

Chapter 1 Context is King

Summary Starts with issues surrounding contextualization, or how do we interpret and then apply to the Bible to our lives. What is contextualization? Many different ideas as to what it means. Some standard definitions by leading scholars. 455

- Hesselgrave Christian contextualization can be thought of as the attempt to communicate the message of the person, works, Word, and will of God in a way that is faithful to God's revelation, especially as it is put forth in the teachings of Holy Scripture, and that is meaningful to respondents in their respective cultural and existential contexts.
- Scott Moreau "There is a core message of universal truth which must be translated into each new cultural setting in a way that remains faithful to the core. Because the content of that message is absolute and authoritative, the contextualizer's task is to change the form of the message."
- David Sills "Contextualization is simply the process of making the gospel understood."¹⁰ Moreau's summary reflects the opinion of many others when he says, "Contextualization is the process whereby Christians adapt the forms, content, and praxis of the Christian faith so as to communicate it to the minds and hearts of people with other cultural backgrounds."

Need for a new perspective

- No such thing as a pure gospel which is not embodied in a culture...one's cultural context actually shapes the message.
- We can tend to assume the gospel as we have learned it.
- Contextualization begins at the point of interpretation. The way we interpret the Bible will and ought to determine how we communicate and apply it. Therefore, we must guard against any tendency to separate interpretation from the contextualization process. 513

Contextualization is humbling

- Dangers: too emphasis on Bible teacher rather than the Bible itself
- Contextualization does not flow in one direction: West to the rest of the world.
- We should nurture a healthy skepticism concerning our personal theology.
- Author's definition: I suggest that contextualization refers to the process wherein people interpret, communicate, and apply the Bible within a particular cultural context.

Contextualization is inevitable. We are shaped by our

- Culture, subculture, family, school, denomination, history of the church in our culture
- Appeal to the Holy Spirit for help in interpretation. Who has it right?
- Theologizing is understood as a human fallible process, so that no theology is perfect or absolute.
- All theology is contextualized theology.
- It is inevitable and essential. David Sills drives home the point clearly when he says, "If one does not contextualize, he is doing just that—changing the gospel. He becomes a modern-day Judaizer. He is in effect telling his hearers that they must become like him to be saved."

- Syncretism Dean Flemming highlights a second danger—syncretism. Syncretism emerges whenever the biblical message is made to harmonize so closely with a given culture (or subculture) that the biblical truth is compromised. Syncretistic theology and practices reflect the culture more so than the biblical text. 594 But could it be that refusing to contextualize the gospel poses an even greater risk of syncretism?
- Christians around the world run the risk of a second type of syncretism, which is often overlooked. Without some method to guide the process, gospel presentations can suffer from theological syncretism. 606

Two types of contextualization.

- Exegetical contextualization refers to one's interpretation of Scripture from a cultural perspective. It means locating the cultural context within the biblical text. Scripture. In exegetical contextualization, one sees what actually is in the text already. In short, we interpret Scripture using a cultural lens, regardless whether one knows it or not.
- Cultural contextualization refers to the interpretation of culture using a scriptural perspective. It nestles the biblical text within a contemporary cultural context. Hence, one looks at a culture and identifies various concepts that already exist in the Bible.

Highlights

- "the Bible's original meaning does not change but we do." 407 We notice new things as our circumstances or we change. We either overlook or under emphasize aspects of the text that lie outside our common experience.
- No such thing as a pure gospel which is not embodied in a culture...one's cultural context actually shapes the message. 485
- Contextualization begins at the point of interpretation. The way we interpret the Bible will and ought to determine how we communicate and apply it. Therefore, we must guard against any tendency to separate interpretation from the contextualization process 513
- All theology is contextualized theology.

