Training TEE Leaders: A Course Guide

Margaret Thornton, editor

(Nairobi: Evangel Publishing House, 1990) Ksh 60/=; 108 pages

This useful new book is directed toward the basic training of TEE group leaders. The editor states "Our primary purpose is that it should be an outline for courses in group leadership training" (p. 1). Since the book is intended as a course guide, it is divided into twelve teaching units plus an introduction.

The introduction details the book's purpose and origin, offers suggestions on how to use it, a proposed course outline, and a definition of selected terms. The book also has appendices on self-teaching materials, guides for evaluation of group leaders, and methods of testing and grading TEE students. The concluding section is an annotated bibliography of significant books on TEE which should be included in a programme's library.

Six initial teaching units provide an introduction to TEE for "basic students." Two of these deal with background information on "What TEE Is All About" and "Self-Teaching Materials in TEE." One unit provides information beneficial for understanding adults as "The Learners." Another identifies the roles which may be assumed by members of "The Group" and seven factors affecting the characteristics and roles of "The Group Leader" and his/her responsibility in preparing for and planning "The Discussion Meetings."

Three outstanding and very practical units follow the six introductory ones. The first is on "Writing Questions for Discussion" which helps a leader prepare questions and evaluate their appropriateness to the lessons learned. The next unit identifies the stages involved in "Leading Discussion," and touches on practical problems found in group discussions. The training received in these two units is immediately followed with a unit requiring the student to put into practice that which has been learned. Throughout each of these units there is a very strong emphasis that the "leader/enabler" should encourage the students to apply what is being learned and to become all that Christ would have them to be, rather than an emphasis merely on knowing and obeying what the Bible teaches. Two concluding units provide ideas for administrators on "Assessment of Group Leaders" and the "Administration of TEE Programmes" on different levels. The final teaching unit is more a spiritual letter of challenge and encouragement to the prospective leader.

Training TEE Leaders meets a legitimate and long felt need of many TEE administrators in Africa. The development of quality leader training programmes will be greatly enhanced by the use of this course guide.

Especially helpful is that each teaching unit is structured with: (1) lesson aims, (2) notes for the trainer, (3) topics to be presented or discussed, (4) suggested questions for discussion, and (5) suggested additional reading materials. Various methods of teaching are used, or are recommended for use, in the training programme, including (1) presenting material which may be new to the students followed by question and answer, (2) introducing a question to be followed by discussion in a plenary session, and (3) assigning personal/practical tasks particularly in regard to writing discussion questions, planning and leading a discussion group followed by critique. This variety of approaches provides useful models for prospective leaders to use in their own groups. It also helps prevent repetitious presentations by those leading the training.

This Guide is also to be commended for the excellent quality of material provided in the sections on adults as learners, on roles assumed within a group, and on group dynamics. A final very valuable aspect of the Guide is the practical supervised development and use of discussion questions in leading a time of group interaction.

Based on seven years of experience in training prospective TEE leaders in Africa, this reviewer considers this book to be an immense contribution to TEE in Africa. At the same time, there are points at which the book could be improved, especially if it is ever issued in a revised edition. First, since this is a "course guide," the omission of certain topics from the course is surprising. For example, no Scriptural foundation is laid for the extension method of education, and very little is said in the introductory units on the history and philosophy of TEE as an educational method.

Secondly, the unit, "What TEE Is All About" seems to perpetuate the early confrontation between non-residential and residential theological programmes. Having been a part of both approaches, this reviewer believes we need to emphasize the validity of both for the training of church leaders. The two should be presented as complementary rather than as in conflict, with one better than the other.

Thirdly, this "course guide" lacks a direct emphasis on the difference between "teaching" and "learning." This reviewer was amazed to discover that only a fleeting reference was made to the fourth chapter of Fred Holland's book, *Teaching Through TEE*. A unit on teaching and learning is essential for the

training of good leaders to better enable them to know how to lead. It also would add emphasis to the need for the student to apply the lessons being learned to his/her own life. It could also serve as a lead-in to the unit on "The Group Leader."

Fourthly, "The Group Leader" is one of the weakest units in the book, because it overemphasizes the role of the leader as "learner" instead of "educator." A more balanced approach is needed to the role of the TEE leader, since in some ways the position presupposes an educator, one who has been trained training others. At time a "leader" must temporarily become "teacher," and this seeming conflict needs to be realistically dealt with in "basic" training. It addition the unit's primary emphasis is on the work of the group leader. The character, qualifications and administrative abilities of a good TEE leader are relegated to an appendix.

