



# Introduction to Missiology

The Well Community Church

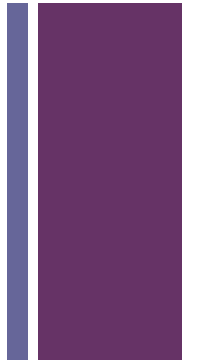
J. Scott Bridger, PhD

# + Reminder: Takeaways of Kingdom Advance in Missions History



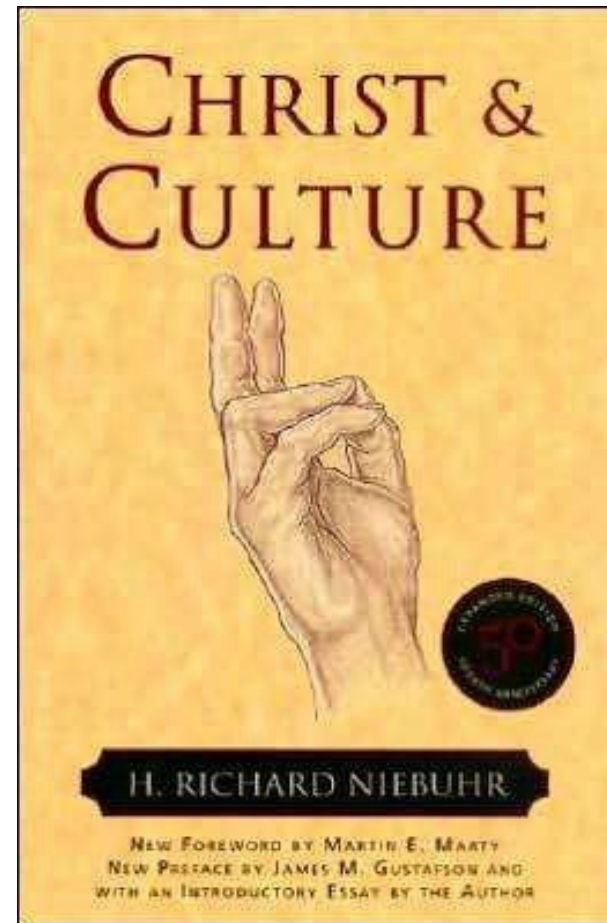
- Translatability and the cross-cultural intentionality of God in the Gospel
  - Andrew Walls:
    - Pilgrim Principle
    - Indigenous Principle
  - Lamin Sanneh:
    - Mission as Diffusion
    - Mission as Translation – Indigenous Theological Inquiry
- There is great freedom within historic and biblical Christian orthodoxy for linguistic and cultural variation
  - Language/Vernacular Principle
- Indigenous leadership committed to advancing biblical purposes
  - Faithful
  - Meaningful
  - Dialogical

+ Tim Keller: Changing Culture  
without Being Colonized by it



# + How Should we Understand the Relationship between Christ/Gospel and Culture?

1. Christ against culture
2. Christ of culture
3. Christ above culture
4. Christ and culture in paradox
5. Christ transforming culture



# + Timothy Keller's Four Models

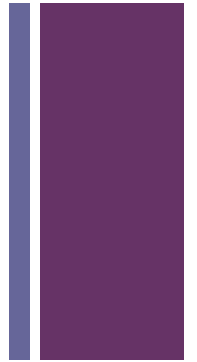
1. Transformationist (Christ transforming culture)
2. Relevance (Christ of culture and Christ above culture)
3. Counterculturalist (Christ against culture)
4. Two Kingdoms (Christ and culture in paradox)



# + Transformationist Model

- Transformationists envision Christians pursuing their vocations from a Christian worldview thereby changing culture.
- Abraham Kuyper (1837-1920)
- The modes of application and implementation differ among the various camps:
  - Christian Right
  - Reconstructionists
  - Neo-Calvinists
- Commonalities:
  - Individual salvation and renewal of the material world
  - Christians excelling in vocations and spheres of influence
  - Secularism and its disingenuous demand for a “naked public sphere”
- Problems:
  - Conception of worldview
  - Under-appreciation for the church
  - Triumphalistic and overconfident
  - Too much trust in politics
  - Naïve about dangers of power

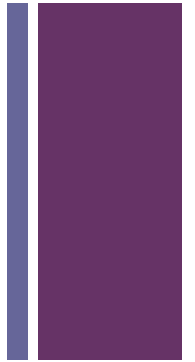
# + Relevance Model



- Relevants embrace the belief that God is at work redemptively within cultural movements that have nothing to do Christianity.
- Commonalities:
  - Optimism toward culture
  - “Common good” and “human flourishing”
  - No distinctive Christian worldview
  - Reinvent the church’s ministry
- No distinction between how individual Christians should act in the world and the institutional church
- Problems:
  - Outdated whenever the culture shifts or changes
  - Culture becomes normative over Scripture; no doctrinal distinctives
  - Justice and environmental care at the expense of evangelism and conversion
  - The church lacks distinctiveness in God’s redemptive purposes

