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A Model of Hermeneutical Method—An Exegetical Missiological Reflection upon Suffering in 2 Corinthians 4:7–15

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In this article the author establishes a model of hermeneutical method in relating the text of scripture to the context, in this case, the concept of Dukka, the meaninglessness of life and human suffering generally. He gives a careful exegesis of nine verses in Paul's Second Letter to the Corinthian Church. He then describes and reflects upon the context of the problem of suffering as developed by Peter Cotterell. In the dialogue between the text and the context the author shows that Paul responds to meaninglessness and suffering, not only as an answer to the problem Dukka but as belonging to the death and resurrection of Jesus Christ which gives missiological purpose for our present suffering and weakness.

Editor

INTRODUCTION

The question of disorder and suffering in creation is one which we cannot evade. Mission studies in the past have not treated this subject with the degree of seriousness it deserves. Indeed pastoral experience would tell anyone how high on the agenda it should be. Therefore we must be grateful for Peter Cotterell's book: *Mission and Meaninglessness*, and also his article: 'Disaster and Disorder: the Human Predicament'.¹ There are many, no doubt, who are chewing over the contents of this book in particular and attempting to evaluate it missiologically and evangelically. The questions which come to mind after reading these two items concern the type of purpose which God may have in allowing certain incidents to occur. Specifically, it can be asked: could God have a missiological purpose in allowing Christians [P. 473](#) to suffer? Do Christians simply share the lot of the rest of humanity, or is there meaning and significance in what they suffer? If so, what sort of meaning or purpose are we talking about? In an age of tremendous suffering and in a Decade of Evangelism these questions highlight a sensitive and difficult area, making theological reflection all the more urgent. In actual fact, this question of purpose in and through suffering receives scant attention because Cotterell's main aim is to propose a missiology which focuses upon *changing and alleviating* disorder.²

In an attempt to get to grips with the issues raised by Cotterell's book and article, [2 Cor. 4:7–15](#) has been important as an account of Paul's theology of suffering and weakness. This is not to suggest, however, that other pauline passages are insignificant; on the contrary, passages such as [Rom. 5:3ff](#); [8:35–39](#); [1 Cor. 4:9ff](#); [2 Cor. 1:5](#); [6:4–10](#); [11:23–30](#); [12:9–10](#); and [Col. 1:24](#) are important and pertinent (especially the 2 Corinthian passages). But they are not the direct concern of this present reflection. The aim of this short study is (1) to show how Paul argued in [2 Cor. 4:7–15](#) that there was missiological

¹ (SPCK, 1990); and *Vox Evangelica* XXI (1991).

² *Mission and Meaninglessness*, *ibid.* pp. 273–275.

purpose in his experience of suffering and weakness; and (2) to note its significance specifically in relation to the thesis of Cotterell and also briefly in terms of missiology more generally.

However, before the passage is viewed in detail it will be necessary to observe some general characteristics of the letter which have bearing upon the literary and historical context.

I. THE CONTEXT 2 CORINTHIANS

Most recent commentators would probably interpret the letter as having originally been two letters (chs. [1-9](#) & [10-13](#)).³ While the general theme of Paul's defence of his apostolic ministry is understood to be crucial to the letter, it has often been restricted to chapters 10-13, where it is obviously explicit. In contrast to this, and largely following the thesis of Young and Ford, the epistle will be seen as a coherent whole.⁴ They have argued that the genre of the letter is forensic speech in epistolary form. In other words, it is an apologetic [P. 474](#) letter, a speech for the defence.⁵ For Paul, it is maintained, is concerned to defend and explain himself against rumours of inferiority and weakness, which have been used to undermine his ministry and mission.

