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Re-Educating the West and the Church in the West in particular requires a rethinking of the Seminary Education of our Pastors to better equip them to help their churches embrace the diversity of the Kingdom of God.

Incorporating Non Western Sources into Theological Education

And in the Re-Education of the Church

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***Rethinking Theological Education in the Seminary and in the Church***

The Church has never been and will never be a purely monolithic organism, how could something so vast, so incredibly big be reduced to something that is as one-sided as Western Church History has often times tried to make it out to be. Where we have replaced the word “Christian” with the word “Evangelical” and have made all who are not Evangelical to be non-Christians who believe in “Salvation by Works.” So much so that one of our biggest theological think tanks once published an article about how you “Evangelize Eastern Orthodox.” Or that Missionaries come and speak in our American Pulpits, Missionaries from Ethiopia where, Lamin Sanneh, Robin Daniel and other Church Historians have told us over and over was the seat of the largest church and one of the oldest churches in the world, yet they tell us that those who are still members of this church are not Christian for the same reason listed above. Thus they perpetuate a lie that rooted in a gross misunderstanding of Orthodox theology or the teachings of the Orthodox Church.[[1]](#footnote-1) We end up making assertions about things we know nothing about because our system has told us we have the only true version of Christianity.

Yet, as the world changes and the epicenter of Christianity continues to shift away from the west (I say continues because it started many decades ago). There is required of us a re-education here in the west that includes non-western Christianity. As Sanneh has written in an article in “The Christian Century:” “The Global transformation of Christianity requires nothing less than a complete rethinking of the Church History syllabus.”[[2]](#footnote-2) Yet this is something we are historically and blatantly neglectful of and fight any pressure to recognize that Christianity has a global identity that looks extremely different than anything the west has ever experienced outside of the Charismatic stream of Christian worship. Instead there are entire facebook groups devoted to mocking non-western or what they consider “low” forms of worship that are nonwestern and non-Catholic. The west has historically exported Christianity at the expense of other cultures rather than for the benefit and edification of other cultures. This is a sensitivity and directional shift we have seen in global missions over the last two decades as people like Paul Borthwick and Steve Oeffling call for Christians in the West to rely on and support indigenous missions and leaders over the sending of Americans.[[3]](#footnote-3) Yet a majority of Christians in the pews want to support and send a western white missionary over an indigenous group. This has been the frustration fo my friend and brother Joseph Byakuma who is working hard to bring theological education to his native country of Uganda in such a way that would also bring jobs and infrastructure and yet, when he approaches the North American Church to fundraise he is constantly told that they will support him if he will go through a North American agency.[[4]](#footnote-4)

For us to change this legacy I believe the work needs to be done on two levels, that is, it requires us to work practically to overturn these mindsets and practices while maintaining what can be and is redeemable about the western system. If the Church in North America is going to take its place in Global Christianity, a place it has long denied itself through a refusal to see beyond its limited theological scope, then it must come from two places. The first place this change must come from is from the seminaries, we must make a dramatic change in theological education at the seminary level, away from a western only source model towards a model that embraces non-western sources into our curriculum. As Sanneh says: “A Complete rethinking” of our syllabus. Secondly, there needs to be a change on the level of church education, how do we bring what is being taught at the seminary level down to the people in the pews.

This investigation will spend a short amount of time dealing with the first question for it has been the subject of discussion for around a decade and it would be hard to contribute much new to the conversation other than try to re-iterate the urgency of moving beyond our purely western education model. The second section, and the more lengthy of the two will discuss how we bring that education from the ivory tower of the theological seminaries to the pulpits and fellowship halls of Western, North American Churches. We will look at some approaches to each and brainstorm some practical solutions to be built upon or practiced.

