Through the Kaleidoscope:
Animism, Contextualization, and the Atonement

by Alan B. Howell

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"We hear the story you are telling us.
But what makes Jesus' death on the cross so important?"

That was the question I dreaded hearing.

My family had been in Mozambique for three years at that point as part of a team working to encourage a church-planting movement among the Makua-Metto of northern Mozambique. The Makua-Metto are a people group shaped by an animistic worldview that is influenced by Islam, and we were learning their language and culture, trying to figure out how best to show God's love in that context. I enjoyed using chronological and contextualized story telling methods and was thrilled to witness my new friends walk through key stories from the Old Testament: watching them experience Abraham's faith as he laid his promised son on the altar; explaining how Moses, the murderer, reluctantly obeyed God's call to lead his people out of bondage in Egypt; seeing them laugh with me at the prophets of Baal who danced all day without a response from their god and observing the surprise on their faces as Elijah's short prayer resulted in a consuming fire from heaven.

While it was a joy to share these stories, truthfully, I was anxious as we grew closer and closer to the story of the cross. Had I laid the foundation well enough? Were they ready to hear this? How would my friends understand it? While I trusted God's guidance, I wanted so badly to explain what Jesus did on the cross in a way that would grab hold of them like it had taken hold of me. From our experience of living among them I knew that telling them "Jesus took my place" or saying that "he paid my debt of sin with God" would not be extremely meaningful. They might nod their heads in agreement so as not to offend me, but I did not come this far for that. What I really wanted was for them to see how God's work on the cross brings salvation and transformation.

Initial Thoughts: Understanding the Atonement in Context

In reviewing Gailyn Van Rheenen's book on animism, I found some helpful insight. He believes that while the major approaches or metaphors of the atonement are certainly good,

> the metaphor which does stir the heart of the animist is that of Christ, the triumphant one, who defeats the principalities and powers... This metaphor is the classical doctrine of the atonement, reintroduced to Western theology by Gustaf Aulen in *Christus Victor*, proclaimed by the church whenever animists forsake their paganism to worship their emancipating, sovereign Creator.[1]

I experimented with the Christus Victor as a base for my teaching about the cross, focusing on how in his death and resurrection, Christ triumphed over sin, death and Satan. We talked about how the reality of Jesus' resurrection means that we have been freed from the fear of these powers. Their responses told me that this portrayal of what happened on the cross met them where they were at. The Christus Victor metaphor directly confronted the fear they deal with every day. While surrounded by witchcraft and sorcery, they had the right to reject the demonic realm as defeated powers who have been subjected to our victorious Lord.

While I was encouraged by their reactions, I realized how different this perspective was from the way I typically considered the atonement. This was not the primary way I learned about the cross in my youth. Is there significance in that? And more importantly, what would be the long-term impact of primarily using the Christus Victor metaphor for the health and development of the church in our area? This led me to study the atonement in more detail.

Three common metaphors for the atonement run deep in Christian thought:[2]

1. *Moral Influence:* Abelard (1079-1142) articulated the Moral Influence metaphor with a focus on the fact that, "Jesus died as the demonstration of God's love. And the change that results from that loving death is not in God but in the subjective consciousness of the sinners, who repent and cease their rebellion against God…It is this psychological or *subjective* influence worked on the mind of the sinner…"[3]

2. *Satisfaction atonement:* Anselm (1033-1109) preferred a metaphor that describes atonement as sacrificial expiation in a legal framework. Christ's death accomplishes something *objec-*

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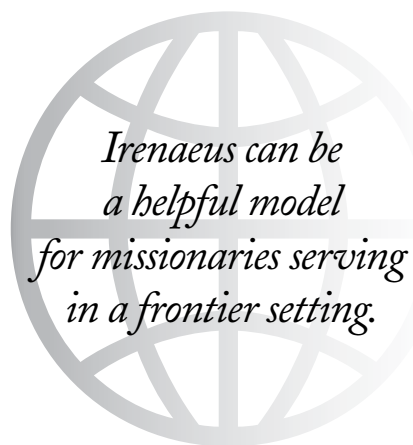
tively in satisfying God's law or honor. Christ therefore satisfies humanity's debt of sin owed to God. Recent theologians have developed this metaphor even further and "transformed it into the well-known model of penal substitutionary atonement."[4]

3. *Christus Victor:* This metaphor was the most prevalent among early church theologians such as Irenaeus (130-200). It is framed in terms of cosmic conflict. Through the cross and resurrection, Jesus has *objectively* won the victory over the powers of evil (including Satan), sin and death.