Young and Ford have argued that the letter is primarily concerned with the glory of God and the reputation of Paul. It is claimed that this is reflected in the double sense of the term *doxa*, meaning reputation and glory.⁶ Due to the crisis of confidence between Paul and the Corinthians, he asserts his openness to God and commitment to his apostolic vocation. Paul also maintains that his ministry is for them. Indeed the salvation of the Corinthians is at the centre of his concern. It is the 'outsiders', the 'super-apostles' ([11:5](#)), who have been catalysts of discontent and have brought matters to a head. Paul writes to explain himself and especially his apparent weaknesses in the light of these 'outsiders'. So the central theme of the letter is Paul's defence of his weakness. Therefore [4:7-15](#) is significant for the letter as a whole since it contributes to this theme.⁷

II. EXEGESIS: 2 CORINTHIANS 4:7-15

1. Verses 7-9

Paul in these verses describes his own mortal body as an 'earthen vessel' (*ostrakinos skeuos*).⁸ It is something which is exceptionally fragile and yet contains a treasure (*thēsauros*). The referent of the treasure, in this context, lies in the immediately preceding

³ Eg. V. P. Furnish, *II Corinthians* (Anchor, Doubleday, 1985); C. K. Barrett, *The Second Epistle to the Corinthians* (A&C Black, 1973); R. P. Martin, *2 Corinthians* (Word, 1986).

⁴ F. Young & D. Ford, *Meaning and Truth in 2 Corinthians* (SPCK, 1987); cf. D. E. Aune, *The New Testament in its Literary Environment* (James Clark & Co., 1988) p. 208.

⁵ Young & Ford, *ibid.* p. 38f.

⁶ *ibid.* pp. 12-13.

⁷ *Ibid.*, pp. 63f, 128f; regarding this theme later in the letter, see Ch. Ukachuku Manus, ' "Apostolic Suffering ([2 Cor. 6:4-10](#)): The Sign of Christian Existence and Identity" ' *Asian Journal of Theology* 1-1 (1987) pp. 45-54.

⁸ *ibid.* p. 128; *Dictionary of New Testament Theology* ed. C. Brown (Paternoster, 1980), Vol. 3, pp. 913-915; Martin, *op. cit.* p. 85; Furnish, *op. cit.* p. 253; Barrett, *op. cit.* p. 137.

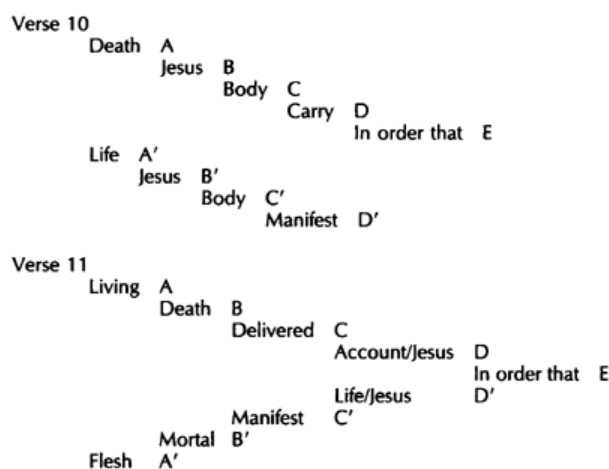
verse (v. 6): ... *phótismon tés gnóseós tés doxés tou theou en prosópó(i) [lésoul] Christou*. The light of the knowledge of the glory of God has been revealed to Paul in the face of Jesus Christ.⁹ This is Paul's gospel, this is p. 475 Paul's treasure; and it shines through his frailty. Indeed the purpose of such fragility is so that (*hina*) the light of the gospel and its power might be seen clearly *not* to be coming from Paul the charismatic apostle but from God alone. This paradox of weakness and power sets the tone for the following verses and, as has been mentioned, characterizes the whole epistle.

