

## **A Fresh Approach to Ellen G. White for Postmoderns and Millennials**

A Paper presented to the Southern Union chapter of the Adventist Theological Society  
December 13, 2014

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If the ValueGenesis studies about the trends and perceptions of Seventh-day Adventist young people are any indication, the one thing that is clear is that even the most basic name recognition of Ellen G. White is fading. In weeks of prayer that I have done over the past decade at Adventist elementary and secondary students coincide with these statistics, it is becoming increasingly difficult to even get the most basic name recognition of Ellen G. White. Thus it makes sense that Adventist young people as a whole are reading her writings less and less. Such a trend is startling enough that one of the statisticians who is assisting in processing the ValueGenesis survey indicated that if current trends continue that she will become statistically extinct, in other words that the ability among Adventist young people to recognize Ellen White's name as significant will be statistically indiscernible.<sup>1</sup>

The question is: can Ellen G. White as the prophetic founder of the Seventh-day Adventist Church, after nearly a century of time has elapsed since her death, still relevant for Seventh-day Adventists today? Is she still relevant for Generation Y or Millennials?<sup>2</sup> One is left to wonder how a nineteenth-century prophet, who was used to traveling by horse and buggy, how can she be relevant for Adventist young people glued to their cell phones and social media, and who are used to near instantaneous communication. Sociologists and anthropologists are describing this new generation, as each generation has their own unique characteristics, as far more "civic-minded" with a strong sense of community at both the local and global levels. They are also called "Generation Me" because while they tend to be confident and tolerant, they also tend to exhibit traits of narcissism and entitlement. A recent survey by the Pew Research Center notes that Millennials in adulthood are "detached from institutions and networked with friends."<sup>3</sup> Overall millennials tend to be optimistic with 49% indicating that their best years are ahead of them as they graduate from college with record college debt and unemployment. Draves and Coates note that Millennials have different behaviors, values, and attitudes as a response to the technological and economic implications of the Internet. Millennials feel that wealth is far more important (70% versus 45% for Baby Boomers) and have such high expectations of the workplace that it is difficult to retain them. As a consequence some companies, such as LifeSize in Austin, Texas, in their quest to stay innovative redesigned the work environment. In order to stay cutting edge and to attract millennial workers who might otherwise go to work for companies like Google are building volleyball courts and eliminating offices in favor of collaborative workstations.<sup>4</sup> To return to my original question: as society at large shifts, what kind of shifts can we expect to see among Adventist young people in their attitude to Ellen G. White?

As a generation shift is at work, another philosophical shift is being encountered through postmodernism. The world has never quite fully gotten over the rejection by the Roman Catholic Church of Galileo. Roger E. Olson in his *Journey of Modern Theology* posits that this is perhaps one of the most significant events in modern church history leading to the supremacy of reason over faith. By the nineteenth century fear of conflict between science and religion became a near obsession among

theologians as some sank into retrenchment, others accommodated, and still others sought forms of mediation.<sup>5</sup> The twentieth-century, with a series of world conflicts, has left the optimism that elevated human reason in the dust. The one thing that is clear is that while postmodernism is a fundamental shift away from modernist aspirations, at the same time no one really knows what it is beyond the simple fact that modernism has reached its termination.<sup>6</sup> As a consequence postmodern sensibilities tend to distrust earlier presuppositions as truth is viewed in a much more relative and personal kind of way. While appeals are frequently made to a master narrative, N. T. Wright observes that the postmodern reading of Scripture, for example, is frequently assumed (as opposed to spelled out) since postmodernity within the Christian Church is obsessed with what “feels right.” He goes on to observe: “Indeed, challenges [for postmoderns] are routinely dismissed as an attempt to go back to modernity or even premodernity, leaving us with a fine irony; an ideology which declares that all ideologies are power plays, yet which sustains its own position by ruling out all challenges a priori.”<sup>7</sup>

Thus we are left with the original question: how can Ellen G. White be relevant for a Millennial/postmodern generation? Or, perhaps the question itself belies modernist assumptions. Instead, maybe a better question might be, what trends can we expect to see as a new generation of Adventist young people make sense of their Adventist ideological and cultural framework, and what role, if any, will the prophetic writings of Ellen G. White play?

