What We Carry

Starting Points:
Approaching the Frontier Missiological Task

by Bradford Greer

E ngaging in frontier missions in a postcolonial world requires us to leave our first-culture and the ordered world we know and cross religio-cultural boundaries into an unknown world. Without realizing it, we unconsciously privilege the ordering of our own world. We then cross religio-cultural boundaries without the tools we need to reflect upon and challenge that privileged ordering of our world.[1] We, therefore, are ill equipped to reflect constructively upon the ways others order their world. We end up being ethnocentric and colonial in ways that we are often unaware.

Frontier missiology arose as an interdisciplinary academic discipline to help minimize this very real but implicit ethnocentricity and coloniality within frontier mission endeavors. It exposes us to key epistemological, theological, and missiological lenses that shape the way we perceive ourselves and others as we engage in the task of frontier missions (see the chart on the next page). In addition, frontier missiology draws from the rich resources of biblical theology and the social sciences in order to provide us with the tools we need not only to reflect upon but also to challenge the privileged ways we order our own world. It should also release us to enter, move about, reflect upon, value, and positively challenge another world that operates under a radically different ordering. In this article we will identify and explore how these different lenses shape the thinking and the task of foreign missions.

Nonetheless, as we work through these lenses it will soon become obvious why we cannot eliminate the disagreements that arise among us. The issues within frontier missiology touch upon some of our deepest and most cherished beliefs, assumptions, and values. Just by reading the current interaction between Ayman Ibrahim and Harley Talman regarding the Prophet of Islam,[2] one catches a small glimpse of how this is so. Though we will never eliminate disagreement (nor should we even want to), we can hopefully raise our level of awareness and increase our capacity for reflection and meaningful dialogue on these very sensitive and very significant issues.

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The Starting Point: Theology or Ideology?

Some sectors in the evangelical community question the value of using the social sciences to inform frontier mission engagement. Their reticence is due in part to how they view the starting point of frontier missiology. They assume that it begins with phenomenology rather than theology. This is because it seeks to be as "objective" as possible as it seeks to discover "what is" (phenomenology) rather than "what should be" (ideology). The reticent evangelical would rather assert that the starting place of all missiology should be theology.

In response, frontier missiologists point out that philosophers have demonstrated that all knowledge is situated in time and space, and thus, contextual. Knowledge is also limited in perspective; and no knowledge is one hundred percent objective.[3] The implication for theology is this: Every theologian and every theological system is situated in time and space. Consequently, all theology is contextual.[4] In addition, since each theological system arises from its own situatedness and perspective, no single theological system is one hundred percent comprehensive.[5]

In contrast, positivism (figure 1, Starting Point One) asserts that knowledge is objective, reliable, and trustworthy. When positivism shapes our view of theology, it places an undue confidence on our theological understanding, assuming it is accurate in description and can function transculturally as a standard for theologizing in other contexts. However, all systematic, dogmatic, and creedal theologies arose in given times and spaces. Thus, they are culturally bounded.[6] As a result, when the reticent assert that theology should be the starting point for missiology, they are actually referring to their privileged, culturally-bounded theologies as their starting point.

Positivism provides a wonderfully firm ground for those who stand upon it. However, as an epistemological position, many evangelical scholars recognize that positivism is not intellectually or phenomenologically sustainable.

Due to this realization, frontier missiologists tend to draw from the *biblical* theology movement (figure 1, Starting Point Two) as it provides a valid, evangelical alternative to traditional systematic, dogmatic, and confessional theologies. Biblical theology allows meaning to arise from within each book of the Bible, looking to the historical context to illuminate the text's meaning. It also allows other biblical texts (intertextuality) to inform the meaning of any given biblical text.

Yet, many evangelicals and missionaries persist in their epistemological positivism.[7] Such positivism creates problems in the realms of biblical interpretation and contextualization. People seek conformity to their position rather than allowing the Scriptures to speak to a given context. Grant Osborne highlights the problem positivism creates in biblical interpretation.

> People read Scripture within a reading paradigm dominated by the denomination of which they are a part. They don't seek truth but conformity to their assumed theological position. (Osborne 2006, 467).[8]

If allegiances to systematic, dogmatic, and confessional theologies already cause this problem in biblical interpretation in western cultural contexts, they surely will cause the problem in frontier missions.