While satisfaction approaches to the atonement were what first oriented and shaped my faith, I found myself gravitating towards the Christus Victor metaphor in my teaching and preaching among the Makua-Metto. Gustaf Aulen, most credited with the recent revival of this view, summarized the Christus Victor approach in this way:

> Its central theme is the idea of the Atonement as a Divine conflict and victory; Christ—Christus Victor—fights against and triumphs over the evil powers of the world, the 'tyrants' under which mankind is in bondage and suffering, and in Him God reconciles the world to Himself.[5]

One of the strengths of the Christus Victor model is the way that it "addresses profoundly the sociopolitical realities that continue to array themselves against the saving purpose of God."[6] Not only does it fairly represent the historical context of Jesus' life and ministry, it calls us to see Christ's death in light of our own context. Paul shows us that "what was needed was nothing less than God breaking into human history to destroy the power of sin and rescuing us from the cosmic powers that keep us in bondage to sin."[7] We see Christ's victory on the cross as it relates to the powers that strive to have dominion over us.

For the first thousand years of the history of the church, the Christus Victor metaphor "dominated the thinking of the church."[8] Irenaeus was one of the earliest church fathers in post-biblical literature to use this way of speaking about the atonement. While Aulen's presentation of the centrality of the Christus Victor metaphor in Irenaeus has come under critique, it seems clear that the broader strokes of the Christus Victor motif certainly are evident in Irenaeus' theology.[9]

Irenaeus can be a helpful model for missionaries serving in a frontier setting. His primary vocation was a missionary to the Celts of Gaul,[10] where he used the local "barbarous" language rather than insisting on using Greek and Latin.[11] The native peoples in that region were shaped by a powerful and centuries-old Celtic paganism, which "saturated" their hearts.[12] It seems clear that a major purpose for his writing was to inoculate the young believers (neophytes) under his care from the Gnostic teachings, as they were "inexperienced… (and) simple-minded."[13] In contrast to the Gnostic understand-

ing of redeemer, Irenaeus asserted that Jesus was a physical being with a fleshly body who came at a certain point in history.[14] Irenaeus' theology was similar to Paul's in that "it was worked out in the heat of evangelizing and nurturing a church on the geographic frontiers of a spreading faith."[15] The missiological implications of Irenaeus' writing and ministry reveal his willingness to present a contextualized gospel.

Irenaeus overcame cultural barriers and tailored his presentation of Christ's work in ways that dealt specifically with the challenges of their context (Gnosticism). Specifically, Irenaeus, as well as Gregory of Nyssa,

> highlighted a *Christus Victor* approach to explaining the work of Christ on the cross, [but] they also included other models or images of the atonement in their writings. That is, like the New Testament writers they understood that a single metaphor could never capture all that Christ accomplished on the cross. They also understood that different models can be used in contemporary ways.[16]

Looking through the Kaleidoscope: An Integrated View of the Atonement

While the "Christus Victor" metaphor certainly resonates in an animistic context, the question remains as to how this approach can be in sync with the other atonement metaphors as they also find strong basis in scripture.

One way to deal with this complex issue is to borrow the image of a kaleidoscope. The kaleidoscope is a tube of mirrors containing loose bits of colored glass. The viewer looks through one end and light enters the other end and reflects off the mirrors. As the viewer rotates the tube, the tumbling of the colored objects presents the viewer with varying arrangements of colors and patterns. No matter how the beads fall, the images have commonality as they are all built from the same material. They reveal themselves in different patterns as the tube is rotated.

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When held in unity and revealed by the light of the Son of God, the various metaphors of the atonement come into view in the biblical texts as we rotate the "kaleidoscope."