### **The Power of Story**

Perhaps the most natural starting point is the power of story or narrative. One explicit characteristic of Millennials is their desire for community and authenticity. Millennials are especially interested in knowing how truth has changed your life. Thus coffee shops are more than a place to obtain a beverage, they are centers for the exchange of ideas as people share with each other about their lives. I would suggest that this should be the natural starting point for introducing Millennials to Ellen G. White. They need to become engaged in the narrative of her life.

What this means is that Adventist historiography, and especially, the typical narrative of Ellen G. White will have to be rewritten. In previous generations it was important to defend the prophetic inspiration, and by extension, the authority of Ellen G. White. What this means is that traditional Adventist apologetics are simply irrelevant. For example, Adventist young find discussions over literary borrowing or plagiarism as boring at best. As the Baby Boomer generation appear to have largely dismissed Ellen G. White over the work of Ronald L. Numbers in his 1976 book *Prophetess of Health* followed by Walter Rea's far more hostile *The White Lie*, it appears that perhaps a significant contributing factor to the current state of Ellen White's decreasing name recognition among Adventist young people maybe the simple fact that their parents were unable to reconcile the most basic truth assumptions between expectations of what they believed the gift of prophecy should be with problematic aspects that pointed to a much more human prophet. In my pastoral experience, I have had a significant number of church elders who I have had to re-introduce to Ellen G. White who have told me that after dealing with issues related to plagiarism that they would have to go out and buy her books again because they threw them away back in the early 1980s. Adventist Millennials thus seem to have largely grown up in Adventist households that were devoid of Ellen G. White's books. While this is an obvious generalization, it may help to explain at least partially why their seems to be such a dirth of knowledge of even the most basic name recognition of who Ellen G. White was and her role in Seventh-day Adventist history.

What this does mean, in addition to the most basic fact that Adventist young people are not preoccupied by at least traditional apologetics surrounding Ellen G. White, is that Adventist young people tend to be almost a blank slate eager for fresh information about their Adventist identity. Adventist young people are hungry and even yearning for stories that help them better understand their own personal identity, and by extension, their role in the Adventist community. Frequent reactions I receive from my classes, especially when I have taught Adventist Heritage online, are one that uniformly indicate amazement.

Another part of this is that the typical narrative of Ellen G. White as a new generation interacts with Ellen G. White will undoubtedly, and must change! The six-volume apologetic work of Arthur L. White from the 1980s, which goes into great detail about her life, is essentially flawed in that it provides almost no wider historical context about her times and the wider historical milieu. While I would expect White's modernist sensibilities to be preoccupied with defending her divine inspiration, the problem is that this was done at the expense of failing to be able to point out her failings or the more human aspects of being a prophet.

In essence I believe that a new Millennial/postmodern generation, as they encounter Ellen G. White's writings, will seek a fresh historical understanding of Ellen G. White's life and writings. What will something like this look like? Perhaps it will focus less on the supernatural claims and more on how the prophetic gift impacted Ellen G. White's own life.

As a case in point let me illustrate with the 1873 revival, perhaps one of the neglected chapters of Seventh-day Adventist history and what I argue is a seminal event in the lives of James and Ellen White. At the same time very little mention is made of it in traditional narratives of their lives. By the late 1860s and early 1870s the Seventh-day Adventist Church was at a crisis point. Earlier growth from the initial founding of the denomination had reversed and the church for the first time began to shrink. Criticism abounded in Battle Creek. The spiritual cloud that descended upon church headquarters meant at times that some early Adventists were openly hostile to the prophetic gift. The Whites relocated outside of Battle Creek as they faced their own personal demons: James White struggled with overwork in a series of debilitating strokes. Ellen G. White faced what she believed was breast cancer believing that her life might be soon over. They finally traveled in the summer of 1872 to Colorado to escape. It was up there that they took a hike in the mountains and beside of grove of pines began to pour out their hearts to God. In agony the two rededicated their lives to God and to give themselves fully to the Lord's work. It appears that for both James and Ellen that this was a significant turning point in their lives. Yet the story of their struggle I believe would resonate with Adventist millennials. More attention similarly needs to be given to the fact that Ellen G. White as she grew in her understanding of truth was at one point re-baptized. This internal yearning for truth, and part of what I would argue is the genius of Adventism is this whole notion that both individually and collectively that we grow in our understanding of Scriptural truth, is something that I believe Adventist young people can quickly connect with her about. Another facet to this whole 1873 revival is how to approach revival and reformation. James White, who was obviously discouraged with how things were going at church headquarters, devised an ingenious way to bring about change: bring in a group of "picked" or "select" families who would relocate. By bringing in fresh blood this would alleviate the tide of spiritual lethargy and renew the denomination. What happened in reality is that this was an epic fail on his part. The new families only accentuated existing problems. During the latter part of 1872 James White, who travelled on with his wife Ellen to winter in California, received a testimony that he had contributed to the problem. What this meant was that he