A fifth area for improvement would be the order of presentation, the format, and the content quality of the units. A future edition should more accurately reflect logical sequencing of subject matters. In this edition, the units on "What is TEE" and "Self-Teaching Materials" are separated by units on the learners, group, and leader. Although each unit's structure is basically the same, there is no consistent format. One or more segments may be omitted. One structural aspect omitted most often is that of "practical assignments" for the students. Recommended readings, written assignments, or other suggestions would be useful for the instructor.

Concerning the quality of content, while some units have a great deal of information, others are too brief. Such conciseness appears to assume greater knowledge on the part either of the course leader or of the student than may be the case. In some instances the reader must refer to an appendix to find any information on the topic being presented. For example, in the unit "Leading Discussion," the section "Some Practical Problems" presents five questions but no helps are given for answering them. One of these questions lists seven types of problems encountered in group discussions without defining or explaining the terminology used. Would the average participant in this course understand the terms "joker" or "tangent" as used in the context of discussion groups?

Finally, the units on "Assessment of Group Leaders" and on "Administration of TEE Programmes" as presented there would be more effective in an "advanced course" for TEE administrators. These units contain quality information but are more advanced than necessary for a "basic course." In such a course, prospective leaders need to know that they will be evaluated, and why, how and when it will

occur. The assessment process should be presented from the standpoint of the method used by the programme rather explaining different methods which may be used. Similarly the unit on administration needs to be made applicable to each individual programme. The "basic" student needs fundamental instruction on the local programme's administrative and academic policies and procedures.

For TEE programmes in Africa this book is an excellent place to begin in providing practical helps to enable administrators to improve the quality of their programmes. This reviewer would strongly recommend that every TEE administrator study and make frequent use of this book. Much of the material will also benefit non-TEE group leaders. Religious education courses in residential schools could make use of its material in adult education classes or in a class that deals with different methods of teaching and learning. This book would also be a valuable textbook for any residential theological school course on TEE, and should be in the library of every residential school.

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Bridging the Gap: African Traditional Religion and Bible Translation
edited by P. C. Stine and E.R. Wendland
UBS Monograph Series No. 4, (Reading UK/New York: UBS, 1990), 226 pages

The Cultural Factor in Bible Translation: A Study of Communicating the Word of God in a Central African Cultural Context
by E. R. Wendland
UBS Monograph Series No. 2, (London: UBS, 1987) 221 pages

Language, Society, and Bible Translation
by E. R. Wendland
(Bible Society of South Africa, 1985) 261 pages

Do not be put off by the specific reference to Bible translation in these titles. Although the books focus on contextualisation in Bible translation, anyone engaged in Christian communication can profit greatly by reading what the authors have to say. The titles are a clear indication of their intention: all three volumes explore that socio-cultural gap between the biblical religious context and the African traditional religious context which is a major concern of all Bible translators, and indeed the concern of all contextualisation efforts and discussions. The specific approach of each volume will be considered separately.

Dr Ernst Wendland, the principal author, is a seminary professor in Lusaka, has a doctorate in African literature, and has published several books on the cultural problems of Bible translation. He has long experience in Central African cultures: he grew up in Zambia; he teaches seminary in Lusaka; and he has worked extensively for Bible Societies as advisor to the Chitonga (Zambia) and Chichewa (Malawi) Bible translation projects. He has a longstanding interest in broad-based missiological concerns, and his many years of living, teaching, and translating in Central Africa combine to bring a richness of experience to bear on his topic. His deep appreciation for African culture and his serious concern to communicate the Christian message in a carefully contextualised form show through in these volumes.

In each book, Wendland heaps up examples drawn from the Chichewa and Chitonga translation projects, which demonstrate in detail the potential contradictions between specific biblical texts and the cultural assumptions of a

receptor community. This is not done in the broad, general terms often encountered in contextualisation studies. Rather it is a serious attempt to analyse the cultural distance and to devote detailed attention to some specific problem areas. Quality Bible translation requires the translator to contextualise theology, and it should be no surprise that translators have a great deal to say to this topic!