Verses 8–9 show us something of Paul's sense of vulnerability and yet clear confidence in the power of God. He is afflicted or hard pressed, perhaps even oppressed, but yet he is not completely overwhelmed or crushed. In other words this affliction does not paralyze him. He is in difficulties, perhaps at a loss and very perplexed, but he is not yet desperate, he is not despairing. Paul is also persecuted, or may even be pursued, but despite the attack he is not abandoned. He does not experience God-forsakenness. Indeed it is through the experience that God is seen to be faithful. Finally, Paul says that he is one who experiences being struck down or cast down, but although he is knocked down, he is not 'out for the count'. He is not perishing despite the intensity of the suffering he has endured.

These antitheses obviously express a theology which emanates from personal experience, written in a vivid manner. They affirm hope amid crisis and purpose amid the unthinkable. These words indicate that Paul is a person close to the edge of his existence; he is someone who is uncomfortable and carries pain. The pressures upon him are fantastic, so that he might break at any point. Yet the power of God is what stops this from occurring. And more, it is at this point of supreme vulnerability that the power of God is revealed by means of Paul to others. This occurs in such a way that they cannot but perceive that its origin lies with God alone. The God who creates persons for his glory has already created something unimaginable: purpose through weakness. This purpose of Paul's weakness is to show that God has chosen to be most powerful through weak humanity not powerful humanity. Thus the glory cannot belong to anyone but God alone.

2. Verses 10–11

Many English translations of these verses inevitably do not do justice to their structure. Both verses contain a parallel structure with the purpose clause indicator (*hina*) as the focal point. It is here that the pauline understanding of God's purpose in the experience of suffering is seen most clearly. The parallelism in verses 10 and 11 can be described in the following manner: p. 476



⁹ S. Kim, *The Origins of Paul's Gospel* (Eerdmans, 1982) pp. 5–8, 229–232, 326–328.

Not only is there a parallel structure in each verse, but there is obviously parallelism between verses [10](#) and [11](#).¹⁰

The significant feature of both verses is the reference to the manifestation of the life of Jesus in the weakness of human flesh. There is an identification by Paul in the death (or more exactly the 'dying') of Jesus so that the life of Jesus, that is the resurrection life, might be clearly seen. This reinforces the statement of verse [7](#), that power is revealed through weakness. As stated, one could identify the power from God as the resurrection life of Jesus. It is precisely through the body of death that the life of Jesus is seen. Life and death are two sides of the same experience.

This statement has an important function within the letter, especially in relation to the criticism Paul has faced from the Corinthians encouraged by the 'super-apostles'. J. D. G. Dunn helpfully writes:

... they (Paul's opponents) thought of the Spirit as a power of the already [p. 477](#) which swallows up the not yet in forceful speech and action, Paul thought of it as a power which reinforces the not yet. Where they glorified in the power that came to perfection in ecstatic experience, Paul looked instead to the power that came to perfection in weakness.¹¹

Dunn continues by observing that the Spirit of Christ (I would add: which mediates the resurrection life of Jesus) had not obliterated the antithesis of power and weakness, but rather had sharpened it. Weakness is therefore seen to be the essential *presupposition* of power.¹²

3. Verse 12

The word *hōste* introduces the idea of consequence as this verse spells out the reasoning in Paul's thought.¹³ All this suffering, sharing in the dying of Jesus is for them, that is the Corinthians. It is because death (and life) are at work in Paul that the Corinthians experience the benefits of resurrection life. Ultimately this clause shows that, for Paul, his pain means their benefit. This benefit can be summed up in the phrase the 'life of Jesus' (here simply 'life'). That resurrection life is what touches them at Paul's expense. It is precisely this which validates the ministry of Paul the apostle. So whatever spiritual power they have received through Paul is because of personal weakness, not strength. This, once again, is directed against the boasts of the 'super-apostles'.