*Rethinking Seminary Education:*

In an article entitled: “Incorporating Global Perspectives in Theological Education: The Role of the Library.” Martha Lund Smalley and Paul F. Stuehrenburg write: “Christianity began the twentieth century as a Western religion, indeed, the western religion, but it will end the 20th century as a non-western religion.”[[5]](#footnote-5) This means that if we are going to train seminary students to function in a world where Christendom has shifted away from the West we have to begin to incorporate global perspectives, especially as the church loses its power and influence it becomes even more of an imperative that we learn about and from our Christian brothers and sisters living in places where they have traditionally faced persecution. We who lack a solid theology of suffering in the west, can learn how to suffer well from those who live and minister as persecuted minorities or even persecuted majorities.

Since it is a given that theological education is important, especially for pastors, then the seminaries form an important training ground and funnel for learning these different perspectives and from men and women from different cultures. Then those pastors and lay leaders should go out into their pulpits and bring that global perspective down to their people, that’s why we will start with the topic of theological education at the macro level and bring it down to the level of the people in our pews. Training has to start at the top, a pastor can only take his congregation so far and that is generally as far as he has gone. A pastor or professor who knows very little about global Christianity will be able to teach very little.

This, however requires a person to have access to resources on Global Christianity and for professors to have access to and be encouraged to use non-western sources in the classroom. This is where I think that Smalley and Stuerenburg’s main point in their above-mentioned article comes to inform us. These writers believe that the key to incorporating non-western sources into western theological education is through the Library system because Library’s are built to catalog and store resources in volumes and already collect and distribute resources on the macro level. This gives libraries a “unique” position for both students and professors. We cannot have a discussion about updating theological education that excludes the library.[[6]](#footnote-6)

More-so, students should also be encouraged to build up non-white, non-western resources in their own libraries and should be taught to evaluate those resources. For example, I recently read Jamal Tisby’s “The Color Of Compromise” not only is it one of the best and most balanced books on American Church History out aside from Mark Noll’s “The History of Race in the United States of America” it’s one of the most balanced. Tisby is quick to recognize both the positive and negative contributions of men like Jonathan Edwards, who owned slaves and George Whitefield who advocated for slavery’s legalization in Georgia.[[7]](#footnote-7) Instead of taking the stance that we should throw these men out, Tisby presents a balanced perspective of historical figures without throwing them out completely but which also demolishes hero myths. Unlike George Marsden in his critical biography of Edwards, A Life, Tisby does not try to excuse Edwards slave holding because Edwards treated his slaves “humanely” and freed many of them.[[8]](#footnote-8) We should not dismiss Tisby or use his material merely because he is a black man, but because his voice offers an outside perspective from our white-evangelical circles that forces us to look at our so-called ‘heroes’ in a way we have never before considered.

As for the curriculum of the seminary, it would be beneficial if instead of requiring so many exegesis classes which are often redundant and offer no new information from one to another we should require a yearlong class with a rotating faculty that represents the whole of the Global Church. The first semester would feature lectures from the Eastern and Southern hemisphere and the second semester would feature faculty from the northern and western hemispheres for the sake of teaching students about global Christianity from the very men and women who are ministering in those contexts. This would also be a start to mitigating the effects of a seminary that almost purely exists in a western context and because of that westernizes men and women who come from nonwestern contexts because it would allow them to at least once hear Christians from their own context and their surrounding peers would be more aware of the questions being asked in other countries.

