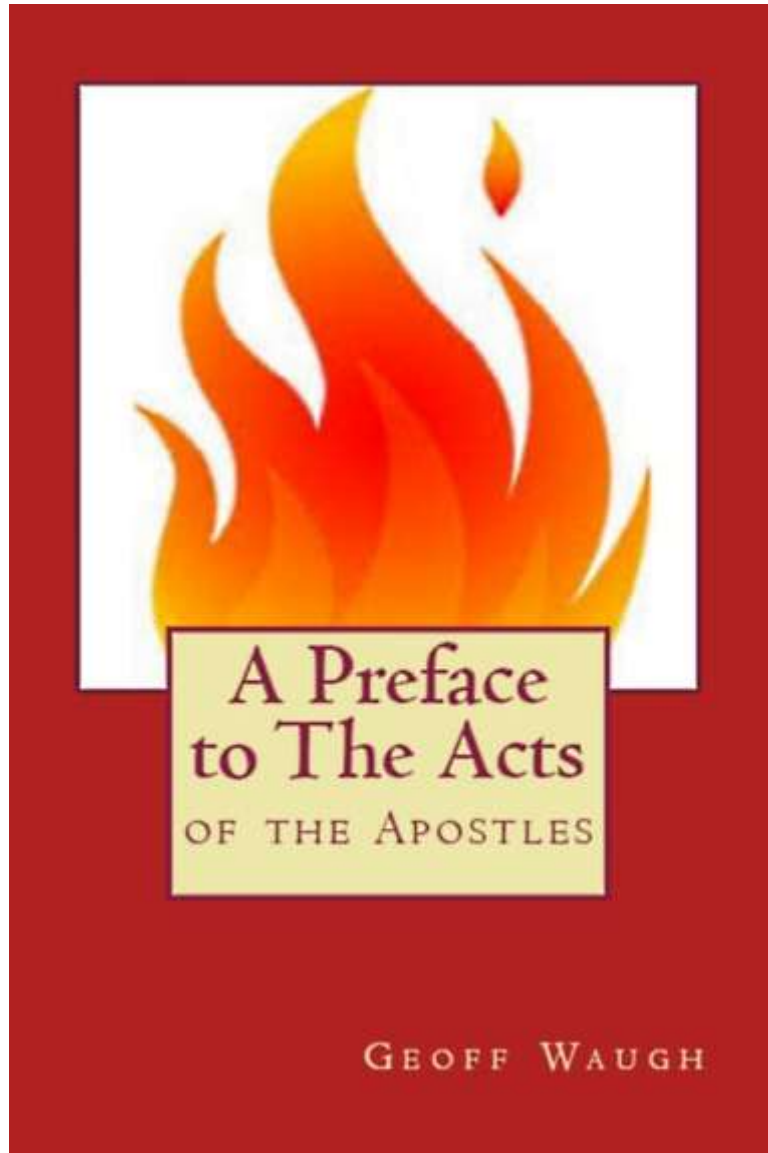
Major Points of this Topic

- A good biblical interpretation will always favour what might be called a revelational and Christological hermeneutic. For further help in understanding this refer to D. Bloesch *A Theology of Word and Spirit*, Chapter 7.
- Always seek to pursue an integrated approach in biblical hermeneutics .
- Conversion should result in a dethronement of the mind and an enthronement of revelation transforming and directing the processes of reason.
- "Natural theology" proceeds from man to God. A biblical theology proceeds from God to man.

Review or Discussion Questions

- 1 What are the main assumptions made by the teachings of "natural theology"?
- 2 Discuss: A Christological Hermeneutic. State three important things about it.
- 3 Give two or three examples of present-day natural theologies.
- 4 Why must reason submit to revelation? Specify one example from the New Testament.

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A Preface to The Acts of the Apostles

[See renewaljournal.blog for details](http://renewaljournal.blog)

Topic 3 – How to Begin (2)

Introduction

In this topic we look at the emergence and rise of Western philosophy and its influence upon Christian theology. Then we look at the notion of faith in relation to theologising.

The student is advised to become familiar with key names, concepts, words, events, writers and books associated with theology. There are many more books and writers than these referred to here. The abridged list is out of respect for the time given for the course. Commit yourself to life-long reading and a life-long pursuit of the wisdom and knowledge of God. In this way you will truly learn and grow.

From This Topic You Will Learn

- 1 Some aspects of the historical development of theology.
- 2 The influence of Greek and other philosophies upon Christian theology.
- 3 How medieval learning was originally shaped by Christian thought.
- 4 How influences of the renaissance and enlightenment both helped and hindered the interpretation of God's Word.

Required Readings for this Topic

Be sure to refer to the Reading Schedule.

Topic Notes

A. Early Theologies and Philosophies

Read Bloesch, Chapter 3, pages 38-44.

It is helpful and important to gain an overview of the rise, development, and influence of Greek philosophies on Christian teaching. Greek philosophy flowered six centuries before Christ.

Some early Church fathers and teachers saw philosophy as a means God used to prepare the way for the Gospel. As "a schoolmaster" to bring Greeks and other Gentiles to Christ, Clement (AD 220) saw philosophy as "*a handmaid to theology*".

e.g.	Justin Martyr	AD148-161
	Clement of Alexandria	AD 220

Augustine

AD 397 f.

They made use of philosophical insights in interpreting God's Word. There were positive and negative elements in this.

Philosophy focuses on social and natural orders; questions, assertions, and assumptions on reality. There were four major domains:

- (a) Logic. Thought. Processes and patterns
- (b) Knowledge. Epistemology - its theory
- (c) Metaphysics. The study of beingness. Ontology
- (d) Values. Ethics and aesthetics. ie. Right and wrong. Beauty and order

Up to the 1500s and early 1600s philosophy, generally, was the servant of Christian theology. The Renaissance and Enlightenment and Modernity movements brought in humanism and secularism. Thomas Aquinas (1225-1274) argued that reason can lead to faith. His teaching of "the five ways" was an example of how reason can be sanctified for God's glory. However, reason must never be allowed to take revelation captive.

Bloesch sees western philosophy and revelation as opposites. Philosophy (historic) led to "Natural Theology". "Theology focuses on the creation of meaning, whereas philosophy is occupied with the meaning of meaning"(p.43) "The passionate concern of theology is '*God's search for man*', not '*man's quest for God*' (K. Barth).

Francis Schaeffer writes strongly on Western rationalistic philosophy influencing the church in departing from "Biblical Christianity."

B. Faith

Bloesch advocates a "faith seeking understanding" method in theologising. This line is followed in these notes.

Faith lays hold of divine revelation and then explores its implications for daily life. It is supra-rational, pointing us towards truth which transcends human perception, but also helping us translate that truth into human life and behaviour.

Revelation cannot be absorbed into human reason. Human reason is taken into and transformed by revelation.

Discuss this in the light of John 14:5-14 (Relate it also to John 20:24-29).

Faith is related to the "turning around of reason" to perceive and think differently, but not its death. God seeks to redeem and transform reason so that we as Christian theologians have a new way of seeing (2 Cor. 5:16).

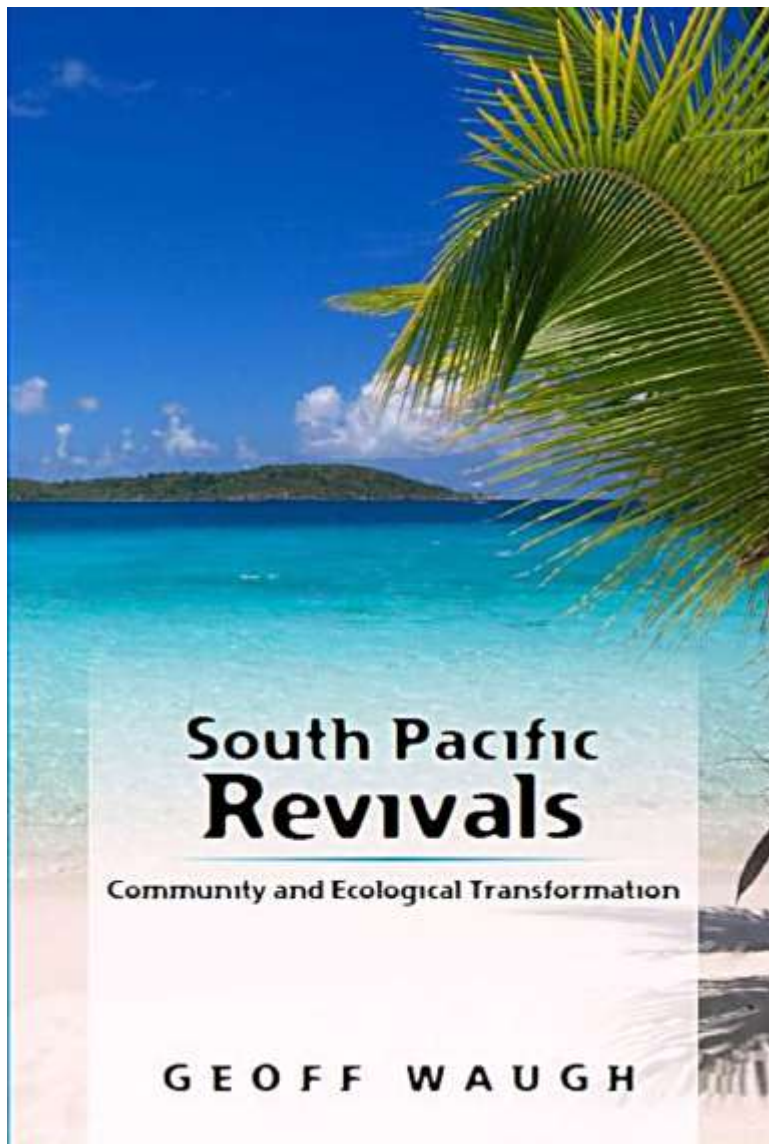
Major Points of this Topic

- Greek philosophies were strongly influential in providing frameworks for theology in the first four centuries.
- As the centuries developed tensions between Greco-Roman thoughts and philosophies and interpretation of Scriptures increased .
- Philosophy is concerned with the meaning of meaning.
- Theology focuses on God's creation of meaning.
- From the middle ages successive influences of the renaissance, enlightenment and modernity periods have both harmed and helped the process of theologising.

Review or Discussion Questions

- 1 Discuss this statement by Bloesch: "The object of faith is not a propositional formula or a rational ethical ideal but the living redeeming God incarnate in Jesus Christ, attested nowhere more decisively than in Holy Scripture" (p.61).
- 2 Check out from a reference book the story of Thomas Aquinas (1225-1274) .
- 3 Find out how he handled the issues of faith, reason, and philosophy.
- 4 In small groups discover what you can about Paul's basis for knowing God as taught in Phil. 3:4-15. Can you work out a brief "Philosophy of Faith" statement from this?
- 5 Write out definitions of :
 - (a) Ontology
 - (b) Epistemology
 - (c) Christology
 - (d) Humanism (as a movement).

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South Pacific Revivals

Community and Ecological Transformation

[See www.renewaljournal.com](http://www.renewaljournal.com)

Topic 4 – Methods in Theology

Introduction

This topic is a very brief scan of the emergence, nature, and development of theology in these 20 centuries with a focus on major methods and schools of thought and method.

The student is recommended towards personal reading and research on the subject of History of Theology. (e.g. Pelikan, Jaroslav.1989. *The Christian Tradition : A History of the Development of Doctrine*. 5 Volumes. Chicago:University of Chicago Press)

"From God to reality, not from reality to God, goes the path of theology"

Dietrich Bonhoeffer

"Apply your whole self to the text; apply the whole text to yourself. Trust God for the results"

Dr. David Hubbard, *Theology, News and Notes*, October 1995.

"Truth descends into experience, but it does not arise from experience"

Donald Bloesch, 1992: pg.109

From This Topic You Will Learn

- 1 There have been four main periods in the development of Christian theology.
- 2 Our present level of understanding is due in large part to what our forefathers have bequeathed us through their theologisings.
- 3 Biblical theology is now a discipline which grew out of a movement which called upon reason to submit itself to the transcendence of Scripture.
- 4 Systematic theology is any one way by which any reader, student or scholar creates organised mental frames to explain his/her faith.
- 5 Philosophical theology seeks to relate Christian doctrine to cultural and societal forms.
- 6 Pastoral theology looks at how Bible interpretation relates to pastoral care.
- 7 Theologies are produced by Christians of all cultures and races, and can together present an integrated interpretation.

Topic Notes

A. History of Theology

Compare: "Historical Theology". This looks at the historical situations within which theological ideas were formulated. It examines the contextual relationship and shows its influence.

To become familiar with the Christian past provides vital reference points for doing theology today. A .McGrath outlines a survey of the periods that helped shape the development of Christian theology. They are:

- (a) The Patristic Period (AD 100-451)
- (b) The Middle Ages and Renaissance (AD 1000-1500)
- (c) The Reformation and post-Reformation periods (AD 1500-1700)
- (d) The Modern Period (AD 1700 on)

Between these periods (they are not discrete) there is much overlap and they grow out of each other. Our theological heritage grows out of the voices of those who are dead but still speaking. We give thanks to God for their faith and faithfulness. Holding to a derived, proven faith we are all traditionalists.

Refer McGrath *Christian Theology*: pgs.4-114

B. Biblical Theology

This refers to a movement. It arose in the 1940s as a method of theologising. It was a move towards an authentic blending of reason with the Biblical view of God the Author of "meaning and coherence." It arose in Western Europe and North America. It was a call to what was perceived as a lost Reformation position

It was:

- a. A reaction to "liberal theology."
- b. An understanding of the Bible through the use of its own thought forms and categories.
- c. An emphasis on the uniqueness of Scripture.
- d. An emphasis on the unity of both Testaments.
- e. A stress on God's revelation, practice, and actions in history.

It has contained a wide variety of differing interpretations and is, in certain areas captive to methods of liberal theologies, especially in propositional truth.

Nowadays, "Biblical Theology: is (broadly and loosely) interpreted (by many Christians) as a theology that they perceive to be based only on the Bible. In point of fact, it is often a theology of views that are friendly to their own.

Do you know of any such cases? (It is better to state that one is engaged in Biblical Studies)

C. Systematic Theology

Definition: "An attempt to reduce religious truth to an organised system."
(Evangelical Dictionary of Theology)

It uses reason and faith in such a way as to compress human understanding of God (from both Scriptures and Nature) in formulated, categorical terms. eg. creeds and doctrinal statements.

"Systematic theology incorporates the data of exegetical, biblical, and historical theology to construct a coherent explication of the Christian faith. As Origen put it, "God gives the truth in single threads which we must weave into a finished texture." Evangelical Dictionary: pg.1066

To various degrees all systematic theology is a containment of our meagre perceptions and understandings. God is infinitely bigger than and beyond our understanding. Biblical scholarship is to be both welcomed and critiqued. Systematic theology is helpful in ordering our thoughts if it is ruled by revelation.

D. Philosophical Theology

A theology which explores the "common ground" between Christian faith and other areas of intellectual thought.

For example Thomas Aquinas and his "Five Ways" (1224-1274) "How may God be known?" (McGrath - Theology 132-134). A rationalisation of the Christian faith.

Lay Christians become philosophical theologians when they seek, for example, to express the Gospel in Australian cultural thought forms (advantages and risks?).

E. Pastoral Theology

This field of study focuses on the relationship between pastoral ministry and care and theology. The Puritan and Pietist movements (17th century) are examples of this correlation between theological truth and pastoral care.

J. Rodman Williams' book "Renewal Theology" is a theology interpreted from this point of view.

F. Contemporary (Western) Theology

Refer: "Christian Theology. An Introduction" by A. McGrath. pgs. 86-111.

"No Other Foundation" by Jeremy Jackson (1984) Crossway Books
Chapter 20.

The period is from the 18th century onwards with a particular focus (in this topic) on the 20th century.

An emphasis of reason over faith. Many of its roots are in Freud and Jung (psychology), but it is not beholden to them.

- A Danish philosophical theologian (Existentialism)
- A major thinker : Soren Kierkegaard (1813 - 1855).
- Karl Barth (1886 - 1968) Swiss theologian.
- Rudolph Bultmann (1884 - 1976) German theologian.
- Liberalism and Modernism. Higher Criticism. Neo-Orthodoxy (See McGrath).
- Evangelicalism (See McGrath, pgs. 110-114).
- Pentecostal, Charismatic and Renewal Theologies.

The Christian world - in all cultures - has been profoundly impacted by Western (European) thought and interpretation. Interpretation has been within parameters of Western philosophical and cultural worldviews. Later we will consider non-Western theologies.

Major Points of this Topic

- There are four major periods that have affected the development of Christian theology. They are: Patristic (to AD 400); Middle Ages and Renaissance (AD 400-1500); Reformation and post-Reformation (AD 1500-1700); Modern and post-Modern (AD 1700-2000).
- The development of theology has always been at the interface area between human thought and faith.
- Modern theologies in the main have placed an emphasis of reason over faith.
- Evangelicalism in part has been both a protest and a reform towards reason in obedience to Biblical revelation.

Review or Discussion Questions

- 1 Discuss : *"The basis of our faith does not lie in empirical reality.....instead it lies in eternity breaking into empirical and temporal reality."* (D. Bloesch)
- 2 Start making a list of the theologies of well-known theologians. In what categories would you place them?
- 3 Where does Pentecostalism fit in this broad and diverse range of theologies?
- 4 How do you relate reason with faith?

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Module 2

The Revelation and Knowledge of God



Topic 5: God's Existence and Being

Topic 6: The Trinity and Nature of God

Topic 7: Creation and Providence

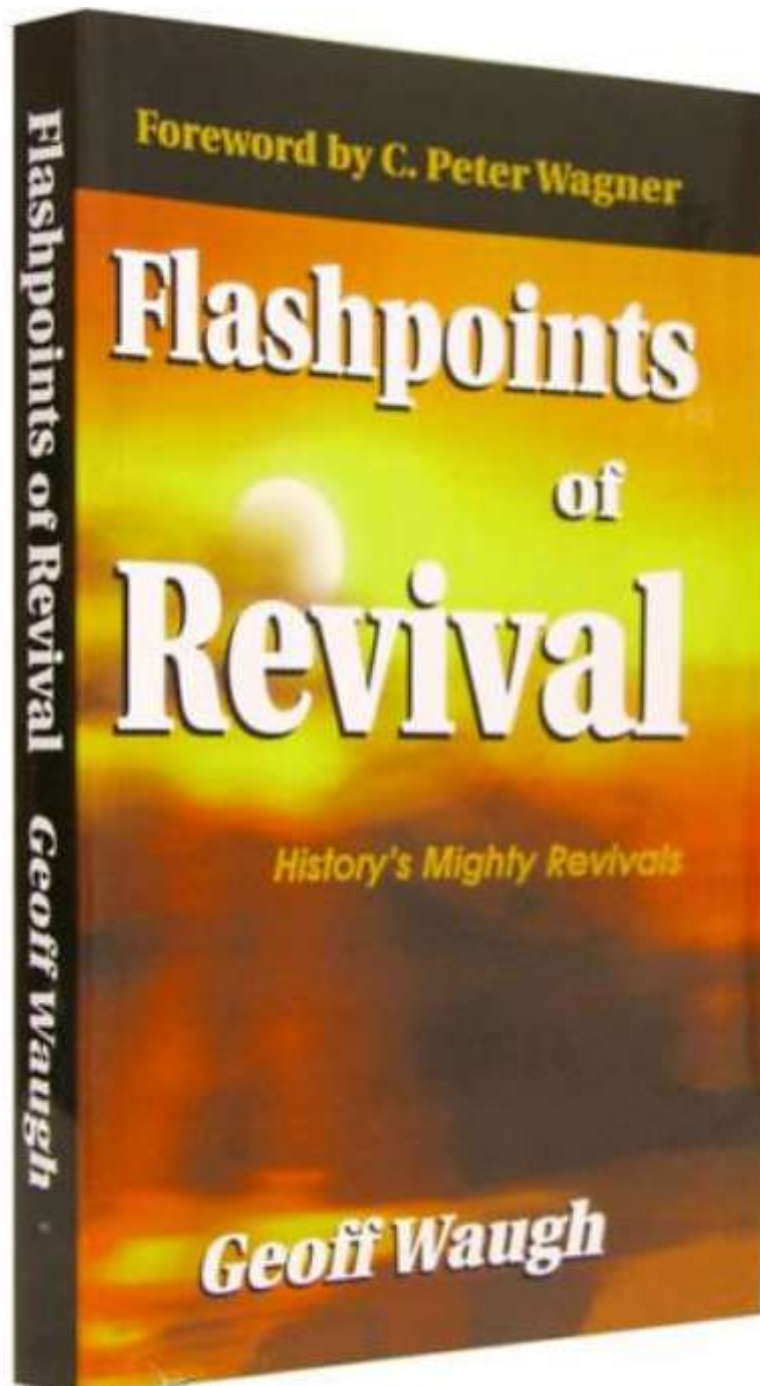
“Can you fathom the mysteries of God? Can you probe the limits of the Almighty? They are higher than the heavens - what can you do? They are deeper than the depths of the grave - what can you know? Their measure is longer than the earth and wider than the sea.”

Job 11:7-9

“Oh, the depth of the riches of the wisdom and knowledge of God! How unsearchable His judgements, and His paths beyond tracing out!”

Romans 11:33

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Flashpoints of Revival

[See renewaljournal.blog](http://renewaljournal.blog)

Topic 5 – God’s Existence and Being

Introduction

The three topics in this module are intended to force you into serious focus on divine mystery. The mystery element of biblical theology is very important for your humility and development of understanding. Paradoxically your understanding will be increasingly enhanced by your acceptance and acknowledgment of God’s mysterious and sovereign ways.

As you follow through these Scriptures meditate deeply upon them; breathe in deep draughts of what I might call “divine oxygen” and allow the Spirit of God to so fill you with amazement at His inscrutable ways that you will continually break forth in praise and worship. We **can** know Him, but we will **never** know Him fully this side of Heaven. The blend of what we do know, with the transcendent wonder of what we don’t know, will elevate and sustain us, and give us motivation to serve Him until that day comes, and “*then we shall know fully, even as (we are) fully known*” (1 Cor. 13:12).

From this Topic You Will Learn

- 1 That God Himself initiates revelation. That is, God is self-revealing.
- 2 That it is impossible to define God in terms that are rationalistic or scientific.
- 3 That God transcends all definitions.
- 4 That God is best described rather than defined.
- 5 That we are to understand God from God’s point of view.
- 6 That faith apprehends the nature of God.
- 7 That the understanding of God is communicated to us by the Holy Spirit.