I believe that this imagery can help us gain a more integrated view of the atonement. Using a "kaleidoscope" as our lens for understanding the atonement can help us fully appreciate the diversity of biblical atonement images and withstand the temptation to place any of them over the others.[17] Green believes that the multiple metaphors of the atonement are necessary and are a "function of the catechetical and missiological needs and impulses of the church."[18] Green reminds us that "interestingly, the ecumenical councils that produced the great creeds of the Christian church, thus defining classical orthodoxy for us, never selected one interpretation of the saving significance of the cross as definitive."[19] Instead, from the church's earliest days we find examples of each of the predominant atonement metaphors: Christus Victor, satisfaction and moral influence.[20]

While this paper will continue to focus on the kaleidoscope imagery, it is helpful to note that other imagery exists to help discern the interrelatedness of the various atonement metaphors. McKnight, for example, compares atonement metaphors to clubs in a golf bag. He believes that a "one-clubber" will be limited in his effectiveness.

> Some atonement theories today are "one-club" theories that have to be adjusted each time one plays "the atonement game." This is unfortunate because we have a big bag of images in our Bible and we need to pull each from the bag if we are to play out the fulsomeness of the redemptive work of God. The game of the atonement requires that players understand the value of each club as well as the effort needed to carry a bag big enough and

> defined enough so that one knows where each club fits in that bag.[21]

The images of golf bags and kaleidoscopes assist us in seeing the interconnectedness and legitimacy of the atonement metaphors and point towards the discernment necessary in relating the significance of the atonement to specific audiences.

Paul and the Kaleidoscope

These metaphors of the atonement (Christus Victor, satisfaction and moral influence) together provide us with an integrated view of the atonement. Importantly, Paul found no contradiction between these atonement metaphors as he freely used various images and vocabulary to suit his audience. It is important to recognize that Paul consistently contextualizes his theological language.[22] The diversity of Paul's vocabulary "allows him to interpret the Christ event for multiple contexts. For example, Paul has no single, stock way of expressing the meaning of the death of Christ, which we have seen lies at the heart of Paul's gospel. Instead, he draws upon a kaleidoscope of metaphors and symbols to communicate its meaning."[23]

Later theologians have segregated Paul's approach to the atonement into various, and seemingly independent, metaphors. But, an examination of his theology at work in serving various contexts reveals a holistic approach. Flemming notes that,

> We find in Paul's letters, then, a delightful creativity in the use of theological language and imagery that allows him to express the meaning of the gospel with both flexibility and precision. Contemporary interpreters of the gospel would do well not only to learn from the end product of Paul's theologizing but also from his way of doing the theological task. Paul's pattern of creatively engaging

his world and using familiar images to draw out the implications of the gospel speaks to the ongoing challenge of reimagining our expression of the gospel for our changing social and cultural worlds.[24]

So, we see in Paul's writings a deliberate attempt to shape his theological argument to fit the thought patterns and needs of his audience. He considers the needs of various congregations and organizes his presentation of the work of Christ around themes that would resonate with them. For the Romans, we see the relationship between Christ's work, the Law and justice (3:9-31). In his letter to the Philippians we witness the way Christ's life and death should influence our morality and transform our behavior, especially the way we treat those around us (2:1-11). We hear hints of substitution as the Galatians are reminded how Christ gave himself for us (2:20). For the Colossians he presents the cosmic Christ who is victorious at the cross and makes a spectacle of the powers and authorities (2:15). Paul gladly rotates the kaleidoscope in order to discover a perspective that would enlighten and inspire his target audience.

Rotating the Kaleidoscope Together: Contextualization

It seems clear that Paul intentionally and effectively contextualized his presentation of the gospel to fit his audiences. The idea of contextualization, then, is certainly not new in mission circles. In recent years contextualization has received considerable attention, and while many agree on its importance, one remaining question is how to gauge the effectiveness of our contextualization. Hayward offers us some helpful categories for measuring our contextualization in church and missions:

- Local Vernacular
- Expression of Faith
- Worship Patterns
- Theological Reflection
- Local Metaphors

- Symbols and Images
- Normative Communication Channels
- Ethics and Values
- Assembly, Leadership and Politics
- Members of Society
- Discipleship[25]

This useful list assists us in considering the multi-faceted approach necessary for effective contextualization. As I look at the list there are aspects where I feel our mission team is succeeding: local vernacular, worship patterns, and local metaphors.

