

Rethinking Missiological Research Methodology: Exploring a New Direction

Enoch Wan

Professor, Western Seminary

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I. INTRODUCTION

The purpose of this study is to review missiological research methodology diachronically and synchronically and to rethink related issues with an anticipation of exploring a possible new direction for future study.

For the sake of clarity, the following definitions are proposed in order to clarify some key terms:

"Mission"—the Great Commission: making disciples of all nations (Mt 28:19-20).

"Missions"—ways and means of accomplishing "the mission" which has been divinely entrusted by the Triune God to the Church and Christians.

"Missiology"—the systematic and academic study of missions in the fulfillment of God's mission.

"Missiological Research Methodology"—the systematic, dynamic and integrative manner of conducting research in missiological study.

"Paradigm"—the perceptual perspective, conceptual framework or scientific model of reality (cf. Bosch 1996, 184-85).

"Macro-Paradigm"—a paradigm of universal acceptance and well established in all fields of knowledge, i.e. the Enlightenment (Bosch 1996, 185).

"Meso-Paradigm"—paradigm of partial acceptance.

"Micro-Paradigm"—paradigm of acceptance in a particular context that may not be accepted in a different context.

"Theory"—a set of interrelated hypotheses which constitute a tentative explanation of a complex phenomenon of reality.

II. FOUNDATION OF MISSIOLOGICAL RESEARCH

2.1 Traditions of Missiological Research: A Diachronic Survey

Missionary ministry has had a long tradition but the conducting of missiological research with the use of a fully developed methodology is a relatively new phenomenon. As shown in Figure 1, traces of missiological research methodology could be found during the period of 4th to 18th centuries. The published works of scholars such as Abraham Kuyper, Hendrik Kraemer and J.H. Bavinck had laid the foundation for missiological research.

By the middle of this century, missiology emerged as an independent discipline and missiological research methodology was formally developed. With the establishment of degree-granting missions department in seminaries, the formation of missionary societies and the launching of missiological journals during this period, missiological research methodology had been further developed and refined by missiologists such as Donald A. McGavran, Allan R. Tippett, etc., in ethnographic, quantitative ... studies.

Towards the end of this century, the flourishing of missiological research is the result of benefiting from the utilization of methodologies from the related disciplines of the social sciences, linguistic sciences, statistical sciences, etc.,

2.2. THE NATURE OF MISSIOLOGICAL RESEARCH: A SYNCHRONIC SURVEY

2.2.1. Different Types of Missiological Research (Cf. Figure 2)

As shown in Figure 2, methodologically speaking there are basically three types of research: applied/pragmatic, theoretical and integrative. Under each category, there are various topics/themes and examples of missiologists and their publications are listed.

2.2.2. Diverse Interests in Missiological Research (Cf. Figure 3)

Missiologists with diverse interests, ranging from theological, theoretical and practical, may engage in area such as mission theology, mission theory, theology of religion, theology of culture, mission anthropology, mission history, mission strategy, mission management, etc. as shown in Figure 3.

2.2.3. Divisive Issues in Missiological Research (Cf. Figure 4)

Though the goal of world evangelization is shared by missiologist and missionary, yet there are many contentious and controversial issues that divide the community of mission researchers. Figure 4 is an attempt to identify some issues and the various groups with diverse convictions, interests and historical heritages.

III. METHODOLOGICAL VARIATIONS OF MISSIOLOGICAL RESEARCH

3.1. TWO GENERAL CATEGORIES OF MISSIOLOGICAL RESEARCH METHODOLOGY

3.1.1. Qualitative Research

3.1.1.1 Definition

Qualitative research is a broad methodological category which encompasses a variety of approaches to interpretive research (Leedy 1997: 155). Leedy distinguishes within this category: case study, ethnography, phenomenological research, grounded theory research

and others, such as sociological, political, educational, etc. (Leedy 1997: 155-164). Others, however, define qualitative research as the methodology of study which produces descriptive data: "people's own written or spoken words and observable behavior.... It is a way of approaching the empirical world." (Taylor and Bogdan 1984: 5).