Topic Notes

A. God's Existence and Being

Metaphysics is a science that has for its subject matter non-perceptible reality. Theologising brings us into metaphysics. A "faith" exercise is a venture in metaphysics. (Heb11:1 f; Rom 4 etc.). Here we are talking about "the inscrutable (unsearchable) real."

Ontology looks at "being" as the subject matter. (See next paragraph).

The Bible's underlying premise is the being (Nature) and existence of God. The reality of His existence is not discussed or argued - it is everywhere assumed. The Bible proceeds from this assumption to narrating God's acts and describing His Nature, and purpose. Heb 11:6 simply says that "*God is.*"

Note: the revelation of God is sourced in His own initiatives. The biblical revelation of God is God's self-revelation. Without this, God could not be known by humans (1 Cor 2:10-11).

Definition of God. Impossible. To define is to limit and contain to terms within the realms of reason and understanding. The Bible does not define God; it describes Him e.g. personal, spiritual, holy, sovereign, Creator, transcendent, merciful etc.

Refer J. Rodman Williams' *Renewal Theology* pgs. 48-81. Read through these paragraphs. Notice: the perspectives Williams presents are descriptions. On pgs. 55-56 he focuses on the concept of transcendence.

God is incomprehensible but knowable. Refer : James Packer. Focus is on relationship with God. e.g. Abraham, "*friend of God*" (Jas 2:23; Gen 18:19; Isa 41:8).

"I believe though I do not comprehend, and hold by faith what I cannot grasp with the mind"

Bernard of Clairvaux 1090-1153

B. Philosophy and Ontology

In studying the "being", "beingness", or nature of God (Ontology) we have to proceed from God's self-disclosures to our reason. Then adjust (transform) our way of thinking. Reason must be converted.

"The first cause of the universe can be apprehended by faith alone" (Clement of Alexandria AD 150-215). The Christian approach to metaphysics is best stated in Heb 11:1 "*Being sure of what we hope for and certain of what we do not see*"

"The heart has its reasons of which reason knows nothing"

Blaise Pascal 1623-1662

Revelation destabilises philosophy and introduces a-theology. That is, an understanding of God from God's point of view. (Refer to the theophanies of Scripture e.g. Isa 6; Judg 13; Ex 3:2-6; 1 Kgs 19:12ff). Jesus is God's supreme, ultimate, eternal theophany

C. Inspiration (God's Inbreathing) (2 Tim. 3:16)

Heb 4:12-13; 2 Pet 1:20-21; Jn 6:63.

The communication of God's self-revelation, direct and indirect (personal disclosures and the Scriptures) are actuated by the Holy Spirit, whose initiatives bring a unique dynamic into the human knowledge of God (inspiration of Scriptures and inspiration of reader/hearer).

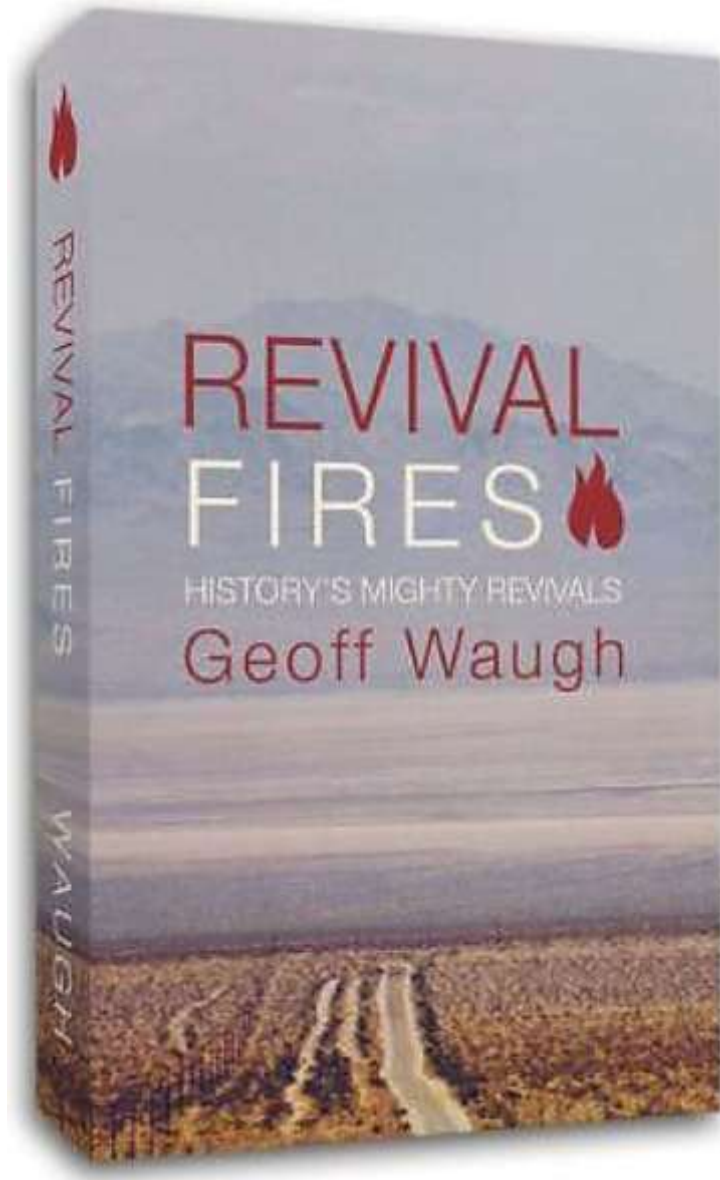
Major Points of this Topic

- God confronts us with being who He is in all His transcendence.
- Faith and reason combine in submitting to His self-revelations.
- Scientific and even descriptive analysis is inadequate for containing the immensity of His nature.
- However, God calls upon us to know Him and to search for Him with all our hearts.
- We can do this by the in-breathings of God's Spirit who is the active Agent in the mysterious process of revelation.
- The revelation of God is transmitted through the chemistry or electronics of a relationship with Him through Jesus Christ.

Review or Discussion Questions

- 1 Faith is the bridge that takes us into the world of the invisible God. Discuss this in the light of Heb. 11:6.
- 2 Where does "faith" come from? Does it arise in us? Refer Eph. 2:8.
- 3 Select three key Scriptures in Jesus' teaching which stress the importance of knowing God by relationship.
- 4 In what way or ways has God made Himself known to you?
- 5 How were you convinced that the Bible is inspired by God?
- 6 "*Be still and know that I am God*" (Ps 46:10). Discuss what it means to be still as a pre-condition for knowing God.

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Revival Fires

[See renewaljournal.blog](http://renewaljournal.blog)

Topic 6 – The Trinity and Nature of God

Introduction

The descent of God's self-revelation into a converted mind; its influence, transforming and permeation through the mind; and the sheer, infinite transcendence of God's Being and Beingness - these realities once again highlight the inadequacies of human thought and reason categories. God can never be contained within definitions, for definitions are systems devised by the mind for human order and well-being.

We are left to wonder, to stand in awe and worship; and then to describe Him by the use of imagery and faith statements. In considering the "trinity" and then the classic creeds and confessions of faith we engage in statements and evaluations which at the best are partial in substance, and directional as pointers towards the truth (1 Cor 13:9).

The mechanisms we employ are transformed understanding and faith, and the endowed or bestowed gift of believing i.e. openness of the mind to revelation and response of faith to follow through.

"Reason needs not to be cultivated but converted; then faithful reasoning can throw light upon the mysteries of the faith but can never exhaust them"

Bloesch 1992:36

From This Topic You Will Learn

- 1 That the idea of the Trinity is a broad Genesis - Revelation assumption and description of the nature of God.
- 2 That God exists within Himself in a tri-personal relationship: Father, Son and Spirit.
- 3 That the Trinity is not a theological formula but rather a reality which beckons the apprehension of faith.
- 4 That God is a composite unity. He is not mono-chrome but multi-chrome.
- 5 That *"each person of the Godhead shares all the characteristics of God in full measure (Col. 2:9)"* G. Bray.

6 That the nature of God is described by the use of many words expressing characteristics.

7 That there is much value in credal forms developed through the centuries which have sought to compress our understanding of God's nature.

Topic Notes

A. The Trinity

In following a Biblical presentation of the truth of the Trinity keep these guidelines in view:

- a. It does not rest on several key verses but rather the *"pervasive pattern to which the New Testament bears witness."*
- a. Scripture does not set out to teach a "doctrine" of the Trinity. Scripture speaks of God in such a way that we see Him and understand Him in a Trinitarian presentation.
- b. "Trinity" is a non-Biblical word coined by Tertullian in his attempt to define or set up a theology about God (AD 200f).
- c. It is a doctrine strongly framed by Western thought through many centuries of scholarship. (Note McGrath's record of the history of "four approaches" (pp. 257-269).
- d. The Old Testament emphasises the unity of God. (Deut. 5:7-11; 6:4). The Old Testament also intimates the Trinity e.g. Plural form of the Divine name; widespread mention of the Spirit; and the fore-shadowing and direct prophetic predictions of a redeemer.
- e. The Christian faith is both Monotheistic and Trinitarian. Individuality of persons in the trinity are set in harmony with "one substance."
- f. The Bible does not attempt to prove God's existence. It states His existence.
"There is one God eternally existing and manifesting Himself to us in three persons : Father, Son, and Holy Spirit."

R.A. Torrey

Summaries:

- a. The Father is God. The Son is God. The Spirit is God.
- b. The Divine nature is common to all three Persons.
- c. The three designations have importance with respect to special qualities of the one essence, especially in function e.g. Father : source; Son : redeemer; Spirit : animator.
- d. Internality and infinity relate to all three equally.
 - e. The reality of three Persons in the One (Godhead) far transcends all definitions or descriptions.

Arianism was a 4th century heresy - proposed by the scholar Arius (North Africa) - which emphasised the three Persons to the point where Jesus and the Spirit were less than Deity.

B. The Nature of God

Briefly - as we consider Scripture revelation - we have a composite description of God. Here are some key descriptive words and notions:

- | | |
|------------------------------|-------------------|
| (a) Infinity | (g) Omniscience |
| (b) Transcendence | (h) Omnipresence |
| (c) Immanence | (i) Holiness |
| (d) Eternity (Pre-existence) | (j) Mercy |
| (e) Immutability | (k) Righteousness |
| (f) Omnipotence | (l) Love |

Refer to and read, A. McGrath - *Introduction to Theology* - Chapter 7. Check out the significance of the use of "Lord."

Research the word "person" in relation to God. What does this mean for human beings? (Key: relationship).

Theism is the belief in God - the one true God.

Hebrew word for 'Supreme Being' is: **Jehovah**. This means - the Existing One. Also : **Elohim** - the Creator God. Fullness of Power.

Look up the compound names of Jehovah: (Complete).

- | | | |
|--------------------|----------------------------|---------------|
| • Jehovah Rapha | The Lord that heals | Ex 15:26 |
| • Jehovah Nissi | The Lord our Banner | Ex 17:8-15-15 |
| • Jehovah Shalom | The Lord our Peace | Judg 6:24 |
| • Jehovah Ra'ah | The Lord our Shepherd | Ps 23:1-4 |
| • Jehovah Tsidkenu | The Lord our Righteousness | Jer 23:6 |
| • Jehovah Jireh | The Lord who Provides | Gen 22:14 |
| • Jehovah Shammah | The Lord who is There | Ezek 48:35 |

C. Creeds and Confessions

Refer: *The Christian Theology Reader* Ed. A.McGrath (1995) pgs. 390-391

"Creed" from Latin credo, "I believe".

Christian creeds formulated to articulate Christian faith. They became acceptable, traditional statements of faith, i.e. oral statements for millions of believers who could not read nor write.

Discipleship from early times up to medieval times (and even now), is tested by recitation of creeds and responses (Catechisms).

Three historically important creeds of the first five centuries:

- (a) Apostles' : finally developed in 8th century.
- (b) Nicene : recognised about AD 450.
- (c) Athanasian : 4th-5th centuries.

What are the dangers and advantages of creeds, confessions, and doctrinal statements of a church?

The Heidelberg Catechism (1563) and Westminster Confession of Faith (1643) are important creeds of recent centuries.

Major Points of This Topic

- Refer to “From This Topic You Will Learn.”
- God’s nature transcends the formulation of the idea of “Trinity”. Yet we must use that term as a beginning point in understanding Him
- To quote Bloesch : *“The Trinity can be stated in paradoxical and symbolic language but it cannot be resolved into a rational system.”*
- The nature of God in terms of description must be seen in terms of a composite description
- Creeds and confessions are important to have. They are like signposts towards the truth. They in themselves are not the truth

Review or Discussion Questions

- 1 List five significant New Testament passages (**not** single verses) which teach the concept of the Trinity.
- 2 Is it possible to put excessive focus on one Person of the Trinity to the exclusion of the others? If so, give an example?
- 3 What was "Arianism"?
- 4 Why is Col 1:15-20 so helpful in a discussion with a "Jehovah's Witness" believer?
- 5 Jesus subordinated Himself to the Father e.g. Jn 5:30; 6:35-40; 7:16-19; Phil. 2:5-11. Did this in any way diminish His "Godness" or Divinity?
- 6 Identify several benefits of credal statements, doctrinal summaries, and catechisms.

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Topic 7 – Creation and Providence

Introduction

We now come to consider God in terms of His active Presence in what we call the cosmos: the physical universe and its systems known and unknown.

His making of the universe and His purposeful involvement and power over its continuings - in spite of the staining and skewing which followed the Fall - lead us to the themes of **creation** and **providence**. We see God as Omnipotent Creator and Controlling Proprietor and Carer.

*"A theology of creation will understand creation as the preamble to redemption."
"Instead of trying to see God in nature, a biblical theology will try to see nature in the light of God."*

Bloesch 1992:176

From This Topic You Will Learn

- 1 That creation literally means that God made what is seen out of what is not seen.
- 2 That God is both above and active within His creation but not confined by it.
- 3 That Father, Son and Holy Spirit were equally involved in creation.
- 4 That the Bible should not be read as a definitive scientific text book.
- 5 That like creation and redemption providence is a mystery open only to faith (Bloesch).
- 6 That God's creation is sovereignly sustained by His sovereign grace in providence.

Topic Notes

A. Creation

Meaning : to bring into being. "Ex nihilo" = out of nothing. Not out of something already existing (Plato). (Heb 11:3) By a purposeful act of God's free will.

God transcends and is apart from all He created i.e. He is not a part of the matter He created. (cf. Deism and Pantheism). But He chooses to rule over and direct His creation of which He is Proprietor. (See next paragraph). "Theism" means that God is above and also active in His creation, but not confined to it.

Plato's dualism led to Gnosticism that interpreted God as separate from the universe after having made it out of chaos.

"And God saw that it was good" (Gen. 1:10, 18, 21, 25, 31). There remains an essential "goodness" about the universe despite the catastrophic effects of sin and evil. God has provided for its redemption in Christ (Rom 8:18-25).

From L. Gilkey's book *Maker of Heaven and Earth*:

- (a) God is the Source of all that there is. The ultimate Originator.
- (b) Creatures are dependent yet real and good.
- (c) God creates in freedom and with purpose.

F.F. Torrance in *The Ground and Grammar of Theology* shows that the doctrines of creation and incarnation in the early church have had a powerful influence upon natural science. They helped show:

- a. The rational unity of the universe (Astronomy; meteorology; seasons; ecology; etc.)
- b. The contingent rationality or intelligibility of the universe. Orders and systems built into the world which can be examined and tested (Biology, etc.)
- c. The contingent freedom of the universe. "God does not need the universe to be God. But the universe is indebted to Him and totally dependent (not to principalities and powers)(Col. 1:17).

As the Triune God, Father, Son and Spirit are described as being involved in the creation act and processes ("Elohim"): Gen. 1-2 "us":

- a. Father (Fountainhead) : Deut 32:6; Mal. 2:10.
- b. Son (Instrument) : Jn 1:1; 1 Cor 8:6; Col 1:16-17.
- c. Spirit (Energiser) : Gen 1:2; Job 33:4 (Refer : J. Rodman Williams)

Refer to R. Williams pgs. 108-111 re "The Six Days." Also : Thiessen : pgs. 114-117.

The Bible does not claim to be a definitive textbook on science. It is a descriptive theology which focuses on God and His relationship with humans especially all other creatures, and creation in general.

B. Providence

The over-arching, proprietorial care of God towards the universe. God's purposeful activity in the universe for its good and for His glory. In creation He is the Fountainhead and Architect. In providence He is the Choreographer or Engineer or Manager.

Having created, God involved Himself in the maintenance, sustenance, and productive fulfilment of His universe. He did not create and then leave the world to itself. (See Matt 5:45; 6:25-30; 10:29-31; Lk 12:22-31).

Refer : Ps 91;145:15-16; Acts 14:17; 17:27 (Note Rodman Williams' inclusion of the notion of suffering in the context of Providence pgs. 133-139).

Refer A. McGrath, *Christian Theology*: pgs. 237-240.

Become familiar with the right use of the words "Sovereign" and "sovereignty" with respect to God's over-ruling, merciful government and control of the earth and destinies of people and nations.

Sovereign rule: Matt 20:15; Rom 9:20f; Eph 1:11.

Providence implies foreknowing and foreseeing; so providing both for present and future. This also means God's over-riding purpose in allowing evil and sinful acts. They also sub-serve His purpose, e.g. Pharaoh's and Nebuchadnezzar's acts of violence (Joseph and Daniel). See especially Acts 3:13-15 and 2:22-24.

God is portrayed in the whole Bible as actively, intentionally involved in human and earthly destiny (Eph. 1:3-10). His commitment is a providential, covenantal, over-riding care that serves His eternal purposes. His providence is sourced in, related to, and proceeds from Christ.

"Go surely I am with you always to the very end of the age" (Matt. 28:19-20).

It is helpful to read Donald Bloesch's *God The Almighty* (1995) pgs. 112-119.

Major Points of this Topic

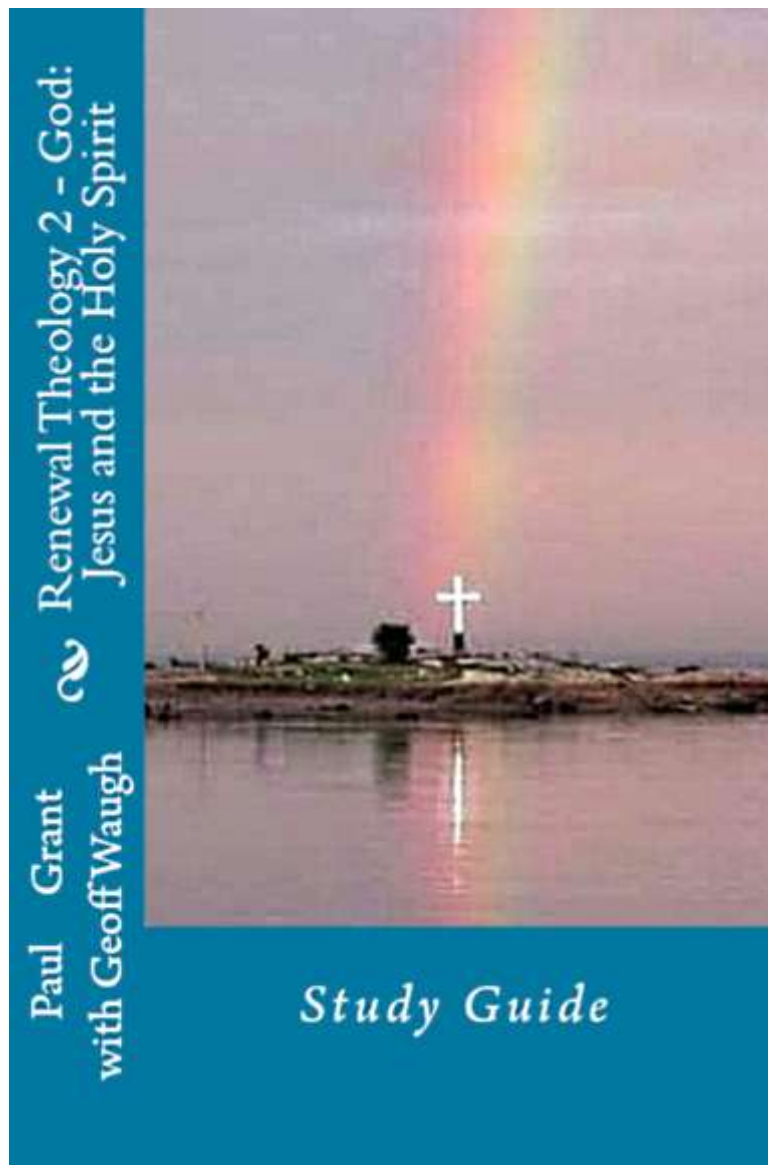
- Refer to 'From This Topic You Will Learn.'
- Deism sees God as distant or remote from His creation. Theism sees God as both transcending and active in His creation.
- God sovereignly allows evil and sinful acts in His world. The mystery of this is known as a theodicy.
- God's commitment to earth and its ecology is by way of His covenant dealings with humanity.
- At this time creation is under the suffering and curse of sin. God's redemptive purposes are moving the earth towards the new creation.