Such allegiances cause significant sectors of the evangelical mission community to pejoratively view contextualization and local theologizing. The assumption is that there is no need for any further theologizing because the task of theologizing has been completed.[9] Addressing this, Melba Maggay writes:

> A longtime missionary in India, for instance, has asserted that one can only proceed from a "dogmatic contextualization," which he defined as "the translation of the unchanging content of the Gospel of the Kingdom into verbal form meaningful to the peoples in the separate cultures and within their particular existential situation." The trouble with this definition is that it assumes that the task of contextualization is, at bottom, merely adaptation; it consists mostly of finding "dynamic equivalencies" for propositional truths systematized by theologies developed in the West and deemed universal…this is an unsafe

Figure 1. Framing Two Starting Points in Mission

Starting Point One	Starting Point Two
Positivism/Naïve Realism	Critical Realism
Dualism	Integration
Systematics	Biblical Theology
Dogmatics/Confessionalism/Foundationalism	Contextualization/Local Theologies
Exclusive Orthodoxy	Inclusive Orthodoxy
Ethnocentric Theological Discourse	Postcolonial Theological Discourse
Modality	Sodality
High Uncertainty Avoidance	Low Uncertainty Avoidance

assumption. It is true that there is an unchanging "deposit of the faith," but this comprises more than propositions. And while it may be said to be "supra-cultural," our knowledge and access to it is always culture-bound, and the theologies that arise out of the historic contingencies of a given context are always local. (2013, 6–7)

People in other cultures ask different questions than we do. They need answers to their questions, not just answers we have found for our questions.[10] Contextualization and local theologizing allow communities of believers to read the Scriptures with their eyes in relation to their own experiences. It allows them to articulate biblical truth in ways that make sense and bring order to their own complex world. Biblical theological methodologies facilitate people as they read the Scriptures in their context to interpret and apply the Scriptures in appropriate ways.

Alternatively, those who assume they are carrying out their missiological endeavors with a transcultural theology are actually exporting their privileged, culturally bounded theology, that is—in missional terms—ethnocentric.[11] As a result, their theology functions more as an ideology than as a transcultural theology.

That being said, the claim that frontier missiology begins with phenomenology and not theology is unwarranted. What is overlooked is that evangelical theology is the very basis and provides the operational framework for all evangelical frontier missiology. Evangelical frontier missiology grows out of the evangelical movement's four theological characteristics: biblicism (the Bible is the only authority for faith and life), crucicentrism (the cross is central to the faith), conversionism (personal conversion is the mark of the true Christian), and mission (the gospel is to be proclaimed through word and deed).[12]

These theological planks, with the addition of Christocentrism (Christ

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being the center of the believer's life, faith, and practice), are essential for all frontier missiology. Since all knowledge is situated and contextual, frontier missiology acknowledges its own situatedness—that it arises out of the 20th and 21st Century evangelical movement, which is also predominantly western in cultural orientation. Frontier missiologists recognize that their starting point is not neutral or comprehensive. Such neutrality and comprehensiveness can never be achieved. Missiologists are empowered to discover how the "Truth" of God's Word is unveiled when they acknowledge their situatedness and cognitive limitations, adopt a minimalist and yet essential theological core, and reflect on their own impact upon theology and analysis while engaging in other frontier mission contexts.[13] That frontier missiology can operate from this focused theological position demonstrates this is not a capitulation to "postmodern relativism."

Nonetheless, these fundamental differences in epistemology and in approaches to theology, at the outset of any frontier missiological endeavor, create a significant degree of discomfort for those first-culture evangelicals and missionaries who lean toward epistemological positivism. Even though frontier missiology is unashamedly Bible-centered, Christ-centered, cross-centered, and conversionist, such a focused evangelical theology is still not adequate for evangelical positivists.

Besides releasing contextualization and local theologizing, there is another significant benefit from holding to this more focused evangelical theology. In frontier contexts missionaries often find themselves working alongside Christ-followers from other cultures and from

many differing theological persuasions. Initially, this diversity causes friction; however, as these missionaries see the quality of the faith of the others on the field, and as they see the value in cross-agency cooperation, they move into an ecumenical space, a space that relativizes theological particulars. The result is that these workers return to their evangelical roots, having become bibliocentric, Christocentric, crucicentric, and conversionistic—all for the sake of the gospel.

Yet, this relativization of theological particularities and denominational identities can cause alarm in the missionaries' first-culture faith communities. An identity based on specific theological or denominational content is highly valued in first-culture contexts. Evangelical ecumenicalism sounds deviant. What is not recognized is that a communal identity based on particular theological/denominational content rather than on being "in Christ" is a luxury of living in a context where faith in Christ is held by many and can be expressed freely. It becomes altogether cumbersome when living in areas where mission workers are few and the countries are fairly restrictive.