4. Verses 13–15

It is possible that even the faith of Paul was questioned by those who thought that greater faith would be evidenced in power without weakness. So Paul continues his theme by claiming to have the same 'spirit of faith' as the Psalmist ([Ps. 115](#), LXX; [Heb. 116:10–19](#)): who believed and therefore spoke.¹⁴ Despite Paul's adversity he still has the courage and faith to speak out and proclaim the gospel. Indeed it is through his faith despite weakness that the message is communicated with clarity. Paul's message is not simply a matter of

¹⁰ K. Bailey, *Poet & Peasant And Through Peasant Eyes* (Eerdmans, combined ed., 1983). Both verses illustrate clear parallelism. Verse 10 illustrates 'step parallelism' while verse 11 illustrates 'inverted parallelism', p. 45.

¹¹ *Jesus and the Spirit* (SCM, 1975) p. 330.

¹² *ibid.* p. 329.

¹³ Cf. C. D. F. Moule, *Idiom of New Testament Greek* (CUP, 1953) p. 144.

¹⁴ Vurnish, *op. cit.* pp. 258, 285.

words but of power (1 Cor., [4:20](#)); it is, however, power which is mediated through frailty. The ultimate source of this power, which in turn gives Paul [p. 478](#) confidence, is the one who raised Jesus from death; and who will raise Paul and all believers too. It is the hope of this resurrection, together with his present experience, which gives Paul the confidence for his ministry and mission.

Paul concludes this section by affirming once again that all these things which he experiences are for the sake of the Corinthians. They are very much part of the redemptive purposes of God. In order that (*hina*) through Paul and them the grace of God may be increased and extended to more and more people. This is for the glory of God (v. [15](#)), and therefore the reputation of Paul is a vital component in this activity. For if Paul's reputation as an apostle is undermined then the glory of God is also affected as a direct consequence. Verses [16–18](#) reiterate the significance of these things for Paul in terms of the expectation of renewal day by day despite the experience of 'wasting away'; and also the hope of the glory that is to come and which will last throughout eternity.

III

1. Missiological Significance in the Light of Cotterell's Thesis

Before any specific comments can be made in relation to Peter Cotterell's thesis a summary must first be attempted. In this regard it is, perhaps, best to begin with the author's own words:

Seen from within the two apparent boundaries to human existence, birth and death, life appears to be meaningless. Good things happen to bad people; bad things happen to good people. Disease and sudden death always threaten; accident, calamity, is an ever-present possibility. Humanity is left with the choice of an extreme existentialism—life *is* meaningless, too bad—or of one of the many religions which have at least this much in common: they all believe that life *should* make sense.

The Christian mission is charged with the task of giving meaning to life, of giving hope in a world of suffering and disorder. But more than that, Christian mission involves *acting* to oppose oppression, to bring wholeness and health, to announce Good News: reconciliation with God, and the creation of the new community, the Church, a community of love and compassion ... and of power.¹⁵

Cotterell defines this apparent meaninglessness or 'unsatisfactoriness' of life by using the buddhist term *dukkha*; this describes the fact that [p. 479](#) 'things are not as they should be'.¹⁶ Throughout the book *dukkha* is used in this sense, and is evidenced by those who cry with some justification: 'It's not fair!'. The areas or domains of *dukkha* include: physical illness, disease, the anticipation of death, death itself, bereavement, loneliness, the frustration of hopes, the pain of not being able to share or alleviate another's suffering. There are also the areas of: mental illness, possession (that is, 'a destructive invasion from the Second Kingdom'—these two are carefully distinguished—cf. [Luke 9:1](#)); accidents—personal and major; natural disasters; discrimination and rejection; the experience of willing what is right but not being able to act accordingly; oppression—political and societal; and finally the experience of 'meaninglessness which arises out of belonging to the powerless masses', that is, people without real choice.¹⁷ Thus *dukkha* affects everyone;

¹⁵ *Mission and Meaninglessness*, *op. cit.*, p. 2; cf. 'Disaster and Disorder', *op. cit.* pp. 89–93.

¹⁶ *ibid.*, p. 7.

¹⁷ *ibid.* pp. 264–266.

nobody can escape because it is universal. It therefore provides the focus for the mission of the universal Church.