Review or Discussion Questions

- 1 Select three important aspects of creation from Eph 1:3-10.
- 2 What are the weaknesses in the argument that God created the universe out of pre-existing matter?
- 3 What are the differences between Theism and Deism?
- 4 What contemporary religions see God as existing in nature?
- 5 Creation - In six literal 24 hour day or not? Discuss

6 Why does God continue to care for a rebellious world?

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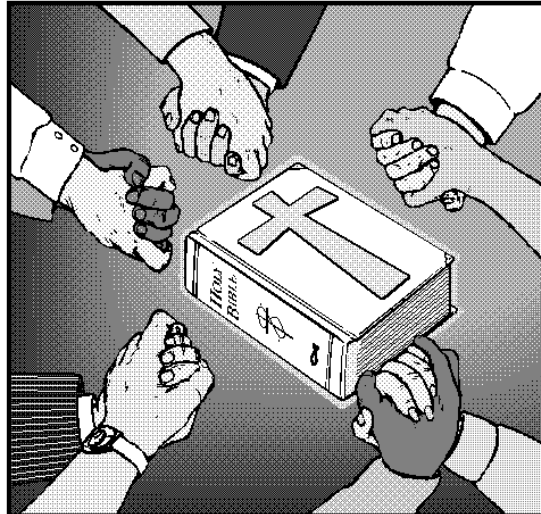


*Renewal Theology 2
Jesus and the Holy Spirit*

[See renewaljournal.blog](http://renewaljournal.blog)

Module 3

The Person of Christ

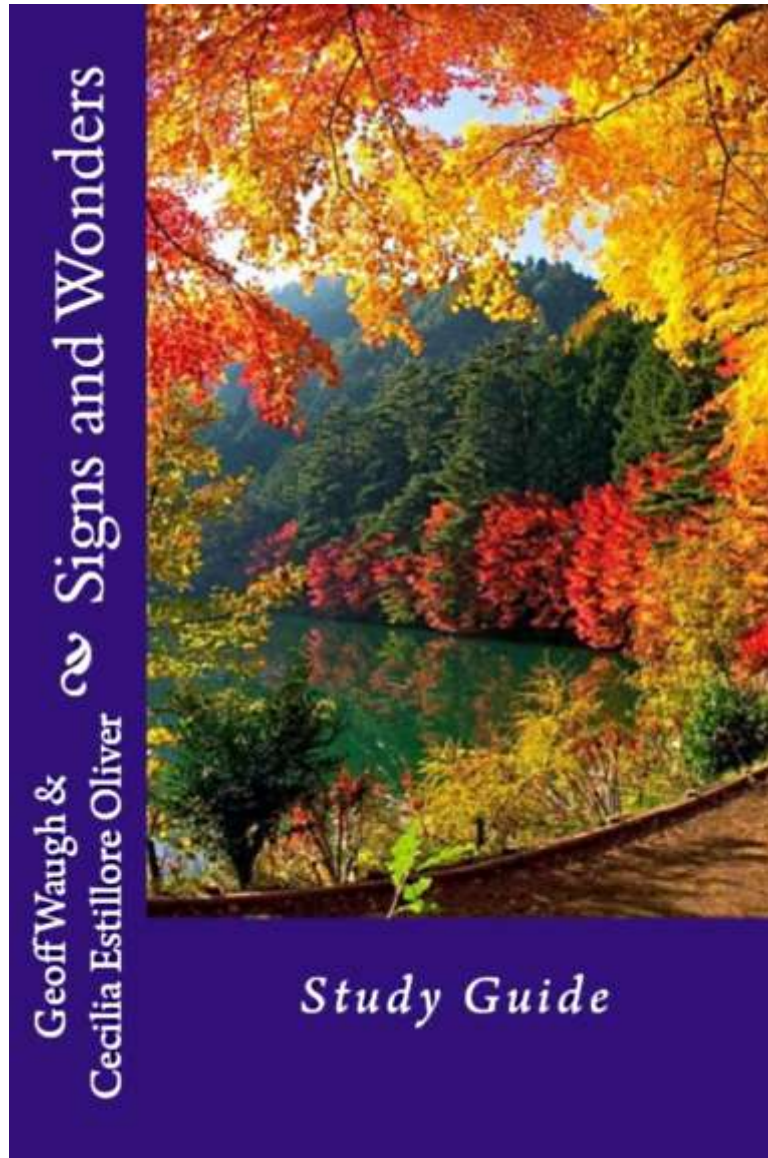


Topic 8: The Person of Christ

Topic 9: The Problem of Evil

Topic 10: The Kingdom of God

Topic 11: The Concept of Covenant



Signs and Wonders

Study Guide

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Topic 8 – The Person of Christ

Introduction

Christology is the study of the person of Christ while Soteriology is the study of the saving work of Christ. These two themes are intertwined in this topic. It is really a unified theme of central significance to Christian theology.

Both Jesus' humanity and His divinity ("Godness") are equally critical in understanding who He is. In His Person is seen the mysterious union of Godhood and manhood. (In theologising in these areas, as in others, we should not formulate a supreme being - a Christ - out of data from the natural world and from there identify "*this abstraction with the Christian God.*". G. Bray : 224).

By faith we theologise in such a way that we acknowledge the "strange interpenetration" (R.S. Wallace) of man and God in all the Biblical accounts of the "Word" who "became flesh."

"Our God contracted to a span; Incomprehensible made man"

Charles Wesley

"He became what we are that He might make us what He is"

Athanasius of Alexandria

"He is what God means by man. He is what man means by God"

J.S. Whale

*"If Jesus Christ is not true God, how can he **help** us? If He is not true man, how could He help us?"*

Dietrich Bonhoeffer

From This Topic You Will Learn

- 1 That God grounded Himself in terms of becoming human.
- 2 That Christ's birth, life and death became the axis around which God's purposes revolve in His redemptive dealings with humanity.
- 3 That this historical reality provides the key interpretative means for understanding history.
- 4 That the heart or core of the Christian message is in the birth, life, death, resurrection, ascension and heavenly seating of the Lord Jesus Christ.
- 5 That the names and titles of Christ provide us with a wealth of understanding as to who Jesus is .

Topic Notes

A. Incarnation

From Latin, "*in*" and "*caro*", stem "*carn*", meaning flesh (Jn 1:1-18; 1 Tim. 3:16; Eph. 2:15 etc.).

Refer to readings from Rodman Williams and A. McGrath.

The `kenosis` (self-emptying) of Jesus. Phil. 2:7-8. (He "*emptied Himself*" by giving up the independent exercise of His relative attributes. eg. John 17:5) Jesus in becoming "enfleshed" remained in essence, God. The two natures without change, division, or diminution resided in Him. He took on human nature. Yet His unique nature was not impersonal. There was no suspension of His divine self-identity. (Read James Packer: 52-55).

By virginal conception (preferable to virgin "birth") Lk 1:35. A historically, culturally, genealogically identifiable person. "Jesus of Nazareth"; "Son of man."

Refer A. McGrath, pgs 304-308. Check out the word "*hypostasis*" in your theological dictionary.

Refer Rodman Williams, pgs. 344-350. Jesus did not become the Son of God by miraculous conception. As the Son of God He was conceived by the Spirit in Mary's womb.

"Son of Man." This term was used only by Jesus. It was His preferred term when speaking of Himself. Used more than 40 times. See R. Williams, Vol. 1, pgs. 328-342.

B. Death and Resurrection

Atonement and reconciliation are the doctrines that address the question, how can a sinner be accepted by a Holy God? They are keyed into Jesus' death and resurrection.

Answered by : 1 Tim 1:15; Isa 53:10; Rom 5:10-11; Eph 2:14-18; 1 Cor 15:3; 2 Cor 5:16-19 etc.

Refer Rodman Williams, pgs. 353-364.

Christ's death was:

- (a) Vicarious (substitutionary) - Jn 8:46; Heb 4:15.
- (b) Satisfying to the law, justice, and claims of God - Rom 8:3.
- (c) An appeasement of God's wrath - Rom 3:25.
- (d) A ransom - Matt 20:28 - paid to God.

- (e) Redemptive (related to ransom). Christ's saving work in deliverance from sin and its power, and bestowal of forgiveness and freedom.
- (f) Also: concept of justification - Lk 4:18; Col 1:13-14; Rom 3:24-25.
- (g) For all; universal - 1 Jn 2:2.

"The value of Christ's sacrifice consisted in the infinite worth of His own Person"
Hammond, T.C. *In Understanding Be Men* . pgs. 121-133

Charles M. Horne in his book *"Salvation"* (1980) highlights four words that express distinct aspects of salvation through Christ's death and resurrection (p.34). They are:

- (a) *Sacrifice* : the answer to our guilt.
- (b) *Propitiation* : the answer to God's wrath.
- (c) *Reconciliation* : the answer to God's alienation from us.
- (d) *Redemption* : the answer to our bondage to sin and Satan.

C. Exaltation

Here we look at Christ's resurrection and ascension. His exaltation is rooted in His death and resurrection. Read Acts 2:22-28; Eph 1:18-23; Phil 2:9-11; Lk 24; Jn 20-21.

Note Rodman Williams' comment on the significance of Christ's resurrection and ascension, pgs. 388-390; 393-395; 400-413.

Christ is now "seated" ("session") in the heavens as God's favoured, honoured, authoritative ruler over the universe, the world, Satan and his powers, the church, and all peoples. From here He will return to resurrect, to judge, to re-create.

The exalted Christ is God's centre-piece of glory and in glory; source of God's world and eternal purposes in and by the church; as "the Lamb of God" the focus of the ages to come; and the King of God's eternal kingdom (refer : H.C. Thiessen pgs. 248-250).

D. Names and Titles

The student should understand the significance of the use of the various names of Christ as used in Scripture e.g.

- | | | |
|------------|----------------|-------------|
| (a) Jesus | (d) Son of man | (g) Messiah |
| (b) Christ | (e) Son of God | (h) Servant |
| (c) Lord | (f) Saviour | (i) Head |

Pastors, leaders, teachers, and preachers in Christian ministry should be continually learning, exploring, and feeding upon the four Gospels. To emphasise the supreme and central importance of Jesus' death, resurrection, ascension, and

glorification. God has given us the story in quadruplicate. Woe to those who stray from a Christ-exalting, Christ-centred message!

Major Points of this Topic

- See “From This Topic You Will Learn.”
- Christology is the pre-eminent doctrine of the New Testament.
- God has given us four books about Him which underscores His preferential emphasis and degree of importance.
- Jesus Christ and His salvation take centre stage in all New Testament theology.
- The Holy Spirit was given to glorify Jesus, therefore, a true Pentecostal interpretation is one that is rooted in the pre-eminence of Christ.

Review or Discussion Questions

- 1 Why will we never fully explain the Divine and human nature of Christ?
- 2 Do a word study on "logos."
- 3 Name two positive things you learn from the "*kenosis*" (self-emptying) interpretation.
- 4 Discuss the paradox: God purposed Jesus' death; men and women decided to kill him (Acts 2:23).
- 5 Give three key reasons why the proclaiming/teaching of Jesus' death, resurrection, and ascension must take first place in the ministry of the church.
- 6 Write Ephesians 1:19b-23 in your own words.

Historic hymns of the Christian church will teach you more and better theology of Christ than many choruses. Bring them into your ministry.

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Topic 9 – The Problem of Evil

Introduction

The notion of evil existing in God's universe in contradistinction with all that is God and of God, is a reality that must be theologically addressed. How do we resolve the problem of evil's existence and presence?

How are the problems of evil and sin interpreted in the light of God's nature and sovereignty? A central issue is one of seeming inconsistency and contradiction. The basic issue is the nature of God and one's perception and interpretation of that nature.

A biblical theodicy can never fully explain the "why" question of evil's continuing existence, but it provides important pointers towards God's all-powerful, all-loving justice and ultimate purpose.

From This Topic You Will Learn

- 1 That mysteriously we live in a world of good and evil which co-exist.
- 2 That we find difficulty in reconciling these two realities in the light of the revelation we have gained of the nature of God.
- 3 That God sovereignly uses evil for His purpose.
- 4 That in all of these activities God remains uncompromisingly and infallibly just.
- 5 The problems of theodicy come to their peak in the mystery of the cross.
- 6 That the cross mysteriously deals with evil in the here and now for those who believe. The ultimate resolution of the issue of evil awaits the return of Jesus and the consummation of all things.
- 7 That Christian life in a world of sin while being a paradox is nevertheless an achievable reality by the grace of God.

Topic Notes

A. God Purposes. God Decrees. God Fulfils

Refer : **Lectures in Systematic Theology** by H.C. Thiessen. Chapter 10.

God "*works out everything in conformity with the purpose of His will*"

Eph1:11

There is a "*mystery of His will*" (Eph. 1:9), and a "*mystery of iniquity*"

2 Thess 2:7

Out of His unchangeable, wise knowledge He decrees or proclaims purposes which are worked out under His sovereignty through events of human and creation life (Isa 14:24f; Eph 1:9-11). In it all He remains absolutely right and just (Rom 3:25). He purposes, decrees, and fulfils for His own glory (Isa 48:10-11).

Thiessen points out that in understanding the paradox of God and evil there are four things we must note :

1. God determined to permit sin Gen. 2:15-17; Acts 14:16; 17:30.
2. God determined to overrule sin for the good Gen. 50:20; Ps 76:10; Dan 3:19-30; Phil 1:19.
3. God determined to save from sin (He foreknew those who would respond positively to His grace. So He "chose" them. Predestination and election Tit 2:11; Rom 2:4; 1 Pet 1:1-2.
4. God determined to reward His servants and punish the disobedient.
Reward : Matt. 6:4, 19f; 10:41f; 1 Cor. 3:8; 1 Tim. 5:18.
Punishment : Matt. 13:49f; 2 Thess. 1:8; Rev. 20:11-15.

Within the infinite powers of His divinity God combines purposes, decrees, and acts which incorporate the continuation and use of evil for His own ultimate purposes. Note the profound revelation given to Peter : Acts 2:22-28; 34-39.

Note, in this sense, the significance of Rom 8:28 (NIV) : "*And we know that in all things God works for the good of those who love Him.*" (What does "*the good*" mean here?) Go on, and read verses 37-39.

B. Evil and Sin

Refer J. Rodman Williams Chapters 10 and 11

Note :

Evil. Hebrew : *to spoil; to break in pieces, and so make worthless.*

What is unpleasant, offensive, disagreeable. Physical and moral. (Analogy : a virus).

Sin "*The human personal act of turning away from God and His will*"

Deviation (missing the mark - Rom. 3:23) and rebellion. Response and consent to act in rebelliousness.

Origins. See Rodman Williams. In the mysterious past. Satan and angels. See Gen. 3:1 Jn 3:8; Jn 8:44; Jude 6; 2 Pet 2:4.
Satan's sin. Pride? See 1 Tim 3:6; Isa 14:12-15; Ezek 28:11-19.

Evil is compounded when acknowledged and accepted by humans who already are spiritually disabled and blinded (Rom 1:21f; 2 Cor 4:4; Eph 2:1-2). Sin's consequences lead to disaster, and if unrepented, ultimate judgement.

C. The History of Evil and the Mystery of the Cross

Refer : Eph 1:3-14; 1 Cor 15:3; Heb 9:11-14, 24-28; Isa 53; Col 2:13-15.

Evil's endings are portrayed firstly, in the Gospels with Jesus' coming to "*destroy him who holds the power of death, that is, the devil*" (Heb 2:14). See also Col. 2:15. His life ministry, death, resurrection and ascension secured it.

Secondly, after Jesus' return and earth's judgements when Satan and his angels and all unrepentant sinners will be consigned to an eternal doom (Rev. 20).

With both the powers and with humans the issues of evil and sin will be finally resolved. Until then - when hope receives its reward - we go on living in a fallen, flawed, wicked world living redemptively for the salvation of some and the condemnation of others.

Learn to live victoriously for Jesus in the tensions, paradoxes, mysteries and absurdities of everyday life - the **NORMAL** Christian life!

(The further related topic of Christian suffering is, in part, associated with this subject.)

Major Points of This Topic

- Refer to *'From This Topic You Will Learn.'*
- Scripture does not readily or clearly explain the existence and reason for evil. But neither does it deny the terrible reality of it.
- Evil is not directly willed by God but it is under His controlling power subserving His purposes.
- God uses coercive power to keep evil in check, but He uses redemptive power to replace evil by good. (These perceptions from D. Bloesch).
- Your grasp of this mystery will be helped as you keep scrutinising and meditating upon the wonder and the marvel of Christ's completed work by the cross and His resurrection and ascension.
- Fruitful and victorious Christian living can be realised by submission to God's sovereignty in using evil for His purposes and along with it a humble attitude of prostration at the foot of the cross.

Review or Discussion Questions

- 1 Exegete the phrase : "It was the Lord's will to crush Him and cause Him to suffer" Isa. 53:10a.
- 2 In what sense does God "create disaster"? (Isa. 45:7).
- 3 Why do Christians die?
- 4 Why doesn't God insulate or proof Christian leaders against sin?
- 5 Show from Scriptures how punishment for sin by God is just and to be expected.

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Topic 10 – The Kingdom of God

Introduction

The textbook by Goldsworthy (*Gospel & Kingdom*) shows how the theme of the kingdom of God is a hermeneutical key for understanding God's purposes and activities in His world. He contends for a "*Biblical theology*" that is, a theology which emphasises God's interest, activity, and saving acts towards humanity in general and His people in particular. "*The Bible ... contains a history of God's revelation to mankind rather than the history of people's thinking about God*" (pg. 37). ("Diachronic" - Across time. cf. "Synchronic" is within a period of time).

The theme of the kingdom (rule or reign) of God is told and developed from Genesis to Revelation. It is an over-arching concept for both the Old Testament and the New Testament and unites them, showing the Bible to be a dynamic, integrated message. The four Gospels. Parables of the kingdom Matt 13.

From This Topic You Will Learn

- 1 That God's sovereign rule over His creation and the earth in particular was in impersonalised form in Old Testament revelation.
- 2 That God's sovereign rule (Kingdom) has come into personal form in the New Testament in the person of Jesus Christ.
- 3 That the parables of Jesus provide us with special paradigms by which we can interpret the Kingdom of God.
- 4 That the Kingdom of God is both now and not yet.
- 5 That the church is not the Kingdom, but expresses in this interim period between Jesus' first and second comings a prophetic statement of eternal rule.

Topic Notes

A. The Kingdom of God: An Important Hermeneutical Key

Refer to the figure in this topic. See also the figure on page 103 of **Gospel and Kingdom** (Goldsworthy).

NOTE : "kingdom" (*basilea*) = rule or reign

The Bible is God's account of His presence, purpose, and activity across time. ("Diachronic").

The Kingdom of God concept as revealed in Scripture is God's over-arching, sovereign, dynamic rule over all things and all people. It unifies the Old Testament and the New Testament.

John the Baptist declared: "*the kingdom of heaven is near*" (i.e. close at hand; upon you) (Matt 3:2). Jesus preached "*the good news of the kingdom*" (Matt 4:23).

The heart of the kingdom is the Gospel of Jesus Christ. Old Testament kingdom unfoldings previewed it. The church now displays it. The church is not the kingdom. The church sub-serves the kingdom and in the ages to come will be His centre-piece of displayed glory (Eph. 1-3).

Meanwhile, the kingdom is both "now" and "not yet." Christians are both members of Christ's mystical body, the church, and also people of the kingdom of God.

Jesus fulfilled the antitypes and expectations of the Old Testament teaching, practice, and prophecy. Israel's identity was intended (and partly realised) as a kingdom people. This was their calling (Ex 19:6).

Jesus came to bring in the rule (reign) of God, reinterpreting and redefining it. Israel failed to perceive and believe. The church became the "new" Israel - "*the Israel of God*" (Gal. 6:16) i.e. All those - Jew and Gentile - who submit to His rule. The new people of God.

Conclusions

- 1 The "kingdom of God" means the rule or reign of God in Jesus Christ. (Not a territory or nation or state).
- 2 Jesus' kingdom is "*not of this world*" (Jn 18:36).
- 3 From before creation God ruled. From creation on He has continued to rule, i.e. over all peoples and all creation both fallen and redeemed. In ages to come He will rule.
- 4 In Christ the new has come. He brought salvation and the Spirit whereby follower-believers become "*a holy nation, a people belonging to God*"; His kingdom people (1 Pet 2:9-10).
- 5 The church, under Christ the Head, is called to display in the here and now the dynamics of the age to come (Heb 6:4; Eph 1:3-23).
- 6 Note : Matt 5-7 are kingdom principles governing kingdom behaviour for God's kingdom people.
- 7 The Gospel is "*the gospel of the kingdom*" (Matt 4:23). That is, the good news of God's rule or reign through Jesus Christ.
- 8 In the Old Testament kingdom destiny was misunderstood and misinterpreted by Israel. It was politicised and exploited as a power base.
- 9 The church is not the kingdom. Yet it is called to express and incarnate the essence of the kingdom by submission to Christ's rule.

10 Note Paul under house arrest in Rome living out and preaching "*the kingdom of God*" (Acts 28:31 cf. Phil. 1:12-18).

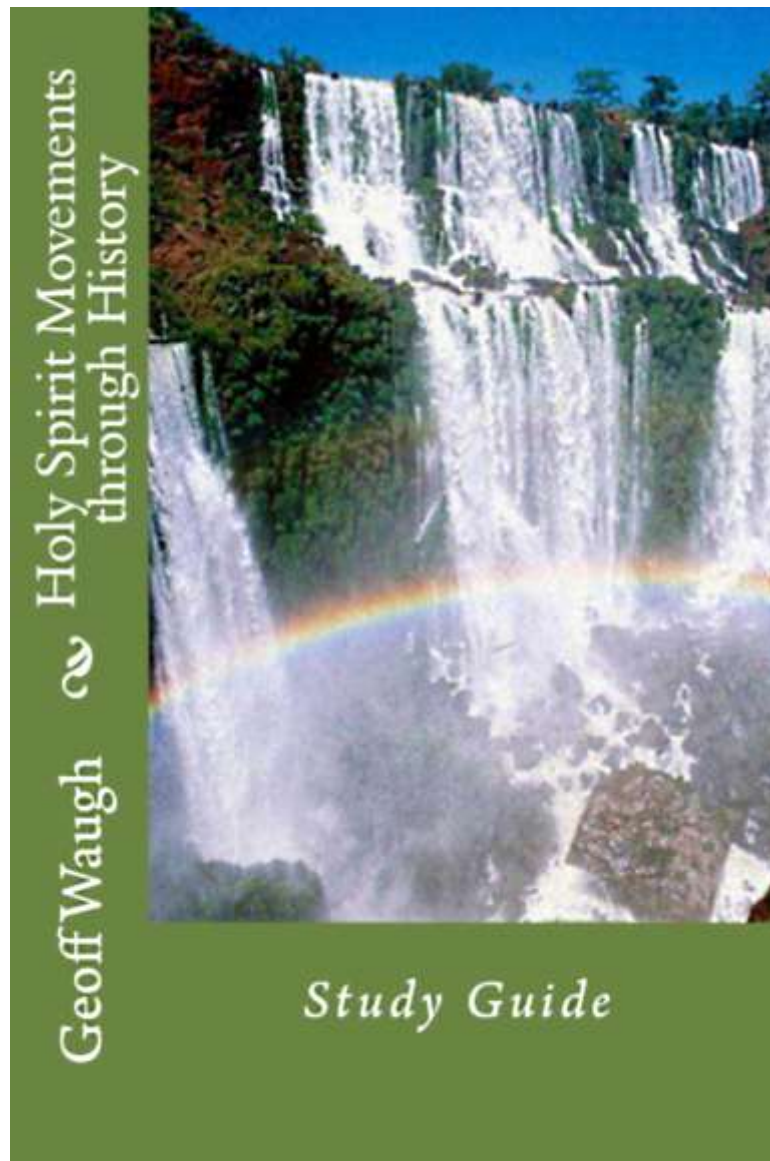
Major Points of This Topic

- The New Testament both clarifies and redefines the concept which underlies Old Testament teaching and history, namely, God is sovereign Ruler over His universe and earth with its peoples in particular.
- This concept of rule becomes a critical hermeneutical key when we need to interpret God's activities in the world (Acts 2:22-24 and 4:25-28).
- God's kingdom rule is an over-arching reality towards both the redeemed and the unredeemed.
- The church, living under the headship of Jesus, fully expresses to the unredeemed world the concept and message of the Kingdom of God.
- Christians must understand that God rules in the affairs of all peoples.
- The Kingdom of God is not to be merely conceived as a national, state or territorial reality. It is a dynamic, divine rule which will be universally acknowledged at the consummation of all things.