This fear takes its toll.

Specifically, there are some cultural practices we are trying to help the church address with theological reflection: initiation rites, funerals, and witchcraft. But a truly contextualized theology seems to go beyond that. Growth as a Christian will be shaped by core stories and the doctrines that flow out of them. We believe that our calling as cross-cultural evangelists includes helping our friends in this culture perceive key events, like the crucifixion, in meaningful and productive ways. It leaves me wondering how good of a job we have done with actually contextualizing theology in the field. Is it local? Have we moved passed the externals? These surface examples of contextualization are significant enough that when they have been reached we might consider that to be a success. While this is an achievement, it should not lead us to forget the call to go deeper in our

contextualization: an incarnation of the gospel, a core contextualization.

Because they mean so much to our hearts, central doctrines like the atonement are often difficult for us to express in the language and metaphors of the target culture. Our own customary metaphors are very personal and precious ("Look at what Jesus accomplished on the cross: he took my place!"). While I trust that some missionaries may contextualize the atonement out of good Holy Spirit-led instinct, I would like to call for a more intentional contextualization of key doctrines in order to communicate the gospel in ways that, to borrow Van Rheenen's language again, will truly "stir their hearts."

Clearly, to work towards contextualization, the missionary needs to be intimately aware of his or her context. For our work among the Makua-Metto, that is animism. Animism is "the belief that personal spiritual beings and impersonal spiritual forces have power over human affairs and that humans, consequently, must discover what beings and forces are impacting them in order to determine future action and, frequently, to manipulate their power."[26] Animism is not just a philosophy or a religion, it "is an all-of-life daily experience based upon spiritualistic beliefs."[27] Whether it is the power of the ancestor, the evil eye, the demonic, or witchcraft, essentially, animism is about power.[28] This need for power becomes a never-ending quest for security. Sitton notes that "tribal peoples are physically tough, but spiritually tormented. They routinely display superb courage in tribal warfare and endure incredible pain… Spiritually, though, these same warriors tremble at the thought of witches, ghosts and spirits."[29] This fear takes its toll. And many animists spend much of their time, energy and money in search of protection. Many of my friends spend what little money they have on charms and spells and are drawn into the vicious cycle of curses and counter-curses.

If the gospel is to truly confront these fears, I am convinced that the Christus Victor metaphor will need to take a more central place in our theology as it meets the animist where they are. It can be liberating to know that at the cross Christ "disarmed the rulers and authorities" and "made a public display of them" (Col. 2:15).[30] Christ rules over the spiritual powers, and invites us into his kingdom (Col. 1:10-14). Ideally then, conversion for an animist is not simply "personal salvation, but also 'cosmic redemption' from the powers."[31] We're inviting them to go beyond making a decision for Christ into renouncing their allegiances to Satan, the demonic forces and taking claim of their identity as God's children.

So, why would the satisfaction metaphor not be as meaningful to animists as the Christus Victor metaphor?

One reason is that the satisfaction metaphor does not address the animist's burning spiritual issue. Out of our satisfaction-based background, "the usual message of our Western mission approach has been: 'Receive the forgiveness of sin won for you by Christ and have the gift of eternal life.' It is indeed a biblical, gospel message."[32] While across the globe millions of people have responded to this invitation, "it is not the question the vast majority of Asia and Africa are asking."[33] For African tribal societies, the burning question is whether "there is a power that can control the powerful, capricious spirit world."[34] So, the Christus Victor view does a better job of encountering animists at their point of need by displaying Christ's power as our conquering Savior.

A second reason why the satisfaction metaphor is not as meaningful for animists may be due to its legal framework. Aulen notes that, "The relation of man to God is treated by Anselm as essentially a legal relation, for his whole effort is to prove that the atoning work is in accordance with justice."[35] Perhaps our western experience and expectation of a "fairly" suc-