This relativization also leads to a reordering of what is considered "orthodoxy." In the first-culture faith community orthodoxy can be viewed as a standard that excludes those who don't hold to specific content cherished by the community. I recently experienced this in the USA. Even though my wife and I have represented Christ in a conflict-ridden zone for over 25 years, we were not able to participate with the other congregants in taking communion. A note in the bulletin indicated who was permitted to partake and who was not; and we did not share their particular view of communion. I did not mind this at all. I understood their reasoning

and I was simply glad to worship the Lord with a Bible believing group. In contrast, in frontier mission areas where mission workers are few and denominational identities are less likely to surface, the lines for orthodoxy tend to be drawn more inclusively. The standards for orthodoxy are set so they can include various positions (majority and minority) held within the Church universal.

Exemplifying this tension between inclusive and exclusive approaches to defining orthodoxy, some may recall the stir John Stott created a few years back when he declared his belief in annihilationism. Some felt Stott's affirmation of annihilationism indicated that he had left the evangelical fold. In a 2011 online *Christianity Today* post Mark Galli indicated that J. I. Packer and others had a similar reaction. Galli wrote that

> [i]n May 1989, Regent College theologian J. I. Packer attacked the idea [of annihilationism] at the Evangelical Affirmations conference held at Trinity Evangelical Divinity School. In the discussion that followed, Reformed Seminary theologian Roger Nicole argued that annihilationism should be respected as a persistent and biblical minority position among historic evangelicals. Nicole's speech effectively defeated a motion that would have defined annihilationists as outside the evangelical camp.

This inclusive approach can create significant levels of tension in some first-culture faith communities; however, for those working in frontier contexts where the workers are few, being theologically inclusive is vital.

One of the impacts of this inclusivity is that it enables workers to better reflect upon and challenge the privileged ways they have ordered their world, and how they enter, move about, reflect upon, value, and positively challenge their host cultures, which operate under radically different orderings and worldviews.

In summary, frontier missiology is shaped by four fundamental evangelical theological commitments: 1) bibliocentrism, 2) Christocentrism,

3) crucicentrism, and 4) conversionism. Frontier missiology refrains from adding to these but rather adopts a critical realist epistemological perspective, acknowledging that all knowledge, theology included, is situated and contextual. From this evangelical theological starting point, frontier missiology then utilizes the rich resources of biblical theology and the social sciences to advance the kingdom of God in the unengaged and unreached areas of God's world.

Frontier Mission Engagement: God and Culture

Working out from this focused evangelical theological framework, the first

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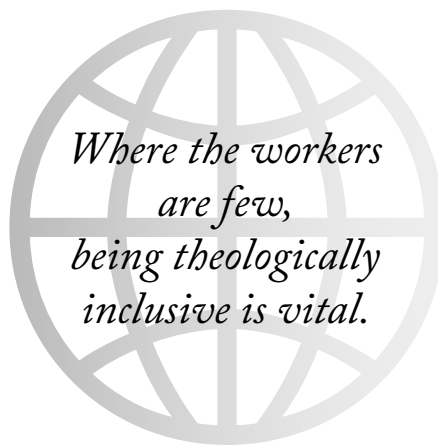
point of contact in frontier mission engagement is culture. A major point of agreement among all is that cultures exist in a fallen state. "For all have sinned and fallen short of the glory of God" (Romans 3:23). However, evangelicals influenced by positivism and frontier missiologists tend to view culture from two significantly different lenses.

Positivism tends to view life in a dualistic manner.[14] Dualistic terms such as non-Christian, pre-Christian and post-Christian are used with a significant level of frequency. If a culture falls into the non-, pre-, or post-Christian category, the tendency is to view much if not most of the aspects of that culture as deficient or evil and in need of transformation.[15]

The truth that all cultures are fallen and stand in need of transformation is used to validate this tendency. As a result, a common expectation is that when people turn to Christ they should adopt new norms, norms that are Christian.[16] Missionaries who primarily view their own first-culture through the Christian lens do not necessarily reflect analytically on the many norms which they have labeled Christian. As a result, this dualistic mindset and the labeling of other cultures as non-Christian open the doors for cultural coloniality at a number of levels.[17]

In contrast, theologically viewing God as Creator, Preserver, Revealer, and Redeemer opens the door for a different approach to understanding fallen, human cultures.

