

CHRISTIAN THEOLOGY IN THE ISLAMIC CONTEXT: MISSIONARY AND HERMENEUTICAL PERSPECTIVES

Dear friends,

At the end of this year's conference I would like to highlight the theme: „Christian Theology in the Islamic Context: Missionary and Hermeneutical Perspectives“. In doing so, I am primarily referring to the situation in south East Asia with special reference to Malaysia and Indonesia. I have given several guest lectures at theological seminaries in these countries. During my explanations I intend to let the theological voices of the non-Western Christians be heard so that we may have a first-hand perception of their perspectives.

Against this background, the following three aspects become transparent as having a particular significance for missions work in the Islamic context:

1. The consolidation of native Christians in the Word of God
2. The penetration of cultures with the claim of the Lordship of Christ
3. The analysis of the patterns of understanding as the way toward the proclamation of the Gospel

1. THE CONSOLIDATION OF NATIVE CHRISTIANS IN THE WORD OF GOD

Both in Malaysia as well as in Indonesia it was conspicuous that the anglophonic worship culture within the church service has been assimilated to a large extent to the one of the European-Western Christianity. This is true even across confessional boundaries, such as Lutheran, Baptist or Charismatic churches in the Asian context.

WORSHIP DURING CHURCH SERVICE

Melodies, song texts, musical accompanying and leadership style of worship times in Malaysia and Indonesia are very similar to those in Germany or England. A Chinese pastor in Malaysia told me that he wished that more Christian songs would be sung with Chinese melodies and Chinese texts. Because until today the anglophonic song material is very dominant in these cultures.

Beside this symptom of a lack of inculturation of the church service, another deficit of more serious consequences becomes evident. Native Christians in Indonesia including

students in my class told me that the sermon during the church service is certainly quite motivational. However, the sermon is not adequately based upon the Biblical text. Too often, the pastor preaches “the right doctrine from the wrong text”. This means that – and this is true to our situation in Germany as well – in South East Asia, a considerable part of evangelical sermons is characterized by a dangerous superficiality in the exposition of the Bible.

INADEQUATE UNDERSTANDING OF THE BIBLE

This deficit is very dangerous because the native Christians in the churches need a preparation for their testimony in their faith and practice in view of the challenges of Islam. Instead, there often is a one-sided preoccupation with worship and praise. This, however, cannot replace a thoroughly prepared sermon, teaching and counseling. Accordingly, one of my Indonesian students perceptively remarked in class that many Christians only have a street-understanding of the Bible.

In other words, they understand only so much from the Bible as they have picked up along the way in their church life. But they did not receive a foundational systematic instruction in the Word of God as a good foundation to their faith. Therefore, evangelical proclamation needs to return to a thorough exegetical elaboration of the Biblical text as the only reliable basis.

THE FUNCTION OF THE PASTOR

Let me give an example for this: In the traditional thinking of Animism in Indonesia the shaman is the me-

diator between the invisible world and humans. When a traditional Indonesian becomes a Christian, he equates the pastor of a Christian church with the shaman because of his animistic thinking. He will look at the pastor as the mediator to the invisible God and he will encounter him as a “spiritual shaman”. This, however, will mislead him because the pastor is only the spiritual shepherd who is called to lead the people to Jesus Christ as the only mediator between God and men (1 Tim 2:5–6): „Because there is ONE God and ONE mediator between God and men, the man Christ Jesus, who has given himself as a ransom for all, as a testimony at its own appointed times.”

Here we see how great and challenging our task is, the task to make, through theological work in missions, the message of the Bible understandable to people of other cultures and religions so that their whole life will be changed. This is not only true in the Islamic context of South East Asia but also in the Middle East, in our own churches and in our own lives with God and his word.

BIBLE TRANSLATION AND INTERPRETATION

The deficits in church practice are being aggravated through points of weakness in Bible translation and in theological education. For example, during a lecture on the interpretation of the Letter to the Romans, a severe mistake in the Indonesian Bible translation became evident. In Romans 1:17 the Indonesian Bible translates the term “righteousness of God” with “truth of God”. Both terms are related in the Indonesi-

an language, however, they have a substantially different content of meaning. Particularly in this decisive key location of Paul's argument in Romans, the correct understanding of "righteousness" is absolutely foundational for his entire further presentation of the gospel.