To be clear about what Cotterell sees as the relationship between Christianity and *dukkha* we shall need once again to allow him to speak for himself!

From the first post-resurrection appearances of Jesus, the Christian Church has been of its essence a missionary Church. Both Peter (with some reluctance) and Paul were committed to one gospel for both Jew and Gentile. There was salvation in Jesus and nowhere else. There was no salvation to be found in the plethora of religions on offer around the Mediterranean basin. Gods constructed by human hands were no gods at all. The Christians were confident that in Christ God had not merely *spoken* to all humanity: he had himself come among them with the ultimate authoritative response to the human condition. In the past God had spoken at various times and in various ways through the prophets. It might be argued that other religions had their prophets too. But this was different. In Christ *God* had come to deal with *dukkha*, to share it, to embrace the apparent meaninglessness of life, to show for himself the ultimate apparent meaninglessness represented by the apparent abandoning of the one good man to an undeserved suffering by the theoretically just and loving God. At the cross Jesus submits himself to it. That cross and the person fastened to it were the measure both of the ultimate hideousness of the human condition and of the radical salvation which would in some measure affect every aspect of the human predicament.¹⁸

Therefore, according to Cotterell, *dukkha* is the domain of the Church, p. 480 towards which it must respond holistically, that is, it must both speak and act: ‘... to seek to understand theologically, to explain believably, and to act so as to end the *dukkha* experience, or at least to offer the hope of an end to it’.¹⁹ In the light of this, he defines mission in the following manner: ‘The Christian mission is biblically understood as the people of God speaking and acting on behalf of God to explain and to resolve the apparent meaninglessness of life wherever that meaninglessness appears and however it is experienced’.²⁰ This definition is then related specifically to four areas of *dukkha*. These are: (1) the ultimate meaning of life; (2) the *dukkha* experience of disease and death; (3) the experience of political and economic oppression; and (4) the experience of natural disaster.²¹ But Cotterell by no means restricts *dukkha* to these areas. Indeed, as previously indicated, *dukkha* by its very nature permeates every aspect of life.²²

There is much with which we can agree and affirm in all of this. However, in light of [2 Corinthians 4:7–15](#) more can be said by way of constructively critical comment.

2. Responding biblically to the *dukkha* experience

Cotterell understands the Church’s task in relation to *dukkha* as a matter of offering an explanation and/or acting to end the *dukkha* experience. But in contrast to this Paul accepted his experiences of *dukkha* because in them he saw the purposes of God and not just the work of the Second Kingdom. It is not simply a question of God bringing out the

¹⁸ *ibid.* p. 263.

¹⁹ *ibid.*, p. 267.

²⁰ *ibid.*

²¹ *ibid.* pp. 267–277.

²² *ibid.* pp. 264–265.

good that he can, although this need not be denied.²³ Rather, Paul saw them as having meaning *now* not just at the end of time. For him suffering was intimately related to his life as an apostle, and its meaning was evidenced in and through his life. Thus the purpose of his suffering in 2 Corinthians relates specifically to the Corinthian Christians' reception of the life of Jesus ([4:12](#)), but it has wider significance in that through the Corinthians Paul hoped that many more would believe, and thus by implication also receive the life of Jesus ([4:15](#)). This is missiological purpose indeed!

So while it is important to recognize that some *dukkha* experiences [p. 481](#) will not appear to have any purpose or meaning now, this was not Paul's experience. Ultimately all these things are to be understood teleologically, but admitting this much does not eradicate all or any meaning and significance in the here and now.²⁴ To this we shall return below.

