

# WORDS

## Chart 3: Twelve Views of Proclamational Evangelism and Theology

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# DEEDS

		1	2	3	4	5	6	7	8	9	10	11	12
A	Dissecting the Word-Deed Continuum	Service Is a Supernatural <b>Outflow</b> of Proclamation	Service is an <b>Opening</b> for Proclamation	Service is a <b>Bridge</b> to Proclamation		Service is a <b>Preferred Preparatory Grace</b> to Proclamation	Service is a <b>Necessary Preparatory Grace</b> to Proclamation	Service is an <b>Equal Partner</b> with Proclamational Evangelism	Service is an <b>End in Itself</b> , apart from Proclamational Evangelism	Service is <b>Primary</b> over Proclamational Evangelism	Proclamational Evangelism is unnecessary	Proclamational Evangelism is counter-productive	Proclamational Evangelism is methodology of heretics; a sign of heretical conversion theology
		Result of changed lives	To evangelize in closed countries	Allowing proximity	Providing relevance	Adds credibility	Adds power	Both necessary together	Both necessary, but not simultaneously	Conversion agenda <b>Secondary</b> to social	Conversion agenda hinders social means and ends		
		“WORD”		“WORD AND DEED”				“DEED AND WORD”				“DEED”	
B	Implicit View of the Atonement	Thomas Anselm’s Substitutionary Atonement; Charles Hodge’s Penal Substitution			James Denney’s Reconciliation Model (cf. A. Ritsch); Apologetic Model**			Gustav Aulen’s <i>Christus Victor</i>		Walter Rauschenbusch’s <i>A Theology of the Social Gospel</i> or Gustavo Gutierrez’ Liberation Theology		Peter Abelard’s Moral-Influence Theory	
C	Emphasis	Emphasis on: • Evangelism and conversion; • Being “born-again”; • Salvation from sin and eternal life, e.g. “soul-winning” • Revival and godly living			Emphasis on: • Mending broken relationship with God/Christ; • Finding meaning or purpose in this life; • Worshipping Christ’s deity ( <i>sans</i> the cross) • Local church, its programs and influence; • Knowing and communicating truth; • Excellence in all things			Emphasis on: • The kingdom of God here and now; • Engaging the culture using its methods and arguments • Worshipping God’s sovereignty • Living a balanced life		Emphasis on: • Addressing and meeting socio-political and economic needs • Mental and emotional health		Emphasis on: • Church institution • Sacraments • Good works • Other distinctive theology (e.g. Mary, etc.)	
D	Defining Sin	Rebellion against the written Word of God			Sin as alienation from God, lack of purpose, or lack of meaning in life			Sin as an antithesis: lack of love, righteousness, or goodness; sin as irrationality		Sin is uniquely social, e.g. racism and poverty		Sin is human weakness	
E	Extent of sin	Total or utter depravity, i.e. total inability			Moral depravity or moral degradation; man’s mind and will are tainted, but not totally incapacitated			Basic goodness and basic evil of man; man’s reason is infected but good		Man’s racism and social exploitation shows his sin		Possibility of living a holy life through one’s own efforts	
F	Essence of the Message	Gospel is the death, burial and resurrection of Jesus Christ, His sufficient death for sin; the Word of God			Gospel is (1) truth; emphasize (2) establishing a relationship with Christ; (3) finding purpose and meaning in life; (4) glory of God; (5) excellence in ecclesiology			Message is (1) incarnation of Christ, (2) rule of Christ and (3) responding to the love of God		Message is freedom and solidarity in Christ		Emphasis on following the example of Christ	
G	Appeal to?	Heart regarding sin			Mind regarding truth; reason for living			Mind regarding Christian worldview (Socinian Moral Philosophy?)		Heart regarding social conscience; Heart regarding brotherhood of man		Personhood, church as institution of human betterment	
H	Content of Preaching	Preach the Five Fundamentals: • Inerrancy • Virgin Birth • Deity of Christ Preach the six complimentary convictions: • Urgent Evangelism • Perennial Revival • Total Depravity and Total Inability • Substitutionary Atonement • Bodily Resurrection • Imputed Righteousness • Need for New Birth (being “born again”) • Literal Hell			Avoid the most thorny of five fundamentals and six convictions: • Perennial Revival • Urgent Evangelism • Total Depravity and Total Inability • Literal Hell Simultaneously begin avoiding: • Inerrancy (as regards [1] New Testament methodology of evangelism and [2] New Testament ecclesiology)			Preaching the Bible alone is not relevant; Find and preach truth in culture; Drop three fundamentals and two convictions: • Inerrancy • Bodily Resurrection • Substitutionary Atonement • Imputed Righteousness • Need for New Birth (being “born again”) Instead preach a Christian worldview, or Christian [Socinian] Moral Philosophy		Preaching is for the purpose of self-actualization and to awaken the social conscience to social action; Drop the last two fundamentals: • Virgin Birth • Deity of Christ		Preaching a works salvation devoid of instantaneous conversion; Begin adopting mystical aspects of Christianity: • Veneration of Mary and the saints; • Bank of salvific merits in heaven [of Jesus, Mary, and saints]; • Petrine succession and the hierarchy holding the keys; • Indulgences, purgatory, transubstantiation, etc... e.g. Adoption of Thomas Aquinas’ sacramental theology, whereby the organizational hierarchy of the Roman Catholic Church is needed to deliver the seven sacraments (salvation)	