# + Counterculturalist Model

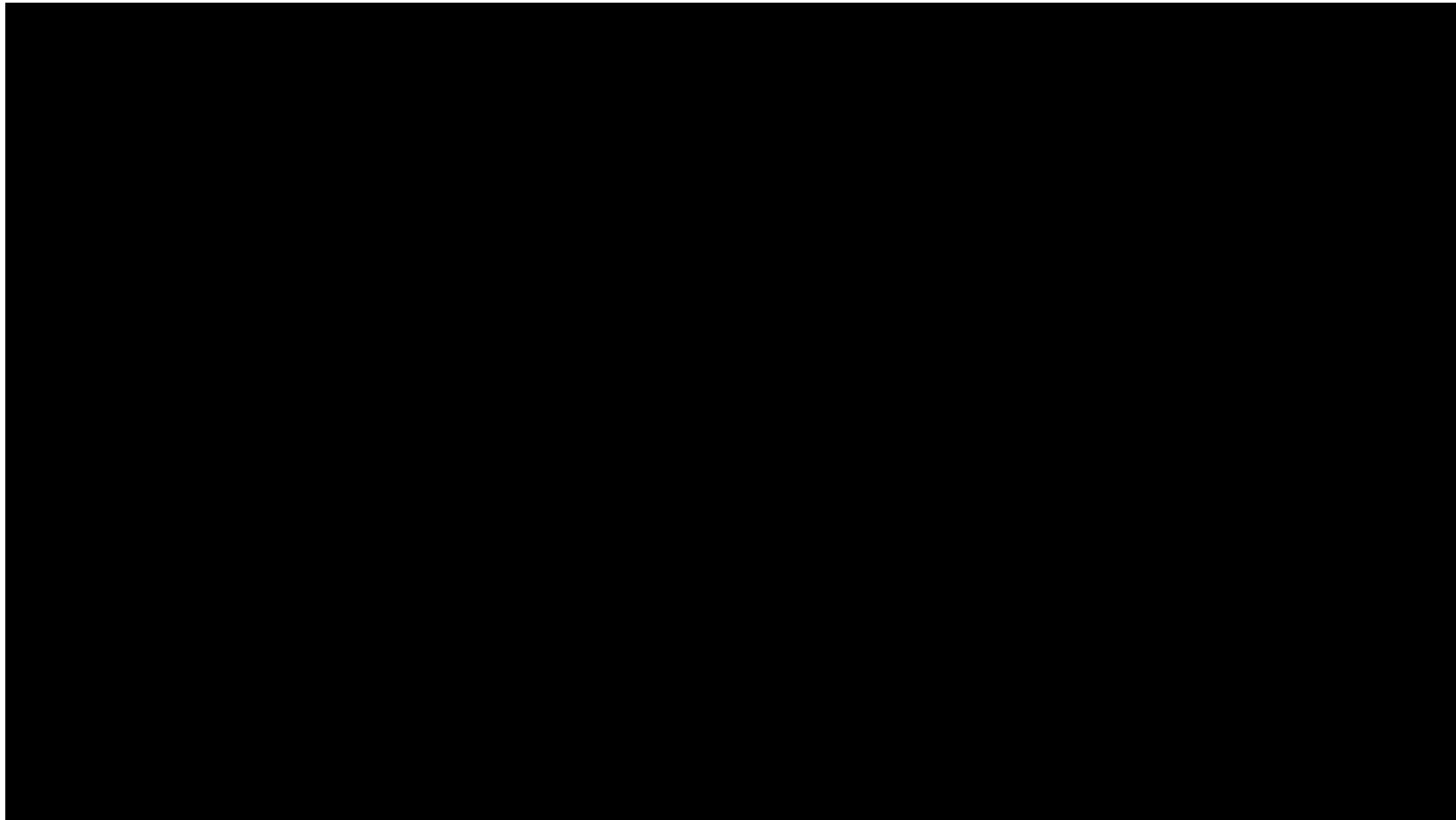
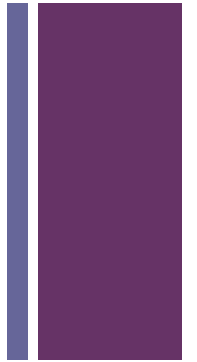
- Counterculturalists believe the kingdom is manifest as a contrast society; the church in opposition to the kingdom of this world.
- Commonalities:
  - God does not work redemptively through cultural movements outside the church
  - Church is a countercultural, alternate human society
  - Church is to exhibit Christ's kingdom through the justice and peace of its community
- Problems:
  - More pessimistic about the prospect of cultural change than is warranted
  - Demonize modern business, capital markets, and government
  - Contextualization is inevitable
  - Stress horizontal aspects of sin versus the vertical
  - Undermine evangelism