discovered that revival and reformation could never be dictated, but had to be led through his own personal spiritual struggle. He confessed his part in contributing to the problem both privately and publicly, and it was out of his confessions that he paved the way for the restoration of broken relationships in Battle Creek. The simple fact is that after 1873 the church experienced its most dramatic growth between 15 and 25%, and the denomination, which had held off on sending its first missionary or starting its first school, now surged forward. Thus an Adventist understanding of revival and reformation, which paved the way for Adventists mission and education, was birthed out of a recognition that such revival and reformation can never be dictated, but must come first through a personal encounter with God and Biblical truth. Such a narrative I believe will resonate with Adventist millennials.

In addition to the power of story, a second connecting point is that of metanarrative.

### **The Power of Metanarrative**

The current Millennial generation is the one raised on StarWars, Lord of the Rings, and the Narnia Chronicles. Many lesser narratives seek to make sense out of the universe. One of the problematic aspects of modernism for Christianity is the possibility that other worldviews, or world religions, may have a stake upon truth. Thus for postmoderns, since all truth is relative, there are many different paths to truth. This leaves a bewildering array of possibilities. People are bombarded with words in the rush hour of information on the information highway. So much data leaves Millennials wondering if it is possible to make sense out of all this data? How does one process all this information? Social media only seems to feed this addiction with new studies and research into information oblivion.

Beyond the power of narrative is the need for an overarching master or metanarrative. Ellen G. White is incredibly relevant and profound in that through her writings she offers just such an explanation for the world through the Great Controversy theme. While this theme is not unique to her: Joseph Bates really deserves credit for laying the biblical foundation, and Ellen G. White certainly makes use of material from John Milton as well. What is clear is that she comprehensively articulated this master narrative at greater length and to a fuller extent than anyone else. As early as her 1858 Great Controversy Vision she began to unmask, while at a funeral for a church member, the deceitful plans of Satan and the beautiful plan of restoration. She then spent the rest of her life trying to articulate and better explain what she had seen. From 1858 to 1864 this began as a series of four volumes known as *Spiritual Gifts*, then during the 1870s as the *Spirit of Prophecy*, and then from the 1880s onward as the *Conflict of the Ages* series. She saw God's hand at work from before the creation of this world until its full and complete restoration after the final eradication of sin and the earth made new. Perhaps more than anything else Millennials need to be introduced to Ellen G. White's books that are a part of this series, and one of the most important tasks for the future of the Ellen G. White Estate is to make them available in new and fresh ways. What has left me rather baffled is that *The Messiah*, the bestselling adaptation of Ellen G. White's *The Desire of Ages* and her bestselling book during my lifetime so far, has not been followed up by additional adaptations for the remaining books in the series. I believe that this needs to be a priority in the future in order to successfully acquaint and engage Millennials with her writings. While there is an incredible openness to Ellen White's life and her writings, one of the greatest drawbacks is there nineteenth-century prose. While I for one happen to enjoy reading such prose, it is clear that their verbose nature with long and complicated structure, means that they can be very difficult to read. Yet if

the ideas they espouse, most notably this overarching idea of a Great Controversy metanarrative, can somehow be communicated to a new generation, it is an extremely relevant point of contact.

### Core Themes

I personally believe that in addition to the power of story and metanarrative, that perhaps one of the most compelling aspects of the prophetic voice of Ellen White is the centrality of Jesus Christ and the primacy of Scripture. They are evident in Ellen White's first three visions published in the broadside, "To the Little Remnant Scattered Abroad" as well as in early articles published in *The Day-Star* and *The Day Dawn*. Thus in these first three visions she lays the foundation for her entire prophetic ministry. At the center of each of these first three visions is Jesus Christ. A close corollary is her appeal to Scripture. Thus at the very beginning of her prophetic ministry are the two overarching themes of Ellen White's prophetic ministry: the centrality of Jesus Christ in the Christian experience and the primacy of Scripture.