Review or Discussion Questions

- 1 In what respects was the Kingdom revealed in Eden?
- 2 Select 3 or 4 verses or passages about Abraham (Old Testament and/or New Testament) which show he understood the Kingdom of God.
- 3 What mistake were the disciples making in Acts 1:6?
- 4 Show how the Kingdom of God is distinguished from, yet related to the church.
5. God's Kingdom rule is uniquely expressed in the church. True or false? Explain.

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Holy Spirit Movements through History
Study Guide

[See renewaljournal.blog for details](http://renewaljournal.blog)

Topic 11 – The Concept of Covenant

Introduction

Covenant is another major concept or underlying theme in Scripture. A powerful and significant hermeneutical tool.

John Bright (1972) points out that Israel's *"notion of God was unique in the ancient world."* They were *"the people of Yahweh"* (Jehovah, Lord) in terms of both election and covenant (pg.146). Moses : the period 1400 BC following. The tribal composition was of a covenant kind. It was held together by covenant.

This period, through to the advent of Jesus and the times of the first church covenant in Scripture, is seen as crucial to the identity and continuity of God's people. Yet it also pre-dated Abraham and Moses in terms of the covenants God Himself set up from the time of the fall. Even these, however, were outcomes of the eternal purpose or pact within the Godhead for the salvation and redemption of humankind.

General Definition: *A solemn binding, compact, contract or agreement between two parties.*

Bible Definition: *A gracious initiative and undertaking by God for human blessing for those who will commit themselves to its obligations.*

From This Topic You Will Learn

- 1 That the concept of covenant is an underlying and powerful theme in Scripture.
- 2 That Bible covenants of God's revelation are always initiated by God Himself.
- 3 That covenant becomes an important key for interpreting the Scriptures.
- 4 That the Old Testament covenant themes find their ultimate fulfilment in the new covenant.
- 5 That the covenants of God express the nature of God and therefore are very important for understanding God's will and ways.
- 6 That God, who is absolute Integrity, does not deviate at all in keeping His covenant.

Topic Notes

A. God Intervenes for Human Well-being

In Eph 1:3-10 we begin to understand something about a "divine covenant" in which God makes a promise and lays out the terms. These are "God's" covenants. (See J.R. Williams : 276).

Such "divine covenants" are illustrated in Genesis e.g. Adam, Noah, Abraham. They may or may not carry terms of obligation for human beings e.g. the covenant by God regarding the preservation of this planet was totally conditional on Himself (Gen 9:8-17). These covenants are seen to be developed in the book of Deuteronomy.

Definition :

- (a) compact; agreement; contract or treaty, involving a solemn undertaking. "Obligation" is a key element; "*bara*", to bind. God binds Himself to a purpose - the Godhead enters into a pact with Himself.
- (b) In a divine covenant God obligates Himself. Unilateral.
- (c) In a bi-lateral covenant (God and humans) both God and humans are obligated. In the Adamic covenant Adam and Eve broke the terms (See Gen 2:16-17; 3:6-7). This covenant of life was subsequently upheld and fulfilled by God's sovereign grace through Jesus Christ (Gen 3:15-16).

God's covenants are rooted in the integrity of His own Being, Nature, or Person. God cannot break His Word. He cannot lie (1 Sam 15:29; Tit 1:2). This is at the heart of covenant. Absolute fidelity. "*Does He promise and not fulfil?*" (Num 23:19-20).

Note : In God's view the promise or vow is solemn and totally forbids violation or negation.

Notice Rodman Williams' focus on key elements of Divine covenants:

- (a) Parties (e.g. God and humans).
- (b) Promises (By God. Always for human well-being).
- (c) Ratification (God confirms by a unique act or acts).
- (d) Obligation (Requirements God expects of humans and which He enables them to fulfil).
- (e) Fulfilment (God binds Himself to complete).

Follow through with these aspects when looking at any Bible covenant

B. Some Bible Covenants

6. The Creation Covenants: Adam, Noah. (Gen 2-9) Also, "everlasting" covenant.
7. The Abrahamic Covenant (Gen 15; 17:1-8). (Patriarchal).
8. The Mosaic Covenant (Ex 6). A continuation of the covenant with Abraham, Isaac and Jacob.
9. The Sinai Covenant (Ex 24). With Israel.
10. The Davidic Covenant (2 Sam 7). An extension of the Sinai covenant.

NOTE :

The notions of covenantal relationship, trust, obligation, reward, promise etc. were all-pervasive in Israel's understanding of God. They contributed to the awareness of identity, purpose, destiny, hope, and, above all, reliance upon God whose help would enable them to "keep" the covenant.

The covenants of God included the dual aspect of conditionality (Ex 19:5), and unconditionality (Gen 12:1-3).

C. The "Old" Covenant and the "New" Covenant

This is to be taken to mean:

- (a) The pre-Calvary Sinai and Law covenant.
- (b) The post-Calvary Christ covenant.

These are the two major contrastive but complementary covenants of Scripture.

Jer 31:31-37 (See Heb 8) was a signal to Israel that the Sinai ("Old") covenant was temporary and provisional, and would be displaced and replaced by a "new covenant." This, of course, is the one that came by Jesus Christ (Matt 26:26-29). It is the covenant of redemption and grace.

Major Points of This Topic

- A divine covenant is God's self-generated commitment of Himself on the basis of His own integrity for the wellbeing and redemption of humanity.
- The covenant themes are meant to be portraits of the nature of God. Through them we are able to glimpse some aspects of His character, especially integrity.
- God's grace is seen in all His covenants, including those that are associated with the Law and the Old Testament. However, the new covenant in Jesus both incorporates the prospects and promises of the old, but also redefines the expectations of the old and points forward to something entirely new.
- God's covenant dealings with humanity are to be seen as for our good.

Review or Discussion Questions

- 1 A covenant or treaty is based on an undertaking and a vow or oath.
- 2 On what does the vow depend?
- 3 Why does the writer of Heb 6:18 take pains to point out that God cannot lie?
- 4 Name 2 or 3 obligations we have under the New Covenant.
- 5 In what major way did Abraham prefigure the New Covenant?
- 6 Why should the communion service (Matt 26:26-30; 1 Cor 11:23-34) be a solemn and thoughtful occasion?

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MODULE 4

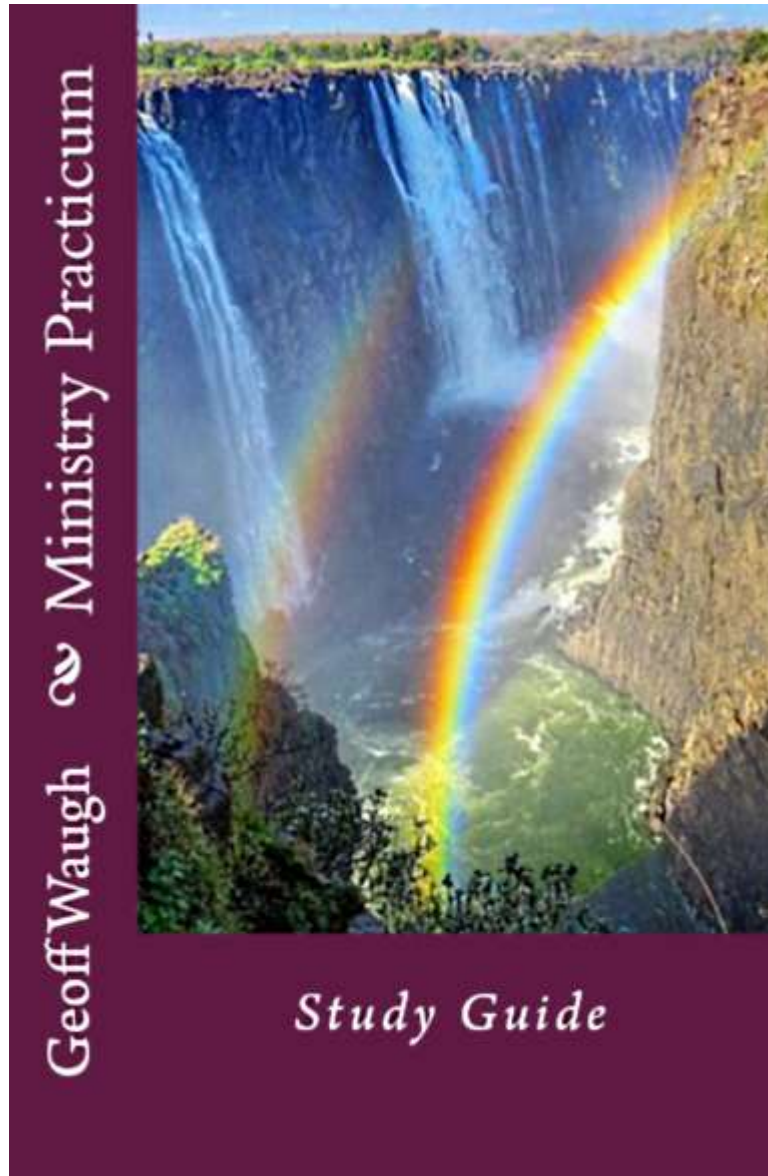
Theology in Mission and Ministry



Topic 12: Mission: “The Mother of Theology”

Topic 13: Contemporary Theologies: Western and Non-Western

Topic 14: A Doing Theology: Its Application



Ministry Practicum

[See renewaljournal.blog](http://renewaljournal.blog)

Topic 12 – Mission: the Mother of Theology

Introduction

This topic interprets mission as a seminal theme in biblical theology. Therefore we need to understand the key place given to mission in the Bible and its fundamental importance as a pillar of theological understanding and practice.

The mission mandate is seen to hold prime and primary importance in both the Old Testament and New Testament Scriptures.

A biblical theology of mission presupposes that God's self-revelation in creation and re-creation activity is one of mercy and love, both in pre-Fall and post-Fall history. That in the contexts of time, and history, with eternity in view, He redeems, restores, and perfects human beings for His glory.

This is the big-picture background to mission. And it spreads all the way from Genesis to Revelation.

From This Topic You Will Learn

- 1 That God is “mission” in the sense of moving out from Himself to reach a lost humanity.
- 2 From the time of the fall (Gen. 3) to the end of the Bible we see God as the God of mission.
- 3 Mission therefore, becomes the “mother of theology” (Martin Kahler, 1908). “Theology began as an accompanying manifestation of christian mission and not as a luxury of the world dominating church.”
- 4 Theologising therefore, arises from obedience and mission.
- 5 Mission properly defines the framework for theology because God is the outgoing God.
- 6 Salvation history through the centuries has become the matrix for theology.

Topic Notes

A. "Mission" Definition

What is "mission"? The Latin origin means *"a sending."* In the Bible : a comprehensive word ("send") *"embracing everything which God sends His people into the world to do"* (J. Stott 1975:35).

Mission is the sending as defined in Jn 17:20-23; 20:21 and as described in Acts 1-4. It is personalised as a New Testament apostolic model in Acts 9:15. God sent Himself to rescue and redeem. This is sometimes referred to as *"missio Dei"* (mission of God).

"Mission arises primarily out of the nature, not of the church, but of God Himself. The living God of the Bible is a sending God." (Stott:21)

It has been said in describing the church's mission *"God is a centrifugal Being."* As such He sent forth : Abraham, Joseph, Moses, Prophets ... and then His Son.

B. Old Testament & New Testament Mandate

The whole Bible teaches the mandate for world evangelisation ("mandate" = a command, commission, and authorisation from a higher authority).

A biblical theology of mission begins with Abraham (Gen 12:1-4). The New Testament shows that Christians, as "Abraham's children" (Rom. 4:9-12), continue this responsibility, but now, empowered by the Holy Spirit, with a focus on the historical reality of Christ's death, resurrection, and ascension.

"God's covenant with Abraham promised an overspill of blessing to all the nations (peoples) of the earth" (Stott). Stott goes on to summarise things we learn about God from His promise to Abraham and its fulfilment :

- (a) He is the God of history.
- (b) He is the God of the covenant.
- (c) He is the God of blessing.
- (d) He is the God of mercy.
- (e) He is the God of mission.

A global God with a global vision for global Christians.

C. The Book of Jonah: Paradox and Paradigm

God is a "centrifugal" God, reaching out in His liberating Lordship over all nations (Isa 40-55; Dan 7:1-29).

Verkuyl (Contemporary Missiology : An Introduction. 1987) refers to Jonah as a story with a message. It is a book about mission and mission mandate. It is a book about Gentiles as part of salvation history. The period was 750 BC.

Jonah himself is a picture of the reluctant, narrow-minded church. He failed to acknowledge that the Old Testament covenant purpose was to bring salvation to the heathen. The missionary student failed the test.

Eight centuries later Peter was to face the same kind of test, but he succeeded. (Acts 10-11).

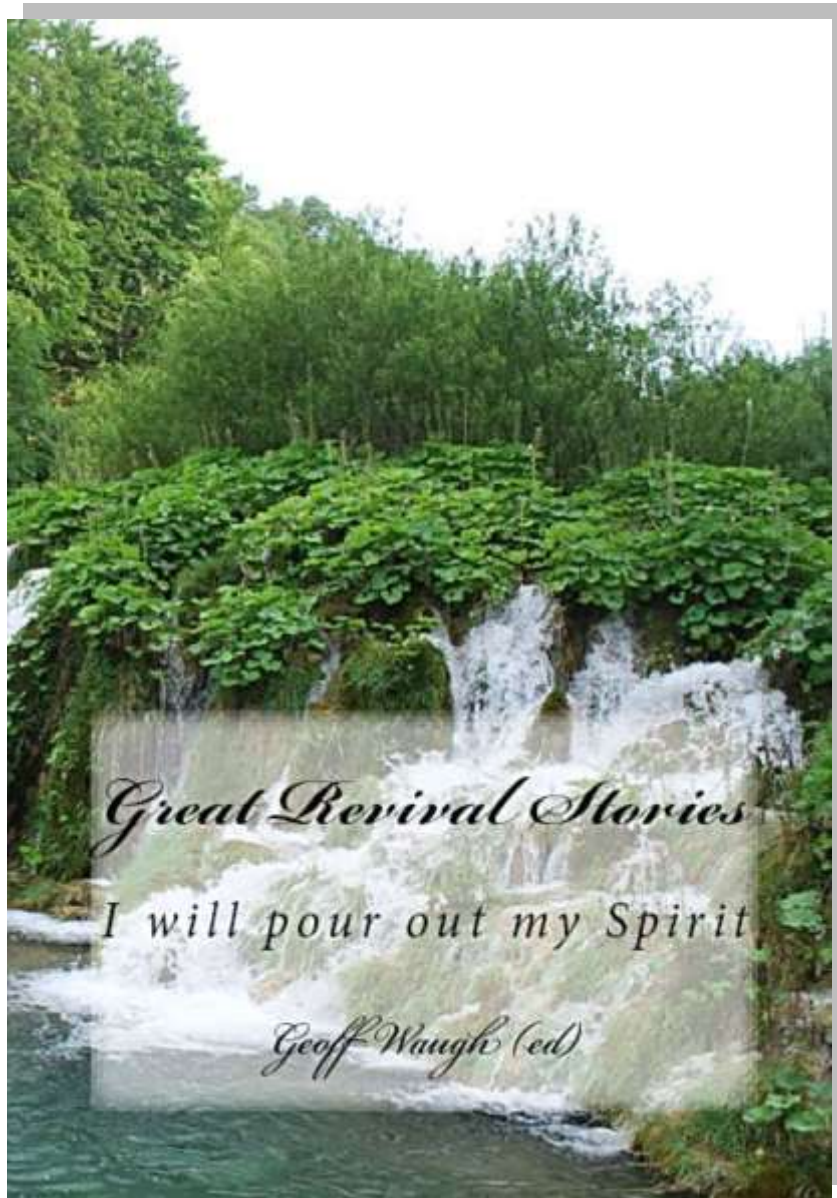
Major Points of This Topic

- Redemption /Salvation history is the central story of the Bible.
- This becomes the big picture of God's global purpose.
- God sent Himself into a fallen world to rescue humanity.
- Jesus came to complete that work.
- Out of this great movement of sending and going there developed a revelation and interpretation of who God is (theology). So, mission is the "mother of theology."
- The dominant recurring theme of God's mercy, love and commitment to the redemption and transformation of a lost world becomes a defining framework for a doing theology.
- Pauline theology was formed and shaped within the contexts arising from his passion and commitment as an apostle - a sent one.
- "Mission" is **not** a function of the church. It is the core of the church's reason for existence.

Review or Discussion Questions

- 1 Discuss the unanswered question of Jonah 4:11.
- 2 How can a theology of mission be taught from the book of Ruth?
- 3 Can you cite an example in Paul's history where the mission mandate was a key to his theology.
- 4 Paul never quoted the "Great Commission," yet he did what it commanded. How? What drove him?
- 5 In what ways did (a) Joseph and (b) Daniel show themselves as "sent" ones i.e. missionaries?

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Great Revival Stories

[See renewaljournal.blog](http://renewaljournal.blog)

Topic 13 - Contemporary Theologies

Introduction

NOTE: This theme is not dealt with as such in Rodman William's book. However, make a point of reading the article from Walsh and Middleton's book as found in the *Readings*. Most published theology is in European/Western thought form. We as Westerners need to understand this when communicating God's Word to people of other cultures.

A culture's worldview influences its approach towards an understanding of God. After conversion, the transformed worldview of any people will present them with their own way and ways of interpreting Scripture.

For example: First five centuries. Greek and philosophical thought categories defined and shaped revelation into a western style theology. (Note also: God made use of ancient notions of treaties to teach Israel the notion of covenant.)

Perceptions and assumptions of spiritual realities in non-Western societies are different to those that are at the roots of inherited Western theologies. This is because each culture has its own way of interpreting the universe - its own "worldview." (A society's mental/social mechanism for understanding and explaining reality).

From This Topic You Will Learn

- 1 The need to recognise differences between cultures when explaining God (theologising interculturally).
- 2 Each culture has its own way of interpreting reality. This is called "worldview."
- 3 We need to take these worldview perspectives into account when we theologise amongst people of a different culture.
- 4 True biblical conversion will always lead to a transformation of worldview.
- 5 Jesus confronted the worldview assumptions of Jewish culture with the transcendent values of the kingdom of Heaven.

Topic Notes

A. True Christian Conversion Means Conversion of Worldview

Why should we expect this?

1. Because "*worldviews are founded on ultimate faith commitments*" (Walsh and Middleton 1984:35) Charles Kraft says "allegiances" are at the core of worldview.
2. Because worldviews have four basic "faith" questions which call for religious answers : Who am I? Where am I? What's wrong? What is the remedy? (Walsh and Middleton 1984:35).
3. Because worldviews are internal constructions which have values at their core. Conversion means change of worldview values.
4. Because "unconverted" worldviews act autonomously and not in any conscious deference to God. (The "fear of the Lord" is the beginning of wisdom, knowledge, and understanding. Prov 1:7; 9:10 etc. It is "*a fountain of life*" 14:27).
5. Because the fall has darkened and blinded the "understanding" and "minds" of humans and cries out for deliverance (Rom 1:21; Eph 4:18; 2 Cor 4:4) It was not the Greek or Jewish mind itself which was at enmity with God. It was the unconverted Greek or Jewish mind.
6. Because true Biblical, philosophical and theological thought issues from a transformed mind-set (Col 2:8-12).
7. Because Jesus came to bring a new way of thinking (e.g. Matt 5-7).

THEREFORE: Theologies which are true to scripture - whether from Western or non-Western minds - must reflect this revolutionary conversion. All true biblical theologising must reflect a paradigm (working model) of submission and obedience to the transcendent wisdom of the Holy Spirit. This is the test of good theologising.

B. Converted Worldviews Reflect Creational Diversity

In creation God was pleased with His diversity between and within species (Gen1-2).

Human cultural and social diversity is also God's gift. Difference is good. God created difference. Converted differences will show a multiplex display of aspects of thought and interpretations. In Christ God brings them together as a unique whole. (Eph 2:11-22).

A good biblical unity is one which will contain a multitude of perspectives blending with one another as colours do in a prism.

There is one true substance of biblical truth. The infallible given Word of God. There are many theologies (interpretations) of that substance. A theology is an interpretation of truth. Where these theologies harmonise with the truth they will harmonise with each other.

C. Worldview Characteristics Influence Our Theologising

Each culture's worldview - even following conversion and transformation - influences its people in their understanding and interpretation of biblical truth.

In the following list of comparisons between some principal characteristics of Western and non-Western worldviews, think about how people in those respective cultures might interpret the story of the Cross and Resurrection -

Some Principal Characteristics of Worldviews

WESTERN

Cognition (Scientism)
State. Territory. Nation
Material elements
Intellectualism
Segregation (Categories;
Dichotomies)
Facts. Data
Technology
Absolute. Concrete.
Individualism
Systems. Analysis
Order. Control
Schedules/Time
Cause and effect
Logic and Propositional Truth

NON-WESTERN

Intuition
Creation, Environment
Spirit World
Reflective
Integration (Wholism)

People
Spirit force
Arbitrary Randomness, Chance
The Whole, Corporate
Relationships, Perception
People, Emotions
Events
Fate, Destiny
Inner sense, Imagination

An Example

"The Greeks saw God in intrinsic terms as supernatural, omnipotent, and omnipresent. The Israelites knew Him in relational terms as Creator, Judge, and Lord." To them He was "The God of Abraham, Isaac, and Jacob their forefathers"
(Hiebert, Paul 1994. *Anthropological Reflections on Missiological Issues* pg.125)

D. How Different Worldviews Might Interpret

Luke 15:11-32 (The Story of The Lost Son and the Forgiving Father).