This is one of the problems with modern western education that needs to be fixed and can only be fixed at the seminary level. There are many issues facing the global church at what is hopefully the end of the colonial age that we have the resources in our library system, which is not being transmitted to our students. My friend Joseph Byakuma has mentioned this issue many times in our conversations. “Africans in Africa are asking, because of colonialism, what does it mean to be Christian and African? They do not know that Christianity was in Africa long before the white man, but they associate Christianity with “The white man’s religion.”[[9]](#footnote-9) This has also been the tactic of the Chinese government against the spread of Christianity, even though, just like Africa Christianity was in China long before. Both of these historical details I have learned from conversations with brothers and sisters from China and African countries like Uganda and through taking classes through The Institute for the Study of the Black Christian Experience at Gordon-Conwell Theological Seminary. Though I had some church history professors who were eagerly working to incorporate nonwestern perspectives into the classroom, such as Dr. Gordon Isaac who asked students how certain teachings and people in Church History would be interpreted in their own countries and allowed students to teach us about the class topic from their cultural perspectives. For instance when discussing Calvinism in a class he allowed one of the Chinese students, RuShong Tang, discuss why Calvinism had done or was doing damage in her own country. Her point, and the point Dr. Isaac made later that semester was that western models, such as Calvinism or Arminianism, especially in their modern form which is nothing more than doctrinal talking points which neither side can articulate, are not necessarily compatible with Non-western modality. Further, they often distract from the general Gospel message by taken place of the Gospel. That is, Calvinism gets taught over good biblical theology and even replaces good biblical for dead, man-made doctrines. The same is true about Arminianism or any of the western systems. When you transfer something lifeless to another culture, it remains lifeless.

Recently, while attending the CCCC[[10]](#footnote-10) Annual Gathering David Eisley of Natural Church Development told the story about a man from Malawi who got up on Sunday Morning, took off his tribal garb and dawned a suit and tie because that was what you wore when you went to Church. Eisley’s point was that often foreign missionaries change behaviors but never change hearts, they never get to the Gospel. The man was converted to a set of practiced behaviors that are by their very definition western, not the life-transforming, life-giving Word of God. This, change of behavior, approach to Missions was one of the many reasons for the failure of early missionaries during Colonization. The attitude that anyone they encountered who was not a white-westerner was a barbarian and in need of civilization, caused a great deal of pain and death as behavior modification was often forced assimilation for the benefit of the colonizing empire. Thus, the oppressed have no chance to be transformed by the Word of God while being told they are.[[11]](#footnote-11) Seminarians need to know this history, not only those who are going into Missions work in an African Country because it is the story of Western Colonialism and its relationship to Christianity means it was a global abuse and neglect by the Church.[[12]](#footnote-12) Students can learn this history by reading texts like Lamin Sanneh’s *West African Christianity The Religious Impact* or Armando Lampe’s *Christianity in the Caribbean: Essays on Church History.* There are a number of resources that would be helpful for seminary students written by Non-Western Authors that follow Non-Western Church History and the often-negative impact that came from a cross draped in a flag claiming benevolence.[[13]](#footnote-13)

For biblical interpretation and study students can read commentaries that acknowledge and engage the ethnic origins of the 1st century believers. These commentaries must also be accurate in describing the locations of the places being described. This may seem a little excessive, but white westerners are raised with a sense that white is normal and being of another skin color or ethnic background is abnormal.[[14]](#footnote-14) Greeks, in biblical times, fortunate enough to travel far enough north to see white skin actually mocked the “fair skinned” people of the north. The scriptures were initially written and preached by black and brown men who came from North Africa, the Middle East, Asia Minor, Greece and Italy. They lived in a communal culture very different from our individualistic and materialistic culture. Understanding these things helps us better understand the texts themselves. Students should be encouraged to buy a resource such as the *Cultural Backgrounds Bible* which is available in almost every translation. Biblical Scholars should also study not just the languages of the time periods but the history of the time periods. Too often in the West we over emphasize the language and neglect the Historical Context. Yes, the language knowledge is helpful, but the language is written into a specific social, political, cultural, ethnic situation. It is thus unhelpful for students to focus so much on the language without spending an equal amount of time on the historical context.[[15]](#footnote-15)

