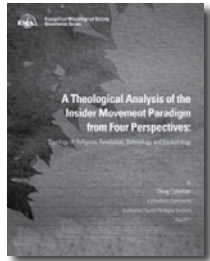


A Theological Analysis of the Insider Movement Paradigm from Four Perspectives: Theology of Religions, Revelation, Soteriology and Ecclesiology,
by Doug Coleman (Pasadena: EMS Dissertation Series,
William Carey International University Press, 2011)

—reviewed by Bradford Greer, Ph.D.



The title of this Ph.D. dissertation led me to assume that Doug Coleman was going to provide a theological analysis of insider movements. Many missiologists are eagerly awaiting studies of this nature. However, what Coleman actually does is to analyze articles written by what appears to be primarily Western authors who have written in favor of insider movements.¹ Due to this, the dissertation could have been more appropriately entitled: “A Theological Analysis of Articles Written in Defense of the Insider Movement Paradigm.” This clarification in the title would have helped me properly align my expectations and would have spared me from my initial disappointment.

Nonetheless, Coleman demonstrates clearly within this dissertation that he is, first and foremost, a *Christian* scholar. His analysis of these writings is irenic and generously fair. Even though he may disagree with authors over specific issues, he refers to these authors with respect and grace. In this way he continues to keep the bar high for Christian scholarship.

Coleman was transparent about his research methodology and the assumptions behind them. However, I was disappointed to find one dimension in his research methodology lacking. Being that missiology is an interdisciplinary academic field that primarily researches the dynamics that happen when the church, Scripture, and any given culture intersect, I generally expect that a missiological dissertation will engage with a specific culture or a select number of cultures rather than a selection of articles. This fieldwork grounds the research and safeguards it from becoming ethereal. Coleman was transparent about the absence of this engagement in his introduction.² However, the lack of field research (describing how a particular group or groups of followers of Christ from other religions are engaging with the Scripture in their context) appears to have negatively impacted his ensuing methodology and analysis. I saw this impact in three fundamental assumptions that shape Coleman’s methodology, assumptions that appear to have gone unnoticed by Coleman. These assumptions surface as one works through the dissertation. Field research likely would have revealed to Coleman at least two of these assumptions and enabled him to make appropriate adjustments.

The first assumption that Coleman makes is to view Islam through an essentialist lens. Essentialism defines faith in

very limited terms. With regard to Islam, it is often described in terms of a particular set of classical interpretations of Islamic sacred and legal literature.³ However, when one watches faith in practice one notices the incredible diversity in what is actually believed. This is why defining a world religion like Islam in an essentialist manner is problematic. Coleman’s essentialist view of Islam causes him to conceptualize and define Islam in a monolithic manner and disregard the significance of the actual diversity in faith and practice that exists within and across Islamic communities.⁴

The second assumption that Coleman makes is to conceptualize culture in a mono-dimensional manner. Thus, he appears to assume that a culture can be divided into independent categories rather than viewing it as a multidimensional mosaic of interconnected parts. Thus, Coleman is able to speak about Islam as if it can be isolated from Islamic cultures.

The third unnoticed assumption is a bit surprising for a dissertation that claims to be substantially theological in nature. It appears that Coleman disregards the impact of hermeneutics on exegesis and the interpretation of Scripture and assumes that holding to a high view of Scripture either nullifies or minimizes the impact of personal story and theological/church tradition(s) upon one’s understanding of Scripture.

Now, we evangelicals do not have a magisterium upon which to rely for authorization of our interpretation of Scripture. It is customary in evangelical academic theological discourse for analysts to follow certain procedures as they approach the Scriptures. Scholars are expected to reflect upon and articulate the assumptions that they bring to the text, in other words, describe their hermeneutical lens. One’s hermeneutical lens is often shaped by one’s theological and church tradition(s) as well as one’s personal journey. After this honest and transparent reflection, if the methodology behind the exegesis is acceptable and the analysis consistent, then the conclusions can be considered viable. A fellow academic may not agree with the fundamental assumptions that comprise an analyst’s hermeneutical lens, but the analysis and conclusions are generally to be considered viable. This process is important because evangelicalism embraces a wide range of potentially conflicting theological traditions (such as Presbyterianism, Methodism, Pentecostalism, etc.). This transparency in methodology facilitates us academics to stand united in Christ even though we may disagree on particular theological points.