A Western Cultural Interpretation would focus on:

1. The younger son's right of claim to his share.
2. The younger son's right to act individualistically.
3. The younger son's wild living.
4. Consequences of sin.
5. The good sense of the son to return to his father.
6. The son's return and acknowledgement of fault.
7. The Father's readiness to forgive. No pay-back.
8. The Father's generous celebrations.
9. Reconciliation.
10. Some sympathy for older brother.

A Non-Western Cultural Interpretation would focus on:

1. The younger son's self-will and individualism.
2. The younger son's violation of family cohesion.
3. The younger son's wastage of family wealth.
4. The younger son's deserved calamity.
5. The younger son's decision to return and submit to his father.
6. The unusual and remarkable forgiveness of the father.
7. The fact of a feast and celebration after the son's disobedience.
8. Restoration to status.
9. The older son's faithfulness seemingly disregarded in favour of the younger son.
10. Justice and fairness.
11. Readmission of younger son to family. Father/son issues.

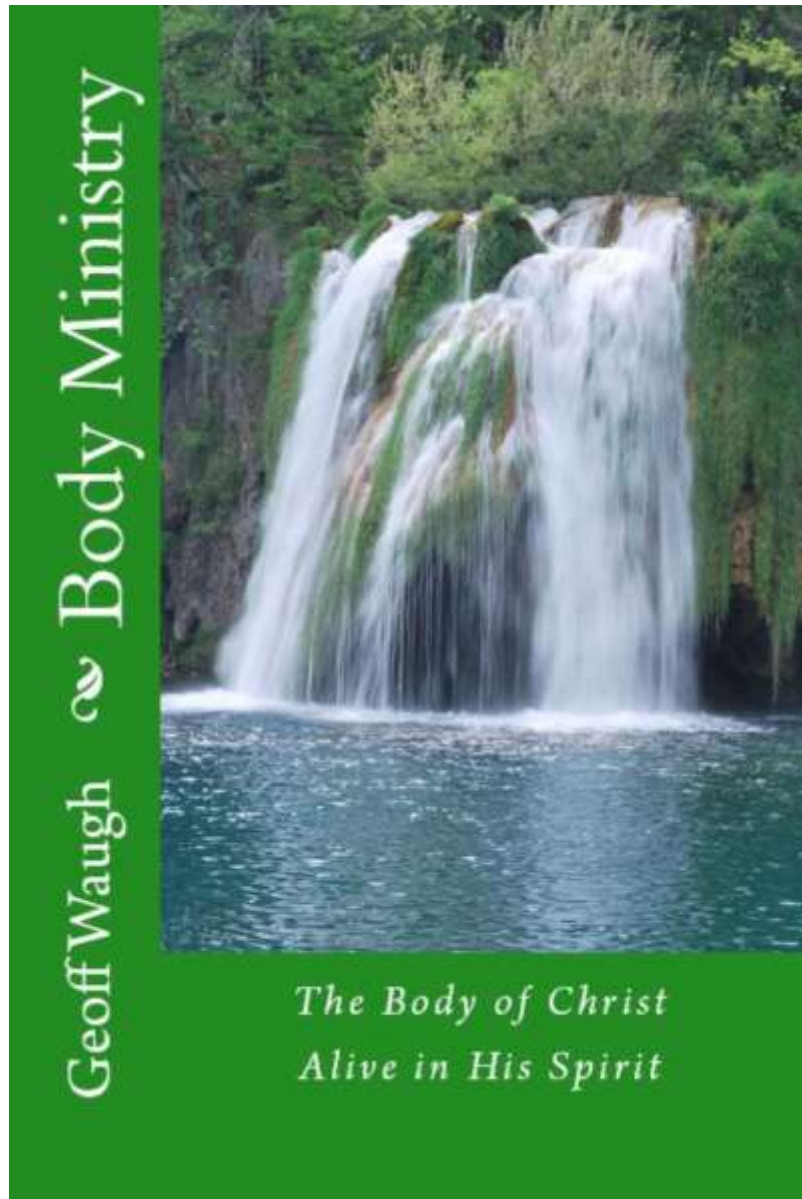
Major Points of This Topic

- In theologising, each culture brings to the task its own inherited way of seeing and interpreting reality. Be aware of this.
- Christian theologising calls for the transformation of cultural values. We must submit them to God's scrutiny and treatment.
- Christian theologising requires the transcendent perspectives available by the revealings of the Holy Spirit.
- God does not erase or obliterate a person's worldview. He calls for its mechanisms to be transformed and directed by Biblical revelation. He brings release from worldview's captivity.
- God surprises us with different perceptions of His truth arising from different cultures.
- Always be sensitive to another culture's way of explaining things and put your theologies into the reference frame of their worldview. Jesus did it.

Review or Discussion Questions

- 1 Early theologies were expressed in terms of Greek thought. What were some strengths and some weaknesses?
- 2 Are all assumptions of Western worldviews in harmony with biblical revelation? If not, give one or two examples.
- 3 What assumption in Western worldviews can negatively affect our theologising?
- 4 Give an example of a non-Western theology which has blessed the Christian world.
- 5 From Matt 5-7 select two or three examples of God's values which challenge both Western and non-Western values.
- 6 Why must our worldview values be redeemed and transformed? (Topic 14 – A).

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Body Ministry

[See renewaljournal.blog](http://renewaljournal.blog)

Topic 14 - Doing Theology - Its Application

Introduction

This closing topic calls for our theologies to be lived out and practised in our everyday social situations. Theology as a product must be displayed in the market places of life. It must be lived out. To incarnate our beliefs and persuasions provides a theology with its intended end, otherwise it remains a theory or proposition. Note that there is what we call “propositional” teaching and “incarnational” teaching.

Note Acts 1:1 - "*Jesus began to do and teach*". Doing (living and acting) preceded the formal teaching, but was crucially linked with it.

"Theology emerges from ministry" (Dr. Ray Anderson : 1992).

Paul was a task theologian more than a philosophical theologian. He was a thinking and a doing theologian.

From This Topic You Will Learn

1. That theology is intensely practical.
2. That doing theology arises from an attitude and also a living out of the truth that is to be taught.
3. That we are to be task and practice theologians making room for God’s word to work in every part of human experience.
4. Jesus “did” theology by living it. He was an “organic, audio-visual” of truth. This is what we call incarnational teaching. (*“Be followers of me”* - Paul).
5. That in theologizing we must be fearless in holding high and keeping in primary place the demands of the Gospel for the transformation of cultural values.

Topic Notes

A. How did Jesus "do" Theology?

The primary way - by living it - Jn 1 "*the Word became flesh.*" This provides the key to gain attention and focus.

Note Paul's admonition for his converts to "follow" him, i.e. His lived-out example. Phil 3:17; 4:9; 1 Cor 11:1; 1 Thess 1:4-9; 2 Thess 3:9.

Jesus expects his followers to "do" their belief in practical day-by-day relationships.

Matt 5:19-20. We are called to incarnate our theologies, i.e. put them into relational forms to bless the world.

A "product" that is seen to work with effect and success is a product which comprises a life-transforming element, i.e. a living theology, e.g. forgiveness.

Refer : Lk 4:18-19. Unction was for function. Jesus came as a living, breathing, mobile audio-visual of God's Truth.

B. Confronting Culture

Donald Bloesch favours a theological response which "confronts" culture calling for the conversion of its values. (*A Theology Of Word And Spirit* 1992 Chapter 2 "Theology At The Crossroads" See pages 262-4; 267-272).

The Gospel "*sharply calls into question the values and presuppositions of secular culture.*" "*It overturns human knowledge and calls us to break with our past orientation.*"

P.T. Forsyth speaks of "*the Christianity which antagonises culture without denying its place*" (Bloesch : 271).

This was Paul's method, e.g. Acts 17:24-31, especially vv. 29-31. (Note also: Acts 19. Note verses 23f; 24:24-25; 26:24-29). Notice that Paul's lifestyle and example was consistent with and reinforced what he proclaimed.

Note Jesus' teaching-

- (a) "*...let your light shine that they may see your good deeds and praise your Father in heaven*" (Matt 5:16).
- (b) Hearing "*these words of mine and (putting) them into practice*" (Matt 7:24).
- (c) To "mind" the values of society above God's word is to be a stumbling-block to God, and to be an instrument for Satan's use. Society's norms and values must be challenged and subordinated to the cross (Matt 16:23 see context).
- (d) Theologies which are made into idols are an offence to God (Matt 23). Theologies which become self-serving will incur judgement.
- (e) A cultural practice which is highly valued by a society may be "*detestable in God's sight*" (Lk 16:15).

- (f) Jesus confronted a culture which had become a religion and a religion which had become a culture. He challenged its perverted values and overthrew it.
- (g) In answer to the rich young man's request for eternal life Jesus prescribed an act of renunciation and a life of obedience. Jesus was counter-cultural (Matt 19:21).

So God calls us to a living hermeneutics. By sacrificial lifestyle we are to exemplify heavenly values which will provoke cultural norms and help transform people's worldviews. This is a "doing theology."

The most convincing theological argument is the day-by-day portrayal of a blameless, Spirit-empowered life. (Acts 2:47; 3:13-14; 5:13; 1 Thess 1:7-9).

Major Points of This Topic

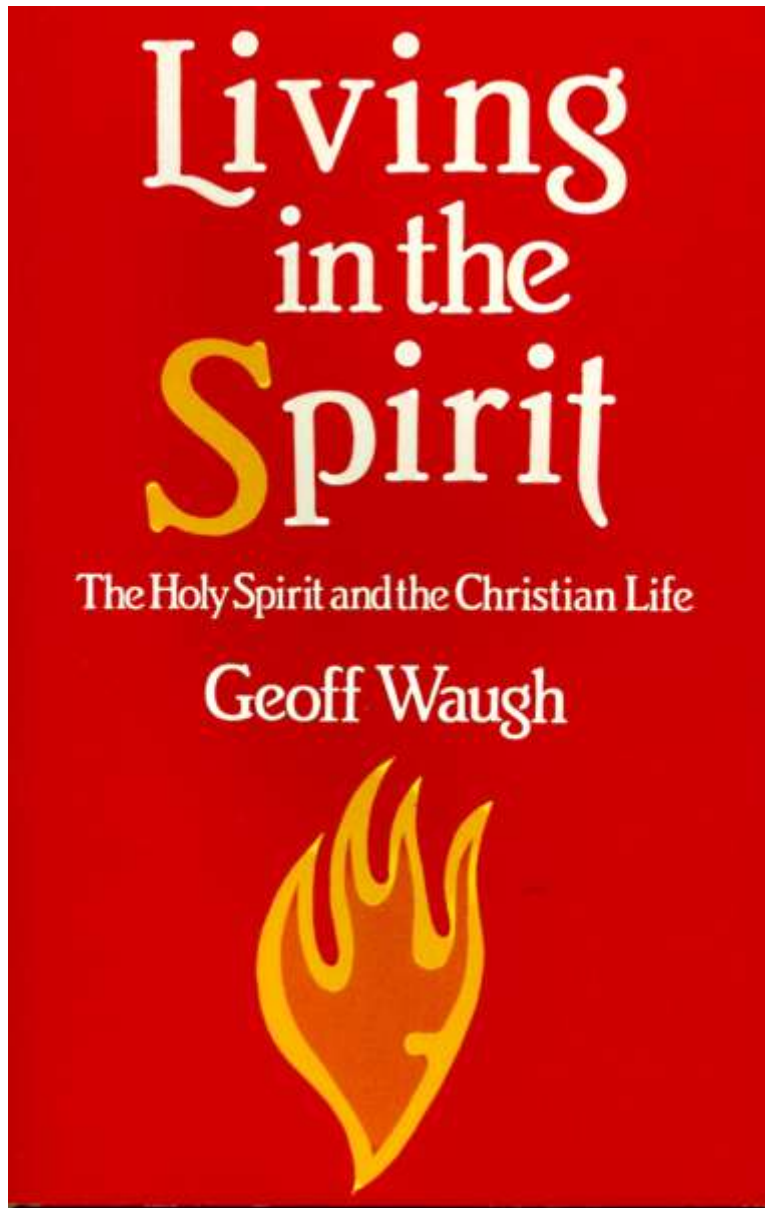
- Jesus was the Word; He lived the Word which He taught.
- Jesus "theologised" by actually living or acting out the Word. "*Jesus began to do and teach*" (Acts 1:1).
- The anointing of the Spirit upon Jesus in ministry was functional.
- Jesus' revelation of Kingdom values was countercultural to the generation He addressed.
- Doing theologies become a way of interpreting truth so that truth, being enfleshed, carries a power and persuasiveness it would otherwise not have.
- God's transcendent values in transformed lives of those who witness and teach will always challenge the worldviews of those who do not believe.

Review or Discussion Questions

1. Look at your own cultural views and ask yourself the question : How do these line up with God's Word?
2. Why is it so important that your lifestyle should match your teaching?
3. Identify some western teaching or theologies which might be perceived by others as out of line with Scripture.

Single out an example in Paul's ministry where he took pains to make sure that his life mirrored the word of God.

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Living in the Spirit

The Holy Spirit and the Christian Life

[See renewaljournal.blog for details](http://renewaljournal.blog)

Appendix

Appendix: Books

Renewal Journal Publications

See

www.renewaljournal.com

for Blogs on each book

PDF Boks, eBooks, and Paperbacks

Available on
Amazon and Kindle
Most Paperbacks in both
Basic Edition and
Gift Edition (colour)

[Renewal Journal Publications](https://renewaljournal.blog/)

<https://renewaljournal.blog/>

PDF Books, eBooks, and Paperbacks

Most Paperbacks are in both

Basic Edition and

Gift Edition (colour)

Revival Books

[Flashpoints of Revival](#)

[Revival Fires](#)

[South Pacific Revivals](#)

[Pentecost on Pentecost & the South Pacific](#)

[Great Revival Stories](#), comprising:

[Best Revival Stories](#) and

[Transforming Revivals](#)

[Renewal and Revival](#), comprising:

[Renewal: I make all things new](#), and

[Revival: I will pour out my Spirit](#)

[Anointed for Revival](#)

[Church on Fire](#)

[God's Surprises](#)

Renewal Books

Body Ministry, comprising:

The Body of Christ, Part 1: Body Ministry, and
*The Body of Christ, Part 2: Ministry Education, with
Learning Together in Ministry*

Great Commission Mission comprising:

Teaching Them to Obey in Love, and
Jesus the Model for Short Term Supernatural Mission

Living in the Spirit

Your Spiritual Gifts

Fruit & Gifts of the Spirit

Keeping Faith Alive Today

The Leader's Goldmine

Word and Spirit by Alison Sherrington

Study Guides

Signs and Wonders: Study Guide

The Holy Spirit in Ministry

Revival History

Holy Spirit Movements through History

Renewal Theology 1

Renewal Theology 2

Ministry Practicum

Devotional Books

[Inspiration](#)

[Jesus on Dying Regrets](#)

[The Christmas Message – The Queen](#)

[Holy Week, Christian Passover & Resurrection](#) comprising:

[Holy Week, and](#)

[Christian Passover Service, and](#)

[Risen: 12 Resurrection Appearances](#)

[Risen: Short Version](#)

[Risen: Long version & our month in Israel](#)

[Mysterious Month – expanded version Risen: Long version](#)

[Kingdom Life series](#)

[Kingdom Life: The Gospels](#) – comprising:

[Kingdom Life in Matthew](#)

[Kingdom Life in Mark](#)

[Kingdom Life in Luke](#)

[Kingdom Life in John](#)

[A Preface to the Acts of the Apostles](#)

[The Lion of Judah series](#)

[The Titles of Jesus](#)

[The Reign of Jesus](#)

[The Life of Jesus](#)

[The Death of Jesus](#)

[The Resurrection of Jesus](#)

[The Spirit of Jesus](#)

[The Lion of Judah](#) – all in one volume

[Discovering Aslan - comprising:](#)

[Discovering Aslan in The Lion, the Witch and the Wardrobe](#)

[Discovering Aslan in Prince Caspian](#)

[Discovering Aslan in the Voyage of the 'Dawn Treader'](#)

[Discovering Aslan in the Silver Chair](#)

[Discovering Aslan in the Horse and his Boy](#)

[Discovering Aslan in the Magician's Nephew](#)

[Discovering Aslan in the Last Battle](#)

General Books

[*You Can Publish for Free*](#)

[*My First Stories* by Ethan Waugh](#)

[*An Incredible Journey by Faith* by Elisha Chowtapalli](#)

Biographical:

[***God's Surprises***](#)

[*Looking to Jesus: Journey into Renewal & Revival* - Geoff's autobiography](#)

[*Journey into Mission* – Geoff's mission trips](#)

[*Journey into Ministry and Mission*](#)

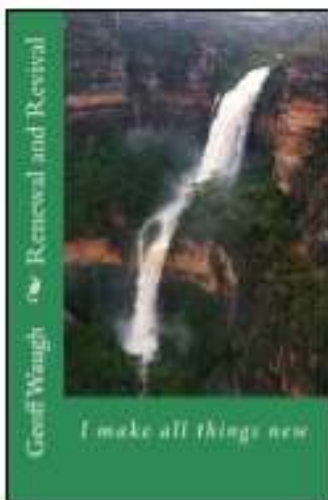
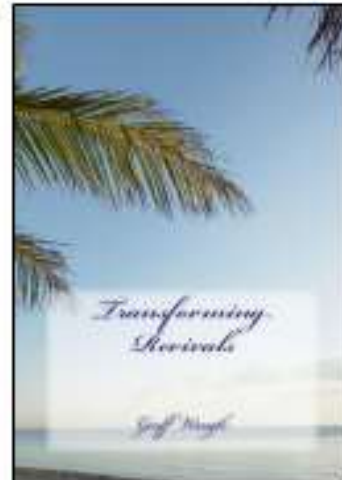
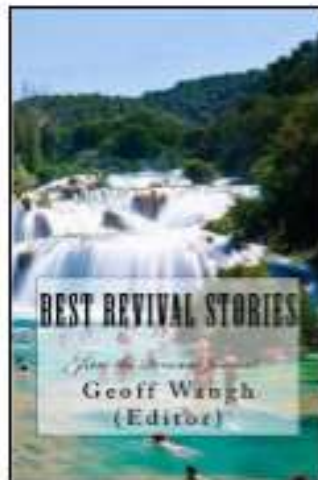
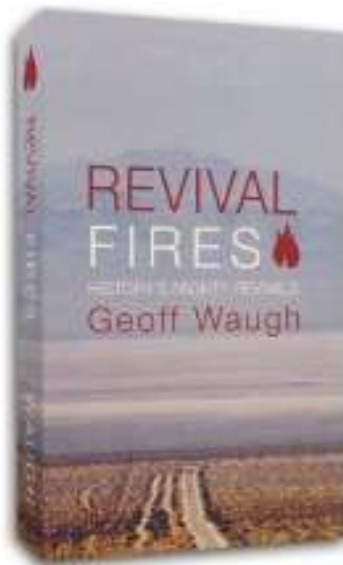
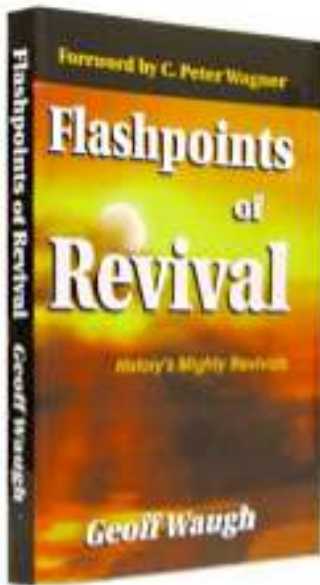
[*King of the Granny Flat* by Dante Waugh](#)

[*Exploring Israel* – Geoff's family's trip](#)

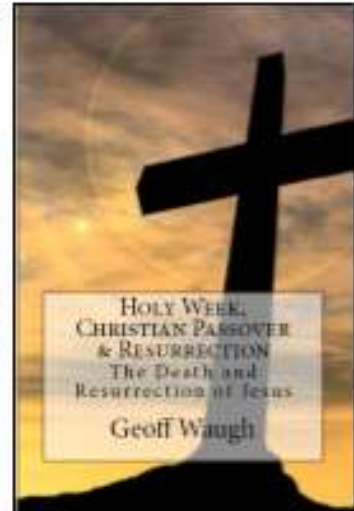
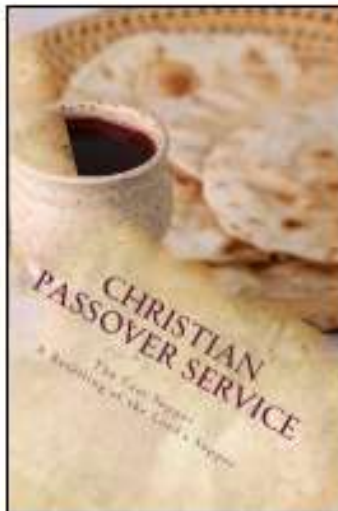
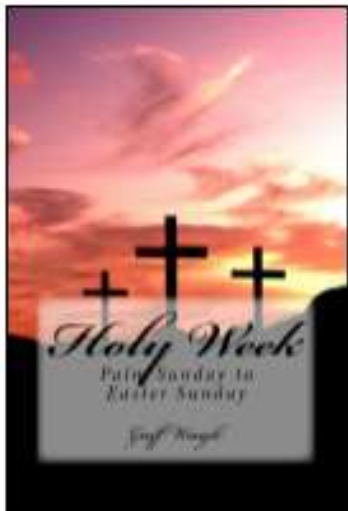
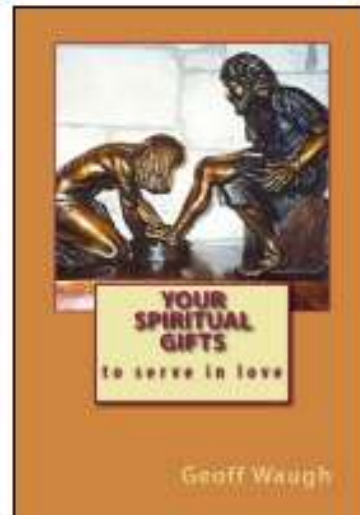
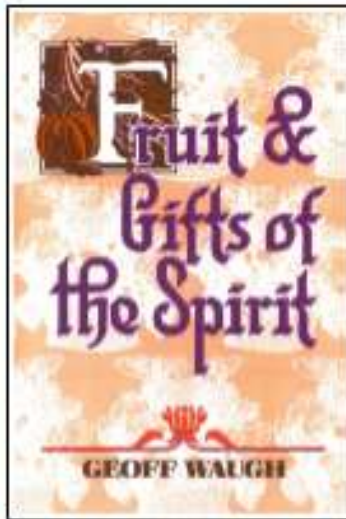
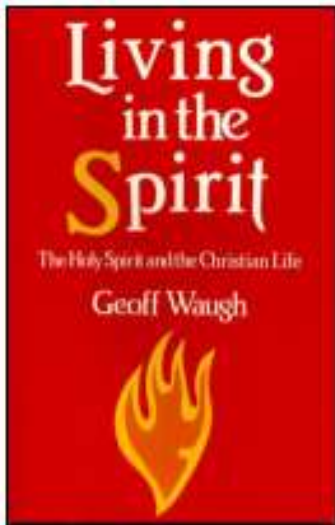
[*Light on the Mountains* – Geoff in PNG](#)