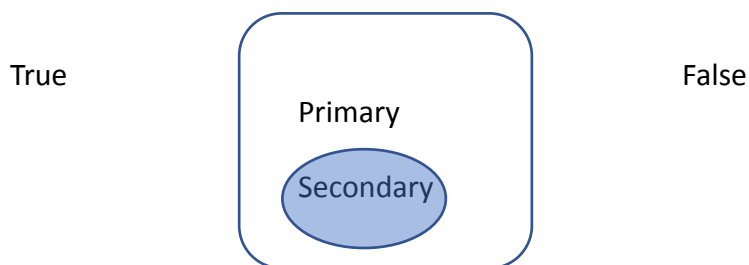
Problem/question

KEY POINTS

- Evangelicals have often viewed contextualization as communication and application.
- Contextualization concerns the relationship between the biblical text and cultural context.
- Contextualization begins with interpretation. We should not confuse biblical truth and our own theology.
- Culture inevitably influences the way we interpret the Bible and thus our theology.
- All theology is contextualized.
- Contextualization helps us avoid a number of dangers.
- We should distinguish two kinds of contextualization.
 - Exegetical contextualization refers to one's interpretation of Scripture from a cultural perspective.
 - Cultural contextualization refers to the interpretation of culture using a scriptural perspective.

Chapter 2 A Common Problem: Compromising the Gospel by Settling for Truth

- “why” can have multiple answers. Why did you marry your wife? She is a woman! True but not the whole truth, maybe even deceptive.
- Second, one sees how an answer may be completely true yet thoroughly miss the point at hand.
- Much damage is done to the gospel and thus to missions when we settle for what is merely true.
 - Relative nature of Biblical truth statements. Dependent on perspective.
 - Paul’s Jewish readers would have been quite right to say that Israel had been chosen as God’s people to be blessed; however, this misses the bigger point of the Abrahamic covenant. Israel was blessed in order to be a blessing to the nations!
- Given: Interpretation should determine application
- admit the possibility that we may not be fighting about what is true and false but instead what is primary and secondary.



- Figure 1: Distinguishing True-false and Primary-secondary C. S. Lewis puts it succinctly, “Put first things first and we get second things thrown in; put second things first and we lose both the first and second things.”
- Wright summarizes the point more sharply: “By what right do we take scripture and find ways of making it talk about things we want it to talk about?”³⁴
 - Examples
 - Made in God’s image
 - David and Goliath story
 - Eternal life
 - Why did Jesus die
 - What is the gospel
 - What is salvation? Going to heaven?
 - Mosaic law? ethics or ethnic
- Main point of chapter we risk compromising the biblical message when we settle for truth—what is merely true but not the main point of a text.
- Missionary training must emphasize biblical theology, not simply systematic theology.
- If we prematurely assume a particular doctrine or emphasis when reading a biblical text, we may miss key ideas that are especially relevant to the cultural contexts in which we preach the gospel. We may quickly read past important concepts that help people better understand the gospel.
- In short, this chapter highlights a simple but easily missed point: one may have a “right” answer but still be wrong.

- People who minister cross-culturally need to be especially conscious of this fact: they too have blind spots that could unknowingly affect their teaching and practice.

KEY POINTS

- Contextualization suffers when we settle for what is merely true.
- We compromise the gospel when we settle for truth.
- Right doctrines are not necessarily the right interpretations for certain biblical texts.
- What is “true or false” should not be confused with what is “primary and secondary.”
- Biblical passages may speak to the needs of a local culture; however, missionaries might miss the point when they only talk about applications more relevant to their home culture.
- Without knowing it, we might unwittingly present truth in untrue ways. It is possible for contextualizations to teach truth yet not be good.

Chapter 3 How does the Bible Frame the Gospel?

Thinking...how did we get to this point where we have to redefine it so carefully. We live in a different framework, worldview, than 40 or 50 years ago. At that time evangelism was done within a Christian framework, reduced to a minimum of information based on an assumed Christian worldview, framework...God, sin, judgment, death

