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The Emergence of a Global Theological Discourse

The first chapter of Tennent's book highlights the broader theological and missiological discourse that is around Majority World Christianity. Instead of a steady, consistent growth, Christianity has experienced what Tennent calls transmission through "advance and recession" and it's "theological translatability".¹ Historically, theological translatability presented in New Testament Christianity when the Jerusalem Council elected that Gentile conversion did not require them to become culturally Jewish. Christianity rose and fell due to who the emperor in Rome was at the time, declining yet expanding outside the falling empire. Protestant missions' movements and European migration to America is yet another example of how based on different cultural contexts, the core theological tenants of the faith remain *translatable*. The Western church is steadily declining, looking more like the secular culture around it, whereas the church in the East is primarily conservative, supernaturalistic, and Bible and Christ believing. Despite the majority of vibrant Christian life happening outside the West, western theology and study remains expected and normative. This has dramatic implications on theological beliefs as well as missions works. What areas of bias and assumption are held in the West that Eastern theologians and missiologists could shed light on and insight to? What harm has been done in missions work by a lack of understanding on the West's part of Majority World Christianity? The intellectual debate being had by Western theologians has direct implications on Eastern missions' movements, and yet said theologians are rarely seeking the wisdom and insight of key leaders in the areas they're sending missionaries to.

¹ Timothy Tennent, *Theology in the Context of World Christianity*, (Zondervan, Grand Rapids, Michigan) 2007, 2.