Accordingly, the renowned British New Testament scholar James Dunn pointedly remarks on the term "righteousness of God" (gr. *dikaio-sune theou*) in Romans 1:17:¹ "... in Hebrew thought *zedeq/zedaqah* is essentially a concept of relation. Righteousness is not something which an individual has on his or her own, independently of anyone else; it is something which one has precisely in one's relationships as a social being. People are righteous when they meet the claims which others have on them by virtue of their relationshipSo too when it is predicated of God—in this case the relationship being the covenant which God entered into with his peopleGod is "righteous" when he fulfills the obligations he took upon himself to be Israel's God, that is, to rescue Israel and punish Israel's enemies (e.g., Exod 9:27; 1 Sam 12:7; Dan 9:16; Mic 6:5) It is clearly this concept of God's righteousness which Paul takes over here; the "righteousness of God" being his way of explicating "the power of God for salvation"It is with this sense that the phrase provides a key to his exposition in Romans (3:5, 21–22, 25–26; 10:3), as else–where in his theology (2 Cor 5:21; Phil 3:9)."²

IMPORTANCE OF THE BIBLICAL LANGUAGES

This translation error of „truth of God“ instead of „righteousness of

God“ caused confusion among the students in class and needed to be clarified regarding its content. The error indicates, however, that the Bible translations available need to be tested – and if necessary, corrected – again and again through the comparison with the Hebrew and Greek original text. However, in theological studies the access to the Biblical original languages Greek and Hebrew is mostly very limited. Frequently, the instruction in the original languages is not provided for, even as an elective course. This is a serious weakness because certain decisions of textual interpretation can only be made on the basis of knowing the original text. However, this weakness is not only present in South East Asia but to a considerable extent also in evangelical seminaries in German speaking Europe in the same way.

CHURCH TRADITION AND BIBLE INTERPRETATION

Another reason for the concern of the consolidation of the Christians in the Word of God is their occasional strong fixation upon their own church tradition. At the seminary in Indonesia, this tradition was mainly determined by John Wesley (1703–91) and his understanding of sanctification. He advanced the view that the state of sinlessness in this life can be achieved by the Christian. Accordingly, the sinful deeds of the Christian would only to be considered as "weaknesses". This position of Wesley, however, is not tenable in view of Paul's understanding of sin in Romans 6–8. While in Wesley's view, the sins of man express themselves primarily in the ethical actions, Paul emphasizes that the sinful actions of man are

an expression of his sinful nature. The problem is rooted in the sinful nature of man from which only Jesus Christ can set free. Through the work of the Holy Spirit he gives the power for the sanctification of the Christian. During my lecturing I discovered that the students repeatedly tried to interpret Paul and the letter to the Romans from the perspective of Wesley.

Against this background we see the importance of demonstrating to the native Christians their individual pre-understanding which they apply to the Biblical text, consciously or unconsciously. But only through the hermeneutical process of Bible interpretation they will arrive at their own text-understanding. The decisive question is not: "What was the intention of Wesley?", but "What was the intention of Paul?" This strong confessional thinking is understandable for reasons of church politics. However, with regard to the progress of understanding and theological fertilization it is rather impeding.

ADVANCEMENT OF THEOLOGICAL COMPETENCE
Especially in the global world of today it is necessary to practice theological education as a giving and taking within the whole body of Christ. In doing so, the reference to Holy Scripture needs to be of central priority, not one's own church tradition. Therefore it is all the more important in theological studies – not only in South East Asia but also in our country – to teach the Biblical languages in order to strengthen the students in their competence to interpret the Bible. In addition, the students have to

be introduced to a critical-independent thinking which will enable them to liberate themselves from confessional barriers of thinking. The central concern here is to help them to work through their own world views, their pre-understandings and thought patterns. This is a central and decisive task of theology in missions.