Yet early Adventists struggled to understand how to relate her prophetic ministry to Scripture. James White from 1852 to 1855 stopped publishing her visions, which led to a diminishment of the prophetic voice. The spirituality of the early Sabbatarian Adventists reached a low point until another significant revival occurred in 1855. This led to affirmation of the prophetic gift, the publication of Ellen White's writings in church periodicals, and the publication of the very first *Testimony* pamphlet. This particular pamphlet eventually became a series of pamphlets and volumes that stretched until close to the end of her life. Early believers needed to be rebuked. Human beings have a tendency to go to extremes and to rationalize or relativize truth. Sin is a fatal flaw present in the human condition, and there appear to be recurring personality types even if time, culture, and worldview changes. Thus she saw a fundamental role for herself to identify recurring patterns and problems and to apply Scriptural principles in a relevant way to her specific time and place. Ellen G. White was not a prophet ahead of her time, but rather, she was someone whom God used within a specific time and place to give relevant guidance and counsel.

A grave danger that Millennials/postmoderns face is a recurring one that every generation faces: the danger of remaking Ellen White into their own image. A recent study was done by a religion professor at Wheaton College who asked students to take a personality test as they began their "Life and Teachings" course. At the end of the class he asked Jesus about his personality. There was a 98% correlation between students: students who were extroverts believed Jesus was an extrovert, and vice versa. The same danger exists today. I well remember the church member who used to inspect potluck thus placing his seal of approval upon certain culinary dishes. When I asked him about how he reconciled the fact that Jesus ate fish he told me that "Jesus didn't have all the truth, he did not have Ellen White." The danger is that we can make Ellen White and her writings into something she would have firmly opposed. Thus we need to better understand how she understood her own prophetic voice, and I believe there is no better place to see that than in the nine volumes of the *Testimonies for the Church*. For only here can we see how she rebuked people, then how some people went to extremes by misinterpreting her writings, and how she constantly points people back to Jesus. One of the compelling aspects about Ellen White's prophetic ministry is just how balanced she was as she was bombarded with a whole series of theological and lifestyle crises. One of my favorite recent discoveries, for example, is the only published confession by Ellen G. White published on the back page of the Review and Herald. Can you guess what it was for? It was the "sin of photography." Apparently during the latter part of the 1860s, as photography became more popular, there was a whole fad that developed in trading *cartes des visites*.

She and James posed for a photograph, which quickly became a hot commodity similar to collecting baseball cards. Ellen White felt this distracted from the mission of the church, placed her on a pedestal where she did not see herself, and wasted resources that should instead be devoted to furthering the gospel. While this was a localized situation, after a few years she was willing to pose for photographs once again, what is clear from the *Testimonies* is that her situation was one that was very real, that changed frequently, and she sought to convey timeless principles in a way so that people could apply them to their own lives. One must wonder what this might look like today?

New and fresh insights must be gleaned from her writings in order for them to be relevant for Adventist Millennials/postmoderns. Instead of making her writings a casebook or even rulebook, new insights into Adventist theology and lifestyle can be gleaned from her writings. Here are a couple of quick examples:

- (1) **Entertainment.** Adventists have traditionally avoided movie theaters because of her counsels about drama. This appears to have largely eroded in the century since her death as TV in the home along with DVDs and streaming video have made this superfluous. Adventists a century ago were concerned about games such as checkers and chess, but now I'm afraid many Adventist parents would be glad to see their children weaned off of young people addicted to computer and video games. There appears to be a disconnect between these counsels by Ellen White, but in reality, a fresh study of her counsels about games such as chess and checkers suggests instead that what she was far more concerned about was not so much the games themselves but the addiction to these games. Similarly, while Ellen White could counsel against competitive sports on Adventist campuses, she could at the same time have a baseball diamond built at her Elmshaven home for her grandchildren. Was she against all sports, or the competitive nature of sports? What would she say to Adventists addicted to the NFL? In the century since Ellen White's death Adventists have conveniently excused themselves on the grounds that Ellen White did not broach modern competitive sports so therefore it must be OK. On the other hand some Adventists decry chess and checkers and want to return to an almost Adventist Amish lifestyle. Instead a much more serious approach might seek to discern from her writings what are the underlying issues and the principles she is attempting to apply and how can the same principle(s) be applied today.
- (2) **Health Reform.** In a similar way Adventists have developed codified laws of health reform, made accessible through a series of compilations in the twentieth-century. The best known is *Counsels on Diets and Foods*. What this has resulted in is some Adventists who are more obsessed about what they eat than in how they treat one another. Quotes by Ellen White cautioning about dairy products and the eventual disuse of meat by God's people before Christ's return have led to a hierarchy in which some Adventists actually believe that they become better people through the food they eat. Yet my reading of Ellen White's health reform writings would suggest that we have missed their whole rationale: God's people who worship a loving God are devoted to the restoration of God's law at the end of time because it represents God's character. Thus Adventists should pay attention to God's natural law, or the laws of health, just as much as to the Ten Commandments. This is perhaps one of the most difficult areas for Adventists to wrestle with, and a place of contention during her lifetime, because Adventists have a tendency to fixate on just one aspect of health, such as food, instead of recognizing their broad and holistic implications. As a case in point, Ellen White wrote far more about the need for exercise than she did about diet. She repeatedly urged that exercise was more important than food (although of