- What is the gospel?
- Need to take both-and approach rather than either-or thinking. Different views either omit or deemphasize certain passages or thoughts.
- The plan of salvation is not the whole gospel
- The gospel is an announcement about who God is and what He does in history.
- The need to use the entire canon in order to do contextualization.
- The Bible consistently uses three particular themes to frame the gospel. These framework themes are creation, covenant, and kingdom.⁸⁴ Without exception, biblical writers always use one or more of these ideas in passages that explicitly reference the “gospel.”
- The gospel is first of all a message about God’s Kingdom.
 - Is 40:9 and following verses in Isaiah
 - Romans 10:15
 - Mark 1:14,15
 - Romans 1:1-4
 - 2 Tim 2:8 offspring of David, Messiah
- Covenant: God keeps His promises
 - Romans 1:2
 - 1 Cor 15:3,4
 - Acts 13:32,33
 - Gal 3:8
 - Eph 2:12
- Creation: There is one God for all nations. Sovereignty and scope
 - We now arrive at a key point in our discussion: We cannot assume that we “frame” a gospel presentation in the same way the Bible does simply because

we make sporadic allusions to the one true God who created the world. Biblically speaking, framing the gospel according to the doctrine of creation has specific implications and functions. In what follows, I list ten ways that biblical writers use the creation motif.

- One cannot overstate this idea: monotheism in the Bible is not merely about the number of gods; it most fundamentally concerns authority and thus our loyalty.⁸⁹
 - Second, this theme identifies the scope of God's kingdom. God is the God of the entire world. scope of his kingdom. The whole world is the realm over which God reigns.
 - This God has acted in history. The present point is simply this: God does not want us to settle for people merely believing monotheism; even demons are monotheists (Jas 2:19). The Lord wants the nations to know what he is like and that he alone is God. He wants us to know what he has done in history.
 - Gal 3:29 The final sentence—verse 29—summarizes the message of the entire chapter. In short, Galatians 3 reinforces our previous point: justification is through faith; anyone can be saved. In addition, because there is one God, salvation comes from his keeping his promises. Salvation is by grace.
 - All nations have a common origin. No ethnocentrism!
 - God defines what salvation is.
 - God tells us that salvation comes only through Jesus Christ 1 Tim 2:5
 - Anyone can be saved. Rom 10:12,13 for the same Lord is Lord of all
 - Only by faith. In Paul's view, keeping the Mosaic Law meant being a Jew. After all, Gentiles do not have the law by birth (Rom 2:14,27; Gal 2:15).⁹¹ The Mosaic Law demarcates those who are Jewish. one. In short, Paul uses monotheism to defend justification by faith.
 - Nobody, no nation, can boast before God
- What is the relationship between these three ideas? The one true God creates all things; thus, he is also the King of the world. Because his kingdom became corrupt, God established a series of covenants leading to the restoration of his creation. God covenants to bless the world through Abraham's offspring. In the Davidic covenant we find out that this promise is fulfilled in David's offspring, namely Jesus Christ. In this way, our Creator-King keeps covenant and establishes justice in the world.
 - KEY POINTS
 - We need the entire biblical story to grasp the gospel.
 - One must be careful not to limit the gospel to any one theme.
 - Contextualizing the gospel foremost requires sound biblical theology, not merely systematic theology.
 - In the Bible, people always use one or more of three themes to frame their gospel presentations. These themes include creation, covenant, and kingdom. Other motifs fit within this framework.
 - If our gospel presentations are not framed by at least one of these three themes, then we are not preaching the gospel in the same way preached by believers in the Bible.

- Creation language conveys the sovereignty of God and the by blessing all nations (Abrahamic covenant) through David's promised royal offspring, Jesus Christ.
- Biblical monotheism consistently carries royal connotations—God is King.
- Put concisely, the gospel tells how the Creator establishes his kingdom by blessing all nations (Abrahamic covenant) through David's promised royal offspring, Jesus Christ.

Chapter 4 Priority: What Questions Does the Gospel Answer?

