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shown its perversity by rejecting Jesus, but that by accepting the gospel they could save themselves from the nemesis which such perversity must inevitably incur. The conditions necessary for obtaining salvation are repentance and faith—a forsaking of old attitudes and an embracing of new attitudes: “repentance to God and faith in our Lord Jesus Christ” (Ac. 20:21). Faith in Jesus as Christ is so essential that “the believers” and “the saved” are interchangeable terms.

Even when the salvation consists mainly of bodily healing, this faith is necessary: it was so with the cripple in the temple court (Ac. 3:16) and with the cripple of Lystra, who had “faith to be made well” (*pistin tou sôthênai*, Ac. 14:9). Whatever form the salvation takes, it depends exclusively on Jesus: “there is salvation in no one else” (Ac. 4:12).

How Jesus has procured this salvation for believers is rarely spelled out in Acts. According to the prophets, whose words were fulfilled in the gospel, it was necessary for the Christ to suffer and to rise from the dead (26:23; cf. Lk. 24:46 f.); it is, then, as the crucified and risen Christ that Jesus saves. Passages from the Isaianic Servant Songs are sometimes quoted as gospel *testimonia* (cf. Ac. 3:13), but even when the passage quoted portrays the Servant’s suffering (cf. Ac. 8:32 f., quoting Isa. 53:7 f.), the words which bring out the vicarious efficacy of that suffering are not reproduced. Whether such words are deliberately not reproduced—cf. the absence of “to give his life a ransom for many” (Mk. 10:45) from Lk. 22:25-27¹¹—or the words actually reproduced carry their vicarious context with them by implication,¹² cannot be affirmed with certainty. The one place where the redemptive power of the death of Christ finds clearest expression—the reference to “the church of God, which he has purchased with the blood of his own one” (Ac. 20:28)—comes, significantly enough, in a speech ascribed to Paul, and should be recognized as an authentic representation of Paul’s teaching.

8. *Eschatology*. The end of the age does not appear to be imminent in Ac., nor yet in Lk. According to Lk. 21:24, after the Jewish War “Jerusalem will be trodden down by the Gentiles, until the times of the Gentiles are fulfilled”—but there is no indication how long the times of the Gentiles will last. The disciples are simply commanded to keep on the alert, so that they may survive the great distress which precedes the manifestation of the kingdom of God and so “stand before the Son of man” (Lk. 21:36).

In Ac. 1:11 the parousia of Christ will take place as his ascension did (but in the opposite direction)—visibly, in a cloud. It is foretold in Ac. 3:20 f. in terms which probably survive from a more primitive eschatology than Luke’s own.

The end of the age will be marked by the resurrection of the just and the unjust (Ac. 24:15) and by the judgment of the living and the dead, to be carried out by Christ as the agent of God (Ac. 10:42; cf. 17:31). But the present age is the age of the Spirit, the gospel age, and there is no suggestion that it has reached its consummation at the end of the book, with Paul’s preaching in Rome. If that marks the conclusion of one phase of gospel expansion, it also marks the beginning of a new phase. No eschatological note is struck here, as is struck in Rom. 11:13-16, 25-27, where Paul sees the conversion of Israel, achieved indirectly through his own Gentile apostleship, as the prelude to the parousia. Luke no doubt thinks of the parousia as the goal towards which the gospel age is moving but, as he writes, the gospel age is still going on.

¹ M. Hengel argues that the crucial phase of christological development coincided with the first five years after the death and resurrection of Christ: “the multiplicity of christological titles does not mean a multiplicity of exclusive ‘christologies’ but an accumulative glorification of Jesus” (*Between Jesus and Paul*, E.T. [London, 1983], p. 41).

² See C.F.D. Moule, “The Christology of Acts,” in *Studies in Luke-Acts*, ed. L.E. Keck and J.L. Martyn (Nashville/New York, 1966), pp. 159-185; S.S. Smalley, “The Christology of Acts,” *ExT* 73 (1961-62), pp. 358-362, and “The Christology of Acts Again,” in *Christ and Spirit in the New Testament*, ed. B. Lindars and S.S. Smalley (Cambridge, 1973), pp. 79-93.