The Scripture indicates that God not only created the world, but he has stayed actively involved in the world ever since. It is not as if God created humankind and then distanced himself from humanity after the first couple sinned, leaving everyone to their own devices. Even after Cain's murder of his brother Abel, the Genesis 4 narrative indicates that Cain, his descendants, and even human civilization grew under the tacit preserving grace of God. This understanding arises from the account of the two births that begin and end the chapter. With both births Eve acknowledges the Lord's help in the bringing forth of the children. The theological implication from this is that it is due to the Lord's preserving grace than humankind is able to continue. The narrative of the flood and the subsequent covenant with Noah and humankind appear to confirm this (Gen. 8:20–9:17).

In this light Karl Barth writes: "God fulfills his fatherly lordship over the creature by preserving it" (1960, Vol. 3/3, p. 58). This preserving activity is why Paul could say in Romans 13:1:

> Let every person be subject to the governing authorities; for there is no authority except from God, and those authorities that exist have been instituted by God. (NRSV)

Paul was working from the premise that God preserves humankind in part by forming and maintaining structures that promote social and communal order. Paul in Acts portrayed this preserving activity of God in very intimate terms, stating that the Lord is near to each and every one. In his speech in Athens he said: "indeed he is not far from each one of us. For 'In him we live and move and have our being'" (Acts 17:27–28 NRSV).

This understanding of God as Preserver adds definition to our understanding of God as Revealer. God, being near, is not only actively preserving humankind, God is also actively working to reveal himself to each and every one. In doctrinal terms we refer to this as General Revelation. General Revelation, however, is often perceived as a static act where God placed knowledge about himself within the very fabric of creation. This is certainly one aspect of what God has done (see Rom. 1:20). However, we are also to understand God as continuously working in and among people so that they may turn to him. General revelation is a continual activity (Rom. 1:19 and Ps. 19:1–3). Why is God doing this? In order that he may be ultimately glorified in and through his Son in those he has made and redeemed (Barth 1960 Vol. 3/3, p. 58).

Thus, frontier missiology sees God as actively involved in all human cultures, fallen as they are, working to form within them that which can be labeled moral, wise, just, and good. God is doing this because he, as Revealer and Redeemer, is not only near to all but works to draw those within these cultures to himself, prodding them to "seek him so that they may find him" (Acts 17:28). Besides the unseen, inner workings of the Spirit, God uses that which can be labeled as moral, wise, just, and good to create cognitive and affective connections to the gospel, enabling people to view the gospel as plausible, and thus positively respond to it.[18]

The story of Jethro in Exodus 18 appears to validate this perspective. The narrative mentions fifteen times that

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Moses' father-in-law is the source of the advice Moses adopts. The narrative opens and closes highlighting the fact that Jethro is an outsider to the nation (Ex. 18:1, 27).[19] Moses' father-in-law is the one who points out that what Moses is doing "is not good" (Ex. 18:17), echoing the creation narrative (Fretheim 2010, p. 198), and it is Moses' father-in-law who gives the advice that helps to create structures that promote justice within the redeemed community. That this narrative occurs immediately before the giving of the Law on Mount Sinai, and that Jethro beseeches Moses to look to God regarding this advice (Ex. 18:23), appears to demonstrate that it is due to God's working in his good creation that there is a degree of wisdom in his world, wisdom that is good and should be valued and utilized.[20]

Frontier missiology works from this theological understanding of God's active involvement within human cultures as Creator, Preserver, Revealer, and Redeemer. God's commitment to and involvement in human cultures finds its full revelation in the incarnation of Jesus. The incarnation is "an affirmation of creation and of God's deep involvement with it" (Zimmerman 2012, 61). As a result, frontier missiologists intentionally avoid devaluing other cultures. They seek to discover what God is already doing within each and every community and build upon it. The reason frontier mission workers are in these frontier areas is because of God's active involvement. God has brought them there so that they can meaningfully represent Christ, that the gospel be meaningfully proclaimed, and that communities redeemed by and centered in Jesus be established.

In summary, the gospel in the view of frontier missiology is meant to redeem

and release a transformation from within each and every culture, not to obliterate those cultures.[21] John's vision of the nations in Revelation 21:22–26 appears to be an affirmation that ethnic groups will retain their identities and cultural peculiarities in eternity. In stating this, frontier missiology does not lose sight of the cultural tension inherent within the gospel.