Seminaries should also not fear to use non-western Theologians or Theologians who may live in the west but write from a perspective particular to their culture. There is great benefit to reading Soong-Chan Rah’s *The Next Evangelicalism* in which he critiques the excesses and sins of western evangelicalism.[[16]](#footnote-16) Or Simon Chan’s *“Spiritual Theology”[[17]](#footnote-17)* both books are written from two different Asian perspectives, representing two different countries. Sarah Shin’s *Beyond Colorblind: Redeeming Our Ethnic Stories* is also beneficial for seminarians, especially those of Western descent who tend to do theology in a us vs. them binary and who see themselves as white, mistaking white skin for an ethnic identity.[[18]](#footnote-18) These resources help us bring different perspectives into the way we study and do theology. We can also incorporate The Jude 3 Project into our curriculum by showing their Podcast with Theologians and Church Thinkers from all over the world, men and women of all different cultural and ethnic backgrounds, including western, creating a diverse dialogue that represents the whole of the catholic Church that is the continuation of God’s presence on Earth.[[19]](#footnote-19)

These are just a few ways that Seminaries can move away from a western mindset to a non-western, diverse mindset. All these ideas revolve around the libraries and require our seminaries to completely “rewrite”[[20]](#footnote-20) of our theological and historical syllabi for the sake of our students and for the sake of our churches. It is our churches that we now turn our attention too.

*Incorporating Non-Western Resources into Education in the Church.*

When we talk about the incorporation of Non-Western Sources into education on the Church level there is one critically important element that must be considered first and foremost. The Church can only be taught as much as the Pastor or its Spiritual Leaders have been. Therefore, similar to the Theological Education, there must a reliance on the vast resources of libraries, both personal and theological to learn and know and read nonwestern writers and bring nonwestern ideas and history into their congregations understanding of the Church. All the books that have been mentioned so far in this investigation are part of my own theological library and are ones I have read. These, and many more, have been integral to learning the history of colonialism from the perspective of the colonized rather than the colonizer, the enslaved, rather than the enslaver. These perspectives are important for a number of reasons, most importantly though is that they expose both historical and current errors in theological interpretations concerning the Image of God in western thought and give us a more rounded way of understanding that image in all people, not just white westerns. They also challenge western theological assumptions that need to be challenged and give us a fuller picture of almost every doctrinal point. That is, when you begin to look at theology through a broader lens, both western and non-western, you gain a broader perspective on historical theology and the development of History.

As Eric Mason points out in his book “*Woke Church”* we should all be aware of what is happening in our world. The Gospel, as Mason points out, is meant to transform every aspect of the world and bring us to unity and reconciliation.[[21]](#footnote-21) Too often in the West the Gospel has become a private experience, it becomes about us and what we did, I.e, accepting Christ as Lord and Savior, and that is all I have to do. But the Gospel requires of us a total and radical 180 from the old life to the new and the new life is meant to be lived in community (see Col 3:1-17). That community is also to be radically different, all the underlying attitudes that lead to racism and hate are to be rooted out and taken off with the old self. Christians should do this daily and the pastor who has not dealt with these attitudes will certainly not be able to deal with them in his own congregation. Further, if you look at all the attributes of the new self in Col 3:1-17, you notice that all of those attributes have practical and social implications and applications for the life of the believers. They are meant to be used for the mission of the Gospel, reconciling man to God and man to one another.[[22]](#footnote-22) That means the church should be a place of biblical justice and peace, something radically different from the world. As Tony Evans points out: “One of the greatest hinderances to authentic oneness in the Body of Christ today is our unwillingness to engage each other socially.”[[23]](#footnote-23) When the Church in the West makes faith about the individual, it creates an escape from the community we are brought into through Christ. We do not see the bible as speaking to a communal setting, not an individual one. Yet that would require us to see our non-western, non-white brothers and sisters as exactly that, brothers and sisters, something many in the West have failed to do. Again, a pastor who has never learned to put on the new self, with its social implications and applications, or who has not learned a broader perspective on theology and history will not be able to lead his congregation down this road. So goes the Pastor, So goes the Church. The re-education of the Western Church starts with God in heaven, but on Earth it begins with the pastor who has learned to see his non-white brothers and sisters as brothers and sisters in Christ, not as the historical theology of the west has said: “Cursed.”[[24]](#footnote-24) Some of the ideas presented here I have already begun putting into practice in my Church in Buffalo Center IA and am already getting some feedback from. I have a unique congregation in that they know and want to go deeper into Scripture which has, in the first two months here, made it easier for me to incorporate cultural backgrounds beyond our western understanding into my preaching. As one who was also trained as a Church Historian I also incorporate a broader historical context then most preachers are capable of with only a M.Div. That is why further study is incredibly important to a post-seminary ministry.