I	Salvation/Conversion	Through the outward Word ( <i>sola Scriptura</i> ), the hearing of faith ( <i>sola fides</i> ), and by God’s grace alone ( <i>sola gratia</i> )			The means of communication is a relational model of the Gospel (friendship) and/or radical discipleship (lifestyle); salvation is a reinstated relationship			The means (social service) is an end; the rule of Christ through His visible church incarnation ministering to world needs		The means is the end; Socio-economic equality is the goal		The means is the means ( <i>ex opere operato</i> ); e.g. sacraments [properly administered] are the means of salvation	
J	Mandate of Church	Great Commission as [Mere] Proclamation of the Word of God/Gospel, and Instantaneous Conversion			Great Commission as discipleship (spiritual formation and relational emphasis) and/or Great Commission plus Great Commandment (Matt 22:37)			Great Commission plus (1) Great Commandment; (2) Cultural Mandate, Gen 1:26; (3) Love; and/or (4) Unity		Great Commission irrelevant; Cultural Mandate rules		Great Commission is membership and participation in human institution, e.g. Roman Catholic Church	
K	Priorities	Evangelism preminent priority			Evangelism either the most important of several biblical priorities or one of a number of priorities, definition of evangelism becomes the issue			Evangelism is one of a number of equal biblical priorities; definition varies markedly from New Testament evangelism		Evangelism tertiary to the present issues of this life; meanwhile evangelism’s essence continues to undergo drastic redefinition		Evangelism rarely discussed, unless it is for the sake of ecumenical discussion	
L	Cooperation, Ecumenism, and Separation	Cooperation with those who affirm the Five Fundamentals of the Faith and share an evangelistic spirit			Broaden cooperation to Christians who believe the deity of Christ, and hold to a similar social agenda			Broaden cooperation with those who hold to a similar social agenda; emphasizing those within a broadly Christian religious perspective; sometimes cooperate with conversionists to protect constituency		Cooperation to those who hold to a similar social agenda; shun those who have a conversionistic agenda		Ecclesiological isolationistic; cooperation seems to be for self-serving purposes only	
M	Faith and Reason Continuum	Faith—Supernaturalistic			Dynamic Synthesis I (Christological); Reason is valid in and of itself			Dynamic Synthesis II (Christological); reason is untainted		Faith is irrelevant; Reason rules		Reason—naturalistic; Faith in Traditions of human institution	
O	Inspiration and Authority of Scripture	Verbal Inspiration; Plenary Inspiration/Absolute Inerrancy; Full Inerrancy			Dynamic Equivalence I (Christological)/ Limited Inerrancy; Infallibility			Dynamic Equivalence II (Christological)/ Infallibility; Inerrancy of Purpose		Illumination; Intuition/ Accommodated Revelation; Non-Propositional		Dictation theory; Living inerrancy of Church’s interpretation	
P	Eschatological Issues	Imminent return of Christ; premillennial; True heaven, literal hell with fire and brimstone			Imminent return of Christ; premillennial/amillennial; Hell may be figurative (e.g. “separation from God”)			Return less relevant; amillennial; hell is figurative, separation from God (e.g. annihilationism or conditional mortality)		Return emphasis is wrongly emphasized biblical interpretation; postmillennial; hell is figurative (i.e. universal salvation)		Hell is separation from God (i.e. figurative); Purgatory undermines a “Living Hope”	
Q	Sample Morality Issues	E.g. no social drinking, emphasizing separation from the world (cf. separation is not one of the five fundamentals)			Emphasis on Grace versus Legalism (i.e. the letter of the Law; e.g. Pippert and Aldrich, “eating meat and evangelizing”)			Moral dynamic equivalence—Emphasizing the moral gray areas in the Bible		E.g. openness to homosexuality (e.g. Episcopal Church in the U.S.)		E.g. Indulgences, cf. <i>Taxe de la chancellerie Romaine</i> (Rome, 1471, 1484, 1492, 1503, 1508, 1509, 1512, 1514, etc.)	
R	Favorite Scripture Portions	Substitutionary portions: Books of Leviticus, Acts, and Romans (entire Pauline corpus)			“Nuanced” portions: Book of Hebrews and Gospels			“Balanced” portions: Sermon on the Mount, and parable of the Judgment of the Nations (Matthew 25)		“Social” writings: Exodus event; social messages of Minor Prophets and Jesus		Philosophical and sacramental portions: Books of Job, Ecclesiastes, and James [also Tobith, Sirach, etc.]	
S	Sample Evaluative Designations	Manichean, Dualist, Heretic, <i>Parfait</i> , Wycliffite, Lutherite, Protestant, Sectarian, Dissenter, Pietist, Puritan, Revivalist, Dispensationalist, and Fundamentalist; Legalistic, Literalistic, Rationalistic, Individualistic, Personalistic, Simplistic, Separatistic, and Immature			Truth is nuanced; Positive/Encouraging Christianity; Growing in Maturity; e.g. “We can’t go back 30-50 years”			Open-minded; Mature; Balanced; Wholistic or Holistic; Incarnational (50%-50%); e.g. “Moderation in all things”		Relevant; Up-to-Date; Forward-Thinking; Dealing with Contemporary Issues		Established; Stable; Well-grounded; Historically-rooted	

Introduction: This chart expands three views noted by John R. W. Stott in his exposition on the 1982 “Grand Rapids Report on Evangelism and Social Responsibility” (*Making Christ Known: Historic Mission Documents from the Lausanne Movement, 1974-1989*, 181-82. I have also added my theological analysis under each view.

Disclaimer: The statements above are generalizations. There are a variety of views within each model of the atonement.

\*Next chart designates a continuum of 15 views of the atonement from Substitutionary to *Christus Victor* (dividing Substitutionary and Reconciliation into 14 separate models).