Missiological study by its nature is integrative in its methodological approach; therefore qualitative methodology can be employed as one of the many options. A good example of the value of integrating the methodology of social sciences with missiological study is that of understanding the culture of a people group in order to better proclaim Christ to and among them so that they become Christ's disciples (Grunlan and Mayers 1988: 21-22). In this case, ethno-historical research and ethnographic study will be helpful in knowing the culture of the target group. This may in turn require field research, the use of participant observation method to collect data and then proceed to do data analysis. In doing so, we are making use of the methodology and techniques of qualitative study.

3.1.1.2. Purpose

The purpose of qualitative research is to acquire understanding of a subject matter both from a subjective aspect (both at a personal or collective level, e.g. the motives and beliefs behind the action of an individual or a group) or from an objective aspect (both at a personal or collective level, e.g. the behavioral pattern of an individual or a group, personal action or social phenomena) (cf. Taylor and Bogdan 1984: 2). More specifically, qualitative or observational study has often been employed to enhance our understanding of another culture. (Silverman 1993: 9)

3.1.1.3 Assumption

The assumption of qualitative study often depends on the author's school of thought or theoretical perspective, e.g. functionalist, Marxist (liberation theology), behaviorist, interactionist, etc. For example, in the case of Taylor and Bogdan the perspective that guides their qualitative methodology is the phenomenological theory of research. That is, a commitment to understand social phenomena from the actor's own perspective so that the important reality is what people perceive it to be (Taylor and Bogdan 1984: 2). On the other hand, for Bogdan and Biklen, however, qualitative study demands that research should be conducted with the assumption that nothing is trivial, that everything has the potential of being a clue which might unlock a more comprehensive understanding of what is being studied (Bogdan and Biklen 1982: 28).

3.1.1.4 Explanation

Qualitative study uses a number of techniques of data collection. For some authors these include *participant observation* and *in-depth interviewing* (Bogdan and Biklen 1982: 2). Other authors consider three to be the basic and unassuming techniques such as *observing*, *interviewing*, and *archival research*, or in other words: *experiencing*, *enquiring*, and *examining* (Wolcott 1992: 19). Although the variation is not significant, some recent

researchers tend to view these techniques as different qualitative methods and consider four major methods used by qualitative researchers: observation, analyzing texts and documents, interviews and recording and transcribing (Silverman 1993: 8-9).

Researchers vary in their classification of "technique" and "methodology." The ones mentioned could be called either "technique" or "methodology." In this survey on "qualitative methodology," the ones mentioned thus far are viewed as "techniques" used in "qualitative methodology."

In this survey "method" is simply defined as: a following *after a way* that someone found to be effective in solving a problem, of reaching and objective, in getting a job done (Leedy 1993: 137). Whereas "methodology" is: the study or application of a particular ways and means in the research process (Leedy 1993: 137); or be defined as: a way in which problems are approached and answers sought (Taylor and Bogdan 1984: 1).

"Technique" may be defined in its broader sense as: a set of categories and plans used to achieve a given end (Grunlan and Mayers 1988: 283). More specifically a "technique" refers to: a set of procedures for data collection and data analysis (Webb and Glesne 1992: 776-776). For example, a questionnaire is a tool for use during an interview (a technique). The same applies to: field notes, aerial mapping, photographs, films, etc.

3.1.2. Quantitative Research

3.1.2.1. Definition

Quantitative research "manipulates variables and control natural phenomena" (Leedy 1993, 143), and as such it is impersonal, cold, experimental. In other words, quantitative methods are generally associated with "systematic measurement, experimental and quasi-experimental methods, statistical analysis and mathematical models (Linn 1990, 1). In the application of quantitative methods, the researcher is required to adopt an attitude of a cold either/or type of decision.

3.1.2.2. Purpose

The main purpose of quantitative research methodology is to test the theoretical conceived null hypothesis against the facts of reality and represent the data in numerical values (Leedy 1993, 243). Data must be quantified in order to increase of establish the reliability, the comparability and the precision of theoretical propositions (Johnson 1978, 43).

3.1.2.3. Assumption

The main assumption of qualitative methodology is that there are factor or variables that cause results (cause/effect) and that carefully planned tests can either prove or disprove the hypothetical causes of certain results with a high degree of statistical probability (Leedy 1993, 143).