2. THE PENETRATION OF CULTURES WITH CHRIST'S CLAIM TO LORDSHIP

For the reasons mentioned above the general level of reflection in evangelical education needs to be increased. Only this way the Christian faith can be proclaimed and defended in the global world of the 21st century in a better and more credible way. A central field of debate is the theological and missionary penetration of cultures with the Gospel. We have to realize that culture is always an ambivalent factor which is determined, on the one hand, by Christ's claim to lordship, on the other hand, by the rule of this world. These two opposing forces of influence have been captured by Os Guinness very perceptively:³

CHRIST AND CULTURE

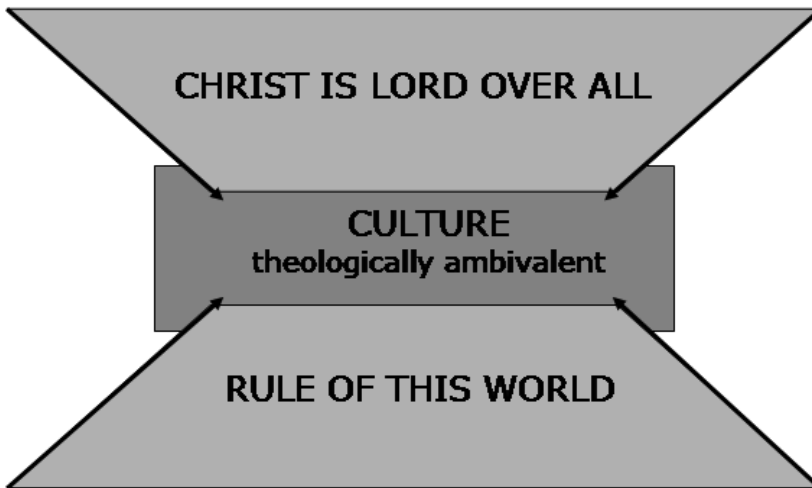
From the beginning of salvation history the lordship of Christ over the entire creation is operative in all cultures. At the same time also the rule of this world is operative in cultures with its sinful force which is turned against the lordship of Christ. As a result there is a spiritual tension in the cultures, and Christians are called to proclaim and to live out the lordship of God.⁴

This need for engagement with the cultures is not only obvious from the perspective of the Western world view. Also in South East Asia there is a clearer perception than ever before for the need for thorough theological work in church and missions. Thus, for example, the Malaysian theologian Dr. Ng Kam Weng describes the central tasks of the Christian witness of today on an important website of the Malaysian Christians:⁵ "So often activism replaces serious theological reflection when we act under the tyranny of the urgent. But in the absence of a distinct intellectual framework and with our inability to ferret out the critique the presuppositions of dominant thought patterns of the world, we end up merely responding to the agenda set by non-Christian elites and eventually conform to the spirit of the age."

To fulfill this task requires that Christians not only proclaim the Gospel as a presentation but also that they are able to defend the Christian faith: „Given the sophistication of polemics mounted against Christianity we can no longer rest content on the simple preaching of the gospel. This calls for a systematic and sustained effort to train Christian thinkers and activists who can defend the integrity of the Bible, the plausibility of the Christian worldview, and demonstrate Christianity as a holistic way of life in cross-cultural apologetics."

This task can only be accomplished if our theological work really takes root in the indigenous cultures: „The availability of theological materials that are rooted in cultural contexts has been a desideratum for a long

Christ and Culture



time. We need to bring together leaders to formulate strategies for social engagement and Christian annexation and repossession of culture of Christ. Christian scholars must develop in-depth cultural analysis and sophisticated critiques of Asian philosophies.”⁶

In the same way, one of my students in Kuala Lumpur, David Chong, described it in a paper on the theme „Doing Apologetics in the Malaysian Context“. He is a contributor to the Internet-Missions work The Agora Ministry in Malaysia, which encourages the discussion of the Christian faith with the indigenous culture.⁷

“While there has been a resurgence of apologetic works in the American context, most of the materials were produced in response to atheistic secularism and naturalism. ... The Malaysian church has definitely benefited from growing evangelical scholarship in defence of the historicity of the Gospels since Muslim apologists like Ahmad De-edat borrowed the tools of liberal biblical criticism in their attempt to show that the Gospels are internally inconsistent or textually corrupt But what may work for a secular atheist may not work for a theistic Muslim or pantheistic Hindu. Asian Christians need to rethink our rhetorical approach as a series of three-step, logical arguments in favor of a more dialogical engagement, meal hospitality, posing questions that invite participation or self-discovery, story-telling that involves the imagination and listening with empathy.⁸ Many people, inundated by totalizing claims of

rationality, increasingly yearn for spirituality in the context of authentic community. They also want to see the fruits of our belief in embodied living and compassion for the needy before examining their validity. Having been a layperson-practitioner in various settings, I am convinced that apologetic should be lived out artfully as much as it is argued rationally, in a trust-building faith community where Kingdom perspectives are demonstrated.⁹ We should avoid a false dichotomy between truth and grace by following Jesus Christ who personified both (John 1:17).”¹⁰