The first book, *Bridging the Gap*, is in two parts: the first part (pages 1-130), written by Wendland, offers an exposition of traditional religion in Central Africa. A major difficulty in African traditional religious studies is that of providing a conceptual framework within which to control the mass of specifics and to draw out some generalisations. Wendland proposes three models which provide such a framework in which to conceptualise traditional religion, and also sets out seven principles under which he proposes "analyzing, organizing, and evaluating the masses of data which are available to work with" (p.71). These chapters provide useful models for students to explore in order to improve their own analyses of traditional religion.

Wendland concludes Part I with a presentation on how the Tonga translation of the book of Job will be interpreted against the background of traditional religion. This is a useful demonstration of the way that receptor culture can interfere with the interpretation of the biblical text. For example, Wendland points out, with reference to Job's discourse in chapter 3, that it is considered vulgar and coarse in the extreme to speak of sexual matters concerning one's parents, and such a person would be despised and possibly socially disciplined (p.115, and see Job 3:10). Moreover, against the background of witchcraft, Job's strong statements could be misinterpreted as being a curse. Such possibilities must put the translator on guard, and must be taken into account when the translation is evaluated.

Part II of this book presents four case studies which explore the gap between biblical world view and specific (partial) world views of four different African societies, by examining the terminological resources of each. Turkana (Kenya) is covered by Krijn van der Jagt; Aloo Osotsi Mojola looks at Luo (Kenya); Lynell Marchese Zogbo considers the religious world of the Godié (Ivory Coast); and Philip Noss devotes his attention to Gbaya (Cameroon). Mojola is speaking of his home-community, and the other three have extensive experience of the societies on which they write. All four are translation consultants with Bible Societies in Africa. The problem of communicating the biblical message "is not just a translational problem but an existential one as well," Mojola concludes (p.171).

The second book, *The Cultural Factor*, is concerned with problems arising in Bible translation from cultural mismatch between the biblical and receptor cultures. Song of Solomon 1:2 ("Oh that you would kiss me with the kisses of your mouth, for your love is better than wine") provides a dramatic opening example of the book's theme. In Tonga culture, kissing is not a cultural expression of love and the verse smacks strongly of western cultural intrusion, of the prostitute and the bar! Whether one prefers to read Song of Solomon as an allegorical poem of Christ's love for the Church(!), or as a song in praise of the deep expression of love in an (ideal) human relationship, if its opening words conjure up associations of promiscuous sex in a booze shop, then the cultural factor cannot be ignored.

Chapters 4 to 6 form the core of the book's attention to translation problems and the contribution that the receptor culture makes. Biblical concepts unfamiliar to the receptor culture is the topic of chapter 4, while Chapter 5 provides a good overview of the difficulties encountered with figurative language, a much more pervasive area of difficulty than often thought. Chapter 6 considers a range of sociocultural matters which affect the interpretation of direct speech quotations. This is a quite disparate group of topics which affect how a translator approaches direct speech. Wendland considers a variety of details which are not given much attention in most discussions on the subject.

Chapter 7 takes the reader through the book of Ruth, with a cultural commentary which gives contrasting assumptions arising from Tonga/Chewa traditional world view, and which could lead to difficulty in clear interpretation of the narrative. The book closes with a brief discussion of the interference which can creep in through a mediating messenger-culture, a topic which will be familiar to students of contextualisation.

The third book, *Language, Society and Bible Translation*, begins with a perfectly normal definition of socio-linguistics, but soon takes off into a tacit definition of Wendland's own, which is then parenthetically revealed to be a synonym for much of what is normally covered by the linguistic term "pragmatics", or "the interaction of significant factors in the extra-linguistic context" (p.17).

Wendland focuses on direct speech quotations in the scriptural text (p. 1-2), and he attempts to link author-intention, reader-response, and text-centred approaches to hermeneutics with his preferred model of communication. In chapters 3 and 4 he sets out how a range of socio-linguistic factors bear upon the interpretation of the text.

Chapter 5 links socio-linguistics with discourse, with the latter defined as units of oral or written organisation greater than the individual sentences. The chapter then shows how socio-linguistics and discourse can be applied to the analysis of Jesus' conversation with the Samaritan woman in John 4:7-26. This is the kind of information too often neglected in commentaries, and even in courses which purport to deal with exegesis of the biblical text. Chapter 6, with short examples drawn from Numbers and Deuteronomy, reinforces the way that receptor culture expectations bear upon the interpretation of dialogue, which is generally much more dependent on the reader making the correct inferences than is narration.