However, in his “Key Assumptions” section, Coleman downplayed the significance of one’s hermeneutical lens on the interpretive process. He stated: “The role of experience and worldview and their impact on hermeneutics is worth debating, but the basic starting point for methodology should be the text of the Bible.”⁵ He proceeded to state that he views Scripture as inerrant and coherent. Thus, it appears that

Coleman assumes that holding to a high view of Scripture either nullifies or minimizes the impact of personal story and theological/church tradition(s) upon how one reads the text.

This compelled me to conclude that a naïve realist epistemology shapes his hermeneutical lens.⁶ The downside of naïve realism is that it tends to narrow the analysts' ability to observe data and discern nuances that do not align with or contradict their assumptions or analysis. It also can cause analysts to be over-confident about their conclusions. The impact of naïve realism can be subtle, and it can be pervasive. Did this naïve realistic epistemology render Coleman unaware of his essentialist and monolithic view of Islam and his mono-dimensional view of culture? These appear to be interrelated.

At least, with regard to his theological traditions, Coleman acknowledged that he holds to a Baptist ecclesiology. However, the reader is left to fill in the details of his hermeneutical lens.

As I read through Coleman's work, I saw these three assumptions emerge and shape his analysis and his conclusions as he interacted with the articles.

Coleman's begins his analysis by looking at the Insider Movement Paradigm and Theology of Religions. Coleman adopts a soteriological conceptual paradigm for analyzing religions and the statements about religions by Insider Movement Paradigm (IMP) proponents, viewing them as either exclusivistic, inclusivistic, or pluralistic.⁷

Coleman is generously fair as he presents the IMP proponents view that God is at work in some ways in other religions, and that members of these religions can come under the Lordship of Christ and enter the kingdom of God without aligning themselves with "Christianity" (that is, primarily Western, cultural expressions of the Christian faith), and remain within their "socio-religious" communities. He credits the IMP proponents as being exclusivistic noting that "their writings indicate that they affirm the necessity of hearing and believing in the gospel of Jesus Christ in order to be saved."⁸

In this section Coleman focuses in on the writings of one proponent in particular, Kevin Higgins, because Higgins has written the most about the theology of religions. Reflecting on these writings with the aforementioned soteriological paradigm, Coleman recognizes that

Higgins both affirms and rejects elements of all three traditional categories. In a technical sense, he appears to affirm an exclusivist position regarding soteriology. Higgins finds some agreement with inclusivists regarding ways in which God may be at work in the religions and the positive value they may hold. Other than the admission that it perhaps provides the best explanation for the Melchizedek event, Higgins seems to find little agreement with pluralism.⁹

Yet, Coleman acknowledges that he has difficulty incorporating the assertion that "it is permissible to remain in one's pre-salvation non-Christian religion while redefining or reinterpreting aspects of it."¹⁰ Coleman had previously described how Higgins conceptualized this "remaining." He wrote:

Dividing religion into three dimensions, Higgins suggests that the "remaining" may look different in each. For example, Naaman modified some of his *beliefs* and *behavior*, but at the level of *belonging* appears to have continued just as before... Finally, Higgins asserts that a biblical understanding of conversion does not require an institutional transfer of religion, but "...the reorientation of the heart and mind (e.g. Rom 12:1ff)."¹¹

Yet, even with this recognition that there is a change in beliefs and in behavior, it appears impossible for Coleman to accept that a follower of Christ can remain in his or her "religion."

This is where Coleman's unmentioned assumptions impact his analysis. In Coleman's mono-dimensional view of culture, a community is comprised of aggregate parts. Thus, one can divide and isolate aspects of the culture (in this case religion) rather than seeing all these aspects as inextricably interrelated.¹² In addition, since he essentialistically and monolithically defines religion (in particular, Islam), then it is obvious how remaining within it would be seen as impossible. This exemplifies how Coleman's assumptions limit his analysis and conclusions.