WESTERN AND NON-WESTERN THEOLOGY

In doing the task of penetrating the cultures with Christ’s claim to lordship, it is necessary to overcome the subtle mutual prejudices between Western and non-Western theology in the context of missions. Considerable currents of Western theology oftentimes do not take seriously enough the non-Western, indigenously produced theology. Occasionally it is insinuated that non-Western theology is only a „Photocopy-Theology“, a theology copied from the West, without a genuinely own contribution from the indigenous religious and cultural perspective.

This may have been the case until the 1980s again and again, but in the last quarter century real indigenous theological approaches in Africa and Asia have emerged. As examples, Tiéno (1984), Bujo (1986) and Munga (1998) for Africa, as well as Devasahayam (1997) and Badrinath (2000) for Asia should be mentioned.¹¹

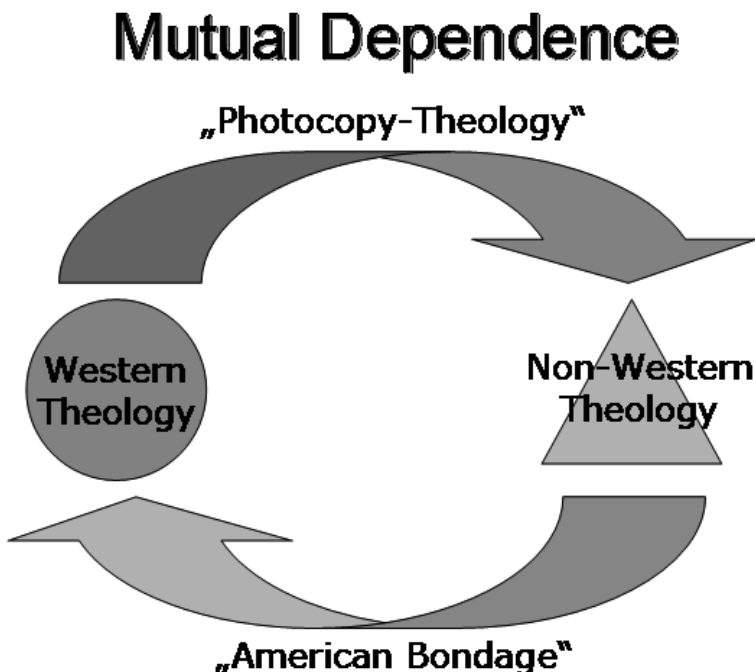
But also in reverse direction the dependence of non-Western theology from Western theology is being perceived and articulated in South East Asia. This refers mainly to the predominance of American Evangelicalism in missions.

Here, indigenous Christians often-times sense an „American bondage“ because the strong influence of American Evangelicalism is still highly visible in South East Asia. Until today, Americans provide the largest number of Protestant missionaries world wide (64.000), followed by a wide margin by the South Koreans (12.000). In comparison, German Evangelicals only provide about 2.500 missionaries world wide, which equals a rather modest percentage. Accordingly the influence of German theology

in international missions is quite limited. We should take this fact as an encouragement for our own contribution to world missions.

MISSIONS AND AMERICAN WORLD VIEW

A central problem is that the American world view provides insufficient sensitivity and engagement with the deep structures of indigenous cultures. This strong one-sided influence of American Evangelicalism in missions is also critically acknowledged by American Evangelical theologians themselves. Thus, the renowned American Evangelical historian Prof. Mark Noll pointedly remarks: “The American circumstance itself makes it harder for Americans to realize the cultural effects of personal religious change, because we live in a society where change in your religion has



about as much cultural impact as change in your political affiliation or maybe changing where you live. These are major changes, but they don't disorient life in a sense that a conversion would lead to the cutting off from family relationships, from accusations that you weren't really truly now a Romanian, Chinese or Indian person. That is a hard reality for Americans to understand, because of the nature of American religious circumstances."¹²

With regard to Malaysia and Indonesia the question arises: How strong is the theological and missiological competence of a one-sided American-Evangelical understanding of Islam in the Chinese context of South East Asia? In contrast, the central task of researching the "Semitic Aspect" becomes obvious, which we would like to work on in conjunction with the Eusebia-Online-Bible School and with our annual conference.