3.1.2.4. Explanation

Quantitative methodology proceeds with deductive logic, beginning with a hypothesis or a set of hypotheses and moving on to design an experiment which would provide the data against which the hypotheses may be supported or rejected. The language used is not words but the language of numbers. To this effect the main technique used is statistical analysis and mathematical operations (Leedy 1993, 243).

3.1.2.5. Use of Quantitative Methodology in Missiological Research

Descriptive statistics as well as statistical analysis is very helpful in surveying a population prior or in the process of doing church planting or evangelism. For example we may want to draw a representative sample of a number individuals to study the characteristics of people belonging to different religious groups. We may further subdivide the categories to extent of education, income, background, race, gender, etc, to more precisely focus our efforts on the basis of the results of a statistical survey.

Then we may start looking at the proportion of our sample belonging to each of the major religions. For example, the responses to a sample question, "What is your present religious affiliation?" can be grouped as follows:

EXAMPLE: CURRENT RELIGIOUS AFFILIATION BY MAJOR RELIGIOUS GROUPS

| Religious Group | Number of People | Percentage | Frequency Distribution |
|------------------|------------------|------------|------------------------|
| Protestant | | | |
| Roman Catholic | | | |
| Jewish | | | |
| Eastern Orthodox | | | |
| None | | | |

These data and the results may be presented into either the form of a table or a graph (Williamson et. al. 1982, 378). This may be extended to get a snap-shot of the values of a society, or how those values have changed over a period of time (Williamson et. al. 1982, 265-266). This may yield valuable data as to how the Gospel was or was not a catalyst of change. Census materials may further be used to study geographical and social groupings and the factors for that (Williamson et. al. 1982, 286-288).

Second, another use of statistical analysis may be to estimate the average age of a sample group (Best 1981, 220). In missions this may be used to estimate what is the most

responsive age group to the Gospel. Statistics may include question about the age, sex, race, education, background, number of "Gospel contacts", etc. The results may be representative of a particular area, country, or universal. One may further study the factors influencing the behavior and decisions of individuals and how their behavior is affected by belonging to a certain social group (Williamson et. al. 1982, 284).

Third, analytical statistics can also be employed to study or compare the attitudes of two or more candidates for an office with regard to their position on a certain issue. One could do content analysis of a talk/sermon they present on the topic-- we choose from the outset to count the number of times each candidate makes a positive or negative comment about the issue; also some set of rules may be set for measuring how positive or negative each assertion was (Williamson et.al. 1982, 262). There are some dangers with this method, but on the positive side, the use of strict categories for quantitative results allows the researcher to characterize a large volume of material efficiently. The meaning of the numbers will be clear to anyone there is no danger of making impressionistic judgments about our investigation. Another advantage is that a clear quantitative presentation of the results may alert us to themes in those materials that we would otherwise miss (Williamson et. al 1982, 263). With same effectiveness may be analyzed written or visual data sources.

Fourth, analysis can also be developed to study the progress, change, or growth of a particular mission organization and use the results for planning and formulation of policies and strategies. One may study where the organization's money, programs and general efforts are most effective. This may also lead to forecasting future trends or avoid certain tendencies (Williamson et. al. 1982, 290-294).

The use of descriptive statistics as a technique of the quantitative method in missiology is well established in church growth circles and has as its main representatives to Macgavran, Dayton and Fraser (see Figure 1). However, the clearest and most global use of statistical techniques is represented by David B. Barret's "Quantifying the Global Distribution of Evangelism and Evangelization" and presented in pp. D-64-75 in "Perspectives on the World Christian Perspectives" edited by Winter and Hawtorne.