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cessful justice system has cognitively prepared us to understand the work of Christ through the satisfaction model. The mindset that appreciates a legal process, important for establishing the grounds of this metaphor, may not be as common throughout the globe. For example, our friends in Mozambique recently lived through a colonial and civil war and the ruling government still has a long way to go towards consistently providing equity and justice today. It is difficult to make a gospel appeal by means of a legal metaphor when so much that they relate to in the justice system they live under seems precarious. In their context, having a relationship with the judge is more likely to gain you a favorable ruling than sound legal arguments backed up by the proper paperwork. While appealing to salvation on the basis of a legal transaction can be comforting to Westerners, it may not initially give our animistic brothers and sisters much assurance and hope. It is important to remember that this legal and judicial approach (satisfaction or penal substitution) is very different than the Christus Victor metaphor where,

> God's saving work is much more dynamic and personal. God is not simply a judging figure that must be satisfied. He is the active conqueror of evil through Christ. Jesus' death is the culminating event in God's long conflict with Satan, and now God triumphs over the devil through Christ's resurrection and ascension. The focus is not solely on Good Friday, but also on Easter and Ascension Day.[36]

A third reason why the Christus Victor metaphor is more effective than the satisfaction metaphor with animists is because of their views of eternal life. Western missions have a tendency to assume that the "focus is on eternal life. However, many societies comfort-

ably leave the question of life after death as a mystery. People in these societies are much more focused on present realities and struggles: with the spirit world, with community expectations, with personal failures, with issues of poverty and health, etc."[37] So, while the subject of the eschaton will accompany the Gospel, it may not be the first thing an animist will hear, understand or even seek out. It can be hard for us to wrap our minds around a worldview where one's "security for eternity" is not one of the dominant concerns.

As we have looked at some of the reasons why the Christus Victor metaphor can be more effective as an orienting metaphor for the atonement among animists, this may acutely challenge us as it calls for contextualization at a deep level. We may need to take another look at popular evangelistic materials, such as Trevor McIlwain's *Firm Foundations*, which are often used in tribal and animistic settings.[38] While this material has done much to encourage contextualization, unfortunately its explanations of the atonement have been heavily weighted towards the satisfaction metaphor. *Firm Foundations* presentation of the crucifixion and resurrection is seen almost exclusively through the lens of the sacrificial system where Christ's death provides "the payment for sin." While mention is made of Christ's defeat of and our deliverance from sin, Satan and death at the cross, this way of understanding the cross is by far a secondary emphasis. In the lessons that deal with Christ's death and resurrection I found 76 "satisfaction" or "penal substitution" explanations of Christ's death (e.g., "Jesus dying in our place as payment for sin") and only ten "Christus Victor" explanations of his death (e.g., "we are delivered from sin, Satan and death"). That is

an almost eight to one ratio of atonement explanations in favor of the satisfaction view.[39]

For Christians coming out of an animistic worldview, all of the metaphors of the atonement can be valuable in time, but the Christus Victor approach seems to be the most appropriate starting point. While other atonement metaphors "would be understandable to an animist and would shed additional light on the radiance of God's atonement once he becomes a Christian, they would not create an urgency in his heart to hear the Christian message."[40] Therefore, returning to our image of the kaleidoscope, we should rotate it around to find the vision that is most meaningful to them, initially focusing on the Christus Victor view as the one that could be more relevant to them. Coming out of an animistic background, the Christus Victor approach can serve as the orienting metaphor. Then together we can rotate the kaleidoscope, enjoying the beauty and the depth of the accompanying atonement metaphors.

Using the Christus Victor Metaphor in Ministry

The following are six themes based on the Christus Victor motif that I am trying to incorporate more and more into my teaching and counseling:

- *The ministry of Jesus challenges evil* (Acts 10:38): In this text Peter effectively summarized Jesus' ministry when he states that Jesus "went about doing good and healing all who were oppressed by the devil." We see that in his life as well as his death, Jesus has authority over the powers of darkness. If the church is Christ's body, these are the works we should be about as well. Other key texts are John 12:21 and 1 John 3:8.

- *Jesus' power and authority as the ascended Lord* (Acts 2:32-36): In this earliest recorded Christian sermon, we see the focus on Christ's victory as well as his ascended status.[41] In this sermon, Peter quotes "the most frequently cited passage in the New Testament," Psalm 110,

which, "always, in a variety of ways, is used to express the truth that Christ is Lord *because he has defeated God's enemies.*"[42] Additionally, Peter's comments, in 1 Peter 3:21-22, regarding the function of baptism are based on the authority of his status as ascended Lord. In 1 Corinthians 15:12-28, we learn how God is the only one whose authority will supersede the authority of Christ.