Chapter 7 deals with evaluating the quality of a translation, according to a number of widely recognised criteria. Wendland proposes the four major evaluative criteria: fidelity, intelligibility, naturalness, closeness. These interact with seven additional form-meaning parameters:

optional/obligatory adjustments
meaningful equivalence/formal correspondence
closeness/naturalness
accuracy/acceptability
designative/associative meaning
figurative/non-figurative texts
text/context

This provides a much more sophisticated set of criteria than is usually applied by theologically-trained people in their evaluation of translations.

In evaluating all three books, one must first say that Wendland's strength in all he writes is the wealth of illustrative material he adduces, first from the biblical text, and secondly from the problems a translation faces in new cultural environments. This supports his continual insistence that quality translation demands careful handling of linguistic and extra-linguistic matters. He repeatedly deals seriously with the non-linguistic contextual factors upon which legitimate interpretation is based, and explores these more relentlessly than many others writing on the topic. The frequent examples from Tonga and Chewa show to good effect how the full resources of the receptor language can be utilised to reveal interpretive nuances of the original. He persuasively demonstrates that translation problems will not go away, and that literal translation simply ignores the severe problems of interpretation which will be encountered. Underlying these discussions is the tacit claim that translation accuracy is not a simple comparative judgement of the "meaning" of the source text with that of the

receptor language text: accuracy cannot be assumed in the absence of an interpretative dimension, and that makes accuracy depend on pragmatic factors.

From a theoretical point of view Wendland's work is weakened by his commitment to handle the substantive issues he raises within the framework of the SMR model of communication: his work would have been stronger--and possibly would have greater impact if he considered the pragmatics issues without prior commitment to any particular "theory" of human communication. However, there is much of value in his insights, and we may hope that future contributions will be presented in a framework that is more flexible and intuitively satisfying.

Wendland's writing style relies too heavily on parenthetical information, which is offered in a variety of typographical or syntactic formats, and which he uses to amplify or qualify so much of what he says. There are a few misprints, and the bibliographies are sometimes inaccurate, but these errors are unlikely to worry most readers.

In conclusion, all three books provide a useful resource for theological lecturers, with their riches in specific examples both of the mismatch of biblical and traditional religious concepts in Africa and of ways in which the gap between these can be bridged. These books are good surveys, thought-provoking for those who know the precepts of closest natural equivalence translation, for those who distrust the same precepts, and above all for those who seek to communicate the Word of God, whether by preaching, teaching or translation. All three books should be on library shelves of theological colleges, and senior undergraduate and graduate students should be expected at least to read extracts. Their value is not in the theoretical framework that Wendland propounds, but in the wealth of specific detail that he discusses, and for this it is worth accommodating to his somewhat idiosyncratic terminology.

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Contextualization: Meaning, Methods and Models

by David J. Hesselgrave and Edward Rommen
(Grand Rapids: Baker, 1989)

If the literature on contextualization is compared to a table full of food, then the banquet has by now grown too large for easy digestion. So much has been written on the subject that the average teacher or pastor finds it difficult to stay in touch with even the most important contributions. In *Contextualization: Meaning, Methods and Models*, David Hesselgrave and Edward Rommen offer a valuable service by providing "tastes" of the banquet. Hesselgrave and Rommen are colleagues on the faculty of the School of World Mission at Trinity Evangelical Divinity School. Hesselgrave has contributed many books to the discussion on cross-cultural communication of the gospel; both men have spent their lifetimes thinking and teaching about contextualization and so are well-qualified to write this book.

Contextualization is only an introduction to the subject. The reader looking here for a comprehensive theology and methodology of contextualization may be disappointed. Instead of offering an exhaustive discussion, the authors stimulate the readers' thinking by providing different ways to think about contextualization. They begin by giving the historical framework, examining examples of contextualization from the Bible and from the history of missions, before summarizing the recent debate on the meaning of the word. The biblical and historical surveys are very brief, but the authors are careful to explain that they do not intend "to present a complete history of contextualization . . . , but rather to demonstrate the universality of the problems which make some sort of contextualization necessary" (p. 2).