*A Warning to the Pastor:* Pastors who go down this road of learning non-western perspectives and seek to apply the principles below mean to help them incorporate them into the education of their churches need to be aware that the western convictions run deep. Even if congregants do not realize they carry racialized notions and divisions within their basic theological understanding, some will when you expose them and some of those will try to ignore or push them back down and become defensive and standoffish. Some are unwilling to confront the negative aspects of history, especially those steeped in a negative nationalism that is inherently apposed to negative news of their nation. You are, young pastor, opening yourself up to the same kind of hate as those who refuse to confront their biases turn that hate onto you. Trust in God and He will do the work of protecting you, but it may cost you your reputation, cause you to be labeled as a “Liberal” or some other word that they deem negative. As Peter tells us in 1 Peter 3:17 “For it is better, if it is God's will, to suffer for doing good than for doing evil.”[[25]](#footnote-25) It is good to participate in the project of reconciliation, it is good to see the Image of God and encourage a Gospel Centered unity, after all, as John Perkins reminds us, we are all “One blood.”[[26]](#footnote-26)

So how do you go about re-educating the church in the west around a biblical model that embraces Gospel diversity and discourages racism, even to the point of becoming Anti-racists. The first and most readily applicable way to begin re-educating your congregations is to explore the cultural backgrounds of whatever scripture text you are using. This would be beyond general comments about how something was done or popular cultural to mentioning the geographical location, such as North Africa, Modern Day Iraq and if you use PowerPoints with pictures, use ethnically and geographically accurate pictures when quoting Church Father’s or giving a representation of the biblical writers. This means if you use a picture of Athenasius of Alexandria from North Africa, or Ambrose of Mulan or Augustine of Hippo, both of whom were also from North African, you present them not as white-Europeans as has been the traditional tendency of the west, but as Black Africans. Or when you show a picture of disciples, you do not use pictures that portray them as white, but as brown Middle Easterners. Use quotes from these men and women often, normalize their skin colors and geographic locations in the minds of your people and show them by this that the assumption that these places were “never Christian” is a historical fallacy worthy of the garbage heap. This can and should be incorporated at the beginning of your preaching ministry if at all possible. It can be incorporated later, and for older pastors it will have to be, but it needs to be implemented right away.

This has been part of my preaching from day 1, the first sermon I preached for my church here in Iowa was on the Power of the Gospel. I told the story of Perpetua and Felicitus, early Martyrs in the City of Carthage in North Africa. I mentioned that these African Women understood the transforming power of the Gospel and demonstrated that by the way they faced severe persecution and execution at the hands of the Roman Empire. The two women were singled out by the Roman Governor to serve as an example to the Christians in Carthage.[[27]](#footnote-27) Since I am still in the early phase of my preaching ministry I established, from the beginning, a deeper background to the biblical narrative. The sermon was received well and allowed me to mention another incident in Church History in Carthage a few weeks later. For the pastor who lacks the education to incorporate Church History into your sermons, it may be beneficial for you to read through Justo Gonzales two volume set on the history of the Church. The main goal of preaching is always to teach, proclaim and exposit the Word of God, that Word of God recognizes culture and ethnicity while simultaneously being relevant for all people, at all times in all places through the power of the Holy Spirit. This should normalize not just a bible that comes from the Middle East, was written by Middle Eastern and Egyptian men[[28]](#footnote-28) and is geographically located in Mesopotamia, North Africa and Asia Minor. Speaking into cultures that were vastly difference then our own current world. Preaching is the best place to start, and it will require us to read and interpret nonwestern sources,[[29]](#footnote-29) but it is not the only place.