Reading this chapter reminded me of Stephen's speech in Acts 7. In his book, *The New Testament and the People of God*, N.T. Wright points out that the land and the temple were key identity markers for the people of Israel.¹³ Stephen's speech undermined these identity markers. Stephen pointed out how God had been with Abraham, Moses, and Joseph outside the land. Solomon, who had built the temple, recognized how the temple could not contain God. For Stephen, the presence of God and the responsive obedience of his people to his presence were the vital identity markers for the people of God. Is not this what Kevin Higgins' quote articulated—that one's true identity as followers of Jesus is fundamentally comprised of one's allegiance and obedience to Jesus and his Word and the manifestation of Jesus' presence among his people by their change of behavior? All other identity markers are inconsequential.

Coleman proceeds to look at the Christian doctrine of revelation and the insider movement paradigm. As the discussion begins, one is confronted with a limitation as to Coleman's development of the Christian understanding of revelation. Coleman appears to regard general revelation as if it were a static enterprise by God, that is, something that God has done previously in space and time. Coleman states:

At the most basic level, Scripture indicates that creation confronts man with the existence of God and informs him to some extent of God's attributes, specifically His eternal power and divine

What authority do outsiders actually have? Where do outsider theological concerns cross the line and actually exemplify a form of theological imperialism—a theolonialism?

nature (Rom. 1:20). Furthermore, God has placed awareness of moral responsibility within man's conscience.¹⁴ (Rom. 2:14-15)

Though this perception of God's putting information about himself in the creation and in human conscience as a static event may be a classic perception in theology, it does not adequately reflect the biblical testimony. As evangelicals, we make a distinction between natural theology (that which man can discern about God through this "static" information) and general revelation (God actively revealing himself to people through what he has made and through an active involvement in people's consciences). Coleman appears to overlook this dimension in general revelation as the active, ongoing act of God in revealing himself to people. Did a naïve realist approach to the doctrine of revelation cause him to overlook this significant distinction in his analysis?

This subtle distinction reshapes Coleman's analysis of direct and special revelation. It removes the discussion from being a strictly rational, analytical process and intentionally appreciates how God is personally engaged in each step of the revelatory process with each person and with communities across space and time. The personal testimony of many Muslims that they have come to faith in Christ through visions, dreams, or through a healing demonstrates God's personal involvement in this self-revelatory process.

How did and does this ongoing active working of God impact the way the Qur'an was comprised or impact the way the Qur'an is read by Muslims? As Coleman acknowledges, this is difficult to determine. Nonetheless, what he acknowledges is that God has used the Qur'an to lead people to faith in Christ. Coleman quotes Dean Gilliland whose research found that thirty percent of Nigerian Fulbe believers indicated the Qur'anic references to Jesus led them to seek more information about Jesus.¹⁵

While Coleman acknowledges that IMP proponents do not affirm "the Qur'an as the 'Word of God' or inspired scripture," he feels that "the Christian understanding of revelation and the sufficiency of the Bible raise significant questions regarding such an approach, especially in light of the Muslim view of the Qur'an and Muhammad."¹⁶ He states:

The Bible's teaching on these matters sets it at odds with the traditional Muslim interpretation of the Qur'an. Christians cannot accept the Muslim view that "... the message revealed through Muhammad—the Qur'an—must be regarded as the culmination and the end of all prophetic revelation.¹⁷

Though this traditional understanding of the Qur'an may be the understanding of many Muslims across the globe, it

is not the only understanding. There are those who identify themselves as Muslims and believe that the Qur'an is only a collection of stories. How should this acknowledgment of the actual diversity in belief that exists within Islamic communities impact Coleman's analysis? This is another example of how Coleman's essentialism limits him.

It appears that Coleman joins the ranks of those who feel that if the Qur'an is used, insider believers may ascribe an undue authoritative status to all the content in the Qur'an. This, from an outside standpoint, appears to be a valid concern. This leads Coleman to conclude:

Regarding Islam, the IMP, and the doctrine of revelation, this chapter suggested that the Qur'an contains both general and special revelation, the latter via oral tradition. It was also noted that traditional Muslim interpretations of the Qur'an conflict with God's revelation in the Bible. Nevertheless, some missiologists advocate reading Christian meaning into the Qur'an without providing warrant for their hermeneutic, other than pointing to Paul's approach in Acts 17.¹⁸

What Coleman fails to realize is that the reason that IMP proponents have defended the practice of reading the Qur'an through a Christ-centered lens is because this is what insider believing communities have done. Though I may agree or disagree with Coleman's analysis of Acts 17 and the implications of what Paul's use of the altar to the unknown god and his use of local folklore indicate, a bigger issue arises here. The issue is this: What authority do outsiders actually have as they assess and evaluate what insider believing communities do? Where do outsider theological concerns cross the line and actually exemplify a form of theological imperialism—a theolonialism?