- *The battle of good and evil is not a contest of equals* (Mark 12:1-12): While in its initial context the "parable of the Wicked Tenants" dealt with the corrupt human

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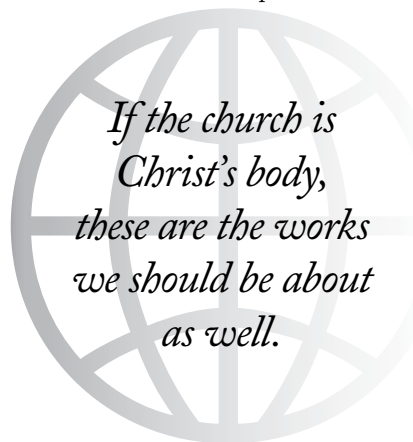
ruling powers in Jesus' day, I believe that it can be effectively applied to an animistic cosmology as well. This parable gives us a model for understanding how the spiritual powers of this world have likewise overreached their limited authority (in contrast with the authority of the Vineyard Owner's son) and await judgment. Teaching out of this parable we can call people to renounce their allegiances to corrupt, temporary authorities (e.g., witchcraft and the demonic powers that gain glory from it) and give their allegiance to Christ who has unlimited authority as God's son. This parable reminds us that the conflict between God and the ruling powers of this world is not a contest of equal enemies. This dynamic is at work in Luke 11:21-22 as well, where we see Jesus as powerful enough to bind the strong man. Jesus has authority over the devil and will ransack his house.

- *Satan's favorite weapon is broken* (Heb. 2:14-16): Jesus shared in our humanity so that by his death he could destroy the devil and the power of death he holds over us. At the cross, we can imagine Jesus shattering "death" over his knee. In this way Christ frees us from our slavery to the fear of death. With Satan's favorite weapon out of commission we can live as we were created to be.

- *Living in the kingdom of light and love* (Col. 1:10-14): For a people group familiar with kings and kingdoms this can be a helpful text. It shows how through Christ we have been freed from the reign of darkness and can now live in Christ's kingdom: a domain filled with light and love.

- *Self-sacrifice and service are what Christ's followers do* (Eph. 5:1-2, Mark 10:35-45): While the divine wisdom of self-sacrifice is foolishness to the powers of this world (1 Cor. 1:18), it reveals them for what they are, selfish and broken. The way of the world is power by means of a sword, whereas Christ's example is counter-cultural: loving your enemies, taking the role of the servant, praying for those who persecute you and not fighting back. As the church, we "proclaim that it is the way of self-sacrificial love, not the way of violent force, that in principle defeated the powers and that will ultimately win the day."[43] As disciples of Jesus mimic his lifestyle, "we remind the powers of their defeat on Calvary and manifest once again the foolish-looking secret wisdom of God that is in the process of freeing the world from the death grip of the violent powers."[44] We do not respond to witchcraft with witchcraft, but we respond with honor and service. We do not mimic the power structures of the world, but model an understanding of power that counters the "traditional systems of greatness"[45] and sees service as the key to true greatness.

It is my hope that we will be encouraged by the examples of Paul and Irenaeus who focused on revealing the power of Jesus' crucifixion and

resurrection in new contexts. These missionaries serve as models for contextualizing key doctrines, and they challenge us to go beyond the surface levels of contextualization to communicating deep truths in trans-formational ways. They challenge us to help our animistic brothers and sisters turn the kaleidoscope to the degree that they see Jesus and what he did on the cross in a way that makes sense to them (through the Christus Victor metaphor) so that they can serve our victorious and conquering Lord.

Recently, I spoke to a young church, using some of these Christus Victor themes to help them to look at their lives through this kaleidoscope. We talked about the "sickness" of fear that permeates their village and how those of us in Christ can walk with confidence, not constantly scrambling for protection, but trusting in the power of our ascended Lord. After I finished speaking one of the leaders of the church stood up and said, "This message is what we need to hear, and this is good news that we can share with others." **IJFM**

Endnotes

[1] Gailyn Van Rheenen, *Communicating Christ in Animistic Contexts* (Grand Rapids: Baker Book House, 1991), 141.