[*Travelling with Geoff* by Don Hill](#)

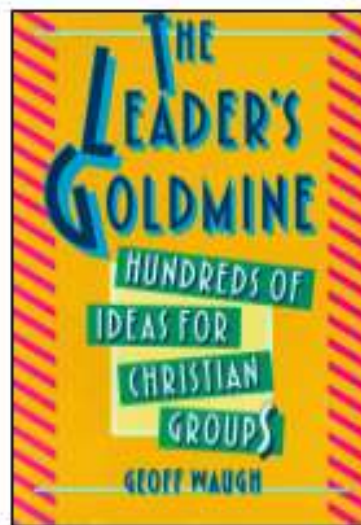
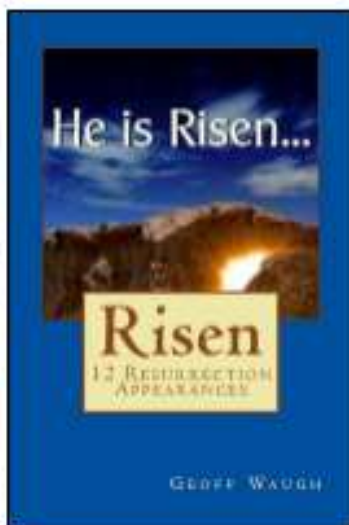
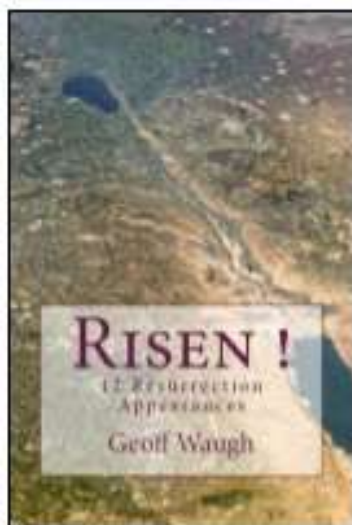
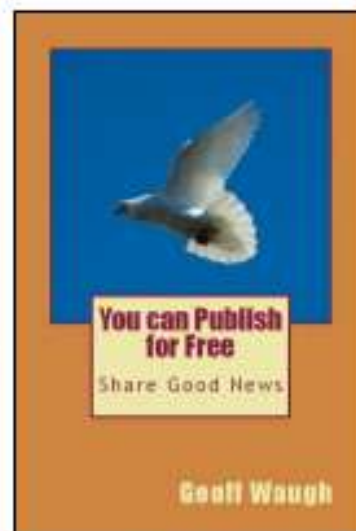
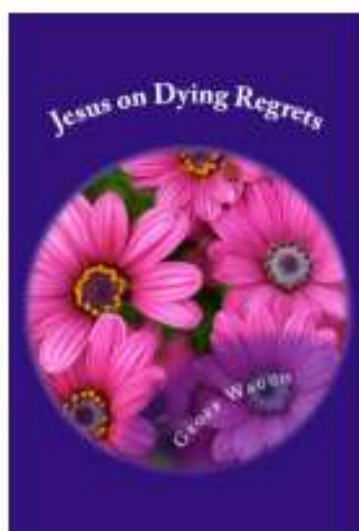
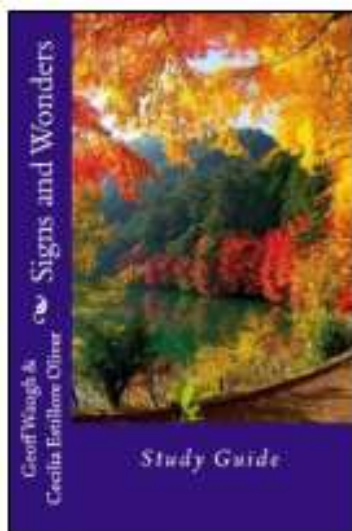
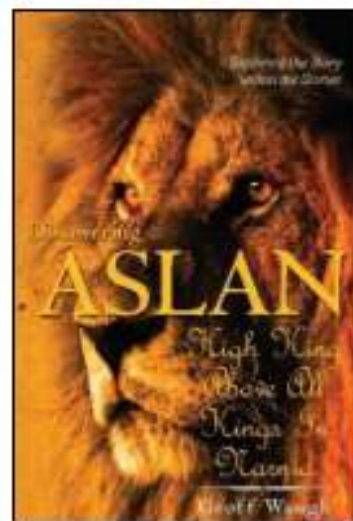
[*By All Means* by Elaine Olley](#)



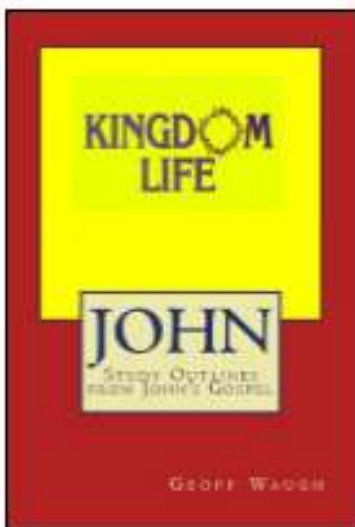
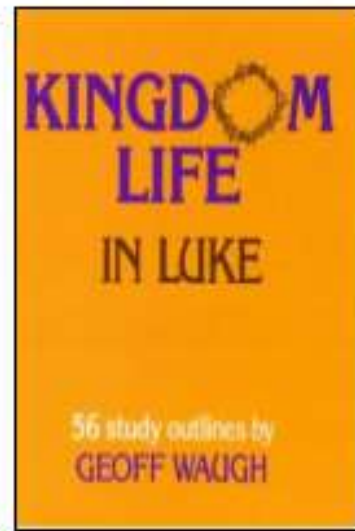
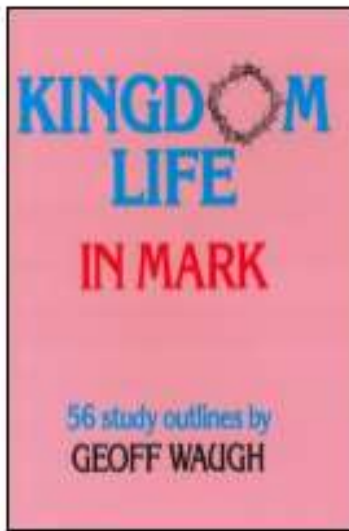
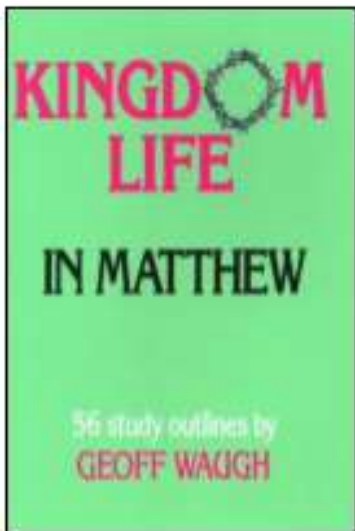
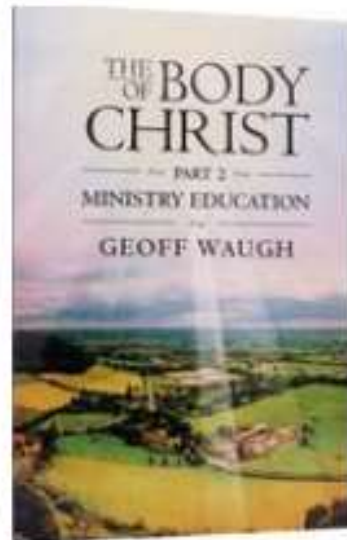
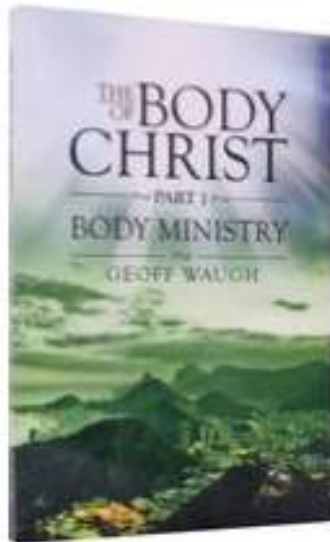
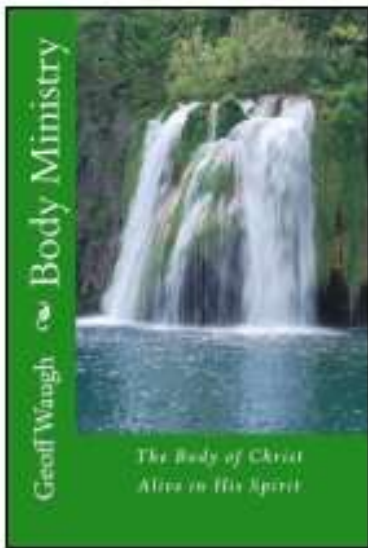
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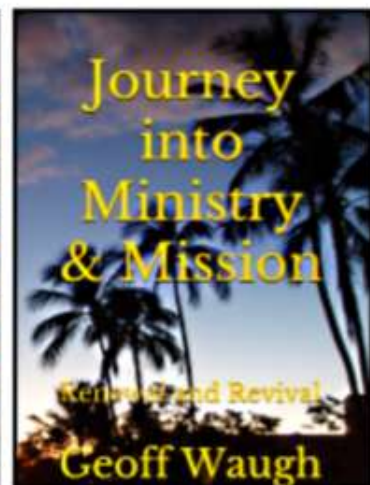
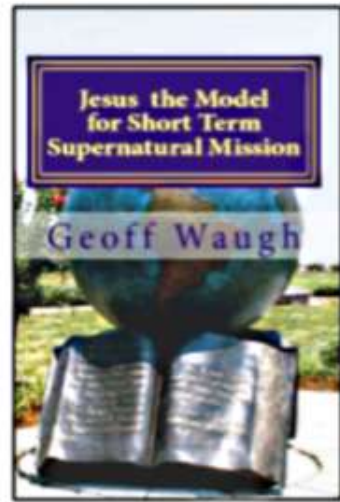
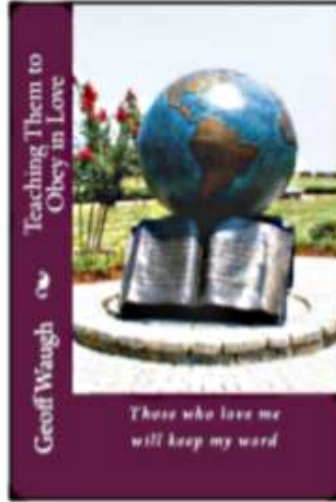
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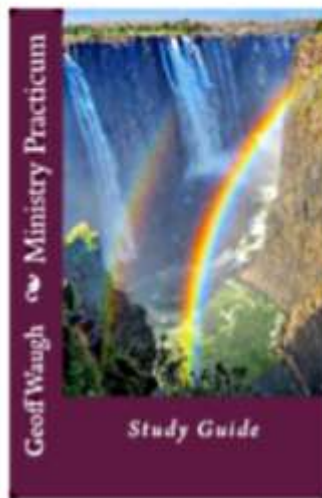
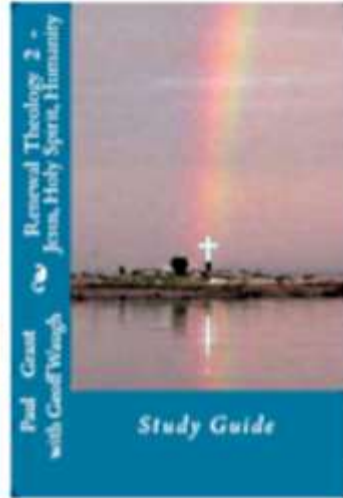
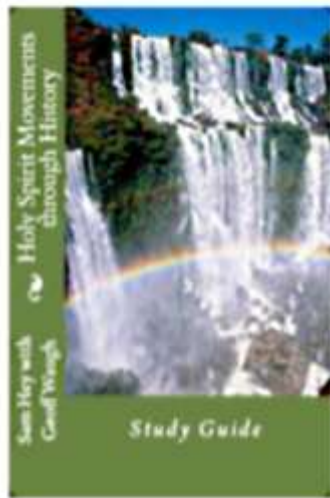
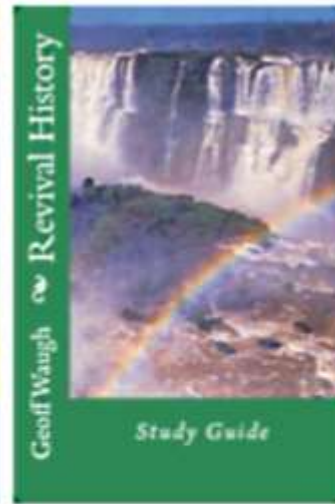
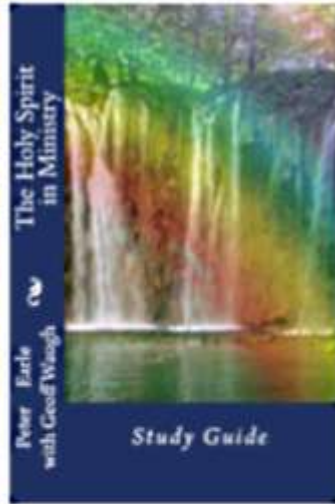
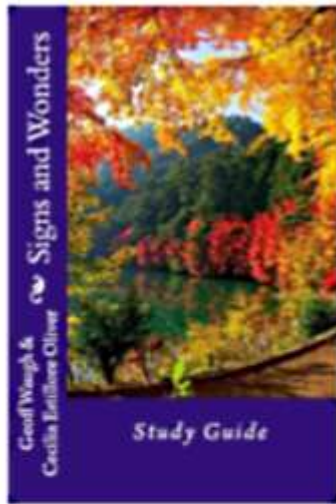
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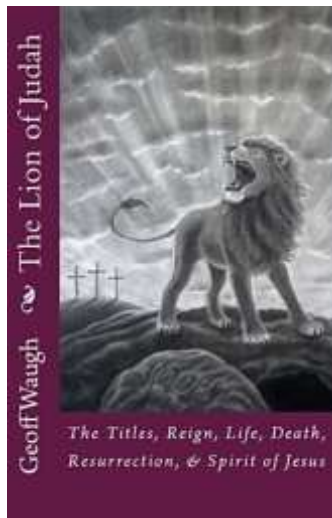
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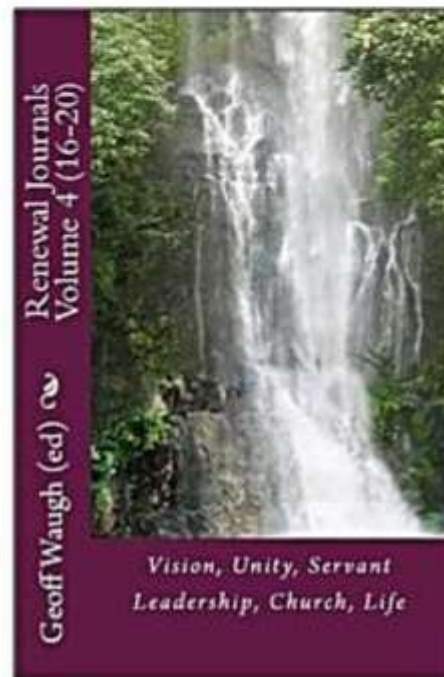
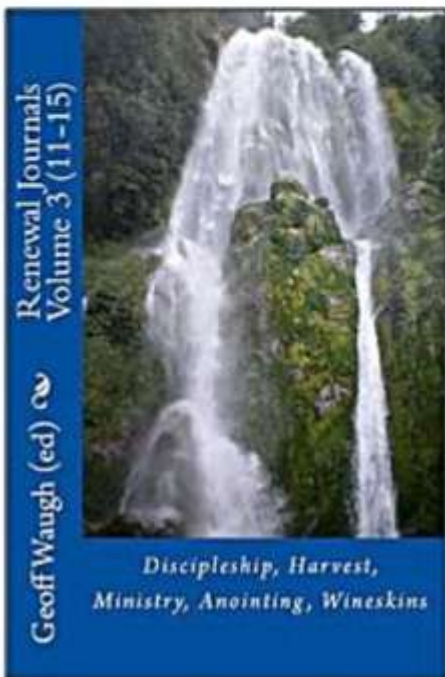
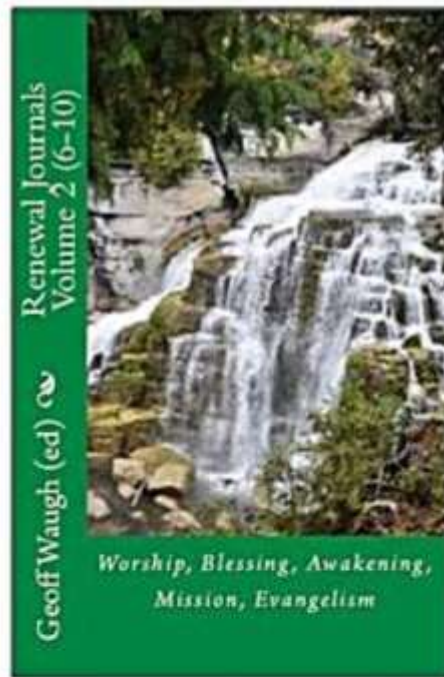
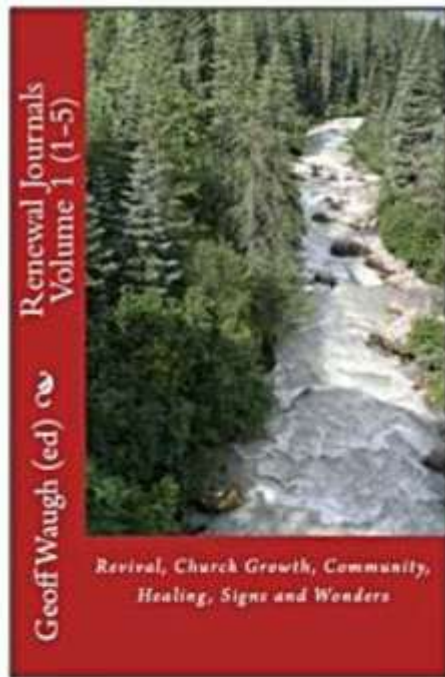
[Renewal Journal Publications](#)



[Study Guides](#)



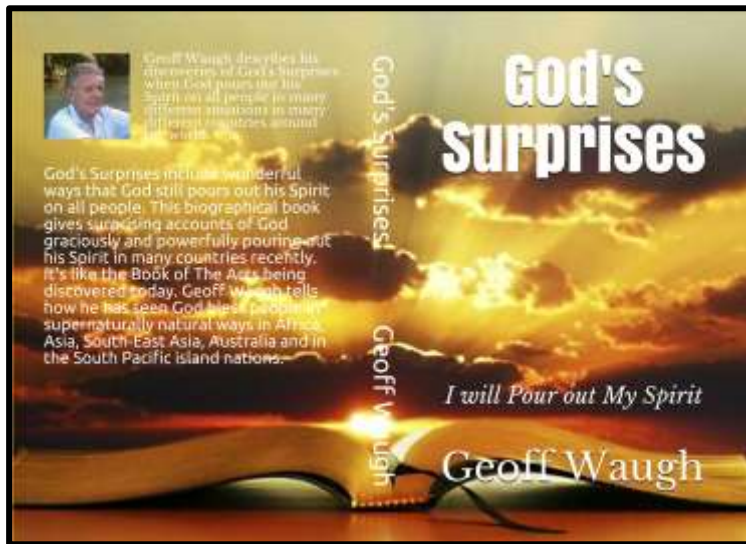
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[Renewal Journals](#)

[20 issues in 4 bound volumes](#)

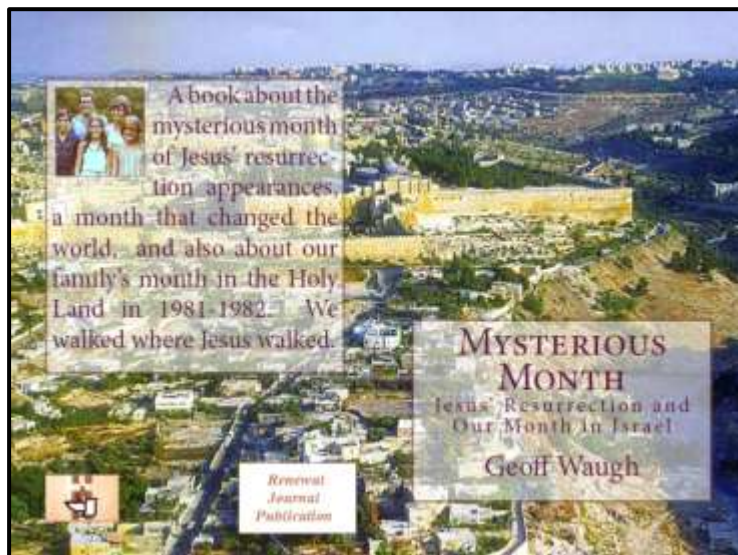
Double Page Book Covers



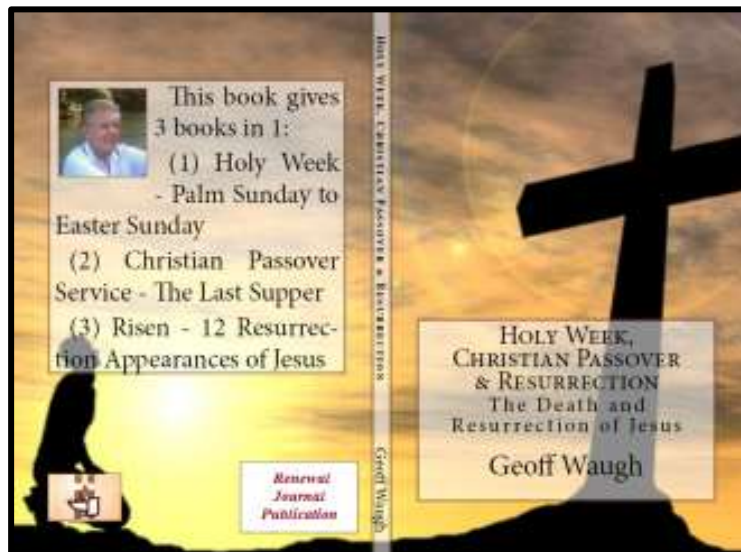
[God's Surprises](#)