Pastors may also want to add a Lentin Devotional and though there are actually some really great white-western sources for Lent, There are also many nonwestern and nonwhite sources that are easily accessible for your congregations that do a better job of helping us understand the theology of suffering behind Lent. I specifically recommend *Journey With Jesus Through Lent* by Glenn E. Porter.[[30]](#footnote-30) This Lentin devotional comes from and reflects the experience of the Black Church and so may seem foreign to our white congregations, but from the Black Community we can learn a broader and more proper theology of suffering that is closer to a biblical theology of suffering than what we currently have in the West.[[31]](#footnote-31) I would discourage pastors from becoming political, however, if the text you are preaching on addresses an issue that parallels a modern situation, such as Immigration, the pastor should desire that his or her congregation wrestle with biblical texts on the issue and let the Holy Spirit take the congregation beyond the political hyperbole of their TV sets.

The second way to incorporate nonwestern sources into church education is to make sure your Sunday School Curriculum is pulling from a diverse group of sources, western and nonwestern. Sunday School teachers should be trained to use and pull from sources during their preparation that are diverse and reflect the wisdom of the Global Church. You may even encourage a Sunday School class on The Church Father’s such as Cyril of Carthage or Cyril of Jerusalem. Men whose names are permanently attached to a geographical location and system of cultural thought and ethnic backgrounds because of their names. Sunday School teachers should be encouraged to use historically correct depictions of these church fathers. Again, if Cyril is from Carthage in North Africa he should be depicted as an African, not as a white-European. Deeper study of cultural backgrounds should be encouraged and a broader net of curriculum sources should be pursued by a Sunday School Class.

Finally, we should avoid insider/outsider language. The kind of language that Bryan Lorrits describes as: “Visiting his white girlfriends family for the first time and feeling constantly watched.”[[32]](#footnote-32) White Evangelicalism has its own “churchy” language and that language tends to be exclusive to any outsider, be it believers who are not raised in White Evangelicalism or Western Theology or those who were raised in it but can see its internal flaws, such a Bryan Lorrits who found himself more at home in the Black Church than he did as a member of White Evangelical circles. It should be our goal to use the language of Scripture, one that is inclusive and which recognizes differences in culture, skin color and ethnic background and which normalizes those differences. The Congregation will take their cues from the pastor on certain issues and will notice the change in language from exclusive western language, to the inclusive language of catholicity. That means learning to recognize and avoiding the language of Colonialism that is so inherent in our western theological system. For instance, I draw you back to my opening example and the missionary who referred to the leader of Ethiopia as the first “Christian” leader the country has had. What was meant by “Christian” was “Evangelical” something the missionary let slip later in her presentation. Ethiopia is the historic seat of Christianity in Africa, home of the historic Ethiopian Coptic Church, an offshoot of Eastern Orthodoxy, but also tracing its origins to the book of Acts. The missionary went on to say that these Christians believe in “Salvation by works’ which is a gross misrepresentation of Orthodox theology. Pastors and Church Educators should be aware of these pit falls of White Western Evangelicalism.

*But Why Would We do This in White Congregations?* These things may seem obvious in a mult-ethnic setting, though they also may not, but what about all white congregations? First of all, it is important that we normalize the universality of the Church, that requires us to draw our people out of an Ameri-centric, nationalistic Christianity and into a much broader, historical and universal Christianity. These transitions and suggestions are not going to be easy to implement, especially in all white churches, but they can be extremely beneficial for your congregation. Even doing something as simple as praying for Christian Brothers and Sisters around the world, especially those facing severe persecution, can start your church thinking beyond their western, monolithic, white bubbles, though we should not stop there. We need to avoid coded and exclusive language of white-evangelicalism with its limited scope and focus on western individualism. In favor of the language of scripture and the wisdom of 2000 years of interpretation that started and continues to be carried on by whites and non-whites all over the world.