> The event of Christ, and Christ's renewing work, is not indigenous to any culture—not even to supposedly Christian cultures. In every case it has to be received as a crosscultural—indeed a countercultural—reality. (Dyrness, 2016)

Conclusion

First culture attachments create significant hindrances for those crossing religio-cultural boundaries in order to proclaim the gospel in a faithful manner, especially when the first culture is blended with the Christian faith. This blending sacralizes norms and elements of the first culture which have no direct connection with the gospel; yet, these cultural norms and elements are automatically identified as Christian and given a privileged status. Consequently, a culturally specific theological understanding of the gospel and Christian praxis is exported, resulting in a frontier missionary endeavor that is ethnocentric and colonial in character. All Christian communities (Western, Southern, Middle Eastern, Western Asian, South Asian or East Asian) face this same predicament whenever they try to cross religious, cultural, or social barriers.

Frontier missiology exists to help alleviate this problem. It seeks to provide frontier mission workers with tools that facilitate self-reflection on how their first culture has ordered and privileged their world and impacted their

theological understandings. These same tools also enable workers to enter, move about, reflect upon, value, and positively challenge other cultures that operate under a radically different ordering.

In addition, frontier missiology has a high view of God's activity in each and every culture. The incarnation reinforces our understanding of the inherent value, significance, and freedom of each culture. In this light, each and every community should have the freedom to read, interpret, and apply the Scriptures in its own context. This freedom will enable the Scripture to have the immediate relevance to each community that it was designed to have.

At the most fundamental level, the only thing that is truly transcultural is the Scripture. God's Word does not change. What changes is context. Since each context has its own particular needs, problems, and worldview, each community has to read the Scripture to learn how to address those needs and problems, and come to know God. This diversity in need, problem, and worldview will cause communities to focus on certain truths over others. With a critical realist epistemology such a difference in perspective is acceptable because no human body of knowledge is complete in and of itself. Consequently, applications of Scripture can be diverse because each community is ordered in different ways.

Frontier missiology is comfortable with this diversity because this is the nature of intercultural engagement. Frontier missiology can be comfortable with this because it is confident that the Father, the Son, and the Spirit is overseeing, actively involved, and fulfilling his covenantal purposes in this world. **IJFM**

Endnotes

[1] Postcolonial theological discourses help us reflect on how we have privileged the ways we order our world. For a brief exposure to postcolonial theological discourses see Smith, Lalitha, and Hawk's *Evangelical Postcolonial Conversations: Global Awakenings in Theology and Praxis* (2014).

[2] See article, "Is Muhammad Also Among the Prophets?" and responses in *IJFM* 31:4, 169–190; *IJFM* 32:4, 202–207; and this issue, *IJFM* 33:3, 116–135.

[3] Jens Zimmerman writes: "Human knowledge is never neutral, dispassionate, timeless, or without perspective. Instead, it is always *interpretive*" (2012, 35, emphasis his).

[4] Grant Osborne states: "The act of interpretation itself is done within a cultural and theological framework" (2006, 467; see also Zimmerman 2012, 12). This is why Shaw and Van Engen conclude: "There is no such thing as pure theology; all theologies are local theologies" (2003, 47).

[5] See Osborne 2006, 489. This perspective coheres well with Paul the Apostle's words: "For now we see in a mirror dimly, but then face to face. Now I know in part; but then I shall know fully, even as I have been fully known" (1 Cor. 13:12 ESV). Paul Hiebert wrote about the impact of one's epistemology on mission engagement in his *Anthropological Reflections on Missiological Issues* (1994, 19–51). For an excellent introduction to philosophical hermeneutics, see Merold Westphal's *Whose Community? Which Interpretation?: Philosophical Hermeneutics for the Church* (2009).

[6] With regard to how systematic theologies are culturally bounded, see Osborne 2009, 32.

[7] Scott Moreau states that positivism was "the position of evangelicals in the past, and many continue to hold to it in some form" (2012, 79).

[8] Evangelicals not only seek conformity in doctrine, but also seek conformity in ecclesiastical practices. This leads to the problem Ralph Winter highlighted between sodalist and modalist church structures (Winter 1981, 178–190). In addition, registering high in the area of uncertainty avoidance exacerbates a community's desire for conformity. Those who register high in the area of uncertainty avoidance have a diminished capacity to tolerate and embrace ambiguity, difference, and change (with regard to uncertainty avoidance, see Hofstede 2001).

[9] The recent publication of Werner Mischke's book, *The Global Gospel,* demonstrates that this assumption is not valid (2015).