course both are important), and rebuked many early Adventists for fanatical extremes or what she termed health “deform.” Thus Adventists Millennials today can and should find in her health reform writings many relevant things about the need for a broad and comprehensive Adventist lifestyle.

While many more examples could be given, what is clear is that Adventists today need to learn how to correctly interpret, based upon biblical principles, the prophetic writings of Ellen White. Perhaps the best advice for Adventist young people today would be to let them “taste and see” for themselves. If there are Adventist Millennials/postmoderns today who have not read her writings, I would suggest that they start somewhere where she keeps things very simple: where I believe she would want you to start in reading her writings. Try picking up a copy of *Steps to Christ* or *The Desire of Ages* (or try out the adaptation, *The Messiah*). I can only testify that in my own life, as I have read her writings, that I find myself constantly challenged to want to be more like Jesus. In her own words: to become “a more loving and lovable Christian.” This is the litmus test in which we can know that we are properly interpreting Ellen White’s writings correctly: it should help us become more like Jesus. And at the same time I find myself constantly challenged to study my Bible more. Ultimately it is through the Scriptures that we come to understand and know Jesus, learn of the plan of salvation, and experience a personal relationship with God.

### **A Generational Process**

Andrew F. Walls argues that “Christianity is a generational process, an ongoing dialogue with culture.”<sup>8</sup> He argues that the Christian story is one that spans many centuries. God’s self-revelation has come in “many times and in many ways” as part of an unfinished story that is only completed at the end of time. “For Christians, the historical element is never abandoned, because time is the stuff within which God’s saving activity in Christ takes place. And sacred history is never closed off, because that saving activity of Christ continues until its final summing up.”<sup>9</sup> The Ephesian mystery (3:3-6) is one that places the Gentile nations in the saving purpose of God. Perhaps the best historical precedent for the current dramatic cultural shift is the one in the early Christian Church as the Christian Church migrated from one that was primarily Jewish to one that was instead primarily Gentile. New believers wrestled with how to express Jesus in new terms as they were confronted with new circumstances. Acts 15 demonstrates that there were two Christian lifestyles corresponding to ethnic and cultural divisions. Yet the Apostle Paul spoke to this in the Ephesian principle (2:22): “In Union with him [Christ] you too are being built together with all the others to a place where God lives through his Spirit.”

While there was only one Christian community, a community that was diverse, the very diversity of the church comprised its unity. “The church must be diverse because humanity is diverse; it must be one because Christ is one. Christ is human, and open to humanity in all its diversity; the fullness of his humanity takes in all its diverse cultural forms.”<sup>10</sup> The Apostle Paul points to the body as a bold illustration of how this works. All of this culminates into maturity (4:13). The ability to share the meal table, breaking with established cultural norms, demonstrated that each Christian culture expressed something that the whole body needed. Thus there is this “Ephesian moment” in which the social coming together of different cultures (and generations) that is incomplete by itself. Two dangers must be avoided: the first is the danger of protecting our own version, as well as the postmodern proclivity to make each version equally valid and authentic. While Ellen White does provide an overarching

metanarrative, the one thing she does point to is an absolute truth that is found in the person of Jesus Christ and revealed through Scripture.

Yet translation, as Lammin Sanneh argues, is a unique and fundamental characteristic of Christianity that spans across time, culture, and geography. Yet as Christians in each generation, most notably among Millennials/postmoderns, seek to clarify and articulate their identity this results in creative activity. This does not have to negate tradition, but instead, should serve to enhance established norms. “The use of new materials of language and thought, and the related styles and conventions of debate, led to new discoveries about Christ that could not have been made using only the Jewish categories of Messiahship.”<sup>11</sup> This led to the crossing of a cultural frontier as new understandings of the atonement, systematic theology, and the Trinity appeared.