As pastors the old axiom holds true, we can only take our people as far as we have ourselves. That applies to preaching and teaching using non-western sources alongside western ones. When we branch out beyond our own systems of thought, we can find a broader and better-rounded theology that takes into account the cultures and ethnic backgrounds of the early church and the times in which the Bible was written and seeks to include interpretations that do not come from our western background through reading and seeking to understand those resources.

The best thing a pastor can do is seek the wisdom and guidance from his brothers and sisters of color. To learn from them and sit at their feet, humbly learning what Jesus would have them learn from them. That way they can work together with a humble and listening spirit for the betterment and advancement of God’s Kingdom and we are reconciled to Him and to one another.

*Conclusion*

When we look at the landscape of Christian Education in the 21st century it is clear that we need to rethink the entire syllabus both on the Seminary level and on the Church Level. This should come naturally as Seminaries are meant to be training centers for pastors and should prepare pastors to step out of their western worldview for the sake of training their congregations to take their place in the catholic (universal) church. If seminaries are doing the job they are meant to do, then they should be preparing pastors to step into that role of re-education of their congregations. This is done through engaging nonwestern sources in the classroom, through the library system and through professors actively changing their syllabuses to reflect a nonwestern cannon.

Let me make one more thing clear. I do not think the solution is to totally wipe out the western canon and not use it, but to incorporate more than just the western canon in our theological, historical education. This will help us move beyond an ethnocentric worldview towards on that is better-rounded and which reflects the incredible diversity of the universal Church and the Kingdom of God.

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1. I heard two Missionaries make these absurd claims about the Ethiopian Coptic Church during a presentation at First Congregational Hamilton, they were representing the Rafiki Village where the “Largest reformed bible study” has been taking place for the last 200 years. You can read more about the experience here: https://godsheartforthose.com/2019/04/23/the-language-of-colonization-how-western-missionaries-continue-the-sins-of-our-forefathers-in-modern-times/ [↑](#footnote-ref-1)
2. Sanneh, Lamin, Global Christianity and the Re-education of the West, The Christian Century 112 No. 22, July 19, 1995, pg 715-718 [↑](#footnote-ref-2)
3. See Paul Borhtwick, Western Christians in Global Missions: What is the Role of the North American Church, 2012, IVP Press, Downers Grove IL. [↑](#footnote-ref-3)
4. Jonathan David Faulkner, The Language of Colonization: How Western Missionaries continue the sins of our Forefathers in Modern Times. Godsheartforthose.com, Accessed 6/17/19, https://godsheartforthose.com/2019/04/23/the-language-of-colonization-how-western-missionaries-continue-the-sins-of-our-forefathers-in-modern-times/ [↑](#footnote-ref-4)
5. Martha Lund Smalley, Paul F. Stuehrenburg, Incorporating Global Perspectives in Global Christianity: The Role of the Library, Theological Education, Vol 40, 2004, 59-71 [↑](#footnote-ref-5)
6. Smalley, Stuerenburg, The Role of the Library in Theological Education [↑](#footnote-ref-6)
7. Jamal Tisby, The Color of Compromise, 2019, Zondervan, Grand Rapids MI. [↑](#footnote-ref-7)
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13. See Also Ondina E. Gonzalez, Justo L. Gonzalez, Christianity in Latin America, A History, 2008, Cambridge University Press, New York. [↑](#footnote-ref-13)
14. This line of thinking fails to acknowledge that “white” is actually not one monolithic culture, but a myriad of cultures and ethnicities and language. [↑](#footnote-ref-14)
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16. Soong-Chan Rah, The Next Evangelicalism, 2008, Intervarsity Press, Downers Grove IL. [↑](#footnote-ref-16)
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28. Moses is a Hebrew, but is born in Egypt, educated as an Egyptian prince and versed in Egyptian culture. [↑](#footnote-ref-28)
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30. Glenn E. Porter, Journey With Jesus Through Lent, 2017, Judson Press, Valley Forge PA. [↑](#footnote-ref-30)
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