- No one way to express the Gospel. Accordingly, we need a method of contextualization that is firm, flexible, and based on the entire biblical narrative. There is one gospel but many ways of expressing it.
- "Constant" aspects of the gospel story include things like Jesus' death and resurrection. By "contingent," Hays highlights the elements of Paul's message that are shaped by the needs of Paul's context. How do we tie together both the constant and contingent? To say it another way, how do we present a "firm" and "flexible" gospel?
- We are helped by the following observation: the gospel generally answers four key questions. These four questions help us organize the firm and flexible parts of the gospel. The exact wording of each question may be adjusted depending on the context. Who is Christ? What has Christ done? Why is Christ important? How should we respond?
- Who is Christ? Do not divide the Father and the Son
 - The gospel centers on Christ. Thus, one's receiving salvation should ultimately result in his or her worship of Christ. We preach soteriology for the sake of doxology. At this point we see the weakness of soterian presentations, which can so heavily focus on personal salvation at the expense of Christology. Jesus can quickly be seen merely as a doctor of the soul who deserves our thanks rather than the King of kings who warrants our lifelong allegiance.
 - By depicting the gospel primarily as the escape from judgment, one can subtly focus listeners' attention on themselves and "what they get."
 - God is the Gospel. The goal of the gospel is to glorify God
 - The human problem in reference to God's honor
 - Romans 3:23, 2:23,24
- What has Christ done?
- Why is Christ important?
 - God's response to sin.
 - Judgment
 - Salvation
 - God brings salvation through judgment
- How should we respond?
 - The gospel is not mere information, it is a command. Thus, a few expressions are used to convey humanity's appropriate response to the gospel. These include faith, repentance, and obedience.
 - Mk 1:15

- Listed below is one biblically faithful way to answer these questions. They are also easy to remember. R's
 - God through Christ reigns over all nations.
 - God resurrected Christ, who died for human sin.
 - God through Christ reconciles humanity's relationship with God, with each other, and with the world.
 - All people from every nation are commanded to repent and give their loyalty to Christ as the supreme and saving King of the world.
- Who is Christ?
 - Romans 1:1-5
 - 2 Tim 2:8
 - Rom 10:9, 14-17
 - Jesus is the Christ
 - Put succinctly, the gospel announces that Jesus is the Christ, David's son, Israel's King, thus the Son of God (see John 1:49).
 - 9). In short, the gospel of Isaiah and Paul proclaims the one true God as King above every idol that would seek to rival him.
- What has Christ done
 - Acts 13:32-34
 - Heb 4:1-6
 - Gal 3:8
 - Resurrection

KEY POINTS

- To contextualize the gospel like Paul and others, we must interpret the Bible the way they did. The gospel presentations in the Bible tend to answer four key questions, in the following priority order:
 - Who is Christ?
 - What does Christ do?
 - Why is Christ important?
 - How should people respond?
- When preaching the gospel, Christians traditionally mainly tend to focus on the third question, concerning salvation.
- The content of the gospel is distinct from our response to it.
- Jesus reigns, having resurrected from death, and now reconciles people to God. Therefore, all nations should repent and believe.
- A key to contextualization is finding out where the biblical text overlaps with the cultural context.
- Thus, one seeks to find cultural language, symbols, and concepts that answer these four questions in biblically faithful ways.

Chapter 5 What is an implicit Gospel?

- this chapter explains how culture influences the way we understand, communicate, and apply the gospel.
- What do our gospel presentations imply, even if the ideas are not expressly stated? Despite our efforts to emphasize a particular point, we still convey many other

implicit ideas. Our implicit gospel message comes from a variety of cultural assumptions.

- I highlight these cultural categories by asking five questions: 1. What is the fundamental unit of society? 2. What is the basic nature of the world? 3. What determines a person's identity? 4. Who is the highest authority? 5. How do we think about morality? People from different cultures tend to answer these questions in diverse ways
- The way we choose to tell the story is what I have called our "implicit gospel." The gospel presents a story and therefore a worldview.

KEY POINTS We all have a worldview from which we understand and explain our lives and the world around us.