3. THE ANALYSIS OF THE PATTERNS OF UNDERSTANDING AS THE WAY TOWARD THE PROCLAMATION OF THE GOSPEL

Another important issue of Christian Theology in the Islamic context is the question of hermeneutics. The basic issue is the foundational approach of understanding of the indigenous cultures toward the Bible.

IN THE ASIAN CONTEXT

With regard to Asia, already 10 years(!) ago the Malaysian theologian Hwa Yung presented in his doctoral thesis the development

of the Asian Christian Theology in its critical interaction with Western theological approaches.¹³ At the end of his comprehensive investigation he arrives at the following conclusion: "Among the fruits commonly found in tropical Asia are the banana and the mango. The banana is of uncertain origins, whereas the mango is an authentic Asian fruit. Ripe bananas are yellow, but when peeled reveal flesh off-white in color. On the other hand, most species of mangos when ripe are golden yellow on both the outside and the inside. There is a parable in this comparison between the banana and the mango. Most of the post-World War Two examples of Asian theology studied here look more like bananas than mangos—'yellow' outside, but 'white' inside. Asians may love the banana, but there is no doubt that the sweet, succulent flesh of the mango is prized much more highly. If one has to choose, the latter is much more likely to be preferred. ... Yet the fact remains that Asian Christianity does not have a very clear sense of its own self-identity. ... The overwhelming predominance of Western culture in the modern world, and its consequent effect on the development of Christianity in the non-Western world in the last two hundred years are generally accepted facts today. As a result non-Western Christians in general, and Asian Christians in particular, lost confidence in their own cultures and histories. ... The agenda for Asian theology for the future therefore seems clear. What we need are more theological 'mangos', and not 'bananas'. When these are birthed by the grace of God, they will bring genuine blessings to the

Asian church. They will first give Asian Christianity a clearer sense of self-identity without which it can never fully mature. Secondly, they should contribute to the healing of the divisions obtained presently in Asian Christianity, much of which have been imposed from without. Finally, they will enable the churches in Asia to proclaim the gospel of the Kingdom by word and deed with greater pastoral relevance and missiological fruitfulness.”¹⁴

IN THE AFRICAN CONTEXT

This concern of the analysis of the patterns of understanding is of primary importance not only in Asia but also in Africa. Accordingly, Detlef Kapteina in his doctoral thesis on African Evangelical Theology draws the following conclusion regarding the hermeneutical mistakes of missionaries: „The traditional theological tools which were brought along by the missionaries did not function. For example, proponents of AET¹⁵ discovered in the area of hermeneutics several mistakes of the missionaries: First, they did not seem to have a clear concept of the cultural conditioning of their faith. In many cases, they prematurely linked the content of the Gospel with their culture, their civilization and their world view. They demonstrated little readiness to consciously distinguish between the Western terminological clothing of their message and its Biblical substance. A second hermeneutical mistake was considered to be the missionaries’ inadequate and prejudiced estimation of the African culture. Thirdly, the missionaries seemed to underestimate in their proclamation the ability to adapt

and translate the Gospel. For Bediako¹⁶ the phenomenal contextual impact of the Bible translations in Africa and their missional radiation is an impressive example for the fact that the Gospel adapts itself very flexibly to the language world of each ethnic group. This distinguishes the Gospel in its claim and its ability for example from Islam, where the word of Allah can only be understood fully through the medium of the Arabic language.”^{17“18}

FUTURE-ORIENTED APPROACHES

The Principal of Malaysia Bible Seminary, Dr. Tan Kim Sai, has published a new book in December 2006. It is called “Gospelology: The Content and Nature of the Gospel” and it contains a Theology of Mission in the Chinese Context (280 pages!).¹⁹ It is very interesting to note that the last chapter is titled: „Sharing the Gospel with Chinese: How about a Theology of Human Cultivation?”

