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God's New Envoys (Book Review)

Wayne A. Detzler
Sacred Heart University

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Islamic revolution, communism and revolutionary theology. Henry concludes by proposing thirteen evangelical principles for social involvement, but he cautions that no one political program can claim to espouse a Christian conscience.

The contributors to this book have correctly assessed the key issues of the inerrancy debate in terms of authority, hermeneutics and ecclesiological implications. Moderates, however, will question whether inerrancy as a faith position is more defensible than the "subjective" views they themselves represent. What is the difference in authority between subjective faith and subjective interpretation? The issue is not Biblical authority but interpretation. In addition, a careful definition of Biblical authority can broaden hermeneutics to include more extensive use of the historical-critical interpretations than some contributors currently allow. Finally, while Baptists accept Biblical authority, allowances must be made for diversity in homiletical, missiological and social applications.

Terry G. Hiebert

Baylor University, Waco, TX

Church and State in Postwar Eastern Europe: A Biographical Survey. Compiled by Paul Mojzes. Westport: Greenwood, 1987, 109 pp., \$35.00.

This annotated bibliography, focusing on the relationship between the postwar eastern European Church and the Marxist state, offers a wealth of literature documenting the Church's struggle to find its role in Marxist society. Because of the complexity of this association Mojzes provides two introductory chapters that are essential reading. One outlines the various philosophies of ministry being employed by the Church in its search for social identity, and the other describes the impact of communism on the Church.

The bibliographical section of the book is well designed. It first presents books and articles dealing with the entire region, then country by country. The sources on the Soviet Union, being more numerous, are listed according to the Christian denomination they discuss. Many of the bibliographies are annotated and include indexes to other pertinent sources in the bibliography. The book is indexed according to author, title and subject. It also lists twenty journals that frequently have material on religion in eastern Europe. The bibliography, though not exhaustive, appears to be comprehensive.

There are two major drawbacks to the book: the price and the type. It seems quite expensive, especially because it was reproduced from a dot-matrix printer. The dot-matrix type is difficult to read at times.

This bibliography is a must for anyone doing research in Soviet and eastern European Church-state relations. Every research library and mission agency operating in eastern Europe should have a copy.

Jim Wunder

The International Leadership Council, San Bernardino, CA

God's New Envoys. By Tetsunao Yamamori. Portland: Multnomah, 1987, 190 pp., \$7.95 paper.

In this volume Yamamori develops a new concept in mission. It is a refinement of J. Christy Wilson's "tentmaker" principle, and it represents an advance on the evangelical synthesis of social work and evangelistic proclamation. This synthesis owes its resurrection to the 1974 International Congress on World Evangelization at Lausanne.

Yamamori's thesis is also an advance on the concept of reaching unreached peoples. Given the probability that traditional, vocational missionaries cannot reach the 17,000 yet-unreached people groups, a massive alternative is needed. One such solution is Yamamori's corps of "new envoys," who are described in chaps. 4 and 5 as people in the pre-career, mid-career or post-career stages of life. They are motivated by an awareness of the wonder of serving the Lord, by a love for people, by adaptability and by patience.

Yamamori has developed an "openness index" to indicate the receptivity of any given people group to the Christian mission. The index includes four major elements: the hospitality of national leaders, identifiable conversions, receptivity to the gospel, and the need for socio-economic development.

In chaps. 7 and 8 Yamamori establishes the link between relief of refugees and Christian evangelism, a symbiosis described further in chap. 8, where Yamamori speaks of the "contextual symbiosis model." The new envoys will combine relief and evangelism for four basic reasons: (1) it is Biblical, (2) it works better in "enemy territories," (3) it avoids the parasitism of pure social relief, and (4) it obviates the parallelism and false dichotomy between evangelism and social action.

In the final three chapters Yamamori gives practical advice to the new envoys. They need spiritual support from a praying group of people. They also need cross-cultural training and experience before leaving the homeland. The author even gives helpful lists of training facilities and journals.

Yamamori not only blazes new trails in his exposition of the new-envoy concept but also displays excellent statistical research, which he presents in lucid, graphic figures. This book's documentation is exemplary and intriguing. In order to facilitate further research and reflection, study questions have been placed at the end of each chapter.

Wayne A. Detzler

Castleview Baptist Church, Indianapolis, IN

The Third Force in Missions. By Paul A. Pomerville. Peabody: Hendrickson, 1985, 208 pp., \$9.95 paper.

Although he was trained at Fuller's School of World Mission, Pomerville identifies mainly with the pentecostal movement. As A. Glasser notes: "Pentecostals are often described as evangelicals with a plus" (p. vii). This description is personified in Pomerville, who served in Indonesia as a missionary with the Assemblies of God. In this volume he relates pentecostalism to the disciplines both of theology and of missiology.

In his introduction Pomerville introduces the "third force" in missions, a title applied by H. Van Dusen to the pentecostals in 1958 (p. 20). They are to be distinguished from both historical Protestantism and Roman Catholicism. It is Pomerville's purpose to relate the third force to world missions.

When calculating the dimensions of the pentecostal movement, Pomerville quotes V. Synan and D. Barrett, who estimate that there are more than 75 million pentecostals in the world today (pp. 9, 38).

In the eyes of the author the pentecostals are a renewal movement. Indeed, they have brought about a reenactment of the original pentecost experience (p. 54) and are on the cutting edge of God's kingdom in today's world. They are an apocalyptic movement. As C. Pinnock said, "The new Pentecostalism seems to this observer to be a genuine movement of the Spirit of God renewing His church" (p. 54).

One of Pomerville's most intriguing theses is that western theological thought has succumbed to a neo-scholasticism. The result is a "pneumatological hiatus," an ignoring of the Holy Spirit, who is excluded from theological thought and imprisoned within the