[10] Steven Hu addresses this need and writes: "In this globalizing world, where we have also witnessed the dramatic growth of the Two–Thirds World church, we cannot afford not to consider the multiple contexts in which theology begins. If our discourse continues to remain in the domain of the West, the resultant theology will

be powerless to address the issues of the global church" (2014, Kindle Locations 205–207). Hwa Yung concurs and observes: "Western theologies are the products of the histories, cultures and realities of the West. They cannot, therefore, adequately address the existential realities of the rest of the world because these differ so much from those of the West" (2014, Kindle Locations 214–216; see also Wright 2006, 39).

[11] In this vein, William Dyrness in his recent book, *Insider Jesus* (2016), writes: "To speak of a Christian faith that must be contextualized evokes a central question: who gets to define the Christian faith?" Interestingly, Christ himself pointedly did not describe the missionary calling as communicating the Christian faith, or even the good news. He urged his disciples to "go therefore and makes disciples of all nations, . . . teaching them to *obey* everything that I have commanded you" (Mt. 28:19–20, emphasis added). Notice how the focus is on what is to be done, not what is to be thought. In evangelical missiology, this has come to include, at a minimum, the translation, teaching and dissemination of Scripture wherever missionaries have gone. But typically missionaries have supplied something else: their understanding of the beliefs that constitute the "Christian faith" that they have brought with them."

[12] David Bebbington identified these four as the characteristics of the evangelical movement (2005, 23).

[13] In this light, Darrell Whiteman states: "We need a theology that affirms the centrality of Christ in the world while also affirming the culturally diverse expressions that the body of Christ will necessarily take" (2006, 67).

[14] Zimmerman points out that Christians "should be wary of dualistic thinking because it fundamentally contradicts incarnational thinking about God and world" (2012, 11).

[15] Ida Glasser and Hannah Kay reflect this kind of categorization in their recent book, *Thinking Biblically about Islam.* They see Islamic cultures as an appropriate category as well as biblical cultures, though they clearly recognize that there is an undefined overlap of the two. They write: "Islam is understood and experienced by most Muslims as a whole way of life. So we could look at the role of Islam in forming the culture of Muslim societies. It lays down social codes and can determine all sorts of relationships, such as whom to marry, whose home to live in, which people of the

opposite sex to interact with, or employer-employee relations. It also forms the basis for aesthetics, governing what kind of art and architecture is an appropriate expression of belief in God. Where, then, is the overlap between these cultures and biblical cultures that will help us gain a biblical perspective on the cultural implications of Islam" (2016, Kindle Locations 388–393)? I find the category, biblical culture, to be a bit anachronistic as well as perplexing. How would Glasser and Kay define it?

[16] David Bosch described this perspective in this way: "mission as the transfer of the missionary's 'superior' culture" (1991, 5; see also J. Andrew Kirk 2006, 96–97).

[17] Bosch notes: "Surveying the great variety of ways in which Western cultural norms were, implicitly or explicitly, imposed upon converts in other parts of the world, it is of some significance to note that both liberals and conservatives shared the assumption that Christianity was the only basis for a healthy civilization; this was a form of consensus so fundamental that it operated mainly on an unconscious, presuppositional level" (1991, 296). Such thinking continues. As recent examples of this, two separate organizations conducted Leadership Development projects in the same frontier area. The workers conducting the projects were solidly devoted to the Lord; however, the content in these projects elevated western cultural leadership norms (implying that these were Christian) over and above the "defective" local norms.

[18] J. P. Moreland writes: "Individuals will never be able to change their lives if they cannot even entertain the beliefs needed to bring about that change. By 'entertain belief' we mean to consider the *possibility* that the belief *might* be true" (2010, 16). It is due to this working of God that local values provide a basis for meaningful communication and makes missionary elenctics possible (on missionary elenctics, see Robert Priest 1994; however, Priest appears to take a static view of the development of conscience, labeling it a natural faculty).

[19] Thomas White points out that "Jethro is a voice of natural reason or sound political prudence, a non-Israelite through whom God works to organize internally the people of Israel. The author of this portion of the Torah clearly means to underscore that gifts of natural prudential reason, even when they come from outside of the sphere of explicit revelation, are compatible with revelation" (2016, Kindle Locations 3324–3326).

[20] It is because of this that frontier missiologists have the freedom to draw from the social sciences.

[21] Anthony Taylor describes how the gospel, when framed within a kingdom perspective, can enter, preserve, and transform a culture from within (2015).

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