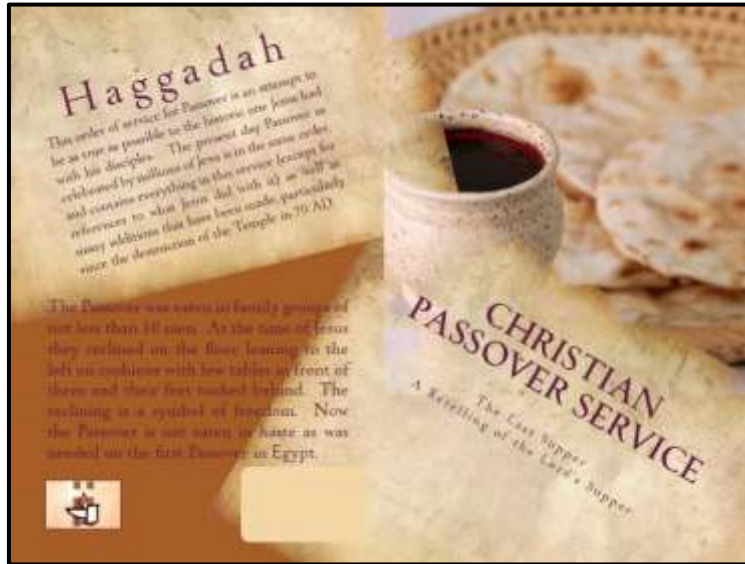
[Risen!](#)



[Mysterious Month](#)



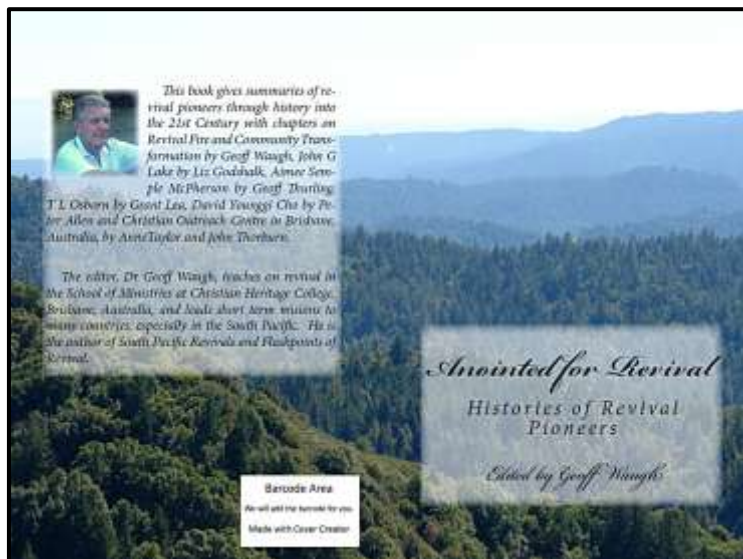
[Holy Week, Christian Passover & Resurrection](#)



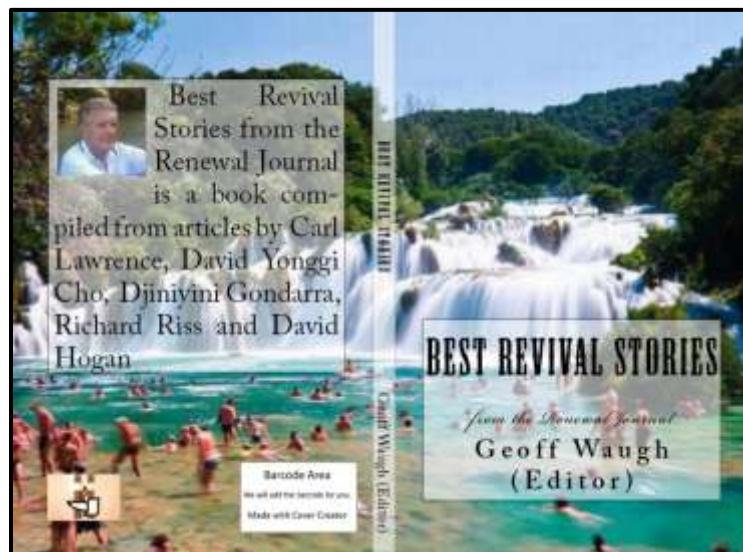
[Christian Passover Service](#)
A Retelling of the Lord's Supper



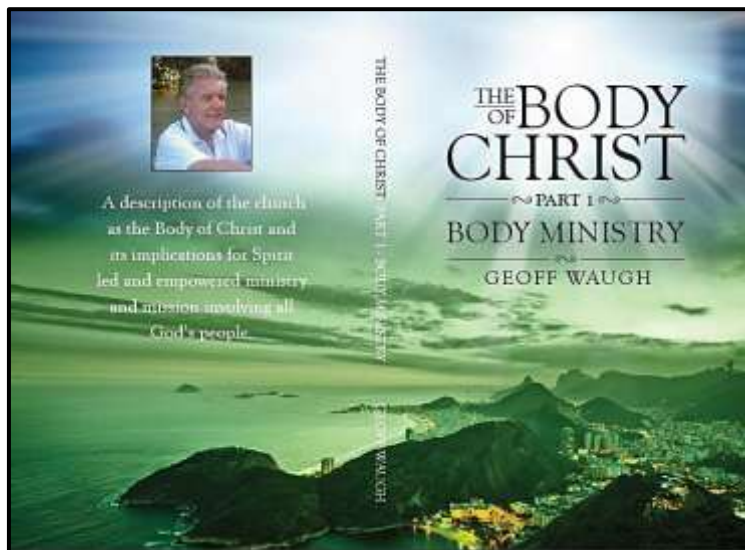
[The Christmas Message](#)



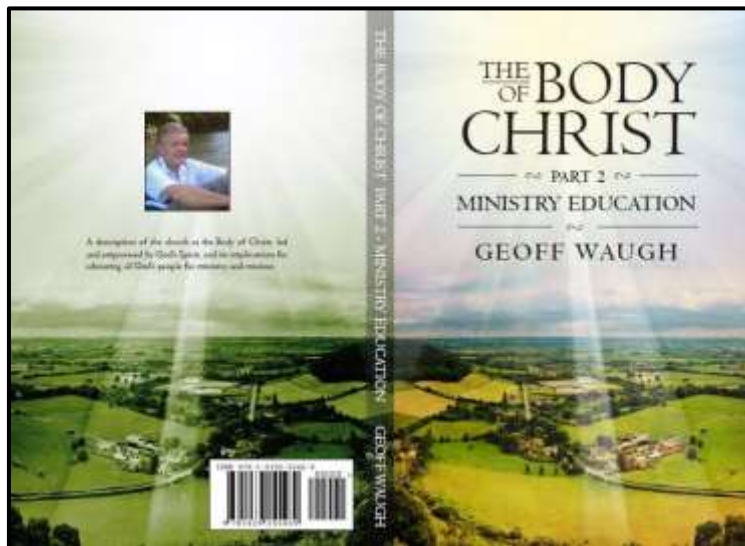
[Anointed for Revival](#)



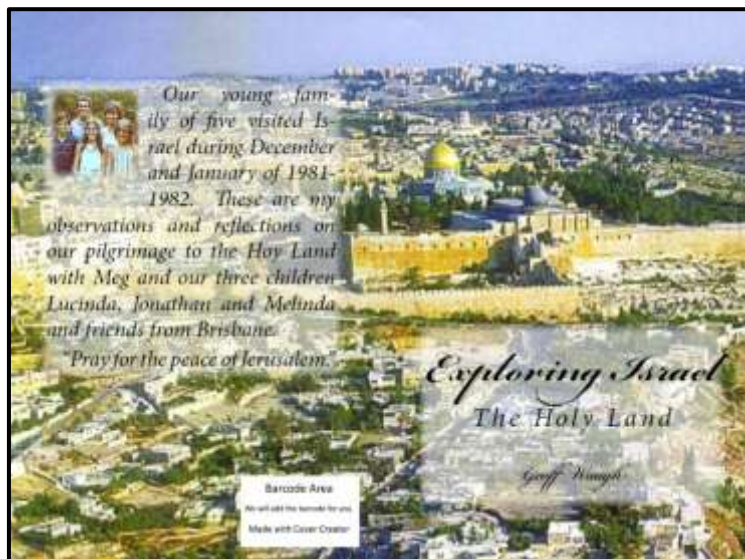
[Best Revival Stories](#)



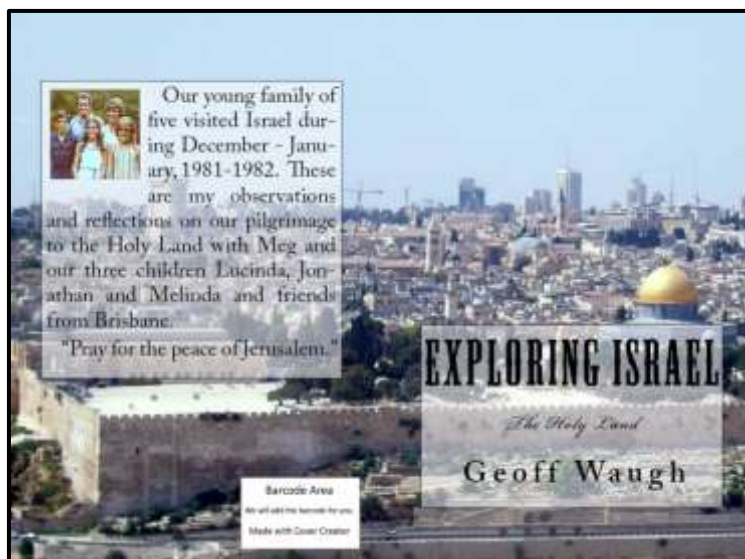
[The Body of Christ, Part 1: Body Ministry](#)



[The Body of Christ, Part 2: Ministry Education](#)



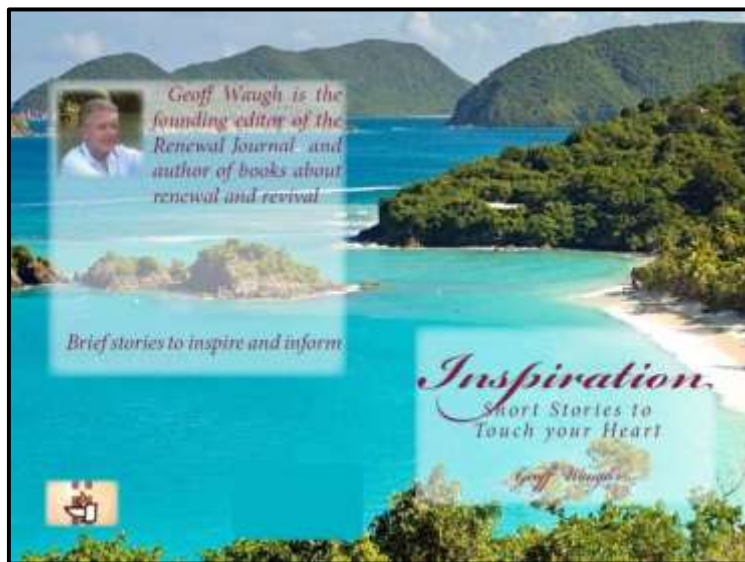
[Exploring Israel \(colour\)](#)



[Exploring Israel \(black & white\)](#)



[Great Revival Stories](#)



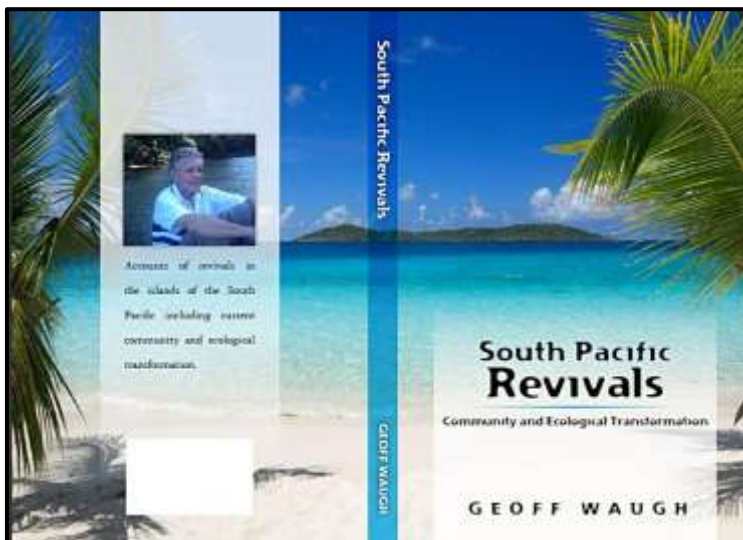
[Inspiration](#)



[Renewal: I make all things new](#)



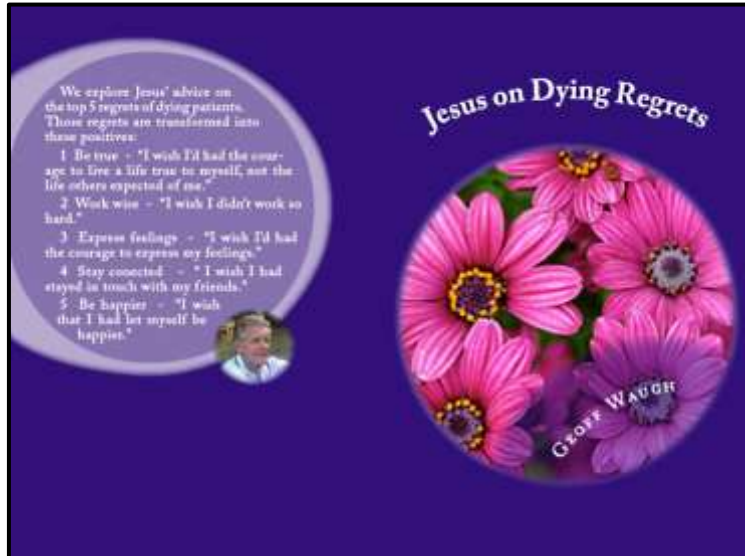
[Revival: I will pour out my Spirit](#)



[*South Pacific Revivals*](#)



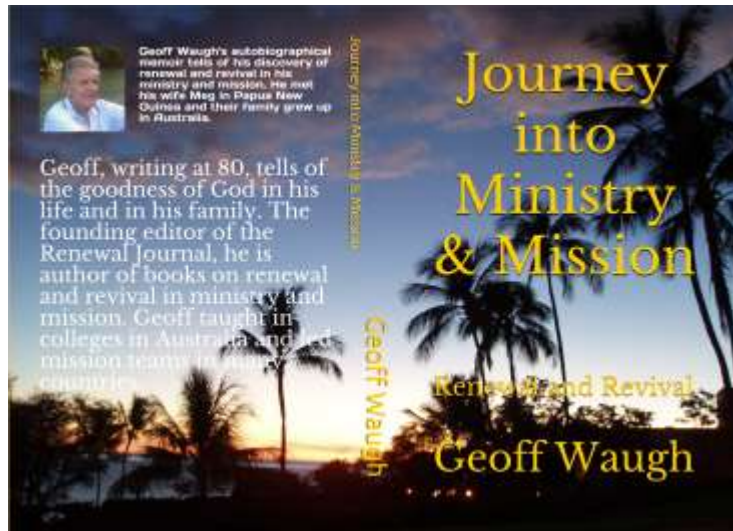
[*Transforming Revivals*](#)



[Jesus on Dying Regrets](#)



[Looking to Jesus: Journey into Renewal & Revival](#)



Journey into Ministry and Mission

Condensed from two biographical books:

Looking to Jesus: Journey into Renewal & Revival

& Journey into Mission



Renewal and Revival Books - details

Selection of most popular books



Inspiration

Brief stories to inspire and inform, 85 pages (2011)

- 1 **Saying Grace**
- 2 **The Surgeon**
- 3 **Cost of a Miracle**
- 4 **The Son**
- 5 **What would you do?**
- 6 **You are my Sunshine**
- 7 **Special Olympics**
- 8 **Everything we do is Important**
- 9 **Friends**
- 10 **Coming Home**
- 11 **Red Marbles**
- 12 **Surprise Hidden in Plain Sight**
- 13 **Choices**
- 14 **Prayer PUSH**
- 15 **Cracked-pots**

- 16 A Girls' Prayer**
- 17 A Boy's Insights**
- 18 Shirley and Marcy**
- 19 One Liners**
- 20 I Choose**
- 21 The Gold and Ivory Tablecloth**
- 22 Behold the Man**
- 23 Family Worship**
- 24 Eternity**



[The Christmas Message](#)

[Queen Elizabeth II describes the Significance of Christmas](#)

Introduction

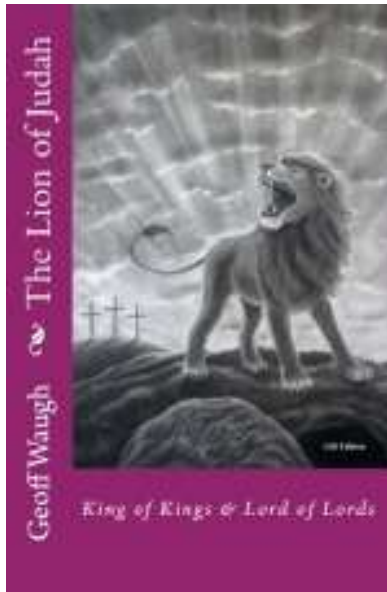
The Christmas Message: Annual Broadcasts from 1952

Christmas Carols and Songs

Resources

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The Lion of Judah Series
King of Kings and Lord of Lords

The Titles of Jesus

The Reign of Jesus

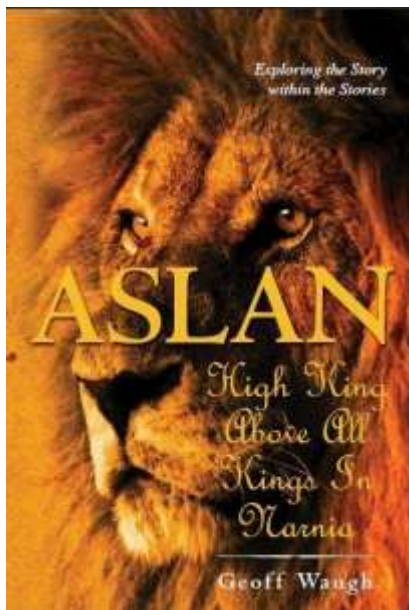
The Life of Jesus

The Death of Jesus

The Resurrection of Jesus

The Spirit of Jesus

***The Lion of Judah* – all in one volume**



Discovering Aslan: **High King above all Kings in Narnia**

Exploring the Story within the Stories by C S Lewis

Introduction

1. The Lion, the Witch and the Wardrobe

Aslan is on the move

2. Prince Caspian

Each year that you grow you will find me bigger

3. The Voyage of the 'Dawn Treader'

By knowing me here for a little, you may know me better there

4. The Silver Chair

Aslan's instructions always work: there are no exceptions

5. The Horse and His Boy

High King above all kings in Narnia

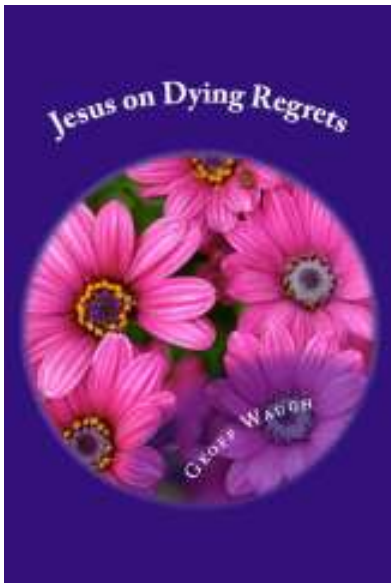
6. The Magician's Nephew

I give you yourselves ... and I give you myself

7. The Last Battle

Further up and further in

Conclusion



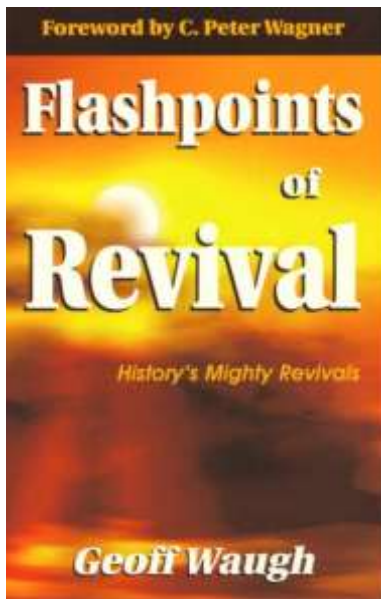
[Jesus on Dying Regrets](#)

Advice about the top 5 regrets of the dying (2015)

Introduction

- 1 Be true**
- 2 Work wise**
- 3 Express feelings**
- 4 Stay connected**
- 5 Be happier**

Conclusion



[Flashpoints of Revival:](#)
[History's Mighty Revivals](#)

2nd edition, enlarged, 213 pages (2009).