What Coleman (and those he quotes who concur with his conclusions) does not appear to understand (and therefore cannot appreciate) is that the Qur'an is an integral part of the narrative world of most, if not all, Muslims. Even for Muslims who do not accept the Qur'an as a sacred text and acknowledge that it exerts no influence in shaping their lives or values, it still can be an integral part of their world.¹⁹ This reminds me of a discussion a few believing friends from Muslim backgrounds were having years ago. They were discussing how they used the Qur'an to present their faith. I asked them if I could use the Qur'an in these ways. They unanimously and without hesitation said, "No. It is our book, not yours." Even though they were followers of Christ, they unanimously owned the Qur'an as an integral part of their world.

Therefore, are not insider believing communities duly authorized by the Lord to determine how they use their Islamic texts, how much "authority" they ascribe to them, and how

they ultimately interpret them? As long as they hold the Scriptures as the ultimate and final authority in their lives, is there a problem with believing communities determining how they use something that is so integrally a part of their narrative world?

This question of who holds the authority arises again in Coleman's ensuing discussion of soteriology. With regard to soteriology and the IMP, Coleman's assumptions shape his analysis. He states: "[T]he most basic claim of the Insider Movement paradigm is that biblical faith in Jesus does not require a change of religious affiliation, identity, or belonging."²⁰ Coleman defines what he means by religious affiliation where he writes: "salvation does not require a change of religious affiliation and, therefore, a faithful follower of Jesus Christ can remain within the socio-religious community of Islam."²¹ I appreciate that Coleman described religious affiliation as remaining within one's socio-religious community, making this distinct from one's allegiance to Christ. This is an important distinction. Nonetheless, for a follower of Christ to remain in one's Islamic socio-religious community is incongruous to Coleman. Since Coleman views culture as a composite of aggregate parts, he assumes Islam and culture are separable.

IMP proponents assert that in many contexts they are not separable. Thus, IMP proponents differentiate between one's allegiance to Christ, which can never be compromised, and one's affiliation with one's socio-religious community, which can be retained if the insider so chooses.

Reflecting on this, Coleman provides an extensive analysis of two texts the IMP proponents have used to justify this "remaining": Acts 15 and 1 Corinthians 8–10. Coleman does especially well in revealing the nuances behind the discussion and the decision of the Jerusalem Council in Acts 15.

Regarding IMP claims about Acts 15, Coleman states that "advocates are correct in understanding this passage as fundamentally a debate about salvation, and whether Gentiles were required to follow the Law in order to be saved. Acts 15:1 makes it clear that teachers from Judea saw circumcision as essential for salvation, or at least a necessary evidence of true faith. Furthermore, some of the believers from among the Pharisees also added that Gentiles should "observe the Law of Moses" (Acts 15:5). These constituted the two demands related to Gentile salvation (v. 21) The issue in Acts 15 is "... not merely post-conversion behaviour but what constitutes true conversion in the first place."²²

This, however, as Coleman points out so well, is not an adequate description of the issue. For the Council comes up with certain prohibitions in their letter. These prohibitions indicated that the Council was concerned that Gentile Christians completely disassociate themselves from idolatry and idolatrous practices²³ and even "refrain from activities that even resembled pagan worship, thereby avoiding even the appearance of evil."²⁴

Coleman concludes his analysis of soteriology by saying:

Not only does union with Christ represent the central truth of salvation and the core of Paul's experience and thought, it also functions as the reason for his prohibition of both sexual immorality and idolatry. Theologically, to be united with Christ in salvation is incompatible with both of these.²⁵

I think all IMP proponents would agree with his statement.