³ So thoroughly does the Spirit pervade Acts that Chrysostom called this book “the Gospel of the Holy Spirit:” “the Gospels are a history of what Christ did and said; but the Acts, of what that ‘other Paraclete’ said and did” (*Hom.* 1.5). Cf. the title of A.T. Pierson, *The Acts of the Holy Spirit* (London, 1913); so also J.A. Bengel, *Gnomon*, on Ac. 1:1.

⁴ According to Schuyler Brown, in Lk.-Ac. “the gift of the spirit, and the enthusiastic phenomena which accompany it, are restricted to the apostolic age” (*The Origins of Christianity* [Oxford, 1984], p. 146). This is said to be Luke’s attempt to resolve “the conflict between the witness of the Spirit to the individual and the decisions of apostolic authority,” but the argument is unconvincing.

⁵ See P. Loyd, *The Holy Spirit in the Acts* (London, 1952); G.W. H. Lampe, “The Holy Spirit in the Writings of St. Luke,” in *Studies in the Gospels*, ed. D.E. Nineham (Oxford, 1966), pp. 159-201. J.H.E. Hull, *The Holy Spirit in the Acts of the Apostles* (London, 1967).

⁶ See A.A. T. Ehrhardt, *The Framework of the NT Stories* (Manchester, 1964), pp. 94 f., 158-160.

⁷ Cf. C.K. Barrett, *Church, Ministry and Sacraments in the NT* (Exeter, 1985), pp. 49-53.

⁸ See F.J.A. Hort, *The Christian Ecclesia* (London, 1897).

⁹ See S.G. Wilson, *The Gentiles and the Gentile Mission in Luke-Acts* (Cambridge, 1973).

¹⁰ See E. Lohse, “Lukas als Theologe der Heilsgeschichte,” *EvT* 14 (1954), pp. 256-275; H. Flender, *St. Luke: Theologian of Redemptive History*, E.T. (London/Philadelphia, 1967); O. Cullmann, *Salvation in History*, E.T. (London, 1967).

¹¹ Cf. H. Conzelmann, *The Theology of Saint Luke*, E.T. (London/New York, 1960), pp. 200 f. Over against J.M. Creed, who denies that there is any *theologia crucis* in Lk.-Ac. (*The Gospel According to St. Luke* [London, 1930], p. lxxii), see C.K. Barrett, “Theologia Crucis—in Acts,” in *Theologia Crucis—Signum Crucis: Festschrift für E. Dinkler*, ed. C. Andresen and G. Klein (Tübingen, 1979), pp. 73-84.

¹² Cf. C.H. Dodd, *According to the Scriptures* (London, 1952), p. 132 *et passim*, for the “governing intention” in the NT use of *testimonia* as being “to exploit whole contexts selected as the varying expression of certain fundamental and permanent elements in the biblical revelation.”

Bibliography on Aging for Pastors and Other Church Leaders

by David O. Moberg

NOTE: Bibliographical references are found in most of the below resources. They can lead readers to additional publications, organizations, audiovisual materials, and other reference materials. I have not attempted to list the numerous textbooks in gerontology which are valuable aids to understanding, serving, and working with the aging even though most of them ignore or minimize the role of religious faith in the lives of older people and the services provided by religious institutions. *Journals* in geriatrics and gerontology also are very

useful; these include *Aging and Human Development*, *Clinical Gerontologist*, *Generations*, *Geriatrics*, *The Gerontologist*, *Gerontology and Geriatrics Education*, *Journal of Gerontology*, *Journal of Gerontological Social Work*, *Journal of Housing for the Elderly*, *Journal of Nutrition for the Elderly*, *Journal of Religion and Aging*, and many other highly specialized publications.

(Some of these are now available only in libraries; they are marked OP [out of print] only if I know they are unavailable from publishers.)

AARP Educational & Service Programs. American Association of Retired Persons, 1909 K Street N.W., Washington, DC 20049.

David O. Moberg, Ph.D., is Professor of Sociology at Marquette University in Milwaukee, WI.

The 1984 edition of this catalog of programs, services, and resources, most of which are useful for church-related programs, has 36 pages.

Bianchi, Eugene C., *Aging As a Spiritual Journey*. New York: Crossroad Publishing Co., 1984, 285 pp. Reflections by an associate professor of religion (Emory College) on the challenges and potentials of midlife and elderhood; aims at establishment of "a general framework for a spirituality of aging."