Foreword: by C Peter Wagner

Preface and Introduction

1. Eighteenth Century

- 1727 – Herrnhut, Germany (Zinzendorf)
- 1735 – New England, America (Edwards)
- 1739 – London, England (Whitefield, Wesley)
- 1745 – Crossweeksung, America (Brainerd)
- 1781 – Cornwall, England

2. Nineteenth Century

- 1800 – America (McGready)
- 1801 – Cane Ridge, America (Stone)
- 1821 – Adams, America (Finney)
- 1858 – New York, America (Lanphier)
- 1859 – Ulster, Ireland (McQuilkin)
- 1859 – Natal, South Africa (Zulus)
- 1871 – New York, America (Moody)

3. Early Twentieth Century

- 1904 – Loughor, Wales (Roberts)
- 1905 – Mukti, India (Ramabai)
- 1906 – Los Angeles (Seymour)

1907 – Pyongyang, Korea
1909 – Valparaiso, Chile (Hoover)
1921 – Lowestoft, England (Brown)
1936 – Gahini, Rwanda (East African Revival)

4. Mid-twentieth Century

1947 – North America (Healing Evangelism)
1948 – Canada (Sharon Bible School)
1949 – Hebrides Islands, Scotland (Campbell)
1951 – City Bell, Argentina (Miller)
1962 – Santo, Vanuatu (Grant)
1965 – Soe, Timor (Tari)
1970 – Wilmore, Kentucky (Asbury College)
1970 – Solomon Islands (Thompson)
1971 – Saskatoon, Canada (McCleod)
1973 – Phnom Penh, Cambodia (Burke)

5. Late Twentieth Century

1975 – Gaborone, Botswana (Bonnke)
1979 – Elcho Island, Australia (Gondarra)
1979 – Anaheim, America (Wimber)
1979 – South Africa (Howard-Browne)
1988 – Papua New Guinea (van Bruggen)
1988 – Madruga, Cuba
1989 – Henan and Anhui, China

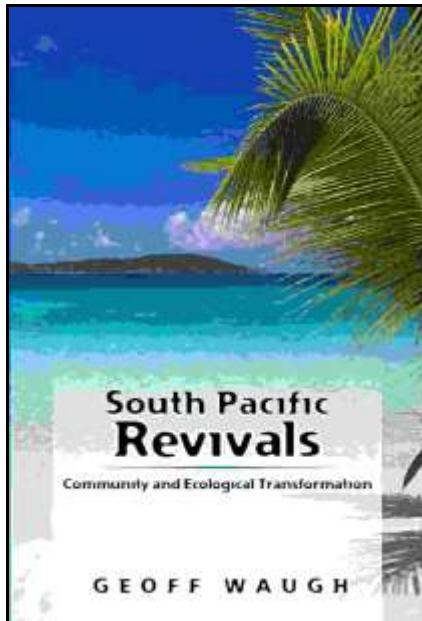
6. Final Decade, Twentieth Century

1992 – Argentina (Freidson)
1993 – Brisbane, Australia (Miers)
1994 – Toronto, Canada (Arnott, Clark)
1994 – Brompton, London (Mumford)
1994 – Sunderland, England (Gott)
1995 – Melbourne, Florida (Clark)
1995 – Modesto, California (Berteau)
1995 – Brownwood, Texas (College Revivals)
1995 – Pensacola, Florida (Hill)
1995 – Mexico (Hogan)
1996 – Houston, Texas (Heard)

Conclusion

Addendum: Revival in the 21st Century

Revival in the South Pacific: Vanuatu, Solomon Islands
Transforming Revival: Fiji, Papua New Guinea, Vanuatu



[South Pacific Revivals](#)

A brief survey of historical and current revivals in the South Pacific islands, 182 pages, with over 30 photographs (2nd edition 2010).

Preface: Brief History of South Pacific Revivals by Robert Evans

Introduction: Timor, Australian Aborigines

1 Solomon Islands

2 Papua New Guinea, Bougainville

3 Vanuatu

4 Fiji

Conclusion

Appendix 1: Revival Examples

Appendix 2: Books



Great Revival Stories

Compiled and expanded from two books in one volume:

Best Revival Stories and **Transforming Revivals**

Introduction

Part 1: Best Revival Stories

Stirring Renewal Journal articles on revival

Preface: Best Revival Stories

- 1 **Power from on High**, by John Greenfield
- 2 **The Spirit told us what to do**, by Carl Lawrence
- 3 **Pentecost in Arnhem Land**, by Djiniyini Gondarra
- 4 **Speaking God's Word**, by David Yonggi Cho
- 5 **Worldwide Awakening**, by Richard Riss
- 6 **The River of God**, by David Hogan

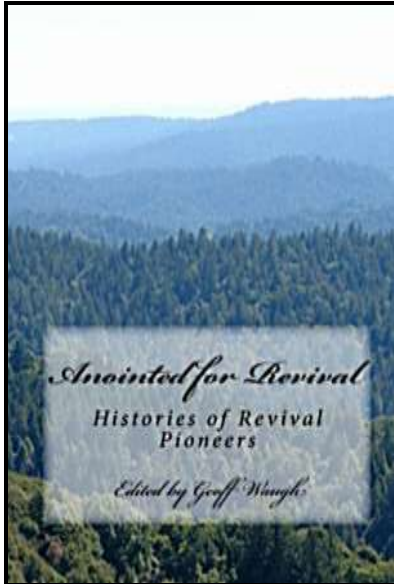
Part 2: Transforming Revivals

*Community and ecological transformation, adapted from **South Pacific Revivals** and **Flashpoints of Revival** (30 photographs)*

Preface: Transforming Revivals

- 7 **Solomon Islands**
- 8 **Papua New Guinea**
- 9 **Vanuatu**
- 10 **Fiji**
- 11 **Snapshots of Glory**, by George Otis Jr
- 12 **The Transformation of Algodoa de Jandaira**

Conclusion

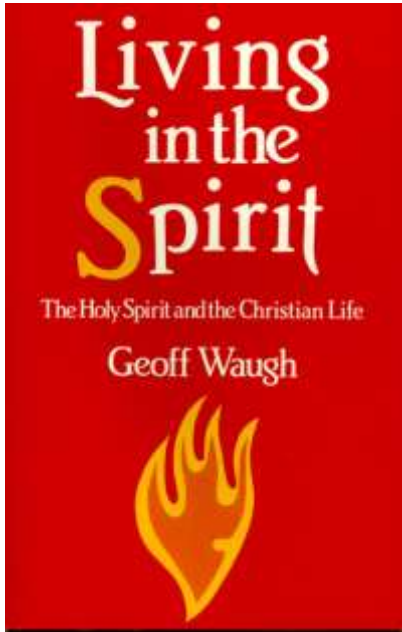


**[Anointed for Revival:
Histories of Revival Pioneers](#)**

Articles edited by Geoff Waugh, 132 pages (2nd ed., 2011)

Introduction

- 1 **Revival Fire**, by Geoff Waugh
 - 2 **Jesus, the Ultimate Ministry Leader**, by Jessica Harrison
 - 3 **Smith Wigglesworth**, by Melanie Malengret
 - 4 **John G. Lake**, by Liz Godshalk
 - 5 **Aimee Semple McPherson**, by Geoff Thurling
 - 6 **T. L. Osborne**, by Grant Lea
 - 7 **David Yonggi Cho**, by Peter Allen
 - 8 **The Birth of Christian Outreach Centre**, by Anne Taylor
 - 9 **The Beginnings of Christian Outreach Centre**, by John Thorburn
 - 10 **Community Transformation**, by Geoff Waugh
- Appendix: Revival Books**



[Living in the Spirit](#)

Personal and group studies, 2nd ed., revised and enlarged, 126 pages (2009).

1. Father, Son and Holy Spirit

God is One

The Father's heart shows God's love

Jesus reveals God's love

The Spirit imparts God's love

2. Born of the Spirit

The Spirit creates

The Spirit re-creates

God acts

We respond

3. Filled with the Spirit

The Spirit in God's people

The Spirit in Jesus

The Spirit in the early church

The Spirit in us

4. Fruit of the Spirit

The fruit of the Spirit in us personally

The fruit of the Spirit in us together

Growth in the Spirit personally

Growth in the Spirit together

5. Gifts of the Spirit

Power for mission

Gifts for mission

Unity for mission

Love for mission

6. Ministry in the Spirit

Body ministry

Mutual ministry

Wholeness ministry

Freedom ministry

7. Led by the Spirit

The Spirit leads us

The Spirit leads gently

The Spirit leads personally

The Spirit leads corporately

8. The Spirit of the Lord

The Spirit of the Lord in Israel

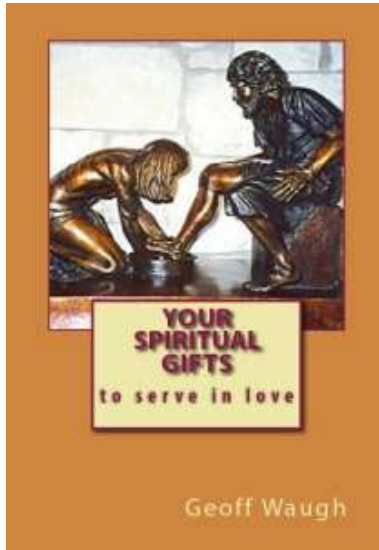
The Spirit of the Lord in Jesus

The kingdom of God

The king: Jesus Christ is Lord

Appendix 1: Voices from history

Appendix 2: Spiritual gifts questionnaire

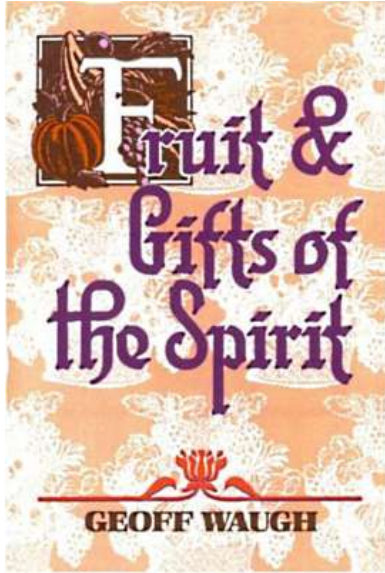


***Your Spiritual Gifts:
to serve in love***

Personal and group studies, 47 pages. (2011)

Introduction

- 1 Your spiritual gifts
- 2 The manifold grace of God
- 3 Motivational Gifts from God our Father
- 4 Ministry Gifts from Christ Jesus
- 5 Manifestation Gifts from the Holy Spirit
- 6 Make love your aim
- 7 Spiritual gifts questionnaire



[Fruit and Gifts of the Spirit](#)

Personal and group studies, 63 pages. (1992, 2010)

Foreword

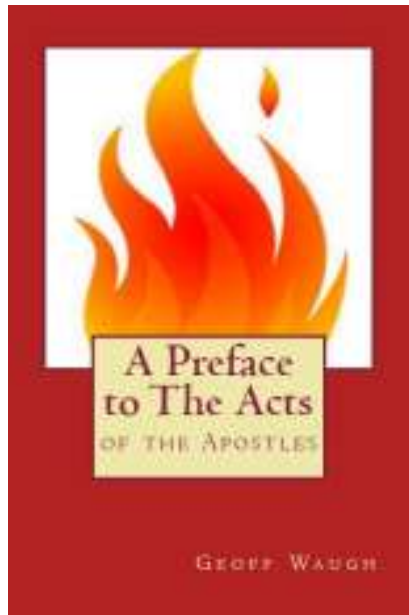
Part I: Fruit of the Spirit

1. The Spirit of Jesus
2. Fruit of the Spirit
3. Fruit of the vine
4. Fruit and growth
5. Fruit and gifts
6. The way of love

Part II: Gifts of the Spirit

1. God gives – we receive
2. Gifts to serve in power
3. Gifts to motivate us
4. Gifts to minister in unity
5. Gifts to manifest the Spirit
6. Gifts to use in love

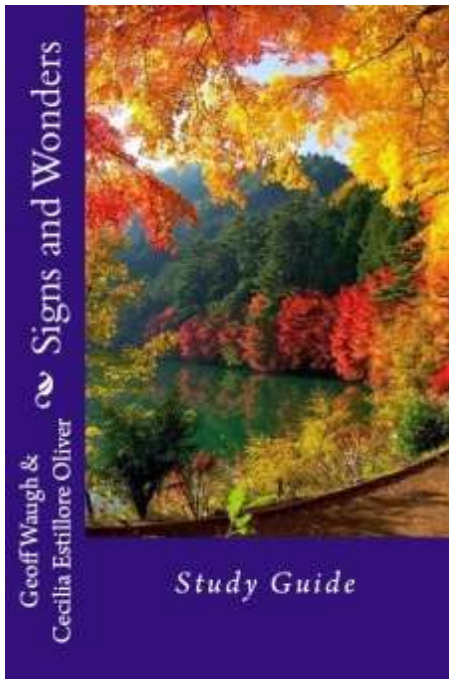
Appendix: Gifts checklist



[A Preface to The Acts of the Apostles](#)

Introduction - Luke's Preface

- 1 The Title of *The Acts*
 - 2 The Aim of *The Acts*
 - 3 The Author of *The Acts*
 - 4 The Date of *The Acts*
 - 5 The Sources of *The Acts*
 - The historical sections
 - The biographical sections
 - 6 The Setting of *The Acts*
 - The Greeks
 - The Romans
 - The Jews
 - 7 The Contents of *The Acts*
 - Historical and Biographical
 - Preparation for the witness (1:1-26)
 - The witness in Jerusalem (2:1 – 8:3)
 - The witness in Judea and Samaria (8:4 – 12:25)
 - The witness to Jews and Gentiles (13:1 – 28:31)
 - A Comparison and General Summary
 - An accurate history
- Conclusion**
- Appendix - Translations of Acts 1:1-9**



Signs and Wonders: Study Guide

Studies on the miraculous (2015)

Biblical Foundations

Old Testament

Jesus' Ministry

The Epistles

The Cross

Theological Foundations

The Supernatural

Worldview

The Kingdom of God

Spiritual Gifts

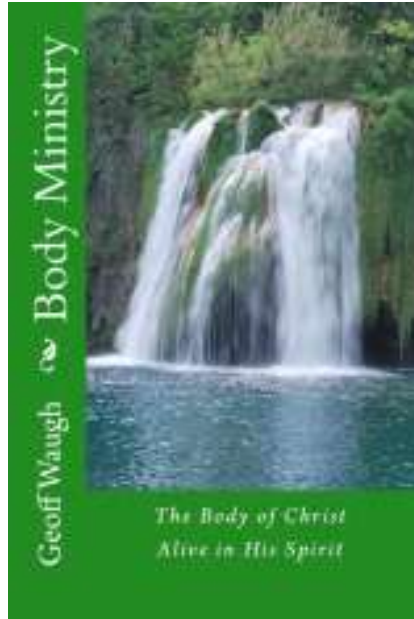
Ministry Foundations

Church History

Case Studies

Practices & Pitfalls

Integrated Ministry



Body Ministry:
The Body of Christ Alive in His Spirit

Foreword: James Haire

Prologue: *Change Changed*

Part 1: Body Ministry

Preface to Part 1, Body Ministry: Colin Warren

Section I. Body Ministry: from few to many

Chapter 1. Kingdom Authority

Chapter 2. Obedient Mission

Chapter 3. Mutual Ministry

Chapter 4. Spiritual Gifts

Chapter 5. Body Evangelism

Section II. Body Organization from some to all

Chapter 6. Divine Headship

Chapter 7. Body Membership

Chapter 8. Servant Leadership

Chapter 9. Body Life

Chapter 10. Expanding Networks

Part 2: Ministry Education

Preface to Part 2, Ministry Education: Lewis Born

Chapter 11. Open Education

Chapter 12. Unlimited Education

Chapter 13. Continuing Education
Chapter 14. Adult Education
Chapter 15. Mutual Education
Chapter 16. Theological Education
Chapter 17. Contextual Education
Chapter 18. Ministry Education
Epilogue: The Unchanging Christ



[Great Commission Mission](#)

Comprising two books

[1. Teaching them to Obey in Love](#)

1. Love God

Faith in God – God our Father

Follow Me – Jesus our Lord

Filled with the Spirit – God’s Spirit our Helper

2. Love Others

Love one another

Serve one another

Encourage one another

[2. Jesus the Model for Supernatural Mission](#)

1. Jesus’ Mission and Ministry

2. [The Disciples’ Mission and Ministry](#)

3. Peter and Paul on Mission

4. My Mission Adventures

5. [How to Minister like Jesus, by Bart Doornweerd](#)

6. [Power Evangelism in Short Term Missions, by Randy Clark](#)

7. [China Miracle: The Spirit told us what to do, by Carl Lawrence](#)



Looking to Jesus:
Journey into Renewal and Revival

Autobiography exploring renewal and revival,

Introduction – Waugh stories

- 1. Beginnings – state of origin**
 - 2. Schools – green board jungle**
 - 3. Ministry – to lead is to serve**
 - 4. Mission – trails and trials**
 - 5. Family – Waughs and rumours of Waughs**
 - 6. Search and Research – begin with A B C**
 - 7. Renewal – begin with doh rey me**
 - 8. Revival – begin with 1 2 3**
- Conclusion – begin with you and me**

[Renewal Journals](http://www.renewaljournal.com)
www.renewaljournal.com

- 1: Revival**
- 2: Church Growth**
- 3: Community**
- 4: Healing**
- 5: Signs and Wonders**
- 6: Worship**
- 7: Blessing**
- 8: Awakening**
- 9: Mission**
- 10: Evangelism**
- 11: Discipleship**
- 12: Harvest**
- 13: Ministry**
- 14: Anointing**
- 15: Wineskins**
- 16: Vision**
- 17: Unity**
- 18: Servant Leadership**
- 19: Church**

- 20: Life**

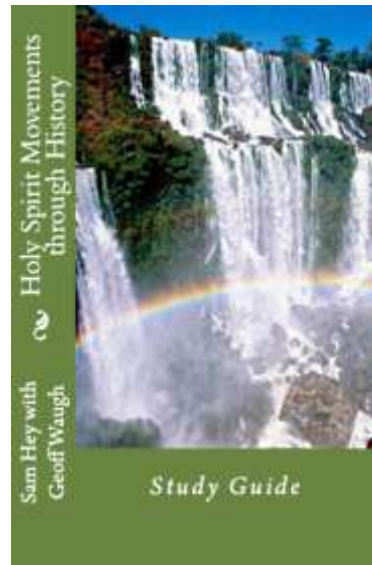
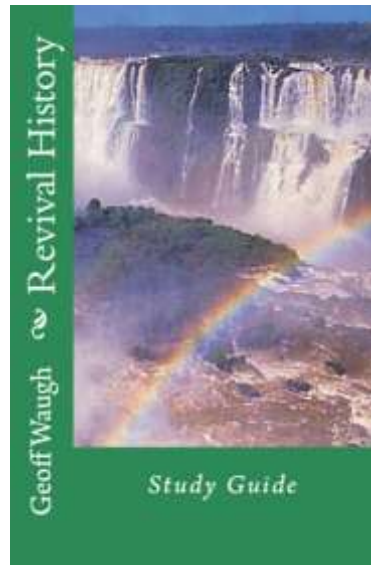
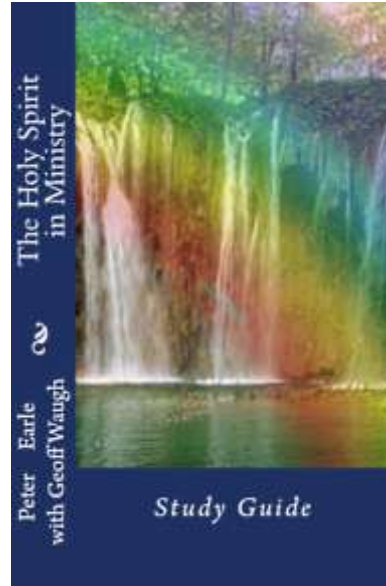
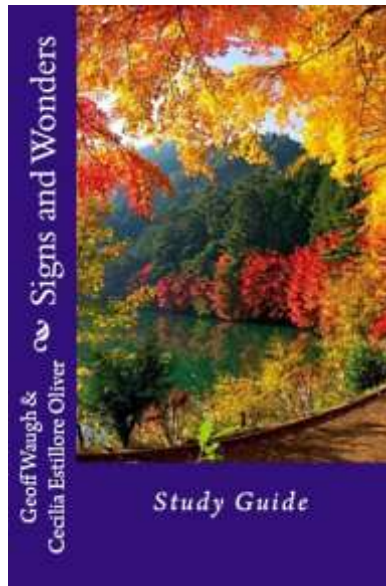
Bound Volumes

Vol. 1 (1-5) Revival, Church Growth, Community, Signs & Wonders

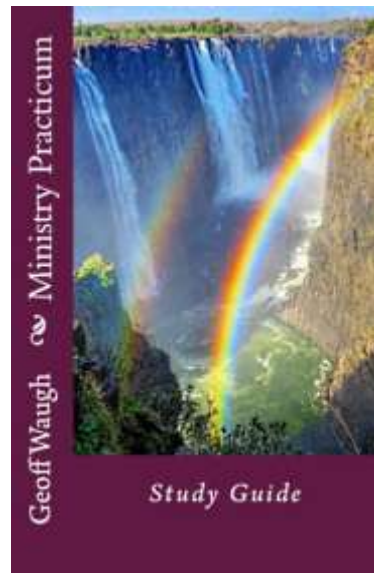
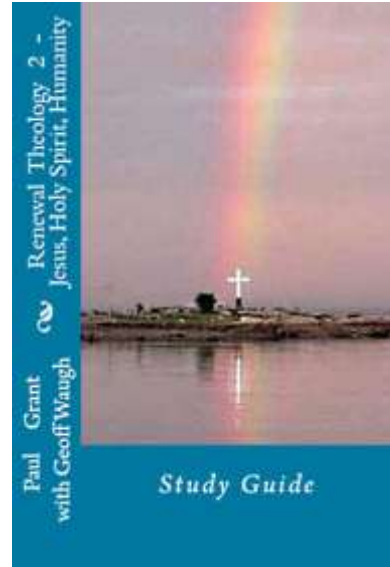
Vol. 2 (6-10) Worship, Blessing, Awakening, Mission, Evangelism

Vol. 3 (11-15) Discipleship, Harvest, Ministry, Anointing, Wineskins

Vol. 4 (16-20) Vision, Unity, Servant Leadership, Church, Life

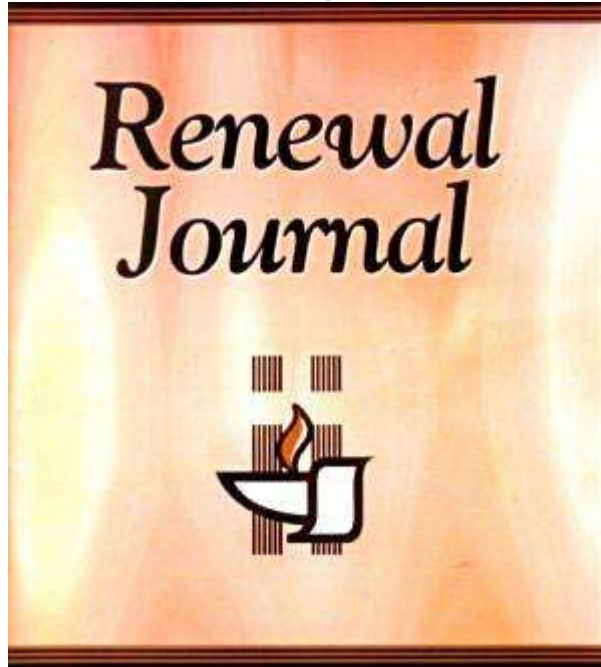


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