Where the disagreement arises is in Coleman's application of this truth. He appears to make the error of "direct transferability,"²⁶ equating first century idolatrous worship with attendance at Muslim religious ceremonies. He states:

The point here is not whether Insider believers must avoid mosque premises entirely, or even whether faith in Jesus requires them to adopt the term "Christian" or refuse labels such as "Muslim," "full Muslim," or "Isahi Muslim." In view here is continued participation in the Muslim religious community. If remaining in one's religious community is an essential part of Insider Movements, and if participating in mosque worship or other clearly religious events is required for maintaining one's status as a "Muslim" religious insider, the approach is contrary to Paul's teaching in 1 Corinthians 8–10.²⁷

What Coleman fails to recognize is that so many differences exist between first century Mediterranean world idol worship (along with dining at temples in Corinth) and Muslim religious ceremonies in the twenty-first century that these should not be equated.

This error of direct transferability and his assumed essentialism compel Coleman to construct a single image of Islam as well as what an insider believer's appropriate response to it should be. However, at least one insider believer, Brother Yusuf, does not necessarily agree with Coleman's image or response.²⁸ The question arises: Who then is authorized to construct the authoritative image of Islam (as if there is only one) and the appropriate response to that image? Is it Coleman or the insider believer? According to Coleman, he—the outsider—is authorized.²⁹

It appears that Coleman's oversteps the boundaries here and exhibits a form of theolonialism. His monolithic definition of Islam limits his range of movement in this area. He does not realize that Islam is actually defined by Islamic communities and that these communities define it in different ways. This is why Islam looks different across and within Islamic communities.

Coleman concludes his analysis by focusing on the ecclesiology that appears in the writings of the IMP proponents. Coleman graciously acknowledges that the IMP proponents have not been anti-church. He notes that in their writings IMP proponents have stated that though insider believers may continue some form of mosque attendance or visitation they also participate in separate gatherings of those who are followers of Jesus. What is troubling for Coleman is that he finds the ecclesiology of the IMP proponents deficient.

Coleman is transparent that his hermeneutic for his ecclesiology is Baptist, that is, it is based upon the principle of regenerate church membership. Coleman admits that his ecclesiological perspective, though based upon Scripture, is somewhat idealistic. He writes:

The ideal of regenerate church membership does not mean it is always perfectly executed in any local body of believers; only God ultimately knows with certainty the spiritual state of any individual who professes faith.³⁰

What also shapes Coleman's ecclesiology is that his approach to church is "separatist." It is not without warrant that Coleman is neither a Presbyterian nor Anglican. Had he been, would he have been so inclined to begin his analysis with the Epistle to the Hebrews?

Coleman points out how the IMP proponents have compared insider believers with early Jewish believers. IMP proponents have stated in their writings that since early Jewish believers remained fully within Judaism for many decades this justifies insider believers remaining as active members within their socio-religious communities. However, Coleman points out that

as the temple of God and the New Testament people of God, the church possesses a unique continuity with Israel and Judaism...in spite of this continuity, [the Letter to the] Hebrews argues that the old covenant has been fulfilled in Christ and, therefore, the church is to sever ties with Judaism. Remaining in or returning to Judaism, a divinely inspired system, constituted a serious spiritual danger for the early Jewish believers.³¹

I think that Peter O'Brien nuances the problem these believers were facing a bit better than Coleman. It appears that the problem was that they were in danger of abandoning their identity in Christ and corporate fellowship and returning to "a 'reliance on the cultic structures of the old covenant' in order to avoid persecution."³² To abandon Christ and rely once again upon these structures was a serious danger. In the light of this, Coleman raises an important concern. I think an appropriate way to value this concern would be to help insider believers understand the historical context of the Letter to the Hebrews and its historical application. This would facilitate their ability to discern what the Spirit would say to them in their context in the light of what is written.

A significant weakness arises in Coleman's analysis when he begins to look at how IMP proponents describe how church is practiced. His ecclesiological presuppositions, combined with a lack of field research, make him appear somewhat unable to cope with the on-the-ground realities that exist in various Islamic contexts.