Dr. Tan told me that he intended to elaborate more on exactly this last theme in order to unfold this subject further. The goal is to communicate the Gospel more effectively to the Chinese, since human cultivation is a profound cultural value of the Chinese, and the essence of Confucianist tradition could be summed up as “A Philosophy of Human Cultivation”. Dr. Tan said that it would be a good contact point to offer the Gospel as “A Theology of Human Cultivation”, complementing, supplementing, as well as completing on what is lacking in the Chinese “Philosophy of Human Cultivation”, which is largely anthropocentric.

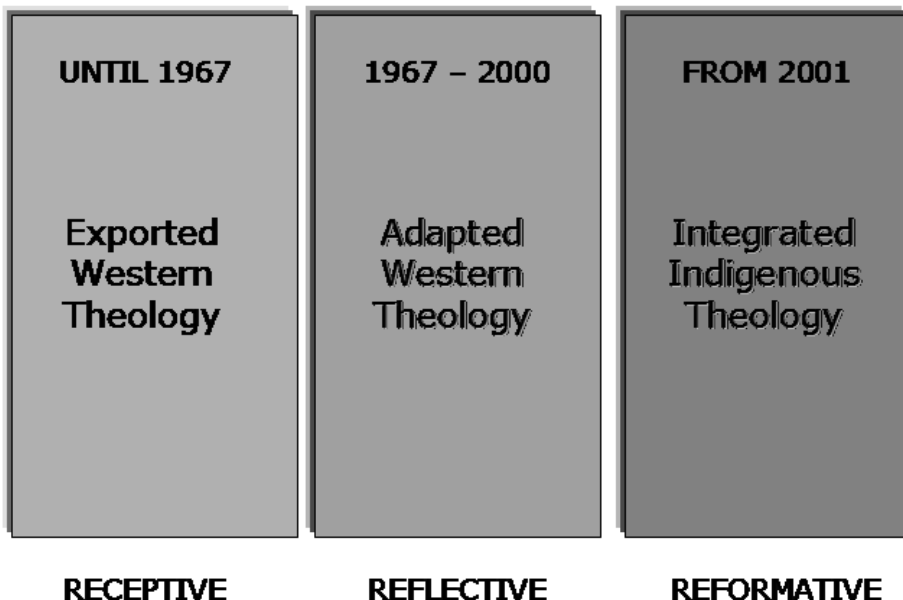
THE CHAIN OF COMMUNICATION OF THE GOSPEL
 This concern of the Principal is an outstanding example for the state of theology in today's missions context. Because his concern to write a "Chinese Theology of Human Cultivation" illustrates the last and final step in the chain of communication of the Gospel. This is true both with respect to content as well as to the historical development. Historically, the Protestant missions movement can be divided into three foundational phases:

First: the colonial phase of Western theology (until 1967) - Six-Day-War between Israel und the Islamic world, indigenous government takeover in the colonial countries
 Here, the hermeneutical pattern consisted in the fact that the Wes-

tern missionary and theologian exported his theology and culture into the non-Western culture. Since the non-Western culture did not yet have tools to interact critically with this export, it behaved to a large extent receptively and imitating. This can be observed until today, for example in the arrangement of the church service, in the theological statements of doctrine, or in the architecture of the church buildings: e.g. in the Anglican Church of Uganda or in the Lutheran Church of Malaysia or in the Reformed Church of Sri Lanka.

Second: the adapted phase of Western theology (from 1967 to 2000) through education and economic development of the independent countries
 Here, the hermeneutical pattern consisted in the fact that the non-

Three Phases of Global Theology



Western theologian applied the Western theology in a way which is more sensitive to his own cultural tradition. He critically reflected to a certain extent Western theology and missions work. During this phase, more and more non-Western theologians studied at universities, seminaries and colleges of the Western world. This way they had the opportunity to critically and scientifically reflect to a certain extent Western theology and missions. Nevertheless most of the non-Western theologians, having been educated in the West, went back to their home countries with a Western-shaped approach to thinking. This, however, indicates that the third step of the chain of communication of the Gospel has not yet been taken.