The authors' second stimulus to thinking about contextualization is a sampling of the work of recent contextualizers. With little editorial critique they introduce the reader to the work of men like Kraft, Nichols, Koyama, Gutierrez, Mbiti, and Kato. The reader is, for the time being, left on his own to reflect on the theology of these men. I found this section to be accurate in its summary of the men I have read, and a good way to get the reader involved in the process of critically evaluating how others have contextualized theology. Occasionally, however, the summaries were a bit too brief for someone unfamiliar with the primary

literature. For example, I have not read the work of José Miguez-Bonino, and I felt I needed a fuller discussion of his thinking in order to analyze it usefully.

The third stimulus to thinking about contextualization is an introduction to "five analytical tools" that provide a standard for evaluating any model of contextualization. The first tool is to examine contextualization based on the contextualizer's understanding of revelation. This is the right place to begin the discussion on how to contextualize, although I felt that the chapter needed a discussion of the Bible's own teaching about revelation. Other tools include examining contextualization from theological, anthropological, hermeneutical, and communications perspectives. Throughout this section the authors use the models of the preceding section to illustrate how to apply the analytical tools. This neatly ties together the different sections, and gives the reader a chance to test his own evaluation of the models. The authors have done an excellent job of gathering the many subjects relevant to a study of contextualization into their discussion of the five tools. They exhibit an impressive command of the literature and provide a biblically-centered approach to using each of the tools.

At the same time, each chapter of this section on tools was almost painfully brief; each was only a taste of five subjects that must be thoroughly studied and digested before contextualized theology can be done or evaluated. In particular, the discussion of context, language and culture seemed too brief to fully equip the reader with an anthropological tool for contextualization. The brevity of this section could also lead to other criticisms. For example, when discussing the theological perspective on contextualization, the authors put various approaches to contextualization on a theological continuum that progresses from Orthodoxy to Liberalism. While I found myself basically in agreement with their conclusions, some readers may feel that the authors have overly generalized in the interest of simplicity. Another section that needed further development was their discussion of how Charles Kraft's use of communication theory influenced his contextualization. I felt that their analysis of Kraft was generally accurate and perceptive, but that some of the issues needed a more detailed discussion.

The final section of the book begins with the authors' own theory of contextualization. As with other parts of the book, their approach is sound, but they only touch on ideas that require more discussion. For example, the authors summarize in just two sentences the process of how the interpreter overcomes his pre-understanding and understands the original intended meaning. The remaining chapters of the book present five examples of "contextualization that is relevant and authentic" among tribals, Indians, Chinese, Muslims, and Europeans. This

section contains a variety of contextualized methods and subjects that will stimulate creative thinking on how to do contextualization.

Among helpful aspects of Hesselgrave's and Rommen's book were the short summaries at the end of each chapter. These bring together the diverse elements of each chapter and skillfully relate the theme of the chapter to the book as a whole.

Contextualization is a useful book to stimulate thinking about how God's eternal, unchanging message can be explained to the different, ever-changing peoples of the world. It solidly defends the integrity and absolute authority of Scripture, and introduces readers to the tools they will need to evaluate and to do relevant and authentic contextualized theology. Libraries of African theological colleges should own this book, and teachers of contextualization, theology, hermeneutics and evangelism should read it. The reader will enjoy bites at the contextualization banquet which will whet his appetite to work toward a more fully developed theology and methodology of contextualization.

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Recovering Biblical Manhood and Womanhood: A Response to Evangelical Feminism

edited by John Piper and Wayne Grudem

(Wheaton: Crossway Books, 1991) 566 pages; $19.95

The feminist movement has been the cause of much debate in recent years and has had an impact on the Church. Many evangelical men and women have come to rethink their interpretation of Scripture and to conclude that women and men should be treated exactly the same in the Church. These evangelical feminists do not reject the Bible's authority or truthfulness; rather they have arrived at new interpretations of biblical teaching on manhood and womanhood and on the role of women in the Church. They believe that women should be ordained and that no limits should be put on their places of ministry.

Recovering Biblical Manhood and Womanhood is a book written to respond to the arguments of evangelical feminists. The book results from a project of the Council on Biblical Manhood and Womanhood. The Council was formed in 1987 by concerned evangelical pastors, professors and lay people, who stated their rationale, goals and affirmations in the *Danvers Statement* --a document finalized at a meeting in Danvers, Massachusetts in December, 1987 and presented as an appendix in the book. One of the purposes of this book is "to provide the *Danvers Statement* with biblically faithful and culturally informed support and elucidation (p. 403)."