This becomes evident when Coleman cannot appreciate Rebecca Lewis' assertion that insider believers "do not attempt to form neo-communities of 'believers-only' that compete with the family network (no matter how contextualized)";

instead, "insider movements" consist of believers remaining in and transforming their own pre-existing family networks, minimally disrupting their families and communities.³³ Coleman views this as an "apparent rejection of regenerate church membership."³⁴ He somehow assumes that non-related individual believers can be brought together and form a separate "neo-community" of "believers-only."³⁵ It appeared to me that his presuppositions combined with a lack of field research impacted how he interpreted what Lewis actually describes.

Coleman posits that forming churches with redeemed believers who are not necessarily related would be much more biblical. Bringing together individuals who are truly converted would create a more formalized church structure. Membership would be established clearly through baptism, not based upon relational ties. A formal membership would heighten the value of the celebration of the Lord's Supper and would in turn facilitate church discipline.³⁶ In his view, the benefit of this formalization is forfeited when extended family units are the foundation for the church.

In the area where I have worked for over 25 years, grouping of unrelated "believers" often does not result in the formation of meaningful "churches." These groups are comprised usually of men and these believers tend to bond with the foreigner(s) connected to the group rather than to one another. These "believing" individuals form little relational trust or relational accountability among themselves. The foreigner usually has no access to their communities or their families to discover how these "believers" actually live out their lives. Therefore, since there is no knowledge of how these individuals actually live, there is no possibility of church discipline. What also has happened in these contexts is that if any "believers" discover the misdeeds of another, these believers often have no relational capacity to address the issue. If they try to address the misbehaving believer, that believer can cause immense problems for those confronting him. As a result, little if any church discipline takes place.

In contrast, relational trust usually exists within extended family groups. In addition, when the groups are comprised of extended family members, then the family members know how the others are living. Those who are the leaders within the family can discipline those who are not living appropriately, or these leaders can appeal to outside help if necessary. Thus, Coleman's concerns appear to have arisen from his lack of engagement with church planters. This is why field research is invaluable in missiology. It roots one's analysis in what actually occurs in given cultural contexts.

Conclusion

In conclusion, Doug Coleman's dissertation provides a valuable service in that it provides a scholarly lens through which to evaluate the writings of proponents of the Insider Movement Paradigm. Coleman is irenic and generously fair in his treatment of the subject matter and of those whose writings he analyzes. His methodology and his analysis are

naturally impacted by his assumptions. What is problematic in his research is that he appears to hold to three assumptions of which he was incognizant. He does not seem to recognize the actual diversity in belief and practice that can exist within Islamic contexts. He also views culture mono-dimensionally; therefore, it is assumed that religion is something that can be separated from culture. He does not realize how integrated Islam actually is in the cultures in question. This essentialism and mono-dimensional view of culture appear to make it difficult for him to see how followers of Christ can remain within their socio-religious communities. The third assumption he makes is that he assumes that a high view of Scripture negates or minimizes the impact of culture and worldview on exegesis and interpretation of Scripture. This indicates that he holds to a naïve realistic epistemology. Does this naïve realistic epistemology along with the other two assumptions limit his conceptual categories and his range of movement in his theologizing? It does appear so. Finally, since Coleman's research is primarily textual, it lacks the benefit of field research. Conducting field research would have exposed Coleman to the weaknesses embedded in his assumptions and positively impacted his analysis and conclusions. **IJFM**

Editor's note: This review was based on the Kindle edition of Coleman's work, which does not have page numbers. As a service to our readers, we have provided in brackets the original page numbers corresponding to each Kindle location (or set of locations). Example: Kindle Locations 619–628. [p. 22]

Endnotes

¹ Coleman, Doug. *A Theological Analysis of the Insider Movement Paradigm from Four Perspectives: Theology of Religions, Revelation, Soteriology and Ecclesiology* (Pasadena: EMS Dissertation Series, William Carey International University Press, 2011), Kindle Locations 620–622. [p. 22] Kindle Edition.

² Kindle Locations 619–628. [p. 22]

³ See Jung, Dietrich. *Orientalists, Islamists and the Global Public Sphere* (Equinox Publishing, 2011), 5.