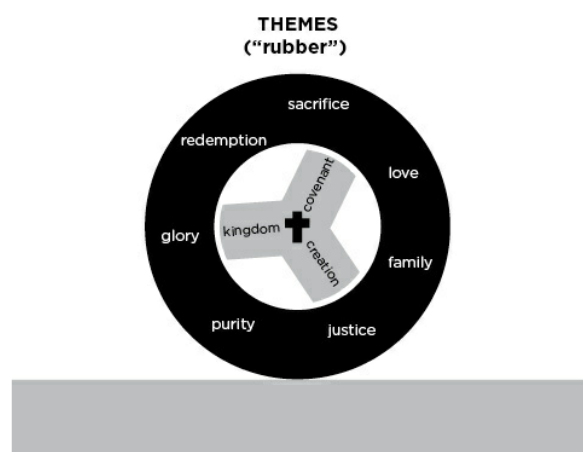
- We all have basic assumptions and ways of thinking that help us make sense of the world. These constitute "organizing principles."
- "Organizing principles" could include elements like the fundamental nature of the world, human identity, and our views on authority and morality.
- Whenever we tell a story, such as the gospel, we implicitly use certain organizing principles. These principles provide a framework for our stories.
- The organizing principles we use will determine our "implicit" gospel.
- An "implicit gospel" is the message we indirectly communicate to others when preaching the gospel. Thus, our implicit gospel may have greater influence than the message we explicitly intend to tell.
- We need to consciously consider the influence of cultural organizing principles on our contextualization, whether at the level of interpretation or communication.

Chapter 6 How do we move from Biblical text to cultural context?

The model suggested here has a particular goal: produce contextualizations that are both faithful to Scripture and meaningful for a local culture.

The road is fluctuating culture. The hub is the firm framework of the gospel. Rubber is the flexible themes found in the Bible.

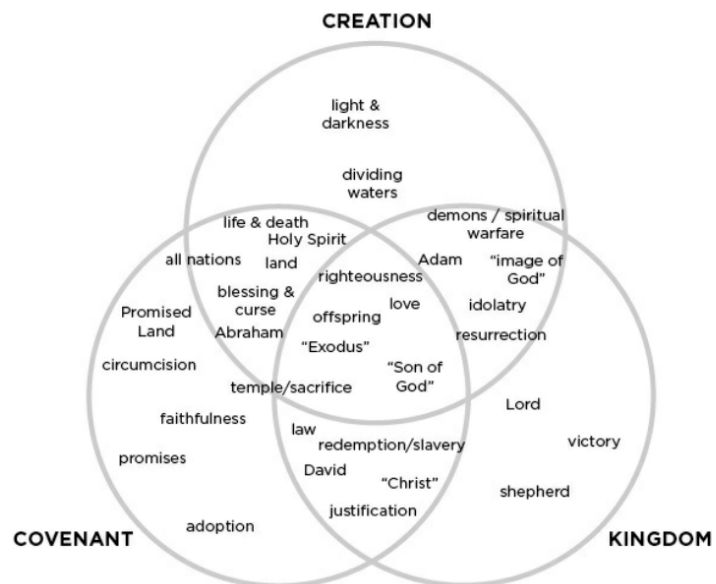
A contextualization model should be both firm and flexible. The gospel does not change, yet people in Scripture clearly use a variety of expressions to preach the gospel. As we saw earlier, there are consistent elements that distinguish gospel presentations. Moreover, our model should equip people to adjust their evangelistic approach according to the needs of a certain context.



The Process of Contextualization.

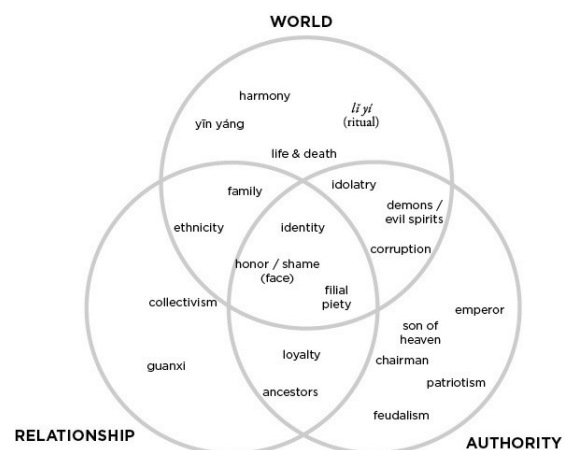
1. Identify Biblical Themes - By reading broadly across the biblical text, we identify the essential framework for presenting the gospel. I have already argued for a threefold structure—creation, covenant, kingdom.

The Old Testament frames the Gospel



2. Interconnect cultural themes. Stage two uses these themes as a lens for studying culture. Our goal is to interconnect the biblical text and the cultural context. Our model allows us to identify thematic parallels between the two. We seek to find which cultural themes faithfully frame and explain a biblical gospel presentation.