[2] This summary follows Joel B. Green, "Kaleidoscope View" *Four Views: The Nature of the Atonement*. Edited by Paul R. Eddy and James Beilby (Downer's Grove, Ill: IVP Academic, 2006), 169.

[3] J Denny Weaver, *The Nonviolent Atonement* (Grand Rapids: Eerdmans, 2001), 18.

[4] Green, 169.

[5] Gustaf Aulen, *Christus Victor: An His-torical Study of the Three Main Types of the Idea of the Atonement*. Translated by A. G. Hebert. (London: S.P.C.K. 1931 reprint 1953) 20.

[6] Joel B. Green, "Kaleidoscope Response" in *Four Views: The Nature of the Atonement*. Edited by Paul R. Eddy and James Beilby (Downer's Grove, Ill: IVP Academic, 2006) 63..

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[8] Ibid., 24.

[9] William P. Loewe, "Irenaeus' soteri-ology: Christus victor revisited" *Anglican Theological Review* 67, no. 1 (Jan 1985) 1-15.

[10] Robert M. Grant, *Irenaeus of Lyons.* The Early Church Fathers (New York: Routledge, 1997), 4.

[11] C. Philip Slate, "Two Features of Irenaeus' Missiology," *Missiology* 23, no. 4 (Oct. 1995): 434. See Irenaeus *Against Heresies* I pref. 3.

[12] Slate, 433.

[13] Irenaeus *Against Heresies*, 1 Pref 1.

[14] Irenaeus *Heresies* 4.36.4-5; 4.22.2.

[15] Slate, 431.

[16] Joel B. Green and Mark D. Baker, *Recovering the Scandal of the Cross: Atonement in New Testament & Contemporary Contexts* (Downer's Grove, IL: InterVarsity Press, 2000), 151.

[17] Paul R. Eddy and James Beilby, "The Atonement: An Introduction" in *Four Views: The Nature of the Atonement*, 21.

[18] Joel B. Green, "Kaleidoscope View," *Four Views: The Nature of the Atonement.* 166.

[19] Ibid., 169.

[20] Ibid.

[21] Scot McKnight, *A Community Called Atonement* (Nashville, TN: Abingdon Press, 2007), xiii.

[22] Dean Flemming, *Contextualization in the New Testament: Patterns for Theology and Mission* (Downer's Grove, IL: InterVarsity Press, 2005), 106.

[23] Ibid.

[24] Ibid., 111.

[25] Douglas Hayward, "Measuring Contextualization in Church and Mis-sions," *International Journal of Frontier Missions* 12, no. 3 (July 1995), 136.

[26] Van Rheenen, *Communicating Christ in Animistic Contexts*, 20.

[27] David Sitton, "The Basics of Animism: Spiritual Warfare in Tribal Contexts," *International Journal of Frontier Missions* 15, no. 2 (April 1998), 69.

[28] Van Rheenen, "Animism, Secular-ism and Theism: Developing a Tripartite Model for Understanding World Cultures," *International Journal of Frontier Missions* 10, no. 4 (Oct 1993), 169.

[29] Sitton, 71.

[30] NIV.

[31] Van Rheenen, *Communicating Christ in Animistic Contexts*, 141.

[32] Herbert Hoefer, "Gospel Proclama-tion of the Ascended Lord," *Missiology* 33, no. 4 (Oct 2005), 435-436.

[33] Ibid., 436.

[34] Ibid., 438.

[35] Aulen, 106.

[36] Hoefer, 445-6.

[37] Ibid., 437-8.

[38] Trevor McIlwain with Nancy Everson, *Firm Foundations: Creation to Christ* (Sanford, FL: New Tribes Mission, 1991).

[39] McIlwain, 551-582..

[40] Van Rheenen, *Communicating Christ in Animistic Contexts*, 141.

[41] Boyd, 30-31.

[42] Ibid., 31.

[43] Ibid., 38.

[44] Ibid.

[45] Paul Hiebert and Eloise Hiebert Meneses, *Incarnational Ministry: Planting Churches in Band, Tribal, Peasant and Urban Societies,* Grand Rapids: Baker, 1995), 173.

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