Third: the integrated phase of indigenous theology (from 2001) through globalization, internet and satellite TV

This third step in the Protestant missions movement is still largely missing and until today only present in some few approaches. A positive example is the approach of Dr. Tan from Malaysia who has recognized the need to indigenize his "Gospel", his "Theology of Mission" in the Chinese world view in a genuine and fruitful way. He is interested in answering a central concern of the Chinese world view, i.e. the question of human cultivation, from the perspective of the Gospel of Jesus Christ. The theological and missiological implementation of this third step, however, is up to now a rare exception in the world wide evangelical theology and missions work.

THE NEW BIBLICAL-SEMITIC APPROACH

This problem has motivated us to emphasize in our theology and missions the importance of the Biblical aspect which of course is of a „Semitic“ origin. It developed independently from our Western thinking which is exclusively shaped by Greek philosophy. Only this "Biblical-Semitic aspect" will allow us to strengthen an "unbiased" theology in the various missions areas.

Therefore we are working at finding a new and foundational level of understanding. We want to show that the analysis of the structural "fitting" of the original (semitic) aspects of the Bible to the thought patterns of the various cultural areas is possible. Only this way we can minimize the distortion of the Biblical message für the individual ethnic groups.

Only the adjustment of our theological view of the Biblical aspects from a Western to a Biblical-semitic view will enable the proclamation and mission to communicate the Gospel effectively in non-Western cultural areas, like for example, in Islamic countries or in the Far East. We would like to strengthen this concern through conferences and training courses and to integrate it through the ministry of the "EUSEBIA Online Bible School" in the various missions areas.

THE ANALYSIS OF THE STRUCTURAL FITTING OF THE THOUGHT PATTERNS

Regarding this task, Western theology, hermeneutical research and evangelical missions are still in their beginnings. We have to realize that the patterns of thinking and understanding of the cultures of the Old Testament, Judaism, and the New Testament are

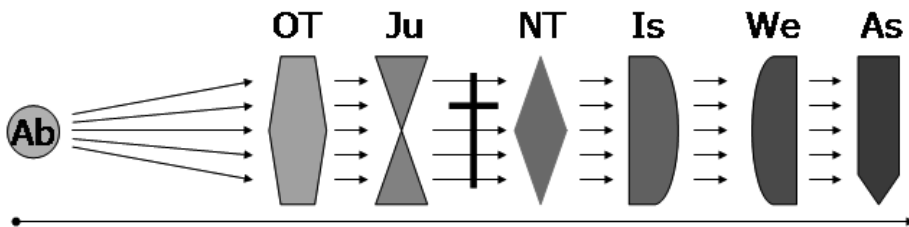
considerably different from Western and Asian cultures on a foundational structural level. The matrix of understanding and the shapings of perception do not fit together. As long as the fitting of the thought patterns is not improved, the content of the Gospel cannot be communicated without significant losses, distortions and reductions. Languages and cultures are comprehensive systems of understanding and access to reality. These we have to take seriously both in theology and missions in order to communicate the salvation in Christ in word and deed to its full extent. Therefore the outworking and unfolding of the “Biblical-semitic aspect” will be a central task for the coming conferences. However, beyond this it should also be a serious task of Protestant theology and evangelical missiology as a whole.

ENDNOTES

1. Dr. James D.G. Dunn is Professor emeritus of Divinity in the Department of Theology at the University of Durham, England.
2. James D.G. Dunn, Romans 1–8, Word Biblical Commentary 38A, Milton Keynes: Word (UK), 1991, pp. 40–41. See also K. Grünwaldt, „Dikaiosune“, in: Coenen, L.; Haacker, K. (Hg.), Theologisches Begriffslexikon zum Neuen Testament, Vol. 1. Wuppertal: Brockhaus, 1997, pp.

MARKUS PIENNISCH (Dr. theol.) is co-founder and Director of Theological Studies of the EUSEBIA-Online-Bible School. International teaching ministry in the area of Systematic Theology, Hermeneutics and New Testament.

Structural „Fitting“ of Thought Patterns



731, 736.

3. Dr. Os Guinness is a sociologist and co-founder of the Trinity Forum, a Christian institute for leaders in culture, faith and society, London, England. www.tff.org.