The purpose of God in suffering as exemplified in the passion is affirmed. There is clear purpose in Jesus having a *dukkha* experience (as stated above). Cotterell can say that the real message of Christian hope is 'God-With-Us'.²⁵ Again, with this we can all agree and rejoice! But the New Testament has more to contribute in addition to this central feature. At this point the author is restricting himself to, what could be called, a Jesus paradigm of *dukkha*. This raises the question: what about Paul's experience, the pauline paradigm? It is this paradigm which we find in 2 Corinthians. In verses [10–11](#) of chapter [4](#) especially Paul makes it absolutely clear that Jesus' death and resurrection is the interpretative key which unlocks the purpose and meaning for him in his *dukkha* experiences. So Paul carries in his body the dying of Jesus, the *dukkha* of Jesus, in order that the life of Jesus might be seen. As a living person he is given over to death or *dukkha* because of Jesus, so that the life of Jesus might be manifest in his weak mortal flesh. There is not only 'God-With-Paul', but also, and very importantly, 'Paul-With-God'. Paul identifies himself as an apostle of Jesus Christ because he so clearly identifies with the *dukkha* of Jesus Christ. Alternatively, one could say that Jesus not only died upon a *cross*; he also called his disciples to deny themselves, take up their *cross* and follow him (cf. [Mk. 8:34–5](#)). It is this identification which is so clearly in evidence in Paul's experience; and it is therefore this connection which is, perhaps, the most significant of all Cotterell's omissions.

In combining the above points, it could be said that Christians have an apostolic vocation to proclaim the gospel by word and deed. This involves dying and rising with Christ. Many Christians can, no doubt, testify to such experiences today. Thus the dying and rising experiences of Paul are common to a large number of Christians. Are we to say that we must *always* look to the eschaton for their purposes to be revealed? If Paul's theology is normative in any sense, that cannot be true. The tension regarding our understanding of the missiological [p. 482](#) purposes of God in suffering is indeed eschatological; once again we are dealing with the 'now and not yet of eschatology'. We have the first fruits but not the full harvest of understanding ([Rom. 8:23](#)). Or to put it differently, we see in a mirror dimly ([1 Cor. 13:12](#)), nevertheless, we do see! Therefore it could be contended that the perspective of Cotterell is significantly enhanced by allowing the missiological experience of Paul as described in [2 Corinthians 4:7–15](#) to interact with it. By so doing, greater 'meaning' is achieved by accommodating this pauline concept of purpose into Cotterell's framework. So, dying and living experiences are placed side by side (cf. vv. [8–9](#)), and in the light of the knowledge of the glory of God in the face of Jesus

²³ 'Disaster and Disorder', *op. cit.* p. 103.

²⁴ Cf. M. Tinker, 'Purpose in Pain?—Teleology and the problem of evil' *Themelios* 16, 3 (1991) pp. 15–18.

²⁵ 'Disaster and Disorder', *op. cit.* p. 104.

Christ they are transformed and given purpose now, not just in eternity. The paradox of a Christian death (and *dukkha* experiences) is that it means rising with Christ. The paradox of Christian life (and living experiences) is that it means dying with Christ. Both aspects are central to Paul's gospel and consequently to a missiology which takes seriously the redemptive purposes of God in Jesus Christ.

3. Suffering as a biblical foundation for mission

More generally in the field of missiology, this whole area is often ignored completely. This is found in the subject of biblical foundations for mission,²⁶ as well as the theology of mission.²⁷ Even where the experience of Paul is discussed, this issue is notable by its absence. One exception, however, is a recent book by D. J. Bosch entitled: *Transforming Missions*.²⁸ In the context of proposing a pauline missionary paradigm, he notes the place of weakness and suffering. He writes:

For Paul, suffering is not just something that has to be endured passively because of the onslaughts and oppositions of the powers of this world but also, perhaps primarily, as an expression of the church's active engagement with the world for the sake of the world's redemption. Suffering is therefore a mode of missionary involvement. Paul bears in his body 'the marks of Jesus' ([Gal. 6:17](#)) he has acquired as a servant of Christ (cf. [2 Cor. 11:23–28](#)). p. 483 He shares in Christ's sufferings ([2 Cor. 1:5](#)) and completes in his flesh 'what is lacking in Christ's afflictions for the sake of his body, that is, the church' ([Col. 1:24](#)). Yes, he carries in the body the death of Jesus; death at work in him but life in those who have come to faith through him ([2 Cor. 4:9, 12](#)). If he is afflicted, then, it is for the sake of their salvation ([2 Cor. 1:6](#)). Towards the end of 2 Corinthians he says it in yet another way, 'As for me, I will gladly spend what I have for you—yes, and spend myself to the limit' ([12:15](#), NEB).²⁹

It is to be hoped that this feature of pauline theology will become more central to missiology in the future.

CONCLUSION

The proposition that [2 Corinthians 4:7–15](#) is significant for missiology is hopefully very apparent. That it also refines Cotterell's thesis is also clear. This perspective does not contradict his view but rather gives it an explicitly extra dimension, one which was previously mentioned only in passing. In answer to the questions posed at the beginning, it can be stated affirmatively that there *can* be purpose in suffering which can also be experienced *now*, and that this purpose is an integral part of the gospel and its proclamation by Christians through mission.

Like most theology, this offering is not simply an academic enquiry and proposal. The initial reflection arose out of a conversation with a friend about suffering in general and one experience in particular. As a parish minister in the Church of England I have had to

²⁶ Eg. D. Senior & C. Stuhlmueller, *The Biblical Foundations for Mission* (SCM, 1983); G. W. Peters, *A Biblical Theology of Missions* (Moody, 1972); J. H. Kane, *Christian Missions in Biblical Perspective*, (Baker, 1976).

²⁷ Eg. G. H. Anderson, J. M. Phillips & R. T. Coote, *Mission in the Nineteen 90s* (International Bulletin of Missionary Research, Overseas Study Centre, 1991); J. Verknijk, *Contemporary Missiology* (Eerdmans, 1978).

²⁸ (Orbis, 1991)

²⁹ *ibid.*, p. 177.

spend a considerable amount of time with those bereaved and suffering, occasionally because of tragic circumstances. It is these experiences which provide clues to my personal history in this matter. Therefore it is out of this context that my particular questions arise. I trust that this reflection is all the more real for that.

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Competing Paradigms in Theological Education Today

Grahame Cheesman

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In this article the author discusses five models of theological education for training people for ministry in today's complex society whether Western or Third World. He argues for a integrated balance in academic, spiritual and practical training and appeals for a better understanding between denominational theological schools and those that belong to the Bible School Movement.

Editor

Theological Education today is complex, diverse and often unsure of itself. Criticism from the churches and missionary societies has become vocal and some are voting with their feet, setting up initiatives only partly involving the traditional 'Ivory Steeples' or 'theological sausage machines'.¹ Two thirds world Christians are radically-rethinking the structure and content of theological education as they have received it at the hands of the missionary enterprise.²

Theological educators are urgently in need of a new understanding, an up-to-date theoretical model which allows them to thank God for the usefulness of their calling, but which also frees them to take on board the changes necessary to serve the new situations in the world and the Church.

Present day Theological Education is, of course, a mongrel. Systems and attitudes from the past live uncomfortably with modern conceptions of the task. Even the term Theological Education harbours radical mis-conceptions because both the words, theology and education, have unhappily narrowed their field of meaning in the 20th century. Theology has become for us a group of scientific disciplines which can p. 485 exist

¹ Mike Starkey 'Ivory Steeples?' *Third Way*, October 1989 pp. 22–24.

² 'I propose first that we dump the academic model once and for all—degrees, accreditation, tenure, the works.' John Frame 'Proposals for a New Seminary' in Harvie M. Conn and Samuel F. Rowen, *Missions and Theological Education in World Perspective*, Associates of Urbanus, Farmington, p. 377. For a more constructive approach, Lesslie Newbigin 'Theological Education in World Perspective', *ibid.* pp. 318.