What will such an “Ephesian Moment” moment look like as Millennials/postmoderns engage Ellen White’s prophetic life and writings. I offer just a few cautious peeks forward:

- (1) The Seventh-day Adventist Church needs to create new and fresh resources on the Internet to engage Millennials. While the current White Estate website is helpful for Baby Boomers, it is a dinosaur of the information age. The church needs to employ some of its best and most creative talent to create new websites that connect with social media. Such websites should be made appealing and attractive for a new generation.
- (2) More focus needs to be given to story. New biographies need to be written and films created. Much more focus needs to be devoted to the human dimension of Ellen White’s life and how the prophetic gift impacted her own life, and how she grew in her own understanding of truth.
- (3) More work needs to be done on the principles articulated in Ellen White’s writings. More attention needs to be given to her prophetic rebukes and what aspects of her life and writing can be an effective critique of contemporary culture. How can Adventist young people articulate biblical principles of interpretation to help guide them through this process?
- (4) The reading of Ellen White should be made to become more interactive through social media. A social media is not about posting regular quotations, but rather, to ask probing questions. What does this quote mean for today? Social media can be used to create new groups, including some that can engage in adapting her writings in contemporary language. It would be fun, for example, to develop a reading group to go about adapting the entire Conflict of the Ages series online in a way that is analogous to what Jack Blanco did in his Bible paraphrase as a collaborative effort.
- (5) The Great Controversy theme needs to be probed and explored in new and fresh ways. Adventists talent should be devoted to finding ways to develop films that can explain this overarching metanarrative. The denomination should create a website about the Great Controversy theme. This would perhaps be more effective than circulating millions of copies of books that get thrown away in the trash. Adventists scholars should produce a new and updated version of the *Great Controversy* with historical sources that help to explain the sequence of events in church history with multimedia features.
- (6) The *Testimonies for the Church* needs to be updated. Instead of devoting energy into new compilations, more work needs to be done on understanding what we already have and making sure that such writings are not taken out of context. A new and critical edition of the *Testimonies* could help guide future students to better understand what are Ellen White’s messages of rebuke and how can such principles be applied today.



Of course there are many other creative paths that will likely need to be broached. As the church becomes more global, this brings with it new challenges as new cultural and language barriers provide additional creative moments of translation. Thus the process of translation is essential not only to vitality of Christianity, but is a useful vehicle for understanding Adventism and the future of Ellen White's life and thought for a Millennial/postmodern milieu.

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<sup>1</sup>Noted in remarks made by Bailey Gillespie during a seminar about the ValueGenesis study at the Wichita Seventh-day Adventist Church, Sept. 24, 2012.

<sup>2</sup>I am using the term to describe the demographic cohort of people following Generation X. While dates vary, it appears that most researchers are using the term to describe people born between the early 1980s through the early 2000s.

<sup>3</sup>[http://www.pewsocialtrends.org/files/2014/03/2014-03-07\\_generations-report-version-for-web.pdf](http://www.pewsocialtrends.org/files/2014/03/2014-03-07_generations-report-version-for-web.pdf) [accessed Dec. 13, 2014]

<sup>4</sup>For a description, see: <http://www.npr.org/2014/12/12/370073193/to-attract-millennials-a-company-changes-its-product-and-workplace> [accessed Dec. 12, 2014]

<sup>5</sup>Cf. Roger E. Olson, *Journey of Modern Theology*, 241.

<sup>6</sup>Jonathan Hill, *The History of Christian Thought: The Fascinating Story of the Great Christian Thinkers and How They Helped Shape the World As We Know It Today* (Downers Grove, IL: IVP Academic, 2003), 318.

<sup>7</sup>N. T. Wright, *Scripture and the Authority of God*.

<sup>8</sup>Andrew F. Walls, *The Missionary Movement in Christian History: Studies in the Transmission of Faith* (Maryknoll, NY: Orbis Books, 1996), xvii.

<sup>9</sup>Andrew F. Walls, *The Cross-Cultural Process in Christian History* (Maryknoll, NY: Orbis Books, 2002), 74-75.

<sup>10</sup>*ibid.*, 77.

<sup>11</sup>*ibid.*, 80.