In the preface, the editors state that their primary purpose is to help Christians "recover a noble vision of manhood and womanhood as God created them to be . . ." This new vision is for "Biblical complementarity", a vision which they hope will avoid previous hurtful practices, but which will also avoid the opposite mistakes of evangelical feminists who blur God-given distinctions between men and women. They reject terms such as "traditionalist" and "hierarchicalist" to describe their position, since these terms do not clearly suggest the equality and beneficial differences between men and women.

The book offers contributions from 22 different individuals, including biblical scholars, pastors, and women authors such as Elisabeth Elliot. The contributors seek to demonstrate that the new interpretations of evangelical feminists are unpersuasive and should be rejected. They also want to set forth a positive exegetical and scientific case for true biblical manhood and womanhood.

In order to accomplish this purpose, contributions are offered in five areas. Section One presents a vision and overview of "Biblical complementarity" and of the central concerns of the controversy. Section Two presents exegetical and theological studies of biblical passages and teaching on manhood, womanhood, and the role of women in the Church. Section Three provides arguments from Church history, biology, psychology, sociology, and law on why women and men should be seen as different and treated differently. Section Four presents applications and implications for women in society and the church, and considers how the earlier presentations should be worked out practically.

The book concludes with a point by point critical response to the statement "Christians for Biblical Equality", which was drawn up by seven conservative evangelical scholars in response to the Danvers Statement, and appeared in 1990 as an advertisement in *Christianity Today*. The book takes issue with this statement because its authors deny "that men alone are called by God to bear the primary teaching authority in the church as elders and pastors(p. 406)."

The book is well-organised, well-researched and well-written. It offers a useful point by point discussion of the key issues regarding feminism in the church, and it seeks to clarify what the Bible does and does not say. Numerous quotations are given from current evangelical feminists, and their arguments are dealt with at length. While the book attempts to disarm the feminist arguments, its greatest strength lies in its in-depth expositions of relevant passages and biblical teaching. These expositions alone make the book a valuable contribution.

The book also does a good job at setting forth a balanced but strong affirmation of what true manhood and womanhood are and how men and women complement each other. It reaffirms the important role and responsibility that men have in leading the home and the church, as well as the crucial role that women have in carrying out God's purposes. The authors have done well in presenting their opposition to evangelical feminism while maintaining a spirit of love. Finally, the book gives strong warning to the dangers of evangelical feminism in weakening young people's sense of their unique sexuality.

While the book is directed to the current controversy in America, it is a valuable asset for the Church in Africa--not because it uniquely addresses African issues per se, but because it attempts to set forth a thorough Biblical approach to true manhood and womanhood. Elisabeth Elliot in her contribution refers to the statement by Francis Schaeffer: "Tell me what the world is saying today, and I'll tell you what the church will be saying seven years from now (p. 395)." This can also be true for the African Church. The world is promoting feminism. In the

years to come, liberal as well as evangelical Christians in Africa will be tempted to sing the same song that their brothers in Europe and America have sung. The question is, "Will the Church in Africa be able to discuss and deal adequately with the issues of worldly and evangelical feminism?"

The book is also helpful because it addresses the question of the ordination of women and the role of women in the Church. In Africa, women are already serving as pastors in the Church. Should this be? This book will challenge pastors and denominational leaders to consider the biblical basis and social implications of such a practice. African theological libraries would be wise to secure a copy, and theological educators should use the book in the classroom. The explanations and definitions of manhood and womanhood should be discussed in courses on Christian marriage, and other portions should be used in courses on ecclesiology. Lay persons would also benefit from reading selected portions on the role of men and women in church, in the home, and in society.

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The Message of Acts: To the Ends of the Earth
by John R. W. Stott
(Leicester:InterVarsity Press, 1990) 405 pages; £9.95

Is the book of Acts relevant to the twentieth-century church? In this study John Stott responds with a resounding yes! This is Stott's third contribution to the *Bible Speaks Today* commentary series, of which he is co-editor. The series aims at providing readable, accurate biblical expositions that clearly indicate the relevance of God's Word to life today. In terms of its stated objective, this volume on Acts has succeeded admirably.