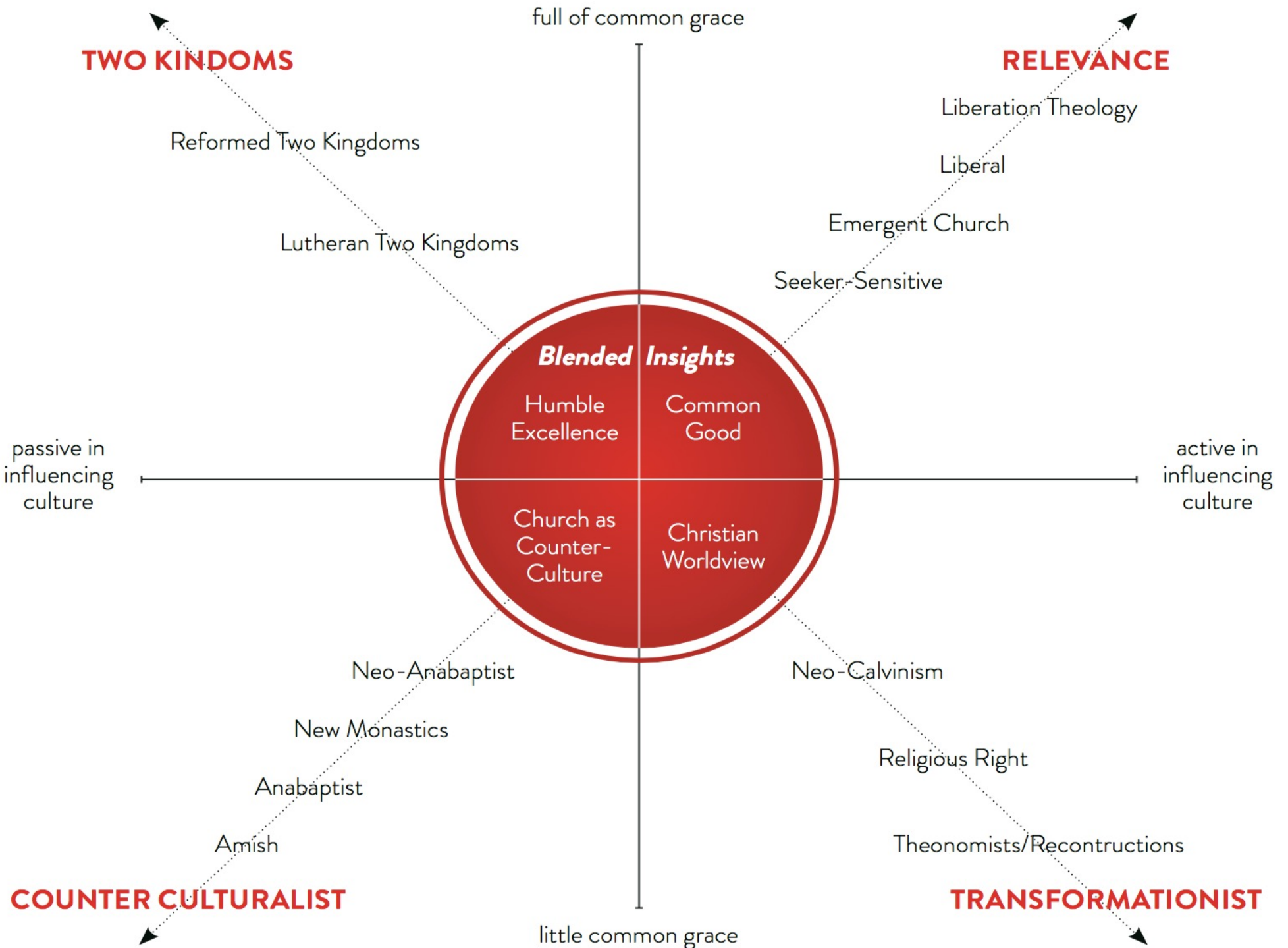


# + The Two Kingdoms Model

- God rules all of creation in two distinct ways:
  - **Common/General Kingdom:** established through the covenant with Noah in Gen 9.
  - **Redemptive Kingdom:** established with Abraham in Gen 12.
- The problem is the confusion of the two kingdoms.
- Commonalities:
  - Value secular vocations
  - Deny the notion of a distinctly Christian worldview
  - A secular neutral state is exactly what God wants
  - Nothing we do in the common kingdom is of lasting importance
- Problems:
  - They overemphasize common grace and underemphasize the fact that humans suppress the truth
  - Much of the social good they attribute to natural revelation is the fruit of Christian teaching
  - They imply that it is possible for human life to be conducted on a religiously neutral basis
  - The model produces a form of social quietism that deemphasizes the need for Christians to work for positive change in their communities
  - The model can lead to an exaggerated distinction between laity and church officers/leaders

+ Tim Keller, John Piper, and D.A.  
Carson: Gospel and Culture





# + Know the season...

- **Winter:** a church that is not only in a hostile relationship to a pre-Christian/non-Christian culture but is gaining little traction; seeing very little evangelistic fruit, embattled and spiritually weak (e.g., Europe and among some major religious groups).
- **Spring:** an embattled church persecuted by a pre-Christian/non-Christian culture, but it is growing (e.g., as in China).
- **Summer:** an “allied church,” where it is highly regarded by the public and where we find so many Christians in the centers of cultural production that Christians feel at home in the culture (e.g., Kenya).
- **Autumn:** is where we find ourselves in the US today, becoming increasingly marginalized in a post-Christian culture and looking for new ways to both strengthen our distinctiveness and reach out winsomely. (e.g., USA).