Clements, William M., editor, *Ministry With the Aging: Designs, Challenges, Foundations*. San Francisco: Harper & Row, 1981. Sixteen contributions on the biblical basis, precedents in the early church, theological roots, realities of aging in American culture, linkages with worship, ethical challenges, guidelines, and examples for befriending, counseling, educating, and serving the aging and the elderly.

Clingan, Donald F., *Aging Persons in the Community of Faith*. Indianapolis: Institute on Religion and Aging and the Indiana Commission on the Aging and Aged, revised edition, Oct. 1980. (Order from Christian Board of Publication, Box 179, St. Louis, MO 63166). A 93-page paperback "Guide for Churches and Synagogues on Ministry with the Aging" which gives much factual data and numerous action suggestions.

Cook, Thomas C., Jr., guest editor, "Religion and Aging," *Generations*, vol. 8, no. 1, Fall 1983 (American Society on Aging, 833 Market St., Suite 516, San Francisco, CA 94103). Twenty-one articles on spiritual dimensions of aging, interfaith action, the life saga, church-based advocacy, theologizing for fulfillment, and many other topics.

Fecher, Vincent John, compiler, *Religion and Aging: An Annotated Bibliography*. San Antonio, TX: Trinity University Press, 1982, 119 pp., \$9.00. The 504 references grouped under five headings are indexed by subject and author.

Fischer, Kathleen, *Winter Grace: Spirituality for the Later Years*. Mahwah, NJ: Paulist Press, 1985, 170 pp., \$7.95. An excellent resource for personal reading, discussion groups, study, and reflection on Christian values related to memories, dependence and independence, love and sexuality, humor and hope, loss, dying, and resurrection.

Fish, Sharon & Judith Allen Shelly, *Spiritual Care: The Nurse's Role*. Downer's Grove, IL: InterVarsity Press, revised edition 1982. How to be sensitive to spiritual needs of people at all ages and what to do about them.

Freeman, Carroll B., *The Senior Adult Years*. Nashville, TN: Broadman Press, 1979, 204 pp., \$7.95. A Christian psychology of aging which portrays "a realistic description of senior adults from a Christo-psychological perspective" for church leaders, students, senior adults, and children of the aging and elderly.

Generation. Claretian Publications, 221 W. Madison St., Chicago, IL 60606. A brief "spiritual enrichment newsletter for older Catholics" published monthly.

Gray, Robert M., & David O. Moberg, *The Church and the Older Person*. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Co., revised edition 1977, 227 pp., OP. A survey of data on religion and aging; includes many practical suggestions for action and a chapter on "The Clergy and Older People."

Hately, B.J., *Telling Your Story, Exploring Your Faith*. CBP Press, Box 179, St. Louis, MO 63166, 1985, 120 pp., \$8.95. Written as an outgrowth of teaching courses on spiritual growth through life history writing, this is an excellent resource for stimulating the life review process of reminiscing; individuals and group leaders can benefit by this guide to "writing your life story for personal insight and spiritual growth."

Hessel, Dieter, editor, *Empowering Ministry in an Ageist Society*. NY: The Program Agency, The United Presbyterian Church, USA, 1981, 93 pp., \$1.50. (Order from the Presbyterian Office on Aging, 341 Ponce de Leon Ave., N.E., Atlanta, GA 30365). A symposium on aging as a challenge to society, public policy, the Christian promise of new life, the church's response to ageism, and other topics.

Hiltner, Seward, editor, *Toward a Theology of Aging*. NY: Human Sciences Press, 1975, 88 pp. This special issue of *Pastoral Psychology* (vol. 24, no. 229, Winter 1975) is a collection of essays.

Human Values and Aging Newsletter. Brookdale Center on Aging of Hunter College, 425 East 25th St., New York, NY 10010. A bimonthly publication centered around ethical issues, creativity, and other value-laden topics in aging theory and practice.

Journal of Religion and Aging. The Haworth Press, 28 E. 22nd St., New York, NY 10010. An interdisciplinary quarterly on practice, theory, and applied research in religious gerontology which began publication in 1984.