4. Os Guinness, „Mission modernity: seven checkpoints on mission in the modern world”, in: Sampson, Philip; Samuel, Vinay; Sugden, Chris (Hg.), *Faith and Modernity*. Oxford: Regnum, pp. 322–352. Guinness calls the lordship of Christ the protagonist principle: „So our engagement, whether in work, politics, art, voluntary action, recreation, or mission, will only be faithful and effective to the degree that Christ remains lord of every part of our lives“ (p. 342). In opposition stands the antagonist principle of the rule of this world: “The Lord ... demands of us a decisive contrast with everything that is over against him and his ways, his ideals, and his institutions. Most wonderful of all, the deepest reason is personal. It is ‘that you may belong to me’ ” (p. 342).

5. Malaysian Evangelicals have founded a joint initiative in 1982, the „National Evangelical Christian Fellowship Malaysia“ (NECF). They publish numerous missionary and theological articles and contributions on their website (www.necf.org.my).

6. Ng Kam Weng is Research Director of the Kairos Research Centre in Selangor/Kuala Lumpur in Malaysia. Ng Kam Weng, “Current Concerns for Christian Intellectual Witness”, NECF Malaysia Cross-Currents Consultations. www.necf.org.my.

7. www.theagora.blogspot.com.

8. Randy Newman, *Rabbinic Questioning – A Better Way To Evangelize*, (*Christianity Today*, Faith in the Marketplace, 18 Dec 2004), www.christianitytoday.com/workplace/articles/rabbinicquestioning.html.

9. Chong remarks: “The weakness in the Alpha course model is the difficulty to get busy seekers to commit to extended weekly meetings but the relational, con-

versational and group hospitality around a meal approach is a right direction for food-loving Malaysians.”

10. David Chong, „Giving Reason For The Hope: The Possibility and Necessity of the Apologetic Task as a Ministry Within The Church And Her Mission (1 Peter 3:15), Term Paper for the Course “Apologetics” by Dr. Markus Piennisch, Malaysia Bible Seminary, 1st Semester 2007, pp. 10–12.

11. Tite Tiénou, *The Problem of Methodology in African Christian Theologies*, Ph.D.–Thesis, Fuller Theological Seminary, School of World Mission, 1984, University Microfilms International, Ann Arbor. Bénédet Bujo, *African Theology in its Social Context*. Nairobi: St. Paul, 1992. Stephen I. Munga, *Beyond the Controversy. A Study of African Theologies of Inculturation and Liberation*. Th.D.–Thesis, Lund University, Faculty of Theology, 1998, Lund University Press. V. Devasahayam (Ed.), *Frontiers of Dalit Theology*. Gurukul: ISPCK, 1997. Chaturvedi Badrinath, *Finding Jesus in Dharma. Christianity in India*. Delhi: ISPCK, 2000).

12. Dr. Mark Noll, Professor of Christian Thought at Wheaton College. Mark Noll, „The American Evangelical Missionary Impulse”, *Religioscope* (29.6.2002). www.religioscope.com.

13. Dr. Hwa Yung is Director of the Centre for the Study of Christianity in Asia, Trinity Theological College, Singapore.

14. Hwa Yung, *Mangoes or Bananas? The Quest for an Authentic Asian Christian Theology*. Oxford: Regnum, 1997, pp. 240–241.

15. *African Evangelical Theology*.

16. Prof. Dr. Kwame Bediako is Executive Director of the Akrofi–Christaller Memorial Centre for Mission Research and Applied Theology, Akropong–Akuapem, Ghana, as well as Honorary fellow of the Centre for the Study of Christianity in the Non–Western World, New College, School

of Divinity, University of Edinburgh, Scotland.

17. Kwame Bediako, „Cry Jesus! Christian Theology and Presence in Modern Africa“, Lecture at London Bible College, 5.2.1993, p. 17.

18. Detlef Kapteina, *Afrikanische Evangelikale Theologie. Plädoyer für das ganze Evangelium im Kontext Afrikas*. Nürnberg: VTR, 2001, pp. 274–275.

19. Dr. Tan Kim Sai is Principal of Malaysia Bible Seminary, Kuala Lumpur. Tan Kim Sai, *Gospelogy: The Content and Nature of the Gospel*. Selangor: MBS Publication, 2006.

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neubearbeitete Ausgabe, Band 1. Wuppertal: Brockhaus, 1997, S. 729–739.

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