3.2. A SAMPLING OF SPECIFIC TYPES OF MISSIOLOGICAL RESEARCH METHODOLOGY

3.2.1. Analytical Study

3.2.2. Biographical Study

3.2.3. Case Study

3.2.4. Comparative Study

3.2.5. Descriptive Study

- 3.2.6. Ethnographic Study
- 3.2.7. Evaluative Study
- 3.2.8. Exegetical Study
- 3.2.9. Experimental Study
- 3.2.10. Historical Study
- 3.2.11. Phenomenological Study
- 3.2.12 . Theological Study

IV. INTEGRATIVE MISSIOLOGICAL RESEARCH THEORY AND METHODOLOGY

4.1. RECENT TRENDS OF INTEGRATION

4.1.1. Methodological Triangulation

4.1.1.1. What is "methodological triangulation" ?

The axiom of all research methodology is that the nature of the data and the problem under research determine that the methodology be either qualitative or quantitative. There is, however, data and problems whose nature does not fit either of these methodologies, but rather requires both approaches. This integration of both methodologies is called triangulation or theoretical triangulation (Leedy 1993: 139; 143). This integration uses several frames of reference in the analysis of the same data which allows the researcher to test a theory in more than one way so that such a theory may acquire complete scientific validation. Pitman and Maxwell describe this methodology as "structural corroboration" by which they mean "the use of multiple sources and types of data to support or contradict an interpretation (Pitman and Maxwell 1992: 748).

4.1.1.2. What are the assumptions?

This methodology derives its name from practices in navigation in which, through trigonometric triangulation of different bearings, one can ascertain the correct position of an object. In other words the truth of a theory would be validated by looking at where the different data intersect (Silverman 1993: 152;153). Triangulation methodology, in evaluating participant observation studies, represents an advance on the traditional dichotomy between the qualitative and quantitative methods. The main assumption behind this methodology is that the reality is much more complex than either of these traditional types of data.

4.1.1.3. How is it done in terms of procedure?

Borg and Gall call the triangulation and multi-methods a procedure that "refers to the strategy of using several different kinds of data collection instruments, such as tests, direct observation, interview, and content analysis, to explore a single problem or issue" (Borg and Gall 1993: 393). Triangulation can be achieved "by collecting essentially the same data from different samples, at different times, and in different places. In this sense triangulation is simply a form of replication that contributes greatly to our confidence in research findings regardless of whether qualitative or quantitative methodology has been employed" (Borg and Gall 1993: 393).

4.1.1.4. What are the limitations?

Triangulation methodology does not, then, consist in the aggregation of data in order to arrive at the truth of the research problem. As Silverman points out, "the major problem with triangulation as a test of validity is that, by counterpoising different contexts, it ignores the context-bounds and skillful character of social interaction and assumes that members are 'cultural dopes,' who need a sociologist to dispel their illusions" (Silverman 1993: 158). The solution to this problem is to apply the method of triangulation to the "why" questions (Silverman 1993: 158).

4.1.2. Theoretical Convergence

In the theological world, the convergence of social theory and theological methodologies is becoming a necessity. In fact, Paul Lakeland has developed a convergence model based upon the social critical theory of Jurgen Habermas and his own theological methodology. His main thesis is that Habermas' critical theory could provide what Roman Catholic theology is lacking. This would culminate in a methodology founded upon critical theology, especially in the areas of ecclesiology and social ethics (Lakeland 1990: 70-71). His idea, however, is broader than Roman Catholic theological concerns; once this methodological model is established it could be applied to any other religious tradition (Lakeland 1990: 8-9).

David Bosch's (1991) *Transforming Mission: Paradigm Shifts in Theology of Mission* is another example of theoretical convergence. He has used a model of the philosophy of science, particularly Kuhn's *The Structure of Scientific Revolutions* and Hans Kung's paradigm shifts in the history of Christianity, to understand the development of theology of mission. This has enabled Bosch to conclude that in acute wider crisis, with regard to mission, a new paradigm is emerging: the ecumenical missionary paradigm (Bosch 1991: 368; See Figures 6 and 7).

From these two examples a good case can be made to illustrate the reality of theoretical convergence in theology and in missiology. However, by and large, emerging theoretical convergence reveals an effort to synthesize *two* main theoretical frameworks. There is still the need for a more inter-disciplinary and interactive approach.