Keith, Jennie, *Old People as People: Social and Cultural Influences on Aging and Old Age*. Boston: Little, Brown & Co., 1982, 130 pp. One in an extensive series of paperbacks; except for ignoring religion and churches, an excellent resource.

Kerr, Horace L., *How to Minister to Senior Adults in Your Church*. Nashville, TN: Broadman Press, 1980, 139 pp., \$8.50. The rationale for ministry with the aging plus practical steps in planning and evaluating a balanced program.

Kline, Harvey, & Warren Eshbach, *A Future With Hope: Aging Creatively in Christian Community*. Elgin, IL: The Brethren Press, 1978. An excellent guide for church groups and families who wish to understand aging & the elderly.

LeFevre, Carol, and Perry LeFevre, editors, *Aging and the Human Spirit*. Chicago, IL: Exploration Press of the Chicago Theological Seminary, 1981, 338 pp. "A Reader in Religion and Gerontology" which collects a wide range of mostly reprinted articles on aging in the Western religious tradition, the theology of aging, facts and myths of aging, social science research, policy and program, and ministry to the aging.

Lesnoff-Caravaglia, Gari, editor, *Aging and the Human Condition* (Vol. 2, *Frontiers in Aging Series*). New York: Human Sciences Press, 1982, 160 pp. Ten articles on the elderly in transition, culture and aging, intergenerational perspectives, living arrangements, blindness, death and dying, the role of the funeral director, and spiritual well-being of the dying.

Lutheran Brotherhood, *Life Enrichment for the Elderly*. Lutheran Brotherhood, 701-2nd Ave. South, Minneapolis, MN 55402, 1978. A 51-page handbook to guide congregations in their ministry with, to, and by the elderly.

Manning, Doug, *When Love Gets Tough: The Nursing Home Decision*. In-Sight Books, Drawer 2058, Hereford, TX 79045, 1983, 63 pp. Practical suggestions on why, when, and how to decide to enter or help a loved one to enter a nursing home, plus the adjustment process and the new role of living there.

Mason, John M., *The Fourth Generation*. Minneapolis, MN: Augsburg Publishing House, 1978, 168 pp. "A call for new understanding and care for the growing numbers over age 75" which emphasizes the ageism and dehumanization they often experience.

McClellan, Robert W., *Claiming a Frontier: Ministry and Older People*. Los Angeles, CA: Andrus Gerontology Center, University of Southern California, 1977, 126 pp. A Presbyterian pastor's rich experiences in ministries to rejuvenate senior citizens, together with tools and resources others can use.

McCormick, Tom and Penny, editors, *Nursing Home Ministry*. Great Commission Publications, 7401 Old York Road, Philadelphia, PA 19126, 1982, 127 pp. Practical suggestions on orienting professionals and volunteers to nursing home ministry; includes needs of the residents, the visitation process, worship and evangelism, organizing a church for ministry, a theological postscript, appendices on conducting a variety show and large-print literature, and a bibliography.

Moberg, David O., *Spiritual Well-Being: Background and Issues*. Washington, DC: White House Conference on Aging, 1971, 63 pp., OP. This survey of needs, goals, knowledge available, the present situation, issues, and bibliographical resources was used in the Section on Spiritual Well-Being, 1971.

Moberg, David O., *Wholistic Christianity*. Elgin, IL: Brethren Press, 1985, 227 pp., \$11.95. Although not explicitly on aging, the analyses of divisions and dissension in Christianity and the suggestions for developing a truly balanced and dynamic faith are relevant.

Morris, Woodrow W., and Iva M. Bader, editors, (Adeline M.) Hoffman's *Daily Needs and Interests of Older People*, second edition. Springfield, IL: Charles C. Thomas, 1983, 293 pp. An excellent sourcebook on numerous areas of interests and needs of the aging, including chapters on "Religion in the Later Years" by David O. Moberg and "Religion and Bereavement in Old Age" by William M. Clements.

Murphy, Sister Patricia, O.L.V.M., *Healing With Time and Love*. Los Angeles: Ethel Percy Andrus Gerontology Center, University of Southern California, 1979, 47 pp. (Also available from the Beverly Foundation, 873 South Fair Oaks Ave., Pasadena, CA 91105). This "Guide for Visiting the Elderly" is an excellent source of inspiration and education for volunteers, relatives, and professionals visiting people who live in convalescent homes.