John Stott certainly is not a newcomer to the field of Bible exposition. The richness of his background in the pastoral ministry, in conference speaking, and in writing is evident. His work demonstrates a healthy balance between scholarship and application. Beginning form a solid biblical base, he addresses the down-to-earth concerns of Christians who seek to implement their faith. With 405 pages, *The Message of Acts* is more than a brief survey. The Introduction (pp. 21-37) is long enough to handle adequately the main questions: author, date, purpose, sources, historical reliability. While the material is treated with academic integrity and scholarly interaction, the discussion is presented in a readable, easily followed manner that would not discourage non-theologians from using the book.

Indeed, the overall readability of Stott's work makes it a volume I would readily suggest to Christian friends interested in biblical studies. I would also recommend it for post-secondary theological schools in Africa, where it could serve as a textbook for an English-based study of Acts. The practicality of the volume should not obscure the fact that it is also academically viable, and conversely its intellectual integrity should not imply that Stott's work is only for ivory tower theologians.

Herein lies the strength of *The Message of Acts*: the combination of wide scholarly reading (with appropriate interactions noted in the text or footnotes) and genuine concern for the relevance of the biblical text for the life of today's Christian. Evangelicals have not lagged behind in terms of academic studies of Acts (F. F. Bruce and I. H. Marshall come quickly to mind). Nor has there been a void in terms of evangelical contributions to the study of theology and social ethics. Here in Stott's exposition one finds a powerful combination of these two

elements. Solid biblical exposition gives rise to informed discussion of contemporary issues the Christian must face, such as baptism of the Spirit and charismatic gifts, economic sharing, racial prejudice, and missionary principles.

The Message of Acts is published in paperback form, keeping its cost within reason. At just under £10 it seems to be a good value. Nevertheless, I do wonder how well the binding of such a large paperback might hold up to constant use as a class text. The organization of the material has the "feel" of being the product of someone accustomed to public speaking: Acts is divided into easily grasped sections, and then subdivided into three or four (often parallel) points, much as one might expect in an expository sermon. Applications to relevant issues generally come at the end of a chapter or section.

A few suggestions about the overall presentation could be proposed. First, the map of the "Near East in the First Century AD" (p. 64) strains the eye. It needs a bigger, bolder typeface to make the city names legible. Secondly, I would have preferred that the two-page chronological chart (pp. 19-20) be printed on facing pages rather than front-to-back. Finally, the Preface (p. 11) notes thirteen different issues to be addressed. It would be a help for the reader if the locations of these discussions were indicated. For example, to find the discussion of Paul's missionary principles, one must search somewhat haphazardly before discovering it at the end of the first missionary journey. A footnote in the Preface or a brief list elsewhere would have eliminated this problem.

Stott has traveled widely, and he attempts to focus on broadly-based truths that have universal application. He thus integrates examples from the suffering in Angola and from the East Africa revival. Yet sometimes an uninformed, unexamined western perspective still seems to slip in. One obtrusive example is a reference to "primitive societies" (p. 291). Such slips are, however, uncharacteristic of Stott's writings.

In this volume on Acts, Stott has not broken any new ground in terms of scholarship, but chooses to follow paths already well surveyed. His outline of Acts, for example, is basic and defensible (but undefended). Stott's biblical exposition is solidly evangelical and offers no surprises (though I had never considered the possibility that the Philippian jailer was baptised in his own well). He undertakes to settle some questions, such as the variations among the three accounts of Paul's conversion. For other questions, such as why Paul called the High Priest a "white-washed wall", Stott offers the suggestions of other scholars without committing himself. At times he seems to defend both sides of an issue, as for example when discussing the relative value of the medical language of

Acts. Along with Marshall and others, Stott sees Luke as both historian and theologian. Contrary to some commentators, he opts neither for "Acts of the Apostles" nor "Acts of the Holy Spirit" as expressing the theme of Acts. Rather, basing his thoughts on the introductory comments of Acts 1.1-5, Stott prefers the (admittedly cumbersome) title "The Continuing Words and Deeds of Jesus by his Spirit through his Apostles." All in all, one finds little to fault in this exposition of Acts, even in those areas where one takes different positions on particular issues.