⁴ For an example of this see Kindle Locations 2748–2756. [pp. 176–77]

⁵ Kindle Locations 590–591. [p. 20]

⁶ This perception of his naïve realism is reinforced by Coleman's later statement that "missiology should be driven and governed by biblical and theological teaching and parameters" (Kindle Locations 622–623). [p. 22] The statement is true. However, it neglects to acknowledge the significant impact of cultural context on the person doing the biblical exegesis and interpretation.

⁷ Kindle Locations 676–687. [pp. 26–28]

⁸ Kindle Locations 698–699. [p. 28]

⁹ Kindle Locations 828–831. [p. 37–38]

¹⁰ Kindle Locations 831–834. [p. 38]

¹¹ Kindle Locations 795–800. [p. 35]

¹² This mono-dimensional view of culture as being comprised of aggregate parts is reflected in this quote by Coleman: "Lewis also points out that conversion to a certain cultural form of Christianity

is not necessary for membership in the kingdom, and may even prove to be a hindrance. This, too, is a helpful distinction, although her application of it leads to a false dichotomy. She fails to mention the possibility of a new form of biblical faith appropriate to the local culture yet distinct from other religious communities and identities" (Kindle Locations 1350–1352). [p. 74]

¹³ Wright, N.T. *The New Testament and the People of God* (Fortress Press, 1992).

¹⁴ Kindle Locations 1460–1462. [p. 83]

¹⁵ Kindle Locations 1808–1809. [p. 107]

¹⁶ Kindle Locations 1428–1430. [p. 81]

¹⁷ Kindle Locations 1695–1698. [p. 99]

¹⁸ Kindle Locations 2168–2171. [p. 133]

¹⁹ For an example of this in the life of one Muslim scholar, see how Hamed Abdel-Samad speaks about the Qur'an in: Political Scientist Hamed Abdel-Samad: 'Islam Is Like a Drug', <http://www.spiegel.de/international/zeitgeist/0,1518,druck-717589,00.html>, accessed: September 18, 2010.

²⁰ Kindle Locations 2180–2181. [p. 135]

²¹ Kindle Locations 2185–2186. [p. 135]

²² Kindle Locations 2242–2248. [pp. 139–40]

²³ Kindle Locations 2319–2322. [p. 145]

²⁴ Kindle Locations 2326–2328. [p. 146]

²⁵ Kindle Locations 2996–2998. [p. 193]

²⁶ For a description of direct transferability see: Ciampa, Roy E. "Ideological Challenges for Bible Translators," *International Journal of Frontier Missiology* (2011) 28 (3): 139–48.

²⁷ Kindle Locations 2758–2764. [pp. 176–77]

²⁸ Kindle Locations 2736–2756. [p. 178]

²⁹ Kindle Locations 2734–2749. [pp. 175–76]

³⁰ Kindle Locations 3456–3457. [p. 227]

³¹ Kindle Locations 3680–3686. [p. 244]

³² O'Brien further describes this danger: "But whatever the precise reasons, it is the outcome of such a turning away that is of great concern to the author. 'Christ, his sacrifice, and his priestly work are so relativised that they are effectively denied, and apostasy is only a whisker away. It is to prevent just such a calamity that the author writes this epistle'" Peter T. O'Brien. *The Letter to the Hebrews*. Pillar New Testament Commentary (Grand Rapids, MI: Wm. B. Eerdmans Publishing Company, 2010), 13.

³³ Kindle Locations 3444–3446. [p. 226]

³⁴ Kindle Location 3450. [p. 226]

³⁵ Kindle Locations 3451–3452. [p. 226]

³⁶ Kindle Locations 3485–3512. [pp. 229–31] Coleman writes: "The above discussion of ordinances, church membership, and church discipline inevitably leads to the conclusion that in order to be faithful to biblical teaching and fulfill its responsibilities, a church must strive for clarity in several matters. First, since membership and the ordinances are for believers, a church must determine as much as is humanly possible the spiritual state of those who are candidates for baptism and membership. It must also refrain from indiscriminately offering the Lord's Supper to anyone in attendance, with no effort to define and explain the proper recipients. In the exercise of its covenant responsibilities, including church discipline, the church must also understand who constitutes its membership" (Kindle Locations 3513–3518, [pp. 231–32]). I did not see these concerns justified in the quotes by Lewis that he provided.