4.1.3. Interdisciplinary Approach

The publication of *Paradigm Wars: Worldviews for a New Age*, marks an important development towards a truly inter-disciplinary approach to understanding human reality. In this work Woodhouse, a non-Christian writer, ventures to state that in our time of enormous challenge and transformation, a new paradigm is emerging in western culture. This new paradigm, "a new integrated world view" reveals "very messy transition dynamics" (Woodhouse 1996: xiii). Woodhouse identifies and evaluates the ten most prominent transformation challenges currently facing western culture (including science and religion). He then posits that the most promising responses are "inclusivist metaphors of integration, balance, multidimensional wholeness, mutually empowering cooperation and love" (Woodhouse 1996: xiii).

Woodhouse's thesis is simple: a new world view and further, a new world, are in the making. His main assumption is, that given that fact of the magnitude of the task in current crises, only "a world view that incorporates a multilevel conception of reality, with both seen and unseen dimensions, will prove adequate for the task" (Woodhouse 1996: xiv). The task, according to Woodhouse, has two main goals in mind: the transformation of consciousness and the creation of a sustainable global culture (Woodhouse 1996: xvi). Woodhouse then addresses the three main areas of human existence, science, philosophy and spirituality, from an inter-disciplinary approach (Woodhouse 1996: xvi).

The new paradigm, as Woodhouse sees it, may not be the final solution to humanity's plight and its search for meaning in existence. It may culminate in a more in-depth awareness of the value of the spiritual factor in human existence and spirituality's role in reposing human problems. However, this resultant spirituality may not foster a Scriptural spirituality that culminates in Biblical Christianity. This challenges us with the task of developing an integrated interdisciplinary methodology that does justice to Biblical revelation and to humanity created in the image of God. In missiological terms, there is still the need for an integrated inter-disciplinary missiological research that takes into account the dimensions that common grace allows (science, and the social sciences), biblical Christianity requires and competent Christian scholarship offers for the ultimate purpose of glorifying God by fulfilling the missionary mandate of evangelism and discipleship.

Attempts, are well under way, by prominent evangelical scholars, such as Kraft and Carson (see Figure 5), who are seeking to integrate theological reflection, science, the social sciences and philosophy. These attempts, however, do not provide an integrated model of research methodology that dynamically interacts with the "secular sciences" under the preeminence of a missiological paradigm. A Trinitarian dynamic interactive model for missiological research may help to create such a needed model (Wan 1996; see Figure 5 and Appendixes II—IV).

This model:

- Proposes a symphonic approach to inter-disciplinary integration: a varied dynamic model.

- The dynamic interaction is between the theoculture, hominoculture and angeloculture.
- This interaction has relevance for missiological research, theology and strategy.

4.2. SELECTED SAMPLES OF INTEGRATION (Cf. Figure 5; also Figures 6 and 7)

Recent researches and publications employing integrative research methodology are numerous, only few have been selected. Of the samples listed in Figure 5, most are missiologists with the exceptions of D.A. Carson (a theologian) and Mark Woodhouse (a non-Christian philosopher). The two exceptions are chosen due partly to the outstanding demonstration of the viability and necessity of integrative methodology and partly to illustrate their challenge to missiologist to strive for excellence in integrative efforts in research methodology.

Charles Kraft (1979, 1980, 1983), in the three publications listed in Figure 5, is able to successfully arrive at the integration of several disciplines (see Appendix I). His venturesome spirit is noble and his coherent ethnotheology is appealing. D.A. Carson (1996) is very telling in his understanding of the postmodern mind, the analysis of philosophical pluralism and cultural drift of the contemporary society of the West. He is able to communicate clearly to evangelical Christians to be faithful witness of the Christian truth amidst the shifting landscape of postmodern Western culture. His research findings and able apology based on integrative research methodology convincingly exemplify the trend and value of inter-disciplinary integration.

David J. Bosch (1991), with the combination of research methodologies from philosophy of science, mission theology and mission history enables him to identify the six main paradigm-shifts in the history of the theology of mission (see Figure 6). After analyzing the main influences of the Enlightenment on Christian thought (see Figure 7), he powerfully illustrated the advantage of integrative research methodology.