The Message of Acts is a welcome addition to the *Bible Speaks Today* series, and a good acquisition for any theological library or for anyone who has occasion to teach the book of Acts.

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Developing Leaders through Theological Education by Extension. Case Studies from Africa
by Stewart Snook
(Wheaton: Billy Graham Center, 1992) xii, 227 pages; $7.95

Developing Leaders is a landmark contribution to the literature on Theological Education by Extension and the task of training leaders for the church in Africa. Stewart Snook has rendered us a valuable service with the publication of this study.

Snook has done his homework on TEE. His scope is as broad as Africa; he covers nearly all the known TEE projects. His research is thorough; he isolates as many variables as he can. For once we have a general assessment of TEE from someone who has done lots of "snooping and sniffing." He has been there himself.

I also like the style of this book. His broad statistical surveys are balanced with narrative case studies. The assessment of programmes is balanced with interviews with people. And he has found the practitioners who know what they are talking about: when Kiranga Gatimu or Julie Fehr speak, I listen.

Snook writes as a sympathetic insider. He has spent most of his missionary career involved with TEE in southern Africa. He invested his life in the success of this movement. While some might protest that his deep involvement in the movement skews his objectivity, I would much rather hear from a seasoned veteran than an indifferent outsider.

The chapter on the development of TEE provides a good background to the uninitiated. This material could probably be gleaned from other sources, but Snook gives his research a useful framework by relating it to the whole spectrum of TEE.

I suppose that good research should provoke more questions than it answers, and *Developing Leaders* has certainly done that. Some of the questions I was left with after reading Snook are:

1. *Does TEE indeed produce leaders?* "Success" is defined and measured in this study only in *internal* terms: materials, costs, number of students, and so

forth. However, the effectiveness of TEE can only be measured *outside* the programmes, in the church, the community, and in the overall Christian education endeavour in Africa. It could be argued that a programme which is costly, poorly managed and educationally sloppy--but which produces ten good workers--is more "successful" than a programme that runs like a Swiss watch but doesn't produce any leaders. Snook doesn't address this central question.

2. *Why has Africa not come up with a unified system of TEE?* TEE has been standardized and accredited in Latin America. Why not in Africa?

3. *TEE is a sub-category of what general subject?* Snook takes the position that TEE is a division of adult education, which is a sub-set of education. Unfortunately, "adult education" as defined by the scholarly community is an academic step-child. It had a brief popularity in the 1960s, but it has little clout as an emerging discipline. The literature and research that came out of the adult education movement have contributed little to the art and science of instruction. It would be a mistake to anchor a dynamic movement into a sterile discipline. An idealistic alternative would be to view TEE as a tool to accomplish the teaching component of the Great Commission: making disciples. This would give it scriptural validity, but put it outside the scope of academic legitimacy. Also, it would raise the next unanswered question.

4. *Is "leadership" the desired outcome?* By the world's standards, yes. It is the Holy Grail of the educational community. Leadership! Just the sound of that elusive quality evokes academic awe. But is it scriptural? It seems to me that the primary educational focus of the New Testament is on workers, servants, stewards. The people known in the New Testament as "The Leaders"--governors, Pharisees, emperors--all wore black hats. Why should the Church try to produce more of those?

5.*Does Africa really want TEE?* In practical, realistic terms, TEE in Africa is a sub-set of the missionary enterprise there. It is a function of missions' "Departments of Education". Its worth is decided in terms of dollars and personnel: is this a good spot to place missionaries? As things now stand, if the mission agencies in Africa decide it is worthwhile, TEE will expand and grow. If they do not, it will die. So far the African church has not wholeheartedly embraced TEE. In many cases they perpetuate the programme "because the missionaries think it is a good idea." Why hasn't there been a groundswell of enthusiasm from African churchman for TEE? Perhaps because the concept was transplanted directly from Latin America without regard for African learning

styles. Perhaps because the administrative systems do not fit the African way. Perhaps because it simply was not an African idea.

Stewart Snook has opened up many difficult questions worthy of additional inquiry. This initial study promises to be a benchmark for further research. In the years to come, the literature of Christian education in Africa will refer to "the Snook Study" as one of the milestones in the field. More important than that, Snook's analysis is a valuable contribution to the work of Christ's church in Africa. It is to be hoped that the important questions he has raised will provide the foundation for whole new systems of instruction in Africa.

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