NICA Inform. The newsletter of the National Interfaith Coalition on Aging, P.O. Box 1924, Athens, GA 30603; filled with excellent references to publications, activities, news, and other materials on aging and the religious sector.

Peckham, Charles W., and Arline B. Peckham, *I Can Still Pray*. Otterbein Home, Lebanon, OH 45036, 1979, 230 pp. This "guidebook for ministers, lay persons, families, and students who are interested in the spiritual needs of the elderly" deals

with spiritual needs of aging people, spiritual growth, a survey of faith commitment, and ministering to the elderly.

Rawlings, Maurice, M.D., *Before Death Comes*. Nashville, TN: Thomas Nelson Publishers, 1980, 180 pp. Spiritual perspectives on death, the dying process, and preparation for dying by a specialist in internal medicine and cardiovascular diseases whose experiences in resuscitation techniques led to a spiritual awakening. His earlier *Beyond Death's Door* (Nashville: Thomas Nelson, 1978) also is an excellent antidote for the lop-sided reports of "after death experiences" in the popular works of Elisabeth Kubler-Ross and Raymond Moody.

Rendahl, J. Stanley, *Working With Older Adults*. Harvest Publications, 2002 S. Arlington Heights Road, Arlington Heights, IL 60005, 1984, 130 pp. This practical manual with ten chapters and 12 appendices aims at raising consciousness among church leaders, taking practical steps in starting and developing programs for older adults in and beyond the church, and helping them to meet pragmatic needs before and during retirement.

Seltzer, Rabbi Sanford, *So Teach Us to Number Our Days*. NY: Union of American Hebrew Congregations, 1979. This "Manual on Aging for Synagogue Use" can be helpful to Christian as well as Jewish congregations.

Smith, Tilman R., *In Favor of Growing Older*. Scottsdale, PA: Herald Press, 1981, 200 pp. This is an excellent collection of "guidelines and practical suggestions for planning your retirement career" by a retired Mennonite educator.

Stagg, Frank, *The Bible Speaks on Aging*. Nashville, TN: Broadman Press, 1981, 192 pp., \$6.50. A theologian's summary and interpretations of biblical references to the aging process; chapters on the treatment of age in each of eight sections of the Bible plus one on "Summary and Conclusions."

Steen, John Warren, *Enlarge Your World*. Nashville, TN: Broadman Press, 1978. Ministry and education as "the two headlights that guide senior adult work into the dark and unknown future" with emphasis on ways senior adults can assert and enjoy themselves in community life.

Thorson, James A., and Thomas C. Cook, Jr., editors, *Spiritual Well-Being of the Elderly*. Springfield, IL: Charles C. Thomas, 1980, 238 pp. (OP). This collection of 30 papers selected from the 1977 National Intra-decade Conference on Spiritual Well-Being of the Elderly has chapters on the definition of SWB, on SWB in relationship to God, self, community, and the environment, and on putting SWB into perspective.

Tilberg, Cedric W., editor, *The Fullness of Life*. New York: Division for Mission in North America, Lutheran Church in America, 1980, 233 pp. This analysis of "Aging and the Older Adult" integrates the role of the church and religion into chapters surveying social, psychological, physical, residential, educational, community, financial, ministerial, and Christian dimensions of aging.

Tilberg, Cedric W., *Revolution Underway: An Aging Church in an Aging Society*. Philadelphia: Fortress Press, 1984, 117 pp., \$4.95. An examination of personal and societal aging with emphasis upon the church's positive, constructive, and creative response, recognizing that "The concerns of aging and

the older adult are not peripheral but essential parts of the business of the church" (p.109).

Tiso, Francis V., editor, *Aging: Spiritual Perspectives*. Sunday Publications, 3003 South Congress Ave., Lake Worth, FL 33461, 1982, 256 pp. This collection by Opera Pia International, a religious non-government organization at the United Nations, surveys spiritual perspectives on aging of nine world religions

and presents aging as fulfillment in the human search for meaning.