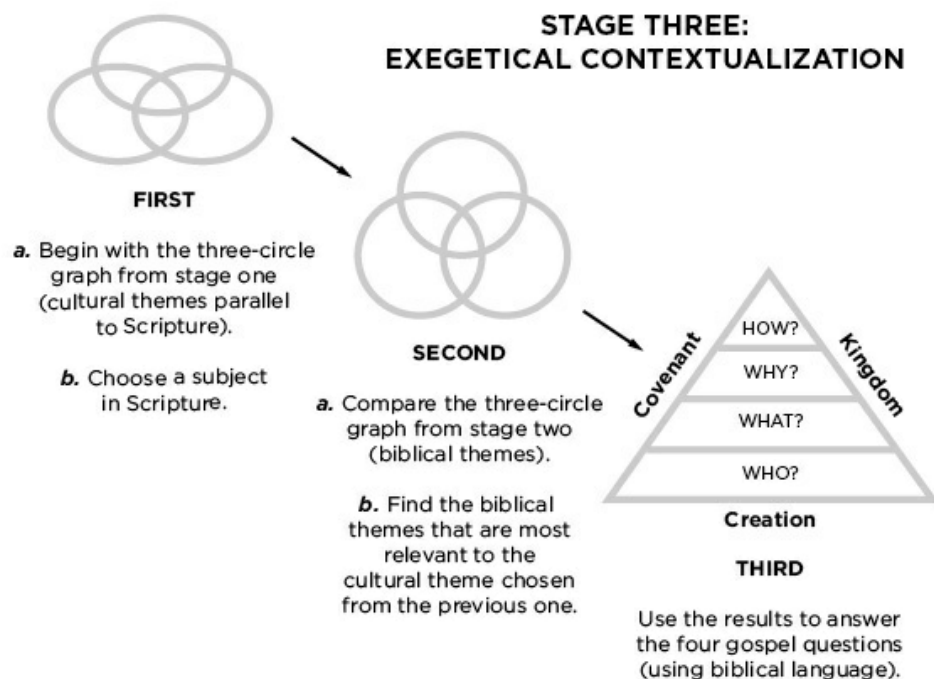
Three Chinese Circles: In essence, relationship, authority, and the world become framing ideas for a contextualized gospel presentation in Chinese culture. In essence, relationship, authority, and the world become framing ideas for a contextualized gospel presentation in Chinese culture.



Interpret Biblical Meaning (Stage Three)

Stage three establishes the theological foundations for our contextualization. In particular, at this point in the process, we try to discern which biblical ideas are most helpful in contextualizing the gospel. Which biblical themes and concepts convey the gospel's message

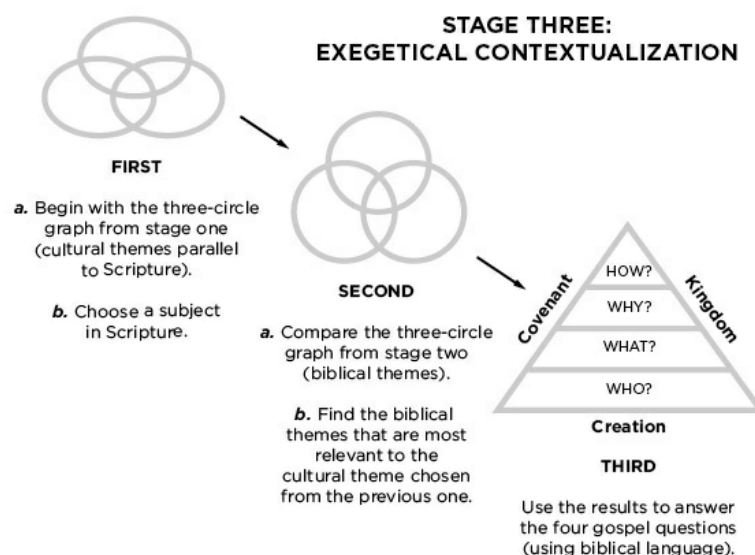
most clearly and meaningfully? At this stage, we do exegetical contextualization (discussed earlier). In exegetical contextualization, we use a cultural lens to interpret Scripture.