Mark B. Woodhouse (1996) is a philosopher who is the embodiment of inter-disciplinary search for truth/knowledge and syncretistic mentality of environmentalism /feminism/New Age/postmodernism/etc. His personal pilgrimage and "larger integrative vision" led him to the road of convergence of the different paradigms in "the rising culture" of holistic nature. No missiologist can offer any single-disciplinary and thus simplistic answer to his "ten most significant transforming challenges" at the concluding period of the 20th century.

The vari-dynamic model of Figure 8 (Wan 1996) is the decades-long practice of symphonic approach to inter-disciplinary integration. (Cf. Appendixes II, III, IV)

V. CONCLUSION

In this study, the tradition and nature of missiological research methodology have been reviewed diachronically and synchronically. Methodological variations in missions research had been surveyed. Recent trends and selected samples of integration had been

presented leading to a tentative conclusion that inter-disciplinary, integrative research will be the direction of missiological methodology at the end of the 20th century leading to the new millennium.

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APPENDIX I

KRAFT'S INTER-DISCIPLINARY INTEGRATION

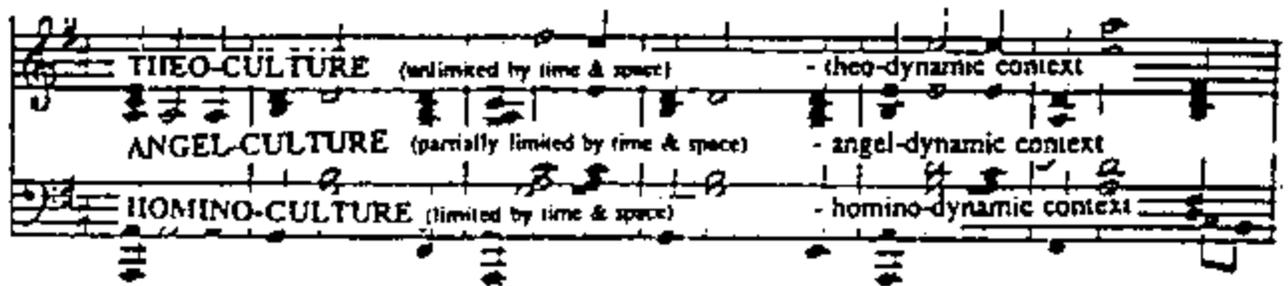
| SOURCE/ CATEGORY | EUGENE NIDA (K. PIKE, etc.) | | | [NEO-ORTHODOXY & NEW HERMENEUTICS] | | |
|---------------------|--|---|---|---|---|--|
| DISCIPLINE | COMMUNICATION & SOCIAL SCIENCES | | | [PHILOSOPHICAL & PRACTICAL THEOLOGY] | | |
| | linguistic & communication sciences | | social/beh. sciences | [existential theology, Bible translation, hermeneutics] | | missiology |
| | transfor- mational grammar; & functional linguistics | communication theory & Bible translation | functional -ism; conceptual model & Christian model(2,3) | [relational theology] (6) | [revelation & hermeneutics] (10-11) | evangelism |
| BASIC IDEA | form, function, meaning (4,5) | three aspects: sender- message -receptor; communication with | human commona -lity & worldview (5) | [Incarna- tion (9) ethno- theology (7)] | [receptor-oriented understanding (12-13); ethno linguistic in- terpretation(7)] | "be all... all mean... 9) (cf.p... 128, 14... 230, 30... |

| | | | | | | |
|-----------------|---|--|----------------------------|------------------------|---|---|
| | | efficiency(8) | | | | |
| KEY TERM | dynamic-equivalence (DE) / receptor-oriented (RO) | | | | | |
| | RO-principle/ DE-principle | RO-communication & DE-translation | [DE-transculturation (14)] | [DE-theologizing (15)] | [RO-revelation(9) DE-translation of the inspired Casebook 13)] | [DE-co (17) & transcul the mes |

NOTES: 1) () chapter numbering in *Christianity in Culture*. (Kraft 1979a); concepts & terms in [] are logical derivations of Kraft's consistent/coherent theoretical model; leaning towards theological deviation on Kraft's part from the evangelical position as represented by "The Chicago Statement on Biblical Hermeneutics" (Geisler 1978).