Tournier, Paul (Edwin Hudson, translator), *Learn to Grow Old*. NY: Harper and Row, 1972, 248 pp. A Swiss physician-psychologist's realistic and constructive perspectives on aging and the role of Christian faith.

Leadership '88 Conference

Next year, June 27-July 1, the Lausanne Committee for World Evangelization will sponsor a conference in Washington, D.C. Leadership '88 will bring together 2,000 younger Christians from across the United States. Diverse in culture, theology, style, and education, these emerging leaders will be encouraged and equipped to take aggressive action in completing the Great Commission in their generation. Anyone interested in participating is invited to write Leadership '88 at P.O. Box 2620, Pasadena, CA 91102.

Here is the Draft Statement of the Senior Advisory Council for Leadership '88 which the Council adopted on December 5, 1986.

Introduction

The Senior Advisory Council for Leadership '88 met to determine how they could best shape the thinking and lives of emerging Christian leaders in the United States. The following is a brief statement of what they as Senior leaders have learned in Christian leadership and how they would define the unfinished task of world evangelization and the expansion of the Kingdom of God.

Underlying this statement by the Senior leaders is their firm conviction in the utter indispensability of evangelism in the mission and calling of the Church.

Challenges and Opportunities in the World and the Church

A sample of our analysis of the contemporary and future scene includes the following opportunities and challenges:

1) A planet with newly emerging nations and aspirations as well as long established nations struggling for effective survival.

2) A time of the greatest harvest in the history of the Church, and a corresponding need to substantially increase the number of practicing Christians throughout the world.

3) Masses of the world's poor outside of the Kingdom of God.

4) Vast inner-city complexes to which rural populations are moving, providing at the same time an occasion for moral erosion and an opportunity for mass evangelism.

5) Tremendous havoc resulting from the uncritical democratization of ideas.

6) The distressing breakdown of monogamous marriage through divorce, battered wives, separation and fornication (adultery), and the overall tenuous plight of the home.

7) The need for evangelistic strategies which take women seriously in the context of their needs, and an appropriate evangelical response to a radical feminist theology.

8) The lack of a consensus, and an effective paradigm, over the relationships of evangelism and social action, which remains obscure for many evangelicals, and the need for instructive models.

9) The stunted faith, hope, and love of the Christian community in its polarizations and divisions, resulting in disunity,

disharmony and a lack of communications among believers which have obscured the Lordship of the believing church, their obedience to fulfilling the evangelistic mandate and their ability to stand together in matters of social justice.

10) Opportunities for ministry partnering, especially in urban ministries, and for a new ecumenical cooperation among those who lift up and emulate Jesus Christ, including those within the Catholic community.

11) Impotence of much of contemporary Christianity characterized by a decline in mainline denominations, lack of evangelistic zeal among traditional churches, a failure to minister to the whole person, an unwillingness to empower the laity, and a reluctance of Christians to enter all vocational arenas as legitimate areas of Christian service.

12) The need to learn from effective urban evangelistic churches, to celebrate the charismatic renewal, and to learn from churches in the Third World which are growing through prayer and the supernatural working of God in spite of their great suffering.

Training, Character, and Preparation of Emerging Christian Leaders

We live in an age in which there is tremendous change both in the United States and throughout the world. Any leader or Christian institution that intends to be effective in the future will need the ability to accommodate to change while maintaining an unshakable commitment to Christ. A sampling of our analysis of our Christian institutions which prepare emerging leaders and the inner life and character which sustains them includes the following observations:

Institutions

1) Institutions as well as individual leaders are ordained by God and are essential to the ordering of society and to believers fulfilling their calling.

2) The Old Testament model of Israel in exile in Babylon may be a more fruitful model of the Church in the world than the model of the theocratic nation of Israel.

3) A new vision is needed for new institutions among ethnic Americans and among Christians living in poor communities; in addition, power sharing by minorities is needed in existing institutions so that these minorities can be in a position to help shape direction.

4) Local churches have an important responsibility to train, prepare and test emerging Christian leaders before they become candidates for seminary education; in addition, seminary graduates must increasingly learn to trust lay people with significant, important biblical ministries in their churches.

5) Ways must be found to help existing Christian leaders to be better servants, thereby following the life and example of Jesus Christ; further, it is important that existing leaders become ardently devoted to emerging leaders, invest their lives