InferCultural Significance (Stage Four)

In stage four we apply a biblical perspective (gained in stage three) to a specific cultural context. Beginning with Scripture, we ask ourselves, “How does the Bible assess our culture?” Likewise, how should the Bible change the culture?

In short, this stage helps us draw inferences from the text to the cultural context. Broadly stated, we now want to do cultural contextualization. In cultural contextualization, the Bible is the lens through which one interprets and assesses a culture.



KEY POINTS

- The contextualization process follows a sequence that helps us avoid cultural and theological syncretism. Four stages in the contextualization process include: (1) Identify Biblical Themes, (2) Interconnect Cultural Themes, (3) Interpret Biblical Meaning, (4) Infer Cultural Significance.
- In stage one, we identify how the Bible frames and explains the gospel. This framework focuses our study of culture in stage two.
- Stage two uses the gospel's framework and explanatory themes from stage one to interconnect the biblical text and the cultural context.
- Stage three establishes the theological foundations for our contextualization. It tries to discern which biblical themes and concepts convey the gospel's message most clearly and meaningfully.
- Stage four applies a biblical perspective to a specific cultural context. We ask ourselves, "How does the Bible assess our culture?"
- The themes that frame the biblical gospel should define our presentations.
- Contextualizers need to have both depth and breadth of knowledge.
- The contextualization model proposed in the chapter engages contextualization and the gospel at a worldview level.
- A cultural lens acts as a filter for biblical interpretation; a biblical lens assesses local cultures.
- Contextualization requires collaboration among people from various backgrounds and skill sets.

Chapter 7 A Jewish Gospel for Gentiles Acts 17

- Paul's Gospel is mostly Jewish
- Good example of framing the gospel
- 3 framework themes – creation, covenant, Kingdom
- All other images associated with the Gospel can be considered explanatory themes.
- we should not hesitate to make the following conclusion: the gospel in the Old Testament is not different than that in the New Testament.
- The Creator God will fulfill his covenant promises to restore his kingdom in the world.
- How should we contextualize our gospel presentations?
 - Storied rather than systematic
 - Emphasize God's story rather than our own
 - God oriented rather than people oriented
 - Message is primarily historical rather than philosophical
 - Focus more on knowing King Jesus rather than a theology of salvation.

KEY POINTS

- Paul's sermons in Acts 17 demonstrate one way that he framed and explained a Jewish gospel among Gentile listeners.
- When Paul said the Jewish title "Christ," Gentiles heard him to mean "king."
- Paul preached a storied gospel, which is shaped by the three framework themes of creation, covenant, and kingdom.
- Even among Gentiles, Paul recounted the history of the world in a way that is informed by the story of Israel.
- Monotheism entails the kingship of God over all nations, which constitute one human family.
- People should consider how to contextualize both their presentation and their goals.

- The biblical presentation of the gospel summons people to give allegiance to King Jesus.
- If the Old Testament, particularly the story of Israel, does not influence our gospel contextualization, we unintentionally preach a God abstracted from history.

Chapter 8 A Chinese Biblical Theology

- All theology is contextual theology.¹⁷⁶ All theology is revealed, expressed, and interpreted within a cultural context. God does not change, though the way that he speaks in history has varied.
- Exegetical contextualization likewise tries to explain Scripture in a way that helps people hear echoes of their own culture in the Bible.

Key Points

- Exegetical contextualization uses a particular cultural lens to interpret Scripture. This highlights for us aspects of the text that would be less clear if using another cultural lens.
- Chinese culture emphasizes face, family (relationships), and fortune. These motifs should shape a contextualized biblical theology.
- The major movements of the contextualized biblical theology in the chapter include:
 - Humanity is one family under God.
 - We have all lost face (lian) before God, yet seek to get face (mianzi) from the people around us. However, human praise (mianzi) cannot compensate for our face before God.
 - God takes the initiative to restore his kingdom and reconcile the human family. Accordingly, he establishes a series of covenants that reveal his faithfulness.
 - The Creator Father raised Jesus as King (i.e., “Christ”). He was perfectly filial toward his heavenly Father. Accordingly, he restores family honor and shares with us his glory.
 - God in Christ overturns the world’s standards of honor and shame.
 - Ultimately, we await Christ’s return. He will avenge the shame brought upon God’s face and the human family and establish God’s kingdom in the world. All nations will be blessed.