APPENDIX II

A SYMPHONIC APPROACH TO INTER-DISCIPLINARY INTEGRATION: A VARI-DYNAMIC MODEL*



THEO-CULTURE (unlimited by time & space) — theo-dynamic context

ANGEL-CULTURE (partially limited by time & space) — angel-dynamic context

HOMINO-CULTURE (limited by time & space) — homino-dynamic context

THEO-CULTURE (*theo-dynamic context*)

trinitario-dynamics: Trinity, Christology, pneumatology,
covenant, etc.

inspirio-dynamics: inspiration, illumination, etc.

soterio-dynamics: predestination, atonement, etc.

ANGEL-CULTURE

(angel-dynamic context)

theophano-dynamics: theophany, vision, dream, etc.

angelo-dynamics: angiology, deliverance, etc.

satano-dynamics: demonology, power-encounter, etc.

HOMINO-CULTURE (*homino-dynamic context*)

Christo-dynamics: incarnation, missianology, etc.

missio-dynamics: missio dei, possessio, elentic, etc.

culturo-dynamics: enculturation, assimilation, westernization, etc.

socio-dynamics: socialization, system theory. structural analysis, etc.

psycho-dynamics: cognitive analysis, worldview studies, etic/emic, etc.

behavioral-dynamics: reciprocity, kinesics, proxemics, etc.

linguistic-dynamics: descriptive linguistics, semantics, etc.

** The "vari-dynamic model" (as in aero-dynamic or thermodynamic model) includes the various dynamic systems within the model.*

APPENDIX III

CONTEXTUAL INTERACTION OF THE TRIUNE GOD'S REVELATION TO MAN (Wan 1994:8)

(multi-dimension, multi-level, multi-context)

| | | | |
|----------------------|-----------------|-----------------|-------------------------|
| CONTEXT\LEVEL | THE WORK | THE WORD | THROUGH THE WORD |
|----------------------|-----------------|-----------------|-------------------------|

| | | | | |
|----------------|--------------------------|------------------------------|--|--|
| theo-culture | GENERAL REVELATION | SPECIAL REVELATION | | INTERPRETATION /TRANSLATION |
| | H.S. Son | FA H.S. | FA Son | FA Son |
| homino-culture | FA | Son | H.S. | H.S. Contemporary Interpreter/ translator |
| | universe & mankind | Jesus = God -man Being | Bible = divine -human Book | |
| | CREATION & CONSCIENCE | INCARNA- TION | INSPIRATION & INSCRIPTUR- ATION | REGENERATION & ILLUMINATION |

APPENDIX IV

GOD'S REVELATION TO MAN (Wan 1994:7)

(Multi-dimension, multi-level, multi-context)

| | | | |
|---------------------------------|-----------------------------------|--|--|
| DIMENSION CATEGORY \ | THE WORD (INCARNATION) | IN THE WORD (INSCRIPTUR- ATION) | THROUGH THE WORD (INTERPRE- TATION) |
| NATURE OF TRUTH | essential & efficient | essential: being God's Word | efficient: becoming God's Word |

| | | | | |
|-----------------------|--------------|--|--|---------------------------------------|
| PRESENTATION OF TRUTH | | personal & propositional | propositional | personal |
| PERSPECTIVE—CHRISTIAN | | objective & subjective | objective | subjective |
| TIME | | historical & historic | historical | historic |
| PROCESS | | completed & continuous | completed | continuous |
| WORK / LEVEL | divine | the Christ: perfect God | H.S.: Author, inspiring | H.S.: illuminating |
| | human | the Jesus: perfect Man | Bible writers: inspired | interpreter: exegeting |
| PRODUCT | | divine-human Perfect Being | divine-human perfect Book | imperfect efforts need divine aids |
| CON-TEXT | historico- | past & present | past | past -> present |
| | culturo- | dual level: theo-culture homino-culture | multi-faceted: Jewish/Hellenistic /Aramaic/Roman | multiple in no. & variety of cultures |
| | linguistico- | heavenly/Gk./Aramaic/ Hebrews | multi-lingual: Heb./Gk./Aramaic | many contemporary languages |

Send comments to: ewan@westernseminary.edu

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