Chapter 9 The Gospel with Chinese Characteristics: an example of cultural contextualization

- we could restate them more simply in terms of face, family, and fortune.
- language, one can even distinguish between two kinds of face, mianzi (面子) and lian (脸). Mianzi is a broader term, thus including more trivial and circumstantial reasons for having face. Lian more narrowly carries moral connotations. It refers to one’s most basic worth as a person. All people are born with lian, which can be lost through bad conduct. One does not necessarily have mianzi. Every day it can be won, lost, and maintained.
- The Chinese word for “country” (国家) combines the characters for “land/state” (国) and “family” (家).

- Many Chinese people face a dilemma when they consider following Christ: how are they supposed to be loyal both to God and their family? In the Chinese mind, there is nothing more immoral than seeming to reject one's parents.
- The gospel summons people to change their allegiance. For Chinese this raises the question about how they should relate to their parents.
- When preaching the gospel among Chinese people, one could describe God in at least three ways: Creator, Father, and King.
- The gospel also provides the solution to the ancient Chinese dilemma concerning loyalty (忠孝两全). Should one give foremost allegiance to the king and nation or to one's father and family? The gospel makes clear that God is both King and Father. Likewise, one does not have to choose between being Chinese and being a Christian. The world is God's kingdom; humanity his family.

KEY POINTS

- A "cultural contextualization" will use a biblical perspective to interpret and assess a local culture.
- Accordingly, we can identify the false gospels that exist within a culture. Every culture tells some sort of counterstory that tries to rival the true gospel.
- One way to contextualize the gospel in Chinese is to focus on the parent-child relationship.
- In this way, the presentation is framed using the key themes of relationship (guanxi) and authority.
- Debt, slavery, and freedom are also major subthemes in the presentation. In effect, Romans 6 and Israel's exile are influential in shaping the way the chapter explains Chinese culture and its need for the gospel.
- A contextualized gospel for Chinese people will highlight the importance and influence of face and identity.

Chapter 10 Contextualizing our ministry

Obstacles

- Many Christians lack adequate biblical knowledge to contextualize their ministry.
- areas. First, Christians need greater familiarity with the grand biblical story (i.e., the Bible's metanarrative).
- Second, Christian workers need more training in biblical theology and not simply systematic theology.
- To put it most simply, systematic theology starts with the reader's questions and topics (like the church, salvation, end times, etc.). It then proceeds to examine the full range of passages related to the subject. Systematic theology tries to synthesize the various relevant verses. On the other hand, biblical theology starts at a more fundamental level. Biblical scholars here try to discern the theological categories and problems inherent to the original author within the narrow confines of his context.
- Third, Christian missionaries need strong interpretation skills.
- local language proficiency is critical for contextualization.
- Contextualization is undermined when people lack depth in cultural understanding. Cultural knowledge cannot be assumed even among long-term workers.
- How do we train people to learn both theology and culture for the sake of contextualization? A training program resembles the plan by which one builds a

house. First, we establish a foundation. Interpretation skills are of foremost importance.

- Second, we erect the framework of biblical theology, which gives the gospel its essential structure.
- Third, we move to culture—

KEY POINTS

- Our contextualization model has a number of implications for the way we do ministry.
- There are a number of obstacles to contextualization. These could include a lack of biblical and cultural knowledge, underdeveloped skill sets, and even a person's character.
- Contextualization is not a one-person effort. It requires much collaboration.
- Contextualization teaches us that we need to have diversity within our leadership teams.
- Our view of contextualization should cause us to reconsider the way we train missionaries and leaders.
- A training model that takes contextualization seriously should first of all emphasize interpretation (exegetical) skills and biblical theology.
- Contextualization, and missionary training in general, should integrate a variety of disciplines as a way of helping people better grasp a myriad of cultural dynamics.
- Systematic theology is